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# Criterion

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# Terrorists attack United States

## Archdiocesan pilgrims witness New York attacks

By Jennifer Del Vecchio

Pilgrims from the Archdiocese of Indianapolis watched in horror from a New Jersey hotel as smoke billowed from the Manhattan skyline after terrorists crashed two airliners into the World Trade Center Tuesday, causing both towers to collapse.

The 40 pilgrims, who are all safe, were on their way to Switzerland, Austria and Germany for a 10-day archdiocesan pilgrimage. The pilgrimage was cancelled Tuesday. The group was supposed to be in Switzerland Tuesday on the final pilgrimage of the archdiocese's Journey of Hope 2001, but their flight was delayed Monday due to a construction fire at the Newark, N.J., airport and bad weather.

The pilgrims were staying at a hotel in North Bergen, N.J., which is located across the Hudson River, west of Manhattan. They began to hear of the devastation shortly after 9 a.m. and watched plumes of smoke from their hotel windows while viewing the devastation on television.

"You can see smoke all over," said Othmar Grueninger, the tour director. "From my window you can see plumes of smoke."

The terrorists attacked about 9 a.m. Tuesday when an airliner crashed into the north tower of the World Trade Center in Manhattan. Another plane crashed into the second tower about 20 minutes later. About an hour later, a plane crashed into the Pentagon in Washington D.C. All flights nationwide were stopped and all international flights were diverted to Canada.

Indianapolis Archbishop Daniel M. Buechlein called for prayer.

"The reports of the terrorist attacks in the United States are horrible and unsettling to everyone," Archbishop Buechlein said. "However, we all need to stay as calm as possible and prayerfully wait to see exactly what the dimensions of

See **PILGRIMS**, page 2

CNS photo from Reuters



The second tower of the World Trade Center in New York City falls after the plane attacks on Sept. 11 that destroyed both towers.

## U.S. Bishops urge prayers, call for end to 'madness of terrorism'

WASHINGTON (CNS)—As a shocked nation watched the destruction at the World Trade Center in New York and massive damage to the Pentagon in Arlington, Va., Bishop Paul S. Loverde of Arlington asked everyone to pray "for an end to the madness of terrorism and violence."

The White House and U.S. Capitol were evacuated and other federal buildings closed down in the wake of the apparently coordinated attacks.

Cardinal Theodore E. McCarrick of Washington called for prayers and canceled other appointments to celebrate a midday Mass at the Basilica of the National Shrine of the Immaculate Conception. Similar Masses were announced by other bishops around the country.

Steven Schiraldi, a Wall Street financial manager, was reached by phone in New York moments after the second tower of the World Trade Center was hit by a plane.

"I saw the second plane fly right past my window," he said.

Then he cut the conversation short with the comment: "I have to go now. They told us to evacuate the building. There is complete chaos here."

Near the Capitol in Washington, 28-year-old Garfield Dixon of Takoma Park, Md., a federal accountant, said he was at the Capitol when "I heard 'BOOM!' People got excited. We started to panic. I ran to Union Station [Washington's train station, several blocks away] and they said it was closed down."

Richard Poole of Denver, who was attending a meeting in the Capitol when it was evacuated, said, "At about 9:15 a.m. a woman came in to tell us that a plane had crashed into the World Trade Center. Then we heard an explosion" at about 9:30—apparently from the airplane crashing into the Pentagon across the river.

At 9:40, he said, a woman came into the meeting and said, "I'm not trying to scare anyone. Don't panic. But we have to evacuate this building immediately."

See **ATTACK**, page 2

## Indianapolis Catholic school teacher wins Project E award

By Jennifer Del Vecchio

Heather Hacker believes in letting her students walk through the mud and have it squish through their toes.

To do it she had a janitor water part of the field behind St. Matthew School in Indianapolis, where she is a teacher.

"If they read a novel someday that describes the squish of mud or mud oozing through toes it will trigger immediately and they will have understanding and comprehension," said Hacker, a kindergarten teacher at St. Matthew School.

When Hacker teaches about nature and food, she gives her students apples to hold, cut apart and taste.

"I want them connected to the real thing," Hacker said. "Out of that grows lessons in math, language, and science. I want the experience right there in front of them."

See **TEACHER**, page 2

It's that philosophy of having students connected with reality rather than abstract concepts that earned the eight-year teaching veteran the Project E Excellence in Education Teacher Award. Hacker was one of 10 teachers from across Indiana to receive the award. Nearly 300 teachers in public and private schools were competing for the awards.

The awards are given by the non-profit Project E organization, which works with educators, parents and community leaders to improve the quality of education in Indiana. Hacker receives \$8,000 for herself and \$2,000 for the school to use.

To earn the award, Hacker put together an extensive portfolio with examples of her work and her students' work. Her portfolio took her to the final stage of interviews where she had to answer questions



Photo by Jennifer Del Vecchio

Heather Hacker makes an "O" with her mouth to show Nancy Perkins and Michael McHugh the sound an "O" makes. Hacker, a teacher at St. Matthew School in Indianapolis, was awarded the Project E Excellence in Teacher Award for the state.

# PILGRIMS

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these violent acts are.

"I call all people of good will to prayer," the archbishop said. "We need to pray for an end to all violence. We need to pray for those who have lost their lives in these attacks and for their families and loved ones."

A Mass for prayer and peace was celebrated at SS. Peter and Paul Cathedral in Indianapolis Tuesday at noon.

Archdiocesan pilgrims were updated on the terrorist attacks while they ate breakfast at their hotel and were served by waiters who were worried about relatives who worked at the World Trade Center, said Margaret Petraits, who attends St. Malachy Parish in Brownsburg.

Petraits said the news put "everyone in a state of shock."

"We were eating breakfast looking at a normal day and we looked at the TV and saw devastation," she said. "Some of us are using words like, 'are we at war, are we being attacked.'"

Petraits and her husband John were taking the pilgrimage that was set to start

Sept. 10.

"Some of us are of the opinion that we want to get out of here," she said. "We want to come home."

Grueninger said that all the roads and bridges were blocked and that the pilgrims were waiting until more could be done to get them home.

"The reaction of everyone is thank God we are where we are that we are safe here," Grueninger said. "I've never seen a greater group than this. They are taking it and listening and we will have Mass soon."

Many of the pilgrims began praying after the terrorist attack.

"We are all saying we need to be praying," Petraits said. "We all have family who don't even know we are here and think we are in Zurich."

Schools across the archdiocese were alerted to the attack Tuesday, but were not closed.

The Office of Catholic Education sent word to all school administrators stating that parents could take their children home if they wanted. They also cautioned that young children not watch the television broadcasts and said that counseling or prayer services would be recommended as events unfolded. †

# ATTACK

continued from page 1

In the hallways "it was first orderly, then pandemonium," he said. "Once outside it was chaos."

Ruth Miller of Silver Spring, Md., an environmental protection specialist at the Environmental Protection Agency, said, "I'm getting the heck out of Dodge as

quickly as possible."

She said she was concerned that there would be a second attack once pandemonium set in. "I'm leaving this place fast."

Bishop James A. Griffin of Columbus, Ohio, said, "Today, we find ourselves in dark hours. We condemn this use of violence." He asked people to pray for all the victims and their families and for the rescue workers trying to save people from the wreckage. †



Crowds on the streets of New York City watch as the twin towers of the World Trade Center burn after the two-plane attack Sept. 11. Both towers collapsed from the impacts.



Heather Hacker helps Josh Fry and Lauren Raleigh make their own edible bug creations in kindergarten class at St. Matthew School in Indianapolis. The lesson was to help students learn about nature. Hacker, their teacher, believes in lessons that are hands-on and based in reality.

# TEACHER

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such as, "If you could create your own school how and what would you do?"

Hacker's portfolio got high marks from the Project E judges.

They cited her work with outside agencies and parents to help her students as well as her professional development pursuits and her ability to reach students at all learning levels, said Mike Rutz, communication and outreach coordinator for Project E.

One judge wrote that Hacker had "a definite and convincing care for the children and a genuine concern for the well-being of all the kids, not just while they were in her class. She wanted to make sure they succeeded after they left her classroom."

Principal Vince Barnes called the award and Hacker, "wonderful."

"She's always studying to get better," Barnes said. "She's so genuine and doesn't say something to pretend. She's a true professional."

Hacker earned her degree in education from Marian College in Indianapolis. After college, she went to work at St. Matthew School.

Hacker, who isn't Catholic, said she chose to teach at a Catholic school rather than a private Christian school because of the Catholic Church's tradition.

"There's the history of the Catholic Church, the history of Catholic schools and the foundation they have," she said.

"There's parent support and parents are making quite the sacrifice to send their kids here. There's the enthusiasm and the longevity of the Catholic Church"

Her faith is too important for her not to be able to incorporate it into her work, Hacker said.

"When I talk about nature or science I want to talk about God's creation," Hacker said. "I want to be able to tell the kids they are special because God created them unique."

In education, one catch phrase is "character education." Without being able to use Jesus as the role model of character those examples fall flat, she said.

"I can tell my kids they have to be honest because Jesus was," Hacker said.

Growing up on a dairy farm in New Castle, Ind., Hacker said she always wanted to be a teacher.

"Other things floated in and out, but

teaching was really the theme," she said.

At first, she thought she'd be a math teacher, but after seeing the "excitement and enthusiasm and wide-eyed wonder of the little kids I knew this was the focus I wanted to take."

Her own enthusiasm for teaching showed as she moves around the classroom. She was smiling and sat with students, giving them individual attention. She showed one little boy the sound an "O" makes as he was tried to draw a round circle to represent his favorite rock.

Often she told her students, "good job," whether it was a student finishing a drawing or for helping her put a trashcan back in the right place in the classroom.

Hacker said one of her priorities is to make sure that her students have a play-based curriculum.

Often teachers try to do things in the classroom that look good but aren't appropriate for the age, she said.

"Kids love movement, interaction and touch," Hacker said. "You have to pull in all the five senses."

When Hacker was teaching her students about nature earlier this week she had them looking at rocks, writing about nature in journals and making their own edible bug creations out of red licorice, marshmallows, raisins and graham crackers. †

## Official Appointments

### Effective Immediately

**Rev. Patrick A. Doyle**, reappointed pastor of St. Joan of Arc Parish, Indianapolis, while continuing as dean of the Indianapolis North Deanery and priest moderator for St. Andrew the Apostle Parish, Indianapolis.

**Rev. Richard Kaley, OFM Conv.**, appointed pastor of St. Joseph Parish, Terre Haute.

### Effective Sept. 14, 2001

**Rev. Philip Ley, OFM Conv.**, appointed associate pastor of St. Joseph University Parish, Terre Haute.

### Effective Jan. 1, 2002

**Rev. John O'Brien**, reappointed pastor of St. Bridget Parish, Liberty, for a second six-year term.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*

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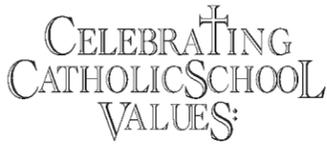
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# Cardinal Law to speak at Celebrating Catholic School Values dinner

By Susan Borcherts

This year's Celebrating Catholic School Values Scholarship and Career Achievement Awards dinner will feature a speaker who knows about the importance of providing a good Catholic education.

Cardinal Bernard Law of the Archdiocese of Boston will be the keynote speaker for the event, which will be held at the Marriott Hotel Downtown in Indianapolis on Oct. 30. The evening begins with a reception at 6 p.m., followed by dinner



Scholarship and Career Achievement Awards

and the program.

Cardinal Law will talk about the success of the corporate-community partnership in Boston that has raised much-needed funds for students to attend

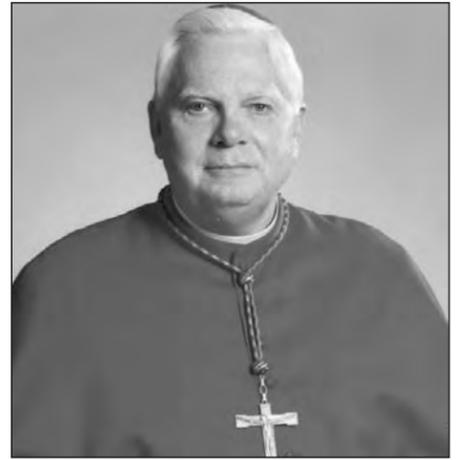
Boston Catholic schools.

At the event, Michael G. Schaefer, chairman of Mitchum-Schaefer, Inc., will receive the 2001 Career Achievement Award. Schaefer is a member of St. Luke Parish in Indianapolis.

Four men and women will receive Career Achievement Awards. They are: Dale E. Bruns, chairman of the board of

Gutzwiller Construction Co. and a member of Immaculate Conception Parish in Millhouse; Rev. James M. (Jim) Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis; Osma D. Spurlock, a retired director of the Indianapolis district office of the Equal Employment Opportunity Commission and a member of St. Thomas Aquinas Parish in Indianapolis and Benedictine Sister Mildred Wannemuehler, parish life coordinator for St. Agnes Parish in Nashville.

For more information about the Celebrating Catholic School Values event or information on how to sponsor a table, please call Rex Camp at 317-236-1425. †



Cardinal Bernard Law

# Sister Nirmala says Mother Teresa did not have real exorcism

CALCUTTA, India (CNS)—Mother Teresa's successor has denied that the famed missionary to the poor underwent an exorcism, saying that prayers only were said because of suspected disturbances from the devil.

"The devil cannot possess someone who is filled with God and loves him," Missionary of Charity Sister Nirmala Joshi told UCA News, an Asian Church news agency based in Thailand, in an exclusive letter that denies her order's founder was possessed.

Reiterating earlier clarifying remarks by Archbishop Henry D'Souza of Calcutta that a true exorcism had not taken place, Sister Nirmala said that Mother Teresa was "disturbed" and could not sleep while being treated for

heart ailments in 1996.

"We are not at all sure whether she was really being disturbed by the devil or by her own physical and psychological condition as she was so sick and under heavy medication," she wrote.

Archbishop D'Souza said he asked for special prayers for Mother Teresa's troubled spirit, but denied she underwent a "real exorcism," as some international media reported.

Archbishop D'Souza told UCA News that he shared the "exorcism incident" when an international news agency asked him about holy people experiencing God abandoning them.

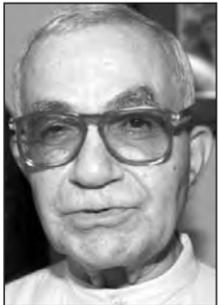
The archbishop said he did not believe that Mother Teresa suffered possession, but nevertheless asked a priest to pray over her when he found her restless while being treated in a hospital in Calcutta in 1996, a year before her death.

International news organizations quoted Archbishop D'Souza Sept. 5 as saying that an exorcism was performed on the 1979 Nobel peace laureate, whose

See EXORCISM, page 22



Mother Teresa rests in this file photo taken during a hospital transfer in India in 1996. A priest in Calcutta made news by reporting that he said the prayers of exorcism over her at that time. Calcutta Archbishop Henry D'Souza stated that her sanctity is not in question, and the incident should not affect the cause for canonization.



Archbishop Henry D'Souza

# Oldenburg Franciscans receive two postulants

Two postulants were recently received into the novitiate of the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.



Sr. Jannette Pruitt

Franciscan Sisters Jannette Pruitt, a member of St. Rita Parish in Indianapolis, and Kathleen Branham, recently of St. John the Baptist Parish in

Newburgh, in the Evansville Diocese, were received into the Oldenburg

Franciscan community on Aug. 11.

Sister Janette is originally from Bay St. Louis, Miss., and recently was in ministry at St. Rita Parish.



Sr. Kathleen Branham

Sister Kathleen recently ministered in Evansville. She is a native of Indianapolis.

During their canonical novitiate year, Sister Jannette and Sister Kathleen

will reside at the motherhouse in Oldenburg. †

# 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 hospital-ity 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](http://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

# God bless our catechists

**T**his weekend we celebrate Catechetical Sunday when we publicly recognize the ministry of those sisters and brothers among us who carry out the ancient office of catechist.

It is estimated that there are more than a half million catechists in the Church in the United States, serving more than 4 million youth in Catholic schools and religious education programs.

In our own archdiocese, nearly 3,000 catechists minister to some 16,500 persons from preschool through twelfth grade. Hundreds more, for which we have no figures, work with young adults and with adults, particularly in the Rite of Christian Initiation process.

The office of catechist is an ancient position in the Church, dating to apostolic times. Catechists are teachers of the faith, but they are more than that. They assist parents, godparents, pastors and the rest of the Christian community in the handing on of our faith. In doing so, they echo the Good News of Jesus Christ. (The word *catechist* comes from two Greek roots, *kate-*, meaning *thoroughly*, and *echein*, which means *to sound* or *echo*.)

Because of the lack of ordained

priests in many mission countries, especially in Africa and Latin America, catechists often function almost as parish life coordinators. They are the local community leaders who teach and administer the chapels or parishes between visits by the priest-pastor, who comes infrequently to preach and celebrate the sacraments.

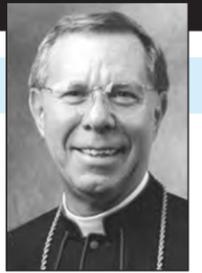
Daniel S. Mulhall, assistant secretary for catechesis and inculturation for the United States Conference of Catholic Bishops, calls the work of catechists "vital to the life of the Church." We agree! And we salute all the men and women who have responded so generously to God's call and the Holy Spirit's promptings to take up the ministry of catechesis. The gifts of your time and your abilities to the Church are appreciated not only by the individuals who are directly touched by your lifegiving ministry but also indirectly by your pastors (including your archbishop), religious education administrators, parents, godparents, grandparents, and your fellow parishioners.

Thank you! This weekend, we ask special blessings on you and your ministry as you echo the Good News of Jesus Christ in our lives through your ministry. †

— William R. Bruns

## Seeking the Face of the Lord

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



# Not difficult to see Jesus in prisoners

**A**t the end of June, I visited the Indiana State Correctional Facility at Putnamville. This prison is not maximum security, and the prison terms are relatively short.

The purpose of my visit was to receive one man into the Catholic faith. Another received the sacrament of confirmation along with the newly baptized. The celebration was well-prepared and uplifting. The fellows had formed their own choir. The reception following our liturgy provided an opportunity to visit with the some 50 prisoners and staff.

Some of them had put together a sophisticated proposal asking that the archdiocese consider a program to help them re-enter society after their term has been served. The proposal represents careful thinking and will be considered as we proceed with future planning.

While the prisoners were unable to make a financial contribution at the preparation of the gifts, they wanted to make a spiritual offering, which they presented on handwritten cards. The basket was passed, and I was given their collection of spiritual pledges at the end of Mass. It is instructive to share—anonymously—a good number of the offerings made by the prisoners. I quote them as they are written.

The first card I read said: "All's I can offer is a pray (with a smiley face)." Others wrote: "To pray on every hour until 11:00 p.m. tonight."

"Saying 2 Hail Marys every day."  
"Lectio Divina prayer practice each day."

A number of the fellows pray the rosary. Their pledges read: "Say the rosary twice this week." "Rosary 3 times a week." One person wrote: "I will offer up a rosary each week for the bishop's intentions. Another: "My offering will be to say a Rosary each day for the continued spiritual strength of the Church's chosen."

I was pleased to find some who pray for other specific intentions that indicate a sense of the larger Church. They read: "I will pray regularly for vocations to the priesthood." "Prayer for the church missionaries as they spread the gospel." "The peoples in Tyland and throughout the world." "Prayers for the sick." "I will pray and meditate for one hour in the evening for the intentions of the archbishop."

Several pledged to read the Bible: "To read an extra chapter in my daily Bible reading." "I would like to

read the bible more often." "Read the whole Book of Matthew." "Read a couple of verses out of Proverbs every night for the next month." "Read chapters in Luke 2 verses 8 to 15, pray for my sister ... be more spiritual with God."

It will mean a lot to family members to read that a number of cards pledged prayer for them. "I am going to pray for my family for them supporting me through my tough times." "I would like to offer my prayers to my friends, Dad, John who has cancer."

"Pray for my family every night." "I resolve to make myself more available to family and others." "I pray my family." "To pray for my family as well as others." "Also for the souls of my family that have yet to find peace in the Body of Christ, I will pray also. May Our Lord be gracious to all, especially those who yet do not know Him."

Some offered personal sacrifice as their pledge: "Fast one day/week and prayer for those less fortunate than myself. "Fast 1 day." "I will fast regularly." "Tithe from monthly State Pay to a Catholic Charity."

A number of fellows wrote of their intention to practice greater charity. "Patience with my loved ones!" "I will practice love and understanding towards those for whom it's hard." "To find something good in everyone and to release my fears and prejudice." "I will work toward recognizing that we are all God's creations and I need to respect another's individuality." "To work as a peace keeper for the Lord in all I do." "To have patience, tolerance with others, understanding and love. To walk in the spirit of our Lord." "My spiritual offering is to show my love for God through my actions and deeds. And to never take for granted his love for us." "I will say only kind things today, or be silent. (Eph. 4:29)."

I conclude with two other favorites: "To bring a person closer to Christ than the Church!" "Upon my release, I'm going to offer my spare time to members of the Church and other brothers and sisters in need of help."

These fellows are our brothers and members of our Church. They need and deserve the support of our prayer and concern. The content of the spiritual offerings presented to me cause me to think that it isn't difficult to believe what Jesus said, "I was in prison and you visited me." †



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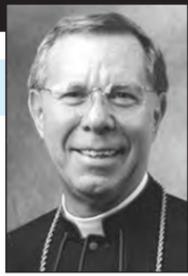


### Archbishop Buechlein's intention for vocations for September

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

Buscando la Cara del Señor

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



# No es difícil ver a Jesús en los prisioneros

**A** finales de junio, visité las Instalaciones Penitenciarias del Estado de Indiana en Putnamville. Esta prisión no es de seguridad máxima, y las condenas a prisión son relativamente cortas.

El propósito de mi visita era el de recibir a un hombre en la Fe católica. Otro hombre recibió el sacramento de la Confirmación conjuntamente con el recién bautizado. La celebración estuvo bien preparada e inspiradora. Los compañeros habían formado su propio coro. La recepción que siguió a nuestra liturgia nos dio la oportunidad de visitar a más o menos cincuenta prisioneros y personal.

Algunos de ellos hicieron una propuesta sofisticada solicitando que la arquidiócesis considere un programa para ayudarles a volver a entrar en la sociedad después de haber servido su pena. La propuesta requiere un estudio cuidadoso y será considerada a medida que procedamos a realizar planes futuros.

Si bien los prisioneros no fueron capaces de realizar una contribución financiera al preparar la ofrenda, ellos quisieron hacer una ofrenda espiritual, la cual presentaron en tarjetas escritas a mano. Se pasó la cesta, y me fue entregada su colección de promesas espirituales al final de la Misa. Es educativo el compartir anónimamente un buen número de las ofrendas hechas por los prisioneros. Les citaré tal como fueron escritas.

La primera tarjeta que leí decía: "Todo lo que puedo ofrecer es una oración (con una carita feliz)." Otros escribieron: "Rezar cada hora hasta las 11:00 de esta noche".

"Rezar dos avemarías cada día". Practicar todos los días la oración *Lectio Divina*".

Varios de los compañeros rezan el rosario. Sus promesas decían: "Decir el rosario dos veces esta semana". "Rezar el rosario tres veces a la semana". Una persona escribió: "Yo ofreceré un rosario cada día para la fuerza espiritual continua en la Iglesia escogida".

Yo estaba muy complacido al encontrar a algunos que rezaban por otras intenciones específicas que indican el sentido de una Iglesia más grande. Ellos decían: "Rezaré regularmente por las vocaciones sacerdotales". "Rezar por las iglesias misioneras a medida que llevan el evangelio". "Por el pueblo de Tailandia y a través del mundo". "Rezar por los enfermos". "Yo rezaré y meditaré por una hora en las tardes por las intenciones del Arzobispo".

Algunos prometieron leer la Biblia: "leer un capítulo adicional a mi lectura diaria de la Biblia". "Me gustaría leer la Biblia más a menudo". "Leer el libro completo de San Mateo". "Leer un par

de versos de los Proverbios todas las noches durante el próximo mes". "Leer los capítulos de San Lucas 2, versos de 8 al 15, rezar por mi hermana... ser más espiritual con Dios".

Significaría mucho para los miembros de las familias leer las numerosas tarjetas que prometían oración por ellos. "Yo voy a rezar por mi familia por haberme apoyado a través de mis tiempos difíciles". "Me gustaría ofrecer mis oraciones por mis amigos, por mi papá, Juan quien tiene cáncer".

"Rezar por mi familia todas las noches". "Hago la resolución de estar más disponible para mi familia y para otros". "También por las almas de mis familiares que aún tienen que encontrar la paz en el Cuerpo de Cristo, yo también rezaré. Para que Nuestro Señor nos dé la gracia a todos, especialmente a aquellos que todavía no le conocen".

Algunos ofrecieron sacrificios personales como su promesa: "Ayunar un día a la semana y rezar por aquellos menos afortunados que yo". "Ayunar un día". "Ayunaré regularmente".

"Daré el diezmo del pago mensual del estado a una caridad católica".

Un número de compañeros escribieron sobre su intención de practicar una caridad más grande. "¡Ser paciente con mis seres queridos!" "Practicaré el amor y el entendimiento hacia aquellos por los cuales me es difícil".

"Encontrar algo bueno en todos y dejar mis temores y prejuicios". "Trabajaré más para reconocer que todos somos criaturas de Dios y que necesito respetar las individualidades de los demás". "Trabajar como un pacifista de Dios en todo lo que hago". "Tener paciencia, tolerancia con los demás, entendimiento y amor. Para caminar con el espíritu de nuestro Señor". "Mi ofrenda espiritual es mostrar mi amor por Dios a través de mis acciones y hechos. Y nunca dar por sentado su amor por nosotros". "Hoy sólo diré cosas amables, o permaneceré en silencio. (Efesios 4:29)".

Concluiré con dos de los favoritos: "¡Para traer una persona más cerca de Cristo y después a la Iglesia!"

"Después de mi liberación, voy a ofrecer mi tiempo libre con los miembros de la Iglesia y otros hermanos y hermanas que necesiten ayuda".

Estos compañeros son nuestros hermanos y miembros de nuestra Iglesia. Ellos necesitan y merecen el apoyo de nuestra oración y preocupación. El contenido de las ofrendas espirituales presentadas ante mí me hicieron pensar en que no es tan difícil creer en lo que Jesús dijo, "yo estuve preso y me visitaste". †

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!

## The Yardstick/Msgr. George G. Higgins

# A time for goodbye after 56 years

**I**began writing "The Yardstick" column in 1945—56 years ago.

In 1970, in a retrospective column marking my 25th anniversary, I said that while a weekly deadline was a bit of a chore, I planned to continue writing "The Yardstick" for the indefinite future.

I realize now that I spoke too soon. I failed to anticipate that the time might eventually come when, for reasons of age and health, I might have to resign voluntarily. That time now has arrived. Here is why.

In my 25th anniversary column, I said that not the least of the fringe benefits of writing a column is that anyone who does

so over an extended period of time is almost compelled, despite himself, to do more serious reading than he might otherwise be prompted to do. Not that reading doth a columnist make, but other things being equal it helps to prime the pump and to keep the well from going dry.

I still subscribe to that notion but, unfortunately, macular degeneration has impaired my vision severely and made it impossible for me to do any sustained, serious reading. I can barely cope with newspaper headlines and can hardly read my own notoriously illegible handwriting. This means that even dictating a column is no longer possible.

To make a long story short, I reluctantly have decided to retire. This column is the last of nearly 3,000 columns I have written since I first inherited "The Yardstick" in 1945 from its originator, the late Father Raymond A. McGowan, my "boss" for many years in the social action department of the old National Catholic Welfare Conference (now the U.S. Conference of Catholic Bishops).

Passionist Father John O'Brien, a doctoral student at Weston Jesuit School of Theology who has been dipping into my accumulated papers in The Catholic University of America archives, has done me the invaluable service of cataloging almost all of these columns. Scanning his catalog has been for me a rewarding but also chastening experience. It reminded me that on many issues I was more or less on target, but that on others I was wide of the mark, if not completely wrong.

Father O'Brien's catalog shows that while I covered a lot of ground in my thousands of disparate columns, I wrote more columns about labor issues than any

other subject.

The message of my scores of columns on labor issues and the message of this one can be summarized succinctly in the words of the late Msgr. John A. Ryan, first director of the old NCWC social action department and a revered mentor of several generations of American Catholics in the field of Catholic social reform. At the height of the Depression in the 1930s, Msgr. Ryan wrote:

"Effective labor unions are still by far the most powerful force in society for the protection of the laborer's rights and the improvement of his or her condition. No amount of employer benevolence, no dif-

fusion of a sympathetic attitude on the part of the public, no increase of beneficial legislation can adequately supply for the lack of organization among the workers themselves."

Some readers of "The Yardstick" probably feel that I have emphasized this point too often during the past 56 years. I respectfully disagree, but there is no point saying exactly why now that I am retiring from the fray. My views on this issue are on the record, and it's too late to withdraw them.

Thirty years ago, the late Louis Kronenberger, a well-known literary critic who wrote a column for six months for a New York daily newspaper,

said in his autobiography, "A column is something everyone at some time wants to try his hand at, and should—if only to have done so and know better." I disagree.

I feel privileged to have been able to write "The Yardstick" for 56 years and, health permitting, would be glad to keep at it for many years to come. But, alas, that is not to be.

As I say farewell, let me close with a word of sincere thanks to my many editors during all these years. They have been helpful to me beyond the call of duty.

And last, but not least, let me add a word of thanks to my readers. I will miss hearing from them—including those who were honest enough to tell me I should never have begun to write the column in the first place and should have retired years ago.

Best wishes to my successor, who I hope will enjoy writing the column as much as I have enjoyed it for so many years.

Goodbye to all—and thanks for a wonderful 56 years. †



In his last column for Catholic News Service, Msgr. George G. Higgins makes a final plea for labor unions as the most powerful force in protecting laborers' rights. Msgr. Higgins had been writing in the Catholic press for 56 years.

## In Formation

Number of students in U.S. Catholic ministry formation by type...

	1997	2001	percent of increase
Lay Ministry	20,281	35,582	75
Diaconate	2,183	2,664	22
Priestly*	3,292	3,483	6

\*seminarians in post-college studies only

Source: Center for Applied Research in the Apostolate

© 2001 CNS Graphics

## Check It Out . . .

The St. Christopher Parish Men's Spirituality Group is sponsoring a **golf retreat** on Sept. 22 at the LINKS Golf Club in New Palestine. The retreat director is Benedictine Father Matthias Neuman. The retreat will be held from 8:30 a.m. to 11:30 a.m. A Florida scramble golf outing will begin at 1 p.m. The cost is \$80 and includes the retreat, continental breakfast, sandwich buffet lunch, and green and cart fees. For more information, call David Burkhard at St. Christopher Parish at 317-241-6314, ext. 126, or contact him by e-mail at [djb@saintchristopher-parish.org](mailto:djb@saintchristopher-parish.org).

St. Michael Parish, 519 Jefferson Boulevard, in Greenfield is offering **fall training for beginning Bible students**. "Bible Timeline, Part I" will be Sept. 16; "Bible Timeline, Part II" on Sept. 20 and Sept. 23; and "Bible Timeline, Part III" on Sept. 27 and Sept. 30. For more information, call St. Michael parishioner Darlene Davis at 317-462-5010.

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 parishes for more information.

A **black tie event** to raise funds for the Nathan's Battle Foundation will be held on Sept. 28 from 7 p.m. to 11 p.m. The evening of food, fun, live and silent auctions, and entertainment will take place at the new NCAA Conference Center and the Theodore Roosevelt Atrium in downtown Indianapolis. The cost is \$150 per person (\$100 of which goes to the foundation). 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. For more information, call 317-865-1061 or 317-791-6252.

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

The Ruth Lilly Hospice of Clarian Health is looking for **volunteers interested in working with terminally ill patients** and their families with homecare, bereavement, in-patient and administrative services. Training will be held Oct. 4, and the five consecutive Thursdays after that, from 5:30 p.m. to 8:30 p.m. Pre-registration and screening are required. For more information, call Robin Davis-Reed at 317-929-5000.

Father Thomas Scecina Memorial High School's ath-

letic program is sponsoring a **free car wash** on Sept. 23 from 11 a.m. to 4 p.m. in the parking lot of the school, 5000 Nowland Ave., in Indianapolis (just south of the intersection of 16th Street and Emerson Avenue). Contributions are welcome and will benefit 7-year-old Silvia Garnica from El Refugio, Jalisco, in Mexico, who is here receiving treatment for relapsed acute lymphoblastic leukemia. For more information, call 317-351-5976.

St. Francis Hospital is launching a special program intended to pair a volunteer with a patient planning an extended hospital stay. **Caring Hearts Uplifting Mending Spirits (CHUMS)** is sponsored by the hospital's Spiritual Care Service. A volunteer would be expected to visit a patient at a minimum of once a week for two hours. Training consists of four 2-hour sessions and a 3-hour new volunteer orientation. The first class will begin on Sept. 26. For more information, call 317-783-8356.

Those who are interested in putting more spirituality in their nursing are encouraged to attend a **free information session on parish nursing** at Marian College, 3200 Cold Spring Road, in Indianapolis. The sessions are Sept. 15 from 9:30 a.m. to 11:30 a.m. or Sept. 19 from 6:30 p.m. to 8:30 p.m. at St. Francis Hall and are open to all. For more information, call 317-955-6132. †



Holy Family Shelter in Indianapolis recently received \$10,000 from the annual St. Patrick's Day Benefit hosted by Toby McClamroch and Michael Murphy and backed by the law firm of Bingham Summers Welsh & Spilman LLP. Pictured from left: Msgr. Joseph Schaedel, Tammy Chappell, interim director for the shelter; Toby McClamroch and David Bethuram, executive director of Catholic Social Services of Central Indiana. McClamroch is a partner with Bingham Summers Welsh & Spilman. Murphy, a state representative, is a director of special projects at Anthem Inc.

## VIPs . . .



**Wilbert and Rose Block** of St. Mary Parish in New Albany will celebrate their 50th wedding anniversary Sept. 15. They were married on that day in 1951 at St. Mary Church. They will celebrate Sept. 15 with a Mass at St. Mary Church and a reception afterwards. They have nine children: Patty Geswein, Susan Lodde, Nancy Miller, Mary Ann Reed, Rosie Shannon, Janie Spitznagel, Danny, Bill and David Block. They have 23 grandchildren. †

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# Love beyond All telling

CATECHETICAL SUNDAY 2001

## Catechesis is a school of faith

By Harry Dudley

Among its many ministries, the Church holds the role of catechist in high esteem. To paraphrase paragraph #231 in the *General Directory for Catechesis* (GDC): Jesus invites us, in a special way, to follow him as teacher and maker of disciples. This personal call of Jesus Christ and its relationship to him are the true moving forces of catechetical activity. To be a catechist is a distinctive vocation within the Church, a vocation that requires a considerable amount of time, attention and, most importantly, prayer.

The theme of this year's Catechetical Sunday—"Love Beyond All Telling"—highlights why so many people are engaged in this important work of catechesis. In countless ways, catechists mirror the abundant love and mercy of God through their words, actions, attitudes and beliefs for people of all ages.

Each of us is called to a love beyond telling. In the very instances of our lives when we receive forgiveness, mercy, and love and respond in kind, we find teachable moments for ourselves and for all who relate to us in our roles as parents, administrators of religious education, youth ministers, parish catechists, school principals and teachers in Catholic schools. Each time anyone shares their faith in Christ with others, they share God's abundant love beyond all telling with them.

Through their lives, actions and teaching, catechists invite others into a personal relationship with God

where they can experience God's love at its fullest.

Catechetical Sunday is a time to thank catechists, to pray for them and for their ministry, and to appreciate what they have been and are to us. Catechetical Sunday celebrations call us to recommit ourselves to become rich signs of God's love and mercy for others by how we give our time, attention and prayer to growing in and sharing our faith.

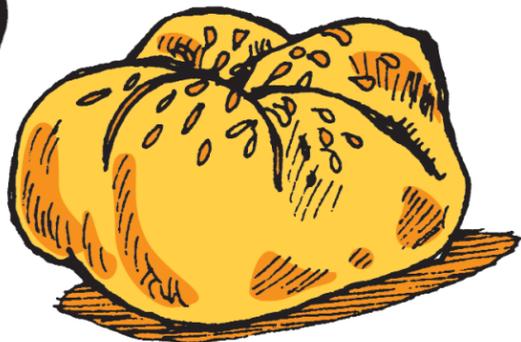
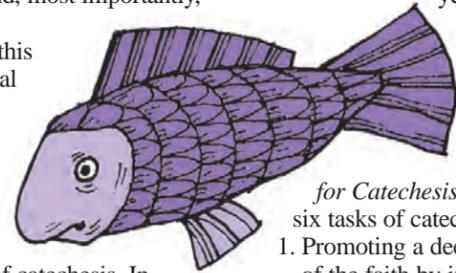
As we begin this new catechetical year, here are some opportunities and resources available to us in the archdiocese for doing what the *General Directory for Catechesis* (1997) says are the six tasks of catechesis:

1. Promoting a deepening knowledge of the faith by introducing the disciples of Jesus to a deeper knowledge of tradition and Scripture. While more Catholics have grown in our understanding of the role of Sacred Scripture in our lives, we have not equally grown in our understanding of the role of the teaching authority of the pope and bishops or of our 2,000-year-old tradition.

To help us in this task, the archdiocese has a newly enhanced Millennium Edition of the Religion Curriculum for pre-kindergarten through 12th grade correlated to the *Catechism of the Catholic Church*.

Last year, the U.S. bishops published a pastoral plan for adult formation, titled "Our Hearts Were Burning Within Us." The pastoral plan asked parishes to give a greater priority to the formation of adults. The *General Directory for Catechesis* has this same emphasis, but also states "the catechesis of children and young people, permanent catechesis and the catechesis of adults should not be separate watertight compartments ... it is important that their perfect complementarity be fostered" (#72).

See FAITH, page 10



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# FAITH

continued from page 9

Parishes are looking at how they can better implement this document in their ongoing planning for faith formation.

Consider taking advantage of:

- The many adult faith formation opportunities being offered in your parish and deaneries.
- The "Echoes of Faith" catechist formation programs that were designed to help catechists succeed.
- Catholic colleges such as Marian, Saint Meinrad and Saint Mary-of-the-Woods as well as the Loyola Institute for Ministry Extension Program and the archdiocesan Lay Ministry Formation Program, which offer chances to participate in a more systematic and theological formation in the faith of the Church.
- The workshops and reflection experiences offered by the Office of Catholic Education and other offices of the Archbishop O'Meara Catholic Center advertised in *The Criterion*.

2. Promoting knowledge of the meaning of the liturgy and the sacraments and of a meaningful celebration of them.

Participation in our Catholic liturgical and devotional life teaches us through prayers, signs and gestures about God's desires for us as well as offering us the power and grace to live as Jesus did.

Our parish sacramental preparation programs offer a chance for us to better understand the sacraments we are to receive and to celebrate those sacraments meaningfully. This is why it is so important for parents to attend preparation sessions for the sacraments of their children.

Participation in the Sunday and Holy Day liturgies at our parish help us to put the Pascal Mystery at the center of our lives and strengthens us to live the Gospel life. Attendance at liturgy as a family is central to raising our children as Catholic.

When we reflect on the homilies we hear, we can further enhance our liturgical participation.

3. Moral formation makes us aware of the consequences of our ongoing conversion to Jesus Christ for our daily decision-making. Taking on the attitudes of Christ and walking in his footsteps is a life-long journey. When we better understand the foundational principles of Catholic moral teaching, we are strengthened to risk

being different. We are not surprised when necessary decisions bring us into conflict with our culture and with those who have not made the same decision to follow the way of Jesus.

Our revised curriculum was enhanced to help us appreciate the importance of the social teaching of the Church for our moral formation.

We need to be open to the many teachable moments when friends, family and other Catholics striving to live the Gospel help or challenge us to interpret our life experiences in light of our faith.

4. Teaching others to pray as Jesus prayed. Participation in the prayer and retreat experiences can also reinforce our conviction, open new perspectives and encourage perseverance in prayer and in the duties of following Christ.

When we pray as Jesus taught us to pray, we can face the more demanding aspects of living the Gospel life and become more open to the many ways God's abundant love and mercy appears in our lives.

Our newly enhanced curriculum has an appendix to help catechists and parents understand key Catholic prayers and practices as well as when we recommend teaching them.

We are fortunate enough to have Our Lady of Fatima Retreat House in Indianapolis, the archdiocesan retreat center, in addition to many prayerful renewal opportunities at our parishes.

5. Educating for community life. Few of us yet understand that catechesis is a "school of faith," an initiation into a community and an apprenticeship in the entire Christian Catholic life. Continuing education in the faith is an educational activity that arises from the particular responsibility of every member of the community, in a rich context of relationships, so that catechumens and those being catechized are actively incorporated into the life of the community. (GDC, #220)

Those who participate as catechists, sponsors and participants in the Rite of Christian Initiation of Adults process give witness to this apprenticeship in community life.

How we live our lives as Catholics should invite others to consider our way of life. Many candidates involved in the initiation process share how the actions of key persons in their lives challenged them to consider becoming Catholic.

Those who home-school their chil-



From left: Sue Butwin, director of the Terre Haute Deanery Pastoral Center, Rosalie Hawthorne, pastoral associate for Nativity Parish in Indianapolis, Shelia Gilbert, faith formation consultant and Father Micheal Kelley, pastor of St. John the Baptist Parish in Starlight, look over materials for the Diocesan Adult Catechetical Team (DACT). DACT is an inter-disciplinary group promoting adult catechesis throughout the archdiocese. The most recent team project is the development of an archdiocesan speaker's resource directory that will be published in the fall.

children in the faith need to be supported by their parish communities and also make a concerted effort to involve their children in parish community celebrations including liturgy, retreats and sacramental preparation.

6. Promoting an awareness and involvement in the missionary dimension, including evangelization and interreligious dialogue. We often forget that the apostolic and missionary aspect is our catechetical vocation. Like so many in our American culture, we struggle with differences in culture and lifestyles.

For those parishes participating, the Disciples in Mission process this Lenten season will help us to appreciate how we can be more conscious of our giving witness to the value of our faith in our lives.

The Disciples in Mission process will also help us to take into account the many cultures in our archdiocese so we can better allow these cultures to transform our understanding of the Gospel as well as be transformed by the Gospel.

This Catechetical Sunday calls on us to thank and pray for all those who do the tasks of catechesis. They help us to appreciate the love and mercy of the Lord. The readings for this Sunday dare us to look at how well the faith that catechists have

shared with us continues to be visible in our lives.

The articles in this Religious Education Supplement are just a sampling of the rich, catechetical ministry taking place in the Church in central and southern Indiana. This Catechetical Sunday, let us be especially thankful for those who help to provide them for us. Let us also commit ourselves to being better participants in the challenging tasks of catechesis and take advantage of the many opportunities offered in our archdiocese.

Certainly one of the best ways of saying thank you is by following the example of catechists who have cultivated our faith. Consider becoming a catechist. If you can't be a catechist, then at least consider becoming more conscious of the tasks of catechesis and how you can support them. We support the tasks of catechesis by mirroring the abundant love and mercy of God through our words, actions, attitudes and beliefs. May this year's celebration of Catechetical Sunday challenge us all to be more conscious of our baptismal call to share the abundant love and mercy of God with all of those whom we meet.

(Harry Dudley is the associate executive director of faith formation for the archdiocesan Office of Catholic Education.) †

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# Catechists bring years of experience to faith journeys

By Jennifer Del Vecchio

For Pat Delaney, there was never a question of how long she'd volunteer to teach religious education.

Instead, it became how much more could she offer.

For Rose Kavanaugh, teaching adults and children about the Catholic Church has allowed her to share in others' journeys for 21 years.

Both women volunteer at St. Barnabas Parish in Indianapolis, where their longevity is well noted and well respected.

Finding their knowledge, long years of dedication and continued desire to help isn't common.

"You don't find it too often," said Father John Sciarra, a retired diocesan priest who knows both women after being their pastor

for many years. "I'm glad they are there. You could always count on them."

Karen Oddi, associate director for religious education for the Archdiocese of Indianapolis, said such longevity is unusual for volunteer catechists.

Oddi said the women are examples of giving their love and generosity and examples of lifelong learners who "continually participate in opportunities for formation and renewal."

"Given the number of years they have been involved with religious education, they have been part of both the pre- and post-Vatican II catechetical milieu. They have always been open to the latest ideas in enriching their ministries," Oddi said.

The women show no signs of stopping. For the past 21 years, Kavanaugh has been teaching adults in the Rite of Christian Initiation of Adults process.

"It has been a tremendous form of learning for me," said Kavanaugh, 81. "I really feel by trying to help others or answer their questions it has helped me."

She's kept photo albums of many of the Rite of Christian Initiation of Adults classes, and as she pages through them she's quick to state what they were doing and point out those she knows.

Kavanaugh's history with St. Barnabas dates back to when she was a school-teacher at the parish school and a former Benedictine nun.

After 33 years in the convent, she left the order and began a career in social work. Eventually, she returned to teaching sixth-grade at St. Jude School in Indianapolis.

In 1990, she retired from St. Jude, but has continued tutoring various students and volunteering at St. Barnabas.

Kavanaugh said all her volunteer years have been blessings.

Her best advice is for volunteer catechists to realize they don't have all the answers.

"Folks appreciate the honesty and openness," she said.

The best part of teaching has been learning why people are interested in the Catholic Church and what led them to it, she said.

"For me, this [teaching] has helped me realize it's not the end of the road," she said. "There's always more we can learn and understand. We see the changes in the Church and see the Church history and realize that the Church is still surviving."

Kavanaugh said her faith has grown and she's realized that "good can come out of a bad situation. It might take time, years, but it happens."

Delaney, 75, has been a member of St. Barnabas Parish since it was founded in 1965. She began teaching religious education for children.

Currently, she plans to help the parish

with children who have missed their sacraments for some reason.

Delaney said her job as a catechist is fun and she loves the children.

"I think I just like it," she said about her many years of volunteering. "I never looked at it as a calling, but I guess it probably is. To me, it's just rewarding."

Delaney has fond memories of all the students in her classes and said that if you don't like kids, you shouldn't be a catechist.

She's also learned a lot more about her faith and said the students know more than people think they do.

Through her years of teaching, Delaney said she's learned to never become angry with a student no matter what they say or do.

"You have to accept them the way they are and eventually they become the picture of where you think they should be [in class work]," she said.

The mother of nine children, Delaney grew up in St. Patrick Parish in Indianapolis. Delaney said church was always a part of her life.

"I don't remember a time when it wasn't," she said.

In her own faith life, Delaney said she is always grateful that God has given her a chance to go to heaven.

"You could think about that forever," she said.

As for St. Barnabas, she wants to continue volunteering, whether it's in the office helping with various tasks, or helping children.

"This is a great place," she said.

Parishioners at St. Barnabas said they are glad the women are catechists.

"They are a great example for what we do as Christians," said Bruce Kennedy, a parishioner. "They are both great people and they know what they are teaching. They both share a real goodness about them." †



Photos by Jennifer Del Vecchio

Rose Kavanaugh looks through memories of the many Rite of Christian Initiation of Adults classes that she helped teach during the past 21 years.



Pat Delaney, left and Rose Kavanaugh are longtime catechists at St. Barnabas Parish in Indianapolis. Finding their experience and dedication for so many years isn't a common trend.



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# Holy Family is role model for domestic Church

By Mary Ann Wyand

PITTSBORO—The Holy Family is a role model for Jeff and Mary Sloan as they put faith first in their family life.

The St. Malachy parishioners from Pittsboro have taught their four children to put God first in their lives, too. Sports and other extracurricular activities take second place to Mass, religious education classes and parish youth group activities.

"Jeff and I try to live our faith and not just talk about it," Mary Sloan said. "We go to Mass as a family. Some things are negotiable and some things are not. There are some things that Jeff and I don't compromise on, and the children really don't question our decisions."

A framed calligraphy print prominently displayed near their front door features Goethe's statement that, "It's not in doing the things we like to do, but liking the things we have to do that makes life blessed."

That philosophy extends to family discussions about their busy schedule, she said, which is complicated because their children are involved in a variety of sports and extracurricular activities.

The Sloans use an oversized calendar to plan and keep track of events.

Seventeen-year-old Kyle, who is a senior at Tri-West Junior/Senior High School in Lizton, is a four-sport athlete. He runs cross country and plays soccer in the fall, wrestles in the winter and runs track in the spring. He also participates in the Student Council and other youth leadership and service opportunities at school.

At St. Malachy, Kyle is a server and eucharistic minister, and also is active in the parish youth group. He went on one of the archdiocesan youth trips to the March for Life in Washington, D.C., participated in a 40-hour famine twice to raise funds for the poor and portrayed Jesus in the parish Passion Play during Lent several times.

"I pray every day," he said. "There's been a couple of decisions that I prayed about to decide what to do, and I think I've made the right decisions so far."

Fifteen-year-old Kassie, a sophomore at Tri-West Junior/Senior High School, plays soccer, swims and plans to run track in the spring. She is active in youth leadership projects at school and also participates in the parish youth group, helps with religious education classes and serves as a lector at Masses.

"I pray about things," Kassie said. "I always pray before tests."

Twelve-year-old Nathan, a seventh-grader at Tri-West Junior High School, serves at Mass and wants to help as an usher.

"I think it's fun to be a server because you get to help out with everything," he said. "I was a server at the confirmation Mass and got to hold the bishop's hat."

Nine-year-old Bridget, a third-grader at Pittsboro Elementary School, is a competitive gymnast and has advanced to level eight.

Bridget said she prays with her family and before gymnastics meets and tests at school.

"As long as there are tests, there will always be prayer at school," Mary Sloan said. "Sometimes one of the kids will say, 'Mom, I've got a test today' and ask me to say an extra prayer."

Kyle drives now and Kassie completed driver's education classes this year. The Sloans have two cars and both vehicles are always in use.

"Sometimes it's hard and I just wish we could get through one week without such a full calendar," Mary Sloan said. "We just have to communicate very well with each other about who's going to be where, with whom and when."

The Holy Family offers inspiration to parents, she said. "Joseph and Mary had to struggle as parents, too."

Raising children is not always easy,



The Holy Family is inspirational for Mary Sloan, who is one of two coordinators of religious education at St. Malachy Parish in Brownsburg. Her mother gave her this print, which was made from a painting that belonged to her grandparents.

Jeff Sloan said. "The bottom line is that you have to work at it."

The Sloans have always encouraged their children to develop their God-given gifts and talents, which makes for very busy lives.

"I've always told the kids, 'Who you are is God's gift to you and what you make of yourself is your gift to God,'" she said. "Jeff and I realized that our window of opportunity to be able to influence the children is only open for a short time. They're growing up fast, and we want to make sure that they've got a strong foundation in the faith and will have that foundation to build on when they are out on their own."

In her ministry as a coordinator of religious education at St. Malachy Parish, Mary Sloan said she emphasizes the importance of the domestic Church.

"The religious education time in the classroom is only 30 hours a year," she said. "Parents really have to reinforce faith formation with their children at home."

Parents need to promote Mass attendance and family prayer in positive ways, she said, so children will understand the importance of living their faith.

"Jeff and I don't say, 'We have to go to Mass,'" she explained. "We say, 'We want to go, we want to do this as a family.' We go to Mass as a family at 7:30 a.m. on Sunday because I have religious education classes at 9 a.m. Sometimes we go to the 5:30 p.m. anticipation Mass on Saturday so the children can sleep later on Sunday."

Jeff Sloan is a chemical engineer and the family has lived in five states.

"We've tried to make the best out of each move," Mary Sloan said. "With

each one of our moves, I've seen something good come out of it. We haven't been able to give our children geographical roots because we've moved around so much, but we can give them roots in our faith."

Father Russell Zint, St. Malachy's associate pastor, said the Sloan family demonstrates that "it's possible to make God a very important part of family life without excluding all of the other activities embraced by popular culture."

Even with extremely busy schedules, Father Zint said, the Sloans prioritize God and the Church.

"It's not an either/or situation for them," he said. "It's both/and."

Family calendars often are filled with complicated sports and activity schedules, he said, which limit family time together at home and also conflict with Church-related activities.

"One of the things that I see in family life today is that families are very busy, particularly with sports, and it's not uncommon for a family to have activities scheduled every single night," Father Zint said. "Many parents say they are too busy to participate in Church-related activities such as adult education and faith experiences for the whole family. The solution to that is the reason why I think the Sloans demonstrate that Church can be first without excluding sporting activities and other activities of interest."

"When families can make time for God, that puts everything else in perspective," he said. "Being involved in the parish enables the family to invite God into family life on a regular basis and allows couples to have a support network that truly is supportive." †



Jeff and Mary Sloan use an oversized calendar to keep track of their busy schedule. Kyle, standing with his parents, discusses the week's events with Bridget, seated at left, Kassie and Nathan.

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# Summer program provides faith formation

By Mary Ann Wyand

Summer means extra time to focus on faith at St. Malachy Parish in Brownsburg.

St. Malachy's Summer Intensive Religious Education Program condenses a year of catechetical instruction for grade-school students into 10 days of morning classes with a variety of speakers and special activities.

In June, 116 children completed St. Malachy's second annual summer intensive program—more than double the number of participants enrolled the first year.

Karen Oddi, associate director of religious education, sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education, said St. Malachy's Summer Intensive Religious Education Program was the first summer program in the archdiocese. This summer, St. Charles Borromeo Parish in Bloomington also initiated the intensive religious education curriculum.

Diane Burns, St. Malachy's director of faith formation, started the 30-hour summer intensive program for first-through sixth-graders two years ago to better meet the religious education needs of busy families in the rapidly growing parish.

There are many positive benefits to this annual summer "short course" in faith formation, Burns said. It's a good solution for families who have difficulty finding time for their children to participate in the parish religious education classes also scheduled on Sunday mornings or Wednesday nights throughout the school year.

The summer intensive also enables children to "catch up," if necessary, on catechetical requirements so they can receive the sacraments with other children their age.

"We require two years of preparation for sacraments," Burns said. "If children come to us in the second grade, but haven't completed the first-grade religious education classes, they can catch up in the summer intensive and begin the second-grade class in the fall."

Children seem to remember more about their lessons during the summer session, she said, because their faith instruction is more integrated and the catechists review the curriculum every day.

"In the summer, nothing else is distracting the children," Burns said. "Without school or sports activities, they can concentrate on their faith for two weeks. It's an intensive three-hour program for 10 days. They're also

more alert because classes are held in the morning from 8 a.m. until 11 a.m."

Burns said she hears many positive remarks from parents, children and catechists about the summer religious education program.

"The children are eager to learn about their faith in the summer," she said, "and the parents tell me, 'This is the best thing you have ever done. Please do this again next year.'"

Unlike Vacation Bible School classes presented at many parishes each summer, St. Malachy's Summer Intensive Religious Education Program offers the same faith curriculum taught by catechists during the school year. The three-hour a day class schedule also provides more time for creative catechetical programming.

Speakers during the June 4-15 summer program included Father Daniel Staublin, St. Malachy's pastor, who told the children stories about his pilgrimage to the Holy Land, and Father Joseph Moriarty, vocations director for the archdiocese, who discussed priesthood and religious life.

Father Russell Zint, St. Malachy's associate pastor, taught the children about the sacraments, and parishioner Kate Burnell portrayed a woman in the crowd in the Scripture story about Jesus multiplying the loaves and fishes.

"She wore a costume and presented this Bible story as a first-person experience," Burns said. "She also talked to the children about what the symbol of the fish meant to early Christians, then had them each draw a fish to take home."

Parishioner Linda Farley shared stories and photographs from her visit to Haiti so the children could better understand the Christian call to help the poor. They also learned about St. Malachy's twinning relationship with a parish in that Third World country.

"She did an excellent job with her pictures, and the children could see vividly what life is like in Haiti," Burns said. "Her firsthand experience was very touching. The children were quiet, listened attentively and were very moved because of [her descriptions of] the poverty there."

Another speaker, parishioner Pam Gillund, told the children about how the Holy Spirit has helped her personally and as a mother, Burns said. "Her child has been sick and she talked about how the Holy Spirit helped her through that difficult time."

Because of the variety of activities, St. Malachy's summer religious education programming is more like a spiritual retreat than a summer school class.

"The summer intensive program at St. Malachy is truly a retreat experience for young people," Father Zint said, "because they can focus on God and learn about their faith for five days at a time over two weeks."

Some people think the summer course doesn't promote ongoing catechesis, he said, but the parish staff mails a quarterly religious education newsletter to families to promote faith formation in the home all year long.

"This type of format acknowledges that it is ultimately the parents' responsibility to provide religious education and catechesis in the home," Father Zint said. "The summer program enables us to reach many children at one time and have their focus and attention."

The summer intensive program provides more personal time with God, he said, as compared to the shorter classes held weekly during the busy school year.

"Religious education should teach young people how to participate in the liturgical life of the Church," Father Zint said, "and the summer program teaches them how to do that."

"In the summer, we have a chance to teach them about going to church," he said. "We explain the Mass to them and have a music practice, then we celebrate two liturgies that are planned by the children. That, to me, is one of the most positive aspects of the summer program."

The older children also learn about Christian community, Burns said, by mentoring the younger children and planning the weekly Masses.

"The sixth-grade students prepared one Mass and the fifth-grade students prepared one Mass," she said. "They did the readings, the serving, brought up the gifts, read the intentions and really felt a part of the Mass. We can't do that with the students in the Sunday morning and Wednesday night religious education classes. During the school year, the children are so busy with sports and other activities. But in the summer, religious education is really a big focus for two weeks."

(For more information about the Summer Intensive Religious Education Program, call Karen Oddi at the archdiocesan Office of Catholic Education at 317-236-1432 or 800-382-9836, ext. 1432, or Diane Burns at St. Malachy Parish at 317-852-3195.) †

# School and parish children receive faith connection



Students in religious education classes at St. Simon the Apostle Parish in Indianapolis got to meet their counterparts who attend St. Simon School. The idea is based on connecting all the children in the parish to let them get to know each other.

By Jennifer Del Vecchio

Every Sunday, students in the faith formation class at St. Simon the Apostle Parish in Indianapolis come and sit in desks of other kids they don't know.

They use the same classrooms, chalkboards and sometimes supplies. Then they leave.

However, Sheryl Babb, coordinator of Sunday Morning Religious Education at St. Simon Parish, decided the two groups of students should meet.

That's because they aren't only sharing resources but also a faith community, she said.

"When I started, I thought there has to be a way to connect the faith formation kids and the St. Simon [School] kids," Belby said.

From there, the "Connecting" program began. Students in the Sunday morning religious education classes started writing to their peers in the Catholic school's classes. The students in Sunday classes do not attend the parish school.

The first-grade students had pen pals and even got to

meet one another.

The art teacher for St. Simon School, Lisa Rohrer, helped the second-grade class make crosses in celebration of their first Communion.

Rohrer started a tradition of making the crosses for the St. Simon children and decided it should be a tradition for the faith formation classes on Sundays.

"We're all the same parish," Babb said.

Other catechist teachers took pictures of their children and mailed them to the St. Simon School students. Different classes exchanged gifts, such as prayer rocks during Lent.

The fourth grade created a prayer tree. Faith formation students would put a prayer on it and the St. Simon students would take one of the prayer scrolls and pray for those intentions, Babb said.

Peggy Novotny, whose daughter, Alison, attended the Sunday classes, said she liked the idea.

"I think it's great," she said. "It's important for the kids who aren't in a Catholic school environment to obtain some of the same benefits."

See CONNECT, page 14

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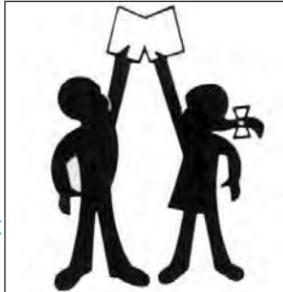
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# Liturgy helps children understand God's Word

By Brandon A. Evans

As the adults in many parishes hear the Word of God and listen to a homily, the children are doing the same thing—except on their level.

The Children's Liturgy of the Word is a liturgical program that is designed to help young children more easily grasp what the Lord is saying to them in the readings of the Mass.

With most children's liturgy programs, young people from about 3 years old to second grade (when they make their first holy Communion) are taken from the church at the beginning of Sunday Mass to hear revised editions of the readings for that day.

There is usually a discussion and sometimes an activity. They are returned to the pews by the time the gifts for the Liturgy of the Eucharist are offered.

"It breaks the Word down at a level that the kids understand," said Morna Patricks, a member of the Liturgy Committee at SS. Peter and Paul Cathedral in Indianapolis. "They have something they can relate to."

Diane Orr, the director of religious education at St. Andrew Parish in Indianapolis, agrees.

"I think that the children come away with a better understanding of the readings," she said, adding that the children go home having learned something from Church that day.

"In recent years the practice has become widespread, yet not universally embraced," said Karen Oddi, associate director of faith formation for the archdiocese, "and even disputed in some liturgical quarters. The guidelines are very specific, particularly in terms of ritual, reverence and the importance of focusing on the readings as part of the whole experience of Sunday Eucharist."

The guidelines that Oddi speaks of are very simple: what is done must mirror true liturgy. The best children's liturgy is not a time of fun, games and random activities, but rather a time that should be composed of activities that most closely represent what the adults are doing.

"We don't intend it to be a babysitting service," Patricks said.

It is a time to answer the call made in the *Directory for Masses with Children* (1973), a supplement to the General Instruction of the Revised Roman Missal (1969), which said that parts of the Liturgy of the Word could be hard for a child to understand.

The United States bishops approved a Lectionary for Masses with Children in 1991, and it is from there that the rest of the liturgy should flow.

"Right now we're offering children's liturgy year round," said Tom Costello, pastoral associate at St. Therese of the Infant Jesus Parish in Indianapolis. "We do it at one Mass on the weekend. [The children] are gone about 30 minutes."

Providence Sister Constance Kramer, the parish life coordinator at St. Ann Parish in Terre Haute, said that the children come up in the Communion line together to receive a special blessing from the priest.



Teresa Minton works with children during the Children's Liturgy of the Word at St. Therese of the Infant Jesus Parish in Indianapolis. Minton coordinates that program there. The children leave Mass during the readings and the homily. They hear special versions of the Word and reflect upon it with discussions and activities. Afterwards, they join the rest of the congregation for the Liturgy of the Eucharist.

"They love to come up in that procession," she said. "We do reverence our children here and I'm glad for that."

St. Ann's has a special room that looks into the church from behind glass. The leader of the children's liturgy can turn the volume up or down to hear various parts of what the adults are hearing at Mass.

Other important parts to most children's liturgies are a special creed, intercessions, and various other prayers and songs.

Orr said that she uses music to help reach out to the large number of black children that come to Mass. About 60 percent of St. Andrew's is black.

"We use a lot of gospel music," she said. She also tries to work in similar themes, such as using modern images of Jesus that portray him as a black man.

Father Michael O'Mara, pastor of St. Mary's Parish in Indianapolis, has a large Hispanic population.

"During the school year, at the Spanish Mass, we offer a Children's Liturgy of the Word," Father O'Mara said. "We use a program called 'Semillas'—Seeds!"

Patricks said that another benefit of the children's liturgy is that it helps the parents be able to focus on the Word of God and on what the priest has to say in his homily.

Ginny Maher helps run the children's liturgy at the Cathedral. She volunteers along with several other people to take turns with the children.

"This is a way for them to hear the Word of God and then interact with it," she said, "whether it be verbally, or in song, or in things that they may make or create in artwork."

Many parishes try to incorporate time for some sort of art project that draws upon the creativity of the children, though in reality there is often not very much time for

such an activity.

Maher usually has about a week to look over the program and get ready to teach it, though sometimes she comes to Mass and is asked to fill in for someone.

Though other parishes have more developed programs, Maher said that she is very pleased with the Cathedral's program—especially since the parish is so small.

"To build this a little bit and network with some of the other parishes would be wonderful," she said.

The impact that the program has on children is what drives most people.

"It is important that children hear and know the Word of God from a very early age," Oddi said.

Orr believes that the children's liturgy is something that is a vehicle for reaching out to children and strengthening their faith.

"That's what it's all about: passing on the faith," she said. †

## CONNECT

continued from page 13

"I think it made my daughter feel a part of it all more, instead of feeling like she's an outsider because she doesn't go to the school," Novotny said.

Alison said she liked the activities.

"It was fun and I learned a lot," she said.

Karen Miller, whose daughter, Kristina, attends St. Simon School, said she liked the pen-pal idea.

"I think the biggest thing is the kids will see each other at church and become familiar with each other," Miller said. "Over the years, they'll see it's a community, the entire Church."

Miller said the first-graders were shy about meeting each other, but that it became a nice program.

The students got to play games together, and when they see their prayer buddies in church they say hello.

Peggy O'Connell, a first-grade catechist, said the pen pal exchange was a highlight of her year.

"The kids got excited to hear back from one another," she said. "It made the children aware that there are other kids who go to school here."

The school and faith formation class teachers hope to continue with similar projects this year, Babb said.

Eventually, she hopes to add other activities for various grades in the faith formation classes on Sundays. †

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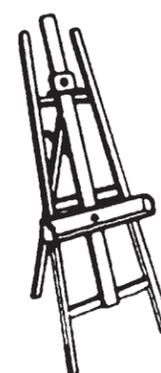
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# SPRED program provides needed inspiration

By Jennifer Del Vecchio

For the first time, Linda Miller found a place where her son is accepted "like he is," she said.

Her son, Michael, 23, is moderately mentally handicapped.

For years, she wanted a place where he could be together with his peers in a church environment.

She found it in SPRED (Special Religious Education) in the Archdiocese of Indianapolis.

SPRED catechists help meet the spiritual needs of persons with developmental disabilities. Currently, six parishes in the archdiocese offer the classes.

The classes are for children starting from age 6 and continue to adults, ages 22 and older. Some parishes are only beginning their programs and do not offer all age groups.

Catechists are trained to help the students, called special friends, participate in their community of faith and celebrate the sacraments.

But it's not done the same way traditional faith formation classes are because of students' special developmental needs.

"A good catechist for SPRED has to have patience," said Elaine Damler, a catechist for three years and a member of St. Malachy Parish in Brownsburg. "You can't go in thinking you are going to teach from a book and then expect them to spit it back out. They learn through just being with us."

The classes have many activities. The goal is to get the students quiet and settled so they can meditate.

There are lots of crafts, pictures and quiet time, Damler said.

For example, catechists use what they can to communicate with their special friends.

In Damler's case, she and her special friend, Michael Miller, talk a lot about his passion for racing.

When NASCAR driver Dale Earnhart died, the two made clay figures that represented Earnhart.

Through it, she was able to teach Michael about coping with death.

SPRED catechists don't just stay in the classroom. There are picnics and occasional gatherings with the students in catechist's homes.

Damler said her experience with SPRED has helped her faith grow.

"I definitely pray more and I am more thankful for what I have," she said.

One of the best parts about SPRED is seeing how a parish community can come together to embrace everyone, she said.

"For them to come to church and recognize us, and feel they belong and feel comfortable that they are there and we want them there, that's one of the blessings," Damler said.

Miller said her son loves SPRED.

"What he actually absorbs I'm not quite sure," she said. "But they take him how he is."

Miller especially remembers a Mass when SPRED students carried the gifts for the offertory. One child waved to Jesus on the cross to say good-bye before going back to his seat.

"That's where it is," Miller said. "SPRED gives our kids something special."

SPRED was started in the archdiocese about three years ago. It offers opportunities for families to connect with their parishes, said Debbie Armenta, the coordinator for the archdiocese.

Armenta said SPRED has helped heal many people who find there is a place for them and their children within the Church and their parish community.

However, the need is still great and more parishes are beginning to offer SPRED classes.

Parishes that offer the classes are St. Paul Parish in Tell City, St. Pius X Parish in Indianapolis, St. Malachy Parish in Brownsburg, St. Andrew the Apostle Parish in Indianapolis, St. Monica Parish in Indianapolis and Holy Spirit Parish in Indianapolis.

St. Monica Parish recently began its SPRED classes for adults age 22 and over with the help of a grant from St. Vincent Hospital. The program will help residents with developmental disabilities at the hospital's New Hope facility as well as St. Monica parishioners.

Catechists said SPRED is an opportunity for people to contribute their time in a parish and be present in the life of someone with a disability.

"I think the most important thing is that it certainly provides spiritual formation," Robinson said. It also provides spiritual companionship and friendship. It is very important to them to have these one-to-one companions because they don't have that often in their lives and it is tremendous growth for them in this process.

"It also offers the parish an opportunity to embrace people with disabilities," she said. "It opens that door for more to par-



Special Religious Education provides a needed outlet for many families with children who have special needs. Six parishes have programs in place. Marie Damler, a SPRED catechist, right, with her special friend, Benita Paul.

ticipate in parish life."

The Church issued a statement 20 years ago calling for the inclusion of people with disabilities. More has been done

in recent years with the National Catholic Office for Persons with Disabilities, which was established to promote the ministry. †

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# Religious educators find support through APARE friendships

By Margaret Nelson

APARE might sound like a mysterious acronym to the average reader. But to religious educators in the archdiocese, it's a valuable collaboration.

The Association of Parish Administrators of Religious Education grew from discussions among four religious educators in 1977 to the 90-plus members who now bring their knowledge to parishioners all over the archdiocese.

Directors of religious education (DREs) work with parish faith formation as well as school religion programs.

APARE's goal is "to foster spiritual and professional growth and support and communication among parish administrators of religious education" and to provide a "corporate voice" for members.

Number one on APARE's list of values is spirituality. All meetings begin with prayer. To better serve the people they teach, members participate in regular theological and pastoral reflection programs. The newsletter encourages prayer and formation opportunities, including book reviews of religious writings.

Through the years, the group—often working with the Office of Catholic Education—has helped establish salary guidelines, define professionalism, provide retreat and training days, inaugurate a mentor program, and begin and support a state convention for DREs.

Just being together and exchanging ideas and problems provides support for the members. Beyond that, the collaboration extends to pastoral and catechetical leaders the DREs work with on an individual, parish, deanery, archdiocesan, state or national level.

APARE is able to provide programs that parishes and deaneries might not be able to offer. During their meeting last month, Father James Farrell spoke about building community and communications skills. The theme is consistent with the program on conflict management and communication skills to be offered to APARE in November by St. Vincent Hospital in Indianapolis.

"When you work for the Church, you represent its teaching ministry," said Ann Northam, director of religious education at St. Augustine Parish in Jeffersonville and secretary of APARE. "It's important to see we're not in this alone. We have peer support at the deanery and diocesan level. Our organization connects the newest person who has been called to the ministry to the opportunity to pray, have fellowship and share ideas. There's a beauty in that."

Ideas are shared during the meetings and through the newsletters. Northam adapted the living rosary for her adult education group from one that Paulette Davis used at Sacred Heart Parish in Clinton. Gloria Bier of St. Paul Catholic Center in Bloomington shared details of the progress report she sends to families.

One of Northam's goals is to help the faithful know what APARE is doing, especially using the new archdiocesan curriculum guide that Archbishop Daniel M. Buechlein introduced to all administrators last February.

Beyond the professional assistance, members find the prayerful support for themselves and their family members especially helpful. APARE also helps members when they move to different parishes. A new transition mentoring program team includes members from each deanery who contact and offer support to any religious educator who is leaving or moving into a new parish. The team helps them work with the OCE staff. Members meet at the OCE administrators' conference sponsored by the archdiocese each summer, as well as at fall meetings, retreats and spring meetings.

The 1977 idea for meetings among directors of religious education—then a relatively new ministry—began with discussions between Steve Starks, Matt Hayes, Jackie Kenney and Don Kurre. They approached Benedictine Sister Mary Margaret Funk, who formerly worked for OCE and became a liaison after the group was organized.

Officers represent various parishes in the archdiocese. Religious educators from each of the 11 deaneries join the six elected officers and a liaison member from the Office of Catholic Education on the executive council.

(For more information, call Northam at 812-282-1231.) †

# Parish faith formation process continues for third year

By Karen Oddi

A planning process for parish faith formation programs is in its third year of operation.

Thirteen parishes from across the Archdiocese of Indianapolis will participate in TEAMPLAN on Sept. 24 and Sept. 25 in Brown County.

Mickey Lentz, secretary for Catholic Education and Faith Formation for the archdiocese, said she is "very pleased" with the response from parishes.

"It's a good thing that many parishes have responded to TEAMPLAN this year," Lentz said. "These early volunteer groups will have a lot to offer to those parishes that are waiting until this planning process becomes mandatory, as formal planning was in years past."

The process was adopted in 1999 as a parallel effort to

"Partners on the Journey," the program improvement planning process for Catholic schools in the archdiocese.

This year, teams of three people from the 13 parishes will participate in a two-day "Effective Planning Workshop" where parish leaders begin to look at program improvement and institutional advancement for faith formation at the parish level. The workshop facilitator is Theodore J. Wallace, educational director for the Mathile Family Foundation of Dayton, Ohio, the provider of planning materials and consultant services for the program. Additional support comes from the Total Catholic Endowment Fund.

Lentz said that the process works well with the archdiocesan parish governance model outlined in "Preparing Your Parish for the New Millennium: Parish Governance and Organization" that many parishes have already adopted.

Through the TEAMPLAN process, parishes identify key

issues to address in a systematic way over several years. For the eight parishes that have completed a plan or are nearly finished with the initial process, there is an annual follow-up meeting to share success stories and ways of moving on to new issues and concerns.

Some of the current issues that these parishes have begun to address include ministries to involve the Hispanic community in parish catechesis; enhancement of religious education with new technology; strengthening adult faith formation; forming catechists in the vision of the *General Directory for Catechesis*; reaching out to children in school or parish faith formation programs; and providing appropriate space for programs and activities.

(Karen Oddi is coordinator for TEAMPLAN and associate director for religious education for the archdiocese.) †

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## Prophets teach Christian identity, mission

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

The Old Testament prophets lived in a different world from that of the New Testament. But like Jesus, the early Christians read the prophets and related them to their own life. And like Jesus and the early Christians, we can bridge the gap from the Old Testament to our modern age.

Open the Book of Isaiah. This book actually includes at least three prophets, who lived from the eighth to the fifth centuries. We can call them by the same name—"Isaiah."

The first Isaiah (Chapters 1-39) began his prophetic ministry in 742 B.C., the year that King Uzziah died. When worshipping in the Jerusalem temple, Isaiah was called by the Lord to speak to Jerusalem's inhabitants when the Assyrians were at the height of their military power.

Responding to Assyria's threat, Isaiah said to Jerusalem: If you trust the Lord, the Lord will protect you with a child, giving a sign that he is with you: "The Lord himself will give you this sign: The virgin shall be with child, and bear a son, and shall name him Immanuel" (Is 7:14).

Matthew translated the name Immanuel (or Emmanuel) with the phrase "God is with us," relating it to Jesus' birth (Mt 1:22-23).

Matthew also related the same verse of Isaiah to the Church's universal mission. When the risen Lord spoke to his disciples, he said, "Behold, I am with you always, until the end of the age."

The second Isaiah (Chapters 40-55) ministered in the sixth century, speaking to the Israelite exiles in Babylon. His theme is the hope God gives.

Isaiah began his prophetic ministry saying, "Comfort, give comfort to my people, says your God" (Is 40:1). He continued with a voice of hope: "In the desert prepare the way of the Lord!" (Is 40:3).

Mark, Matthew and Luke interpreted this verse in light of John the Baptist's mission to prepare the way of the Lord as Jesus' first advent.

Luke also related the passage to our mission to prepare the way of the Lord's second coming (Lk 9:51-56): "The glory of the Lord shall be revealed, and all mankind shall see it together" (Is 40:5).

The third Isaiah (Chapters 56-66) ministered in the fifth century, addressing people who returned to Jerusalem from the Babylonian exile.

Isaiah's theme is that God would send a Messiah to the people. "The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring glad tidings to the lowly" (Is 61:1-2).

The "anointed one" means the Messiah or Christ. In Luke's Gospel, Jesus read Isaiah 61:1-2 in the synagogue of Nazareth (Lk 4:18-19), summarizing his identity and his mission.

As followers of Jesus Christ, we can relate the same verses, Isaiah 61:1-2, to our Christian identity and our mission.

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



The Old Testament prophets lived in a different world from that of the New Testament. But like Jesus, the early Christians read the prophets' writings and related their advice to daily living.

## Prophets call Christians to practice greater fidelity to God

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

The prophets are often thought of as strong—even agitated—people who had a deep sense of God's call to them and a passionate concern for social justice and fidelity to God.

In fact, the prophets were extraordinarily diverse in their visions of what God was like and what he wanted from us. Some of those differences were due to the historical challenges they faced.

In the eighth century B.C., the prophet Hosea faced an Israel turning to the god Baal for help against the threat of Assyrian conquest. In the sixth century, Haggai urged people to rebuild the temple in a post-exilic, ruined Jerusalem.

A more important element in the differences among prophets was that each had a unique personality. This shaped the prophet's experience of God and how it was expressed—the "spirituality factor."

Jeremiah and Ezekiel were prophets who lived during the terrible moments when the Babylonians conquered the region of Judah, destroyed Jerusalem and exiled the population to Babylon.

Jeremiah lived in or near Jerusalem all his life. He preached for four decades (627-586) and witnessed the final horrors of Jerusalem's destruction in 586.

Ezekiel was probably at least 30 years younger, was among the first batch of citizens exiled to Babylon in 598, was called to be a prophet in exile, and lived his

entire ministry in Babylonia.

Yet for 12 years, Jeremiah and Ezekiel preached simultaneously, thundering warnings of coming disaster if people would not change their sinful ways.

Both believed Babylon was God's chosen instrument to punish Israel's infidelity. Both counseled surrender rather than fight. Both proclaimed that individuals would be judged on their own deeds, not punished or spared because of their parents or leaders. Both saw that God would restore a fallen Judah and empower a "new" covenant faithfulness.

Jeremiah's speech was always deeply emotional, often identifying not just with God's anguish but with the suffering of the people: "That my eyes were a foun-

tain of tears so that I could weep day and night for the slain ... of my people" (8:23).

Ezekiel often avoids personal feelings in order to emphasize God's power to achieve the divine purpose despite how we feel about it or whether we are willing to accept it. He warns of the doom the people are bringing on themselves, but asserts that God can and will save them.

Both prophets want Israel to change, but Jeremiah tries to persuade by empathizing with the people's plight, while Ezekiel tries to make them heed God's awesome goodness.

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

### Discussion Point

## Modern prophets inspire others

### This Week's Question

Who is a contemporary Christian "prophet" in your estimation? Why?

"Dorothy Day, because she is someone most of us can relate to, at least in her desire to make a difference. And she did make a difference in the lives of the poor and disadvantaged by living out her faith." (Jeanne Mitcho, Triangle, Va.)

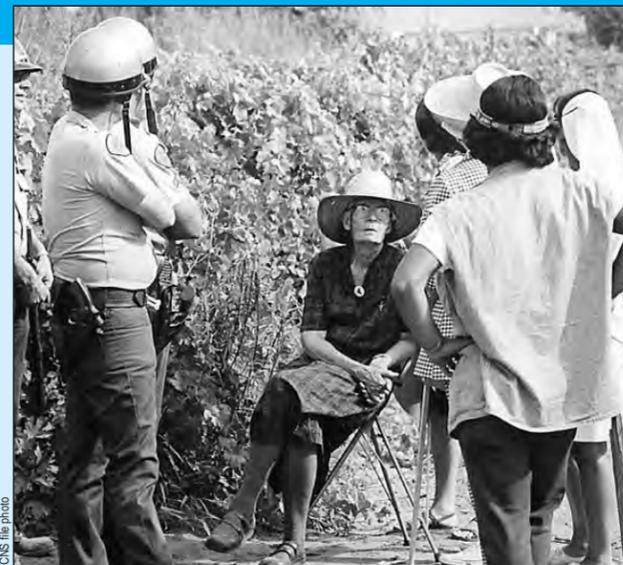
"C.S. Lewis. He addresses in his writings issues that are ageless and timeless. He addresses the human condition, and his work is applicable to people of all times and places." (Margaret Brokaw, Tucson, Ariz.)

"There are so, so, so many! At the top of my list are ... Passionist Father Thomas Berry, author of *The Dream of the Earth* ... [and] Dominican Sister Miriam Therese MacGillis, co-founder of Genesis Farm. The New Jersey farm practices biodynamic methods of agriculture." (Christine Lemley, Columbus, Ind.)

### Lend Us Your Voice

An upcoming edition asks: Share a memory of life in your parish—of a special time the parish and its people made a real difference to you.

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



Police and farm workers flank Catholic Worker founder Dorothy Day, seated in a farm workers picket line in Lamont, Calif., in 1973. She was arrested that day for violating an injunction limiting picketing.

From the Editor Emeritus/John F. Fink

## Two feasts to remind us of our redemption

This weekend the Church reminds us of our redemption. Today (Friday, Sept. 14)



is the feast of the Triumph of the Holy Cross (also known as the Exaltation of the Cross) and tomorrow is the feast of Our Lady of Sorrows.

Today's feast commemorates the time when the True Cross was rescued from the Persians in 629 by Emperor Heraclius and brought back to Jerusalem for veneration. That event really happened in the spring rather than on Sept. 14. What originally happened on Sept. 14 was the dedication, in 335, of the Basilica of the Holy Sepulchre over the site of Christ's crucifixion and resurrection.

It was here that St. Helena, Constantine's mother, claimed to have discovered the True Cross in 325. The place where she is supposed to have found it is still pointed out in the lowest level of the Basilica of the Holy Sepulchre. St. Cyril

of Jerusalem, who was responsible for making Jerusalem a place of pilgrimage, wrote that Christians in Jerusalem were venerating the cross by 350.

St. Andrew of Crete, who died in 740, wrote: "The cross is something wonderfully great and honorable. It is great because through the cross the many noble acts of Christ found their consummation—very many indeed, for both his miracles and his sufferings were fully rewarded with victory.

"The cross is honorable because it is both the sign of God's suffering and the trophy of his victory. It stands for his suffering because on it he freely suffered unto death. But it is also his trophy because it was the means by which the devil was wounded and death conquered; the barred gates of hell were smashed, and the cross became the one common salvation of the whole world."

It is appropriate that tomorrow's feast of Our Lady of Sorrows follows today's feast of the Triumph of the Cross. It commemorates the traditional Seven Sorrows (or Seven Dolors) of Mary, the last four

of which involve her son's passion and death.

The Seven Sorrows include the prophecy of Simeon, during the presentation of Jesus in the Temple, that a sword would pierce Mary's heart (Lk 2:35), the forced flight into Egypt to escape Herod (Mt 2:13), the loss of the 12-year-old Jesus in the Temple (Lk 2:46), Mary's meeting Jesus as he was being led to execution, Jesus' crucifixion and death in Mary's presence, the pieta scene in which Mary received Jesus' dead body after it was taken down from the cross, and Jesus' burial in the tomb.

A chapel in the Basilica of the Holy Sepulchre has a sculpture that portrays Mary with her heart pierced by seven small swords. The chapel in St. Luke Church in Indianapolis has sculptures on its wall that depict Mary's Seven Sorrows.

St. Bernard, writing about Mary's Seven Sorrows, calls Mary a martyr in spirit. Jesus, he says, "died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since his." †

Cornucopia/Cynthia Dewes

## The alpha and omega of fairs and festivals

The little town near our home holds a barbecue dinner every year. But don't bother looking that up in the dictionary, since in our neck of the woods "barbecue dinner" means much more than it says there.



For one thing, at this annual shindig, the "barbecue" part means sloppy Joe sandwiches. But, in our area it could also mean a pig roast, a delicious food as long as you don't watch, or think about its preparation.

Or, it could mean barbecued ribs or chicken or almost anything cooked outdoors over a spit, an open fire or even a hibachi. The idea is that seared meat rules, human vegetarians not being numerous out in the country.

It goes without saying, or advertising, that the meat will be accompanied by potato chips, baked beans and brownies. Potato side dishes would be OK too, but rice or pasta would be considered a bit effete, if not insubstantial to assuage hunger. And dessert might extend to homemade pies or cakes but never a torte or a wine custard.

The barbecue dinner also necessarily entails games, entertainments and sometimes a mini-flea market. There's a cake walk, for which ladies bake up a storm and other townspeople, mostly teenagers, get to buy the results. Local politicians, judges and state representatives, show up and make sure they're seen eating and playing and buying.

The crafts and prizes displayed for customers run to things like wooden "Home Sweet Home" birdhouses, plaques with cute sayings and crocheted potholders. Personally, I'm always grateful for new potholders.

On the exact same day of the barbecue, the Penrod Society of Indianapolis, an arts-advocacy organization, sponsors its annual art fair on the grounds of the Indianapolis Museum of Art. Penrod Day, as it's so aptly called, includes performances by various cultural and artistic groups, works of art for sale and demonstrations by artists and craftspersons.

There are booths offering a rainbow of foods. Prominent will be whatever is the trend of the moment: crêpes, pita bread, sushi, plus the usual Italian, Chinese, heavy-duty Polish, hamburgers and sweets. Vegetarians may revel in tofu and alfalfa sprouts, and there are stands available offering wine, beer and soft drinks.

At the all-day event, visitors may listen to a snatch of symphony music, watch part of a ballet, shop for autumn plants or take the card of an artist who can help them decorate their new house. Kiddies are entertained with various educational games, and everyone stares at the *avant garde* (i.e., weird) *objets d'art*.

Wannabees take literature from the Mensa Society (for high-IQ people), and prospective volunteers learn how they can help "interpret history" at Conner Prairie village. Esoteric societies that sponsor classical music on radio, or belly dancing, or instruction in playing a lute, are eager to share their enthusiasms with visitors.

When we attend both of these events in one day, as we often do, the contrast between the two is startling. We experience a kind of culture shock, moving from one to the other.

But, to our initial surprise, we always encounter similar pleasures: interesting people to watch, good food to eat and happy memories to savor. No matter where, it's great to be around at festival time.

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

Faithful Lines/Shirley Vogler Meister

## Not all cemeteries are respectful of ancestors

"Consider what it says about us as a society when we neglect our ancestors' resting places as we do," says Paul Smith. He is the history-hobbyist I featured in "Faithful Lines" last week, highlighting an Internet and e-mail history project he shares.



About himself and his wife, Debbie, Paul says: "We like to drive the back roads and see what we come across. We visit historic sites of any kind—can't pass up a historical marker—battlefields, monuments, pioneer cemeteries and historic homes and buildings."

Debbie says "we have become familiar faces at Indianapolis' Crown Hill Cemetery, yet we have visited so many roadside resting places. Some are neatly manicured, but some are in such ruin that it makes you feel sick inside." Many of her relatives are buried in a rural Shelby County (Ind.) cemetery in the little town

of Blue Ridge. She worries that "some day their little hilltop might find itself the center of some development. Paul says many of his "ancestors reside in the cemetery that surrounds the picturesque St. Mary-of-the-Knobs Church" in Floyds Knobs.

Debbie (a state sales manager for Benicorp Insurance Company) and Paul (an attorney with the law firm of Robinson & Heck) met through their former Emergency Medical Technician work. (They are still certified EMTs.) Of their Catholic roots, Debbie says Paul still "prides himself on being the best altar boy Holy Name Parish in Louisville ever had." And she recalls, as a girl, *The Criterion* arriving at her paternal grandmother's home. The grandmother was a cook at St. Joseph Catholic School in Shelbyville.

The Smiths especially enjoy worshipping in historic churches as they travel. Residents of Indianapolis, they attend Mass at St. John the Evangelist Church downtown.

Debbie claims her memory isn't as good as Paul's: "He remembers everything. Every place we go, every name we read, everything that happened there. Paul is

probably the most intelligent person I have ever known. He's too modest to admit his wealth of knowledge. I feel truly blessed to be able to learn from him."

I share the Smiths' concerns. I also have seen cemeteries in ruin and have personally promoted the saving an old Indianapolis cemetery near my home that, ultimately, was developed as a site for a large medical building. At least a small marker honors those pioneers.

Paul shared information about an Internet site operated by the Indiana Pioneer Cemeteries Restoration Project: <http://www.rootsweb.com/~inpcrp>. (Readers tapping into this, please read "Hall of Shame." Readers without Internet access, please ask friends with computers for INPCRP printouts or go to public libraries for assistance.)

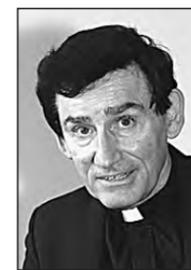
To learn more about Paul Smith's e-mail history-hobby, contact him at [psmith1951@hotmail.com](mailto:psmith1951@hotmail.com).

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

The Human Side/  
Fr. Eugene Hemrick

## Far right, far left always with us

The far-right, far-left standoff seems always to be with us in today's Church.



Commentators often envision the Church as bipolar, with the far right on one side and the far left on the other.

The terms *flaming liberal*, *archconservative*, *orthodox* and *unorthodox*, *dogmatic* and *progressive* are just some of the labels that substitute for *far right* and *far left*.

Hardly a day passes that we don't hear of some issue on which the far right and far left are divided. Sometimes good points are made, while other times the points made are not merely disturbing, they're frightening.

What's frightening in all this? In *American Catholic* (Random House, 1997), Charles Morris gives us one good answer, telling us that if the ecclesial right wins a complete victory, the Church could very well wither, surviving as a diminished body of true believers. But if the left wins, the Church could very well go the way of mainstream Protestantism, dissolve into the larger culture, becoming more an aura than an institution.

I would add that the far right and left mirror a one-sided use of the law exemplified in some Pharisees and Scribes of the New Testament.

Good lawyers are responsible for upholding justice, honesty and truth, while also practicing compunction, mercy and humility. As authoritative as law is, it has a heart and is humble. It is not the lawyer's purpose to be self-serving but to be at the service of others; concerned about the rules of justice, but also about the person for whom justice was created.

There were some Pharisees and Scribes who forever were using the law for self-serving purposes, causing Christ to berate them for not living up to their leadership role. Too often they had facile answers, were quick to judge and condemn, were hardhearted and more concerned about personal status than the plight of their people.

Law was used as a tool for achieving truth, forgetting it also has a heart that desires mercy and reconciliation.

The problem with the far right and left today is their use of law to prove only their side of an argument. Seldom do we hear them questioning their personal motives or sense that they truly are struggling to understand all sides of an argument.

Docility, which is an essential attribute of the virtue of prudence, seems to be missing. How often do some of these people convey an impression that they are interested in people's hearts, that they know people have feelings, that they realize that, like everyone, they themselves make mistakes or that they are looking for reconciliation?

Often those on the far right give the impression of being know-it-all, rigid, condemnatory and self-appointed correctors.

Often those on the far left give the impression of remaking the Church in their own image by doing away with distinctions, labeling law as a hindrance to progress, making absolute beliefs obsolete and using the defense of rights as a personal cause rather than for the common cause.

How might we soften the hard division we witness?

I believe one way is to revisit the works of the late moral theologian Father Bernard Haring. He taught that Christ is our law of love, that he authoritatively seeks justice but also desires mercy and reconciliation. It is Christ who exemplifies the balanced use of law.

(Father Eugene Hemrick is a regular columnist for Catholic News Service.) †

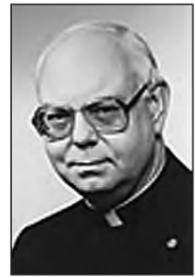
Twenty-fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Sept. 16, 2001

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

The Book of Exodus is the source of this weekend's first reading. Exodus is among the first five books of the Bible, the books attributed long ago to Moses. Thus they form the core of revelation for devout Jews.



Everything else elaborates upon these books.

God rescued the Hebrew people from miserable circumstances in Egypt, where they were slaves. He guided them through the Reed [sometimes translated as "Red"] Sea and across the desert. When they were thirsty, God provided water. When they hungered, God provided food.

Yet still the people on occasion doubted God and even turned against God.

Still, God was true. Salvation was God's promise. He never withdrew the promise. Even though the people rebelled and were disloyal, God maintained the Covenant.

In this reading, God reinforces the Covenant. He pledges that it will be perpetual.

An interesting sidebar of this story is that God actually speaks to Moses, obviously in human terms that Moses can understand. This detail discloses the fact that God reaches to humans. Communication from God is a gift. He does not leave us without guidance upon which we can rely.

For the second reading, the Church presents this weekend the First Epistle to Timothy.

Timothy and Titus, to whom Paul also wrote, were important disciples of Paul. They were early bishops.

In this reading, Paul recalls the days when he was an enemy of the Gospel. He calls himself a blasphemer and persecutor, remembering those days. Now he is an apostle. He has seen the light, however, because God gave him the light. It is God's will, and from God's love, that all people know God and live with God in eternal joy and peace.

St. Luke's Gospel supplies the last reading. The reading contains two stories. The first is about the occasion when

bystanders scorned the willingness of Jesus to meet with public sinners. In response, Jesus tells the story of the Good Shepherd who leaves everything to search for the lost sheep.

The second story is the familiar, and beloved, story of the Prodigal. These stories belong only to Luke's Gospel. None of the other Gospels has these stories.

The story of the Prodigal is filled with symbolism. The father himself is symbolic. The Prodigal is symbolic. Even the elder brother is symbolic.

First, the Prodigal leaves not only his birthright, but also the community of God's people. It is more than simply a transfer of residence. It is an abandonment of the Jewish spiritual heritage. It is a repudiation of God and an assertion of exaggerated human power.

Secondly, the Prodigal in his new, pagan world stoops as low as possible. Not only does he squander his inheritance, he squanders it on prostitutes. Nothing was as dreadful in pious Jewish eyes as sexual intimacy outside marriage, and moreover outside marriage between a Jewish man and a Jewish woman.

Finally, in the most awful culmination of all, the Prodigal serves pigs as if he were their servant.

(Most people know that pork is not kosher. It can never be kosher. The reason is that pigs in an undomesticated, wild state are predators. No predator, which pursues, attacks, kills and then eats other animals, can ever furnish kosher meat. Predators exploit in the extreme.)

After reaching the bottom, the Prodigal returns to the father's home. The father dresses him as if he were a prince.

An important symbol is in the fact that the father places shoes on the Prodigal's feet. Shoes were symbols of the free.

The brother resents this treatment. After all, the brother has been consistently loyal. The father reminds the brother that the link between father and son, brother and brother, endures. This link causes rejoicing when the Prodigal returns to the fold.

## Reflection

If any practice of the Church is virtually misunderstood everywhere, it is the rare use of excommunication. Excommunication is chiefly a teaching device, not a punishment. And, in any event, it does not remove a person from the Church.

## Daily Readings

**Monday, Sept. 17**  
Robert Bellarmine, bishop and doctor

1 Timothy 2:1-8  
Psalm 28:2, 7-9  
Luke 7:1-10

**Tuesday, Sept. 18**  
1 Timothy 3:1-13  
Psalm 101:1-3, 5-6  
Luke 7:11-17

**Wednesday, Sept. 19**  
Januarius, bishop and martyr  
1 Timothy 3:14-16  
Psalm 111:1-6  
Luke 7:31-35

**Thursday, Sept. 20**  
Andrew Kim Taegön, priest and martyr  
and Paul Chông Hasang and their companions, martyrs

1 Timothy 4:12-16  
Psalm 111:7-10  
Luke 7:36-50

**Friday, Sept. 21**  
Matthew, apostle and evangelist  
Ephesians 4:1-7, 11-13  
Psalm 19:2-5  
Matthew 9:9-13

**Saturday, Sept. 22**  
1 Timothy 6:13-16  
Psalm 100:2-5  
Luke 8:5-15

**Sunday, Sept. 23**  
Twenty-fifth Sunday in Ordinary Time  
Amos 8:4-7  
Psalm 113:1-2, 4-8  
1 Timothy 2:1-8  
Luke 16:1-13  
or Luke 16:10-13

Indeed, the Church has no mechanism to expel a member. Theologically, because of the eternal character of baptism, membership in the Church is eternal. The Church cannot presume that even its highest authority, namely the Bishop of Rome, can undo the effect of baptism.

Thus, whatever the crime, the Church always stands prepared to welcome fallen members home.

The father of the Prodigal represents God and, in turn, the Church represents God.

## Question Corner/Fr. John Dietzen

# Children also may receive Communion from the cup

**Q** I am the mother of five children. At what age do you think it is appropriate for children to receive the blood of Christ at Mass? (Missouri)



**A** It is liturgically appropriate for children to receive Communion from the cup at any age. In most parishes, children receive under both species at the time of first Communion, either on the day itself or shortly after.

Parents who have particular concerns about their child may decide to wait until later, perhaps after discussing their concerns with their parish priest.

**Q** If we're to believe the Bible, polygamy was common in Old Testament times. Jacob is simultaneously married to Leah and Rachel. David and Solomon both have multiple wives. Is there a reason for this practice?

By the end of the Old Testament and throughout the New Testament, polygamous marriage is no longer mentioned. Is there a passage in the Bible that prohibits polygamy? Was polygamous marriage ever accepted by mainstream Christian tradition? (Maryland)

**A** For Hebrew people, as for most ancient agricultural cultures, a large family was seen as a joy and blessing from God. (See for example Psalm 127.) A wife who could not bear children was considered cursed by God (Gn 30 and 1 Sm 1:6).

The desire for children, particularly sons, and the status many wives and a large harem bestowed on the rich and powerful, are without doubt the reasons for both polygamy and concubinage.

In this story, the Prodigal is highly symbolic. Of course, he symbolizes the wayward. But he also expresses the power in each to overcome sin and to come to God. It is a power we all underestimate. True, we may be weak. But the strength of God is before us, available to us upon our request.

Another lesson is in the fact that the Prodigal lives a very unhappy life separated from God. He seizes the best that earth can give. It only brings him to ruin and misery.

Only with God is there a life of peace, joy and hope. †

Scripture tells us King Solomon had 700 wives and 300 concubines. King David also had many of each. Even allowing for popular exaggeration as such stories were passed down, the practice obviously was widespread.

Concubines were much more than "mistresses" in those days. But the precise difference between concubines and wives is uncertain, and changed significantly through the centuries. At any rate, after the time of the exile (sixth century B.C.), polygamy appears to have nearly died out.

Interestingly, alongside the practice of polygamy was a strong monogamous tradition, especially in the later centuries of the Old Testament. The second story of creation in Genesis (2:18-24) declares clearly that marriage, as it came from the Creator, involved one man and one woman whose relationship would make them one flesh.

The books of wisdom, especially Proverbs and Sirach, written not long before Christ, consider monogamy as the ideal state of the marriage relationship.

Polygamy never was accepted in mainstream Christianity. Jesus himself returns to the Genesis story (18:24) of one man, one woman, one flesh and applies it not only to marriage in general but to each individual marriage.

A monogamous union is presupposed by St. Paul in the fullest treatment of marriage in the New Testament (1 Cor 7). Paul's celebrated passage in Ephesians 5 presents the union of bride and groom as a symbol of the "marriage" bond between Jesus Christ and his people. Again, he distinctly frames this vocation in the context of one husband and one wife.

All related passages in the New Testament reflect this monogamous understanding of marriage. †

## My Journey to God

# Peace

Oh for a truly quiet night,  
stars overhead, my only light.  
No droning thrum and hum of engines  
gnawing at my very soul,  
too much noise will take its toll.  
Let me hear the music of the spider  
spinning,  
the night moth gently opening new  
wings,  
the breeze as it softly touches tender  
leaves of green,  
and countless tiny notes from creatures  
yet unseen.  
Let me smell the honeysuckle dripping  
heavy in the air,  
fresh and pure, no pollution anywhere.  
Give me the horizon without a million  
power lines,  
stretching from here to there.  
Give me a day with Jesus and his tender  
loving care.  
No more sirens screaming through the  
lonely long dark night,  
calling forth the evils of Satan's lying  
wares.

(Nancy O'Brien is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.)



I long to hear the trumpet,  
our trials now are past.  
Let there be peace on earth, I pray O  
Lord,  
that will last and last and last.

By Nancy O'Brien

## 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 14

St. Paul Hermitage, 501 N. 17th Ave. Beech Grove. Ave Maria guild, rummage sale, 8:30 a.m.-2:30 p.m.

### 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.

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

Marian Hall Auditorium, Marian College, 3200 Cold Spring Road, **Indianapolis**. "Sesquicentennial Lecture Series," Dr. Larry Cunningham, Professor of Theology at Notre Dame, St. Bonaventure, 7 p.m. Information: 317-955-6213.

### September 19

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, 1st quarterly meeting, 10 a.m. Information: 317-852-5451.

### September 20

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

St. Mary School, 420 E. Eighth St., **New Albany**. Fall Workshop for Catholic School and Faith Formation Commissions/Boards, 7 p.m. (EDT). Information: 317-236-1430 or 1-800-382-9836, ext. 1430.

### 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.

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

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

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Love Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel, 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 24

SS. Peter and Paul Cathedral, 1437 North Meridian St., **Indianapolis**. Golden Wedding Jubilee celebration, 2 p.m. Information: 317-236-1586.

St. Louis de Montfort Church, 11441 Hague Rd., **Fishers**, Lafayette Diocese. Perpetual Adoration of Eucharistic Chapel, 5th anniversary, Mass, 7 p.m., reception following. Information: 317-845-7537.

### September 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Fall Workshop for Catholic School and Faith Formation Commissions/Boards, 7 p.m. (EST). Information: 317-236-1430 or 1800-382-9836, ext. 1430.

### September 28

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

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

### September 29

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

### September 29-30

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Community Volunteer Expo, parish, apostolate and local ministries info and question and answers. Information: 317-898-7764.

### September 30

Bishop Chartrand Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**.

Catholic Choir of Indianapolis, first of three-concert series, "Hymns and Anthems," 3 p.m., \$10 each or \$20/series. Information: 317-634-4356.

### 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.

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**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

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

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

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

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

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

### Fridays

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

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

—See ACTIVE LIST, page 21



## 6th Annual Indy's Irish Festival

FRIDAY, SEPTEMBER 21, 5:00 P.M. - 11:30 P.M.  
SATURDAY, SEPTEMBER 22, 11:00 A.M. - 11:30 P.M.  
DOWNTOWN AT MILITARY PARK IN WHITE RIVER STATE PARK  
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| BRIGID'S CROSS                | BRENDAN LOUGHREY    | LARSEN & LEAGUE |
| NEW ELEMENT                   | TOSS THE FEATHERS   | KEN MCGEE       |
| IRISH AIRES                   | KILLORAN            | PAT GRANT       |
| IRISH DANCERS OF INDIANAPOLIS | HIGHLAND REIGN      | JEFF WARD       |
|                               | IRISH LADS & LASSES | PADDY'S RACKET  |

#### TICKET INFORMATION

Advance Sale Tickets available at the following Pubs & Restaurants.

- Claddagh Irish Pub
- Griffin's County Kerry Pub
- Pat Flynn's Pub
- O'Charley's Restaurants
- The Aristocrat

- Elbow Room
- Henry Grattan's
- Union Jack Pubs

Tickets can also be purchased at the following Central Indiana Locations:

- O'Malia Food Markets
- First Indiana Bank Branches

#### ACTIVITIES

- Rugby Jamboree
- Civil War Re-enactors
- Wee Folk Area
- Family Clans Area
- Irish Market
- Cultural Area
- Northside K of C Monte Carlo
- Bagpipers

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## Liturgical musician Jeanne Cotter plans workshop, retreat, concert

Nationally known liturgical musician and speaker Jeanne Cotter will present a concert, workshop and retreat on Sept. 29-30 at St. Barnabas Parish in Indianapolis.

An "Empowered Singer" workshop and a "We Are Called" retreat day, both moderated by Cotter, are scheduled on Sept. 29 at the Indianapolis South Deanery parish, located at 8300 Rahke Road.

"Jeanne Cotter in Concert" begins at 7 p.m. on Sept. 30 at St. Barnabas Church and is open to the public. Tickets are available at the door and are \$5 for adults and \$2 for children.

"Jeanne is a gifted artist with an amazing ability to communicate," said John Phillips, director of music at St. Barnabas Parish. "Her stories are captivating and come straight from the heart. She is so well-known throughout the country. Her music not only touches the heart, it touches the soul."

Cotter is an experienced vocalist, storyteller, songwriter and pianist. She has written and recorded numerous liturgical music collections with GIA Publications in Chicago, and is the author of *Keyboard Improvisation for the Liturgical*

*Musician*, published by GIA Publications.

She has been active as a team member for the North American Forum on the Catechumenate in Washington, D.C., and also has been the master teacher and coordinator of the keyboard and ensemble schools for the National Association of Pastoral Musicians in Washington, D.C.

Cotter also has published three all-original music collections with Mythic Rain Productions, the company she started in 1993. Her latest work includes the publication of an inspirational children's book titled *Child of the Moon*, published by Mythic Rain.

In addition to presenting concerts, ministry workshops, parish missions, retreats and convention keynote speeches, Cotter conducts "Coming Home" retreats on her farm in Minnesota. The three-week retreat is intended for pianists, singers, composers and persons interested in enhancing their own creativity and spirituality.

(For more information about Jeanne Cotter's workshop, retreat and concert on Sept. 29-30 at St. Barnabas Parish, call John Phillips at 317-882-7336. Her Web site is [www.mythicrain.com](http://www.mythicrain.com).) †

## \$40,000 Cash Raffle

### 1st prize \$20,000\*

**Saint Gabriel Church Sesquicentennial Fall Festival**  
**Saturday, September 29, 2001**  
**10:00 a.m. - 4:00 p.m.**

Our Famous Fried Chicken Dinner will be served from 11:00 a.m. - 3:00 p.m.

**The raffle will be held at 4:00 p.m.**  
*Ticket holder need not be present to win.*

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 odds of winning 1-100 / only 4000 tickets to be sold

To enter just send your name, address and phone number along with \$20 per ticket to:

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\*The prizes will be based on the percentage of tickets sold.

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### The Active List, continued from page 20

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. †



# Leading the way to a healthier community.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women's services and orthopedic surgery, for which it was recently rated "Best in the Nation." Call (317) 782-7997 for more information.

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# Rest in peace

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

**AGOSTINO, Veri (Macri)**, 84, Our Lady of Lourdes, Indianapolis, Aug. 28. Mother of Joyce Griffin, Ria Sims and Rocco Agostino. Sister of Ida DeBlase, Jo Buckles and Joe Macri. Grandmother of 11. Great-grandmother of seven.

**BOOK, Hubert J.**, 79, Holy Family, New Albany, Aug. 29. Husband of Ethel (Banet) Book. Father of Barbara Eurtun, Linda, David, Harold and Irvin Book. Brother of Leonard Book. Grandfather of 13. Great-grandfather of three.

**BURTON, Robert H., Sr.**, 92, St. Mark, Indianapolis, Sept. 2. Husband of Beatrice (Hammerle) Burton. Father of Bill, Bruce, David, Jim and Robert Burton Jr. Brother of Esther Conn, Ellen Coughlin, Effie Gibson and Betty Otte. Grandfather of 13. Great-grandfather of four.

**CALLAHAN, Ruth E. (Sturdy)**, 77, St. Matthew, Aug. 31. Mother of Theresa Harrison and H. Patrick Callahan. Grandmother of four. Great-grandmother of one.

**DEHNER, Marcella**, 91, St. Andrew, Richmond, Aug. 30. Mother of Karen Clark, Linda Gaddis, Dr. Gerald and Dr. Thomas Dehner. Grandmother of 14. Great-grandmother of seven.

**DREHOBL, George F.**, 76, St. Vincent de Paul, Bedford, Aug. 27. Husband of Vera Jackson. Father of Lynn Ledger,

Bridgett Sarikas, Donald and George Drehoobl. Brother of Mary East. Grandfather of seven.

**DuLONG, Ethel M.**, 71, St. Bartholomew, Aug. 29. Wife of James DuLong. Mother of Debbie Kennedy, Connie Scott, Jill Skinner, Judy and Danny DuLong. Sister of Mary Wendell. Grandmother of seven.

**FISCHER, Leonard J. "Nick,"** 64, St. Joseph, Shelbyville, Sept. 2. Father of Crystal Edmiston, Charles and Nicklas Fischer. Son of Dorothy Fischer. Brother of Libby Long, James and Mark Fischer. Grandfather of six.

**HARRELL, Patricia A. (Lynch)**, 74, St. Joseph, Shelbyville, Aug. 30. Wife of Ray Harrell. Mother of Cindy Clay, Darlene Pile, Kathy Walton, Rita Wertz and Tony Harrell. Sister of Rosemary McVey, Jack, Jim and Thomas Lynch. Grandmother of 18.

**HILL, Helen T. (Ley)**, 91, Prince of Peace, Madison, Aug. 25. Mother of Margaret Effinger, Elizabeth "Betty" Henderson, Wilma Ramseyer, Virginia "Ginny" Scheller, Alfred, Edmund, George and Gerald Hill. Sister of Marie Mader, Dolores Reitman and Robert Ley. Grandmother of 30. Great-grandmother of 54.

**HUCKLEBERRY, Gina Jean Marie (Nastasio)**, 68, Holy Name, Beech Grove, Aug. 18. Mother of Charles, Donald and Vincent Huckleberry. Grandmother of one.

**JOHNSON, Robert P.**, 74, St. Gabriel, Connersville, Sept. 5. Husband of Betty L. (McDonough) Miller. Stepfather of Betty Powell, Marilyn Thompson and Dick Miller. Brother of Richard Johnson. Step-grandfather of nine. Step-great-grandfather of four.

**MAINE, Wendell**, 73, St. Mary, Mitchell, Aug. 29. Husband of Aloisia Maine.

**MAPES, Roberta N.**, 87, Our Lady of Perpetual Help, New Albany, Aug. 29. Mother of Gerry Proctor and Holly Williams. Grandmother of two. Great-grandmother of two.

**MURPHY, Ronald Earl, Jr.**, 27, St. Malachy, Brownsburg, Aug. 26. Son of Joanne and Ronald Murphy Sr. Brother of Kathleen Charlow, Marcia and Eric Murphy. Grandson of Mable Morrison and Joan Murphy.

**PHILLIPS, Elaine K.**, 58, St. Gabriel, Connersville, Sept. 5. Wife of James W. Phillips. Mother of Laura Wilhelm, Craig and James Phillips.

**SABO, Elizabeth**, 79, Holy Name, Beech Grove, Aug. 17. Sister of Margaret Fox. Aunt of several.

**SCHMALTZ, Herbert P.**, 77, St. Jude, Indianapolis, Sept. 1. Husband of Hazel M. (Keith) Schmaltz. Father of Sharon Fields, Betty Keith, Barbara Sizemore, Sandy, Chuck, Gary and Ronald Schmaltz. Brother of Robert Schmaltz. Grandfather of 16. Great-grandfather of 14.

**SEHL, Harold H.**, 83, St. Benedict, Terre Haute, Aug. 30.

**STIER, Matilda E.**, 97, St. Mary, Greensburg, Sept. 2. Sister of Margaret Feldman, Eleanor Peters, Loretta Zoellner, Franciscan Sister Anna Marie Stier, Franciscan Sister Mary Catherine Stier and Franciscan Sister Olivia Marie Stier.

**TURNER, Ephraim Alonzo**, 81, Our Lady of the Greenwood, Greenwood, Aug. 31. Husband of Elaine Loretta (Simon) Turner. Father of Deborah Hyatt, Linda Suba, Christine Strange, Joseph and Steven Turner. Brother of Ruth Frantzeb and Florence Killihae. Grandfather of 16. Great-grandfather of nine.

**WADE, Marian (Furjanick)**, 95, Christ the King, Indianapolis, Aug. 22. Mother of John and Timothy Wade. Grandmother of one.

**WRAY, Donald "Butch."** 62, St. Vincent de Paul, Bedford, Aug. 31. †

## Joseph F. Schaedel, father of vicar general, dies on Sept. 8

Joseph F. Schaedel, 84, a member of Holy Name Parish in Beech Grove, died on Sept. 8 at St. Paul Hermitage in Beech Grove. He had been ill for some time. The funeral Mass was celebrated at 11 a.m. on Sept. 11 at Holy Name Church. Burial followed at Holy Cross Cemetery in Indianapolis. He worked for Eli Lilly & Co. for 35 years as an associate biochemist and retired in 1980. He was a member of the

Holy Name Men's Club and the Knights of Columbus Council 3660. Surviving are his wife, Joy Noone Schaedel; two sons, John Schaedel and Msgr. Joseph F. Schaedel, vicar general of the archdiocese; a daughter, Jan Marten; and three grandchildren. Memorial contributions may be made to Holy Name Parish, 89 N. 17th Ave., in Beech Grove or St. Paul Hermitage, 501 N. 17th Ave., in Beech Grove. †

## EXORCISM

continued from page 3

cause for canonization is being reviewed. The archbishop recalled that it "struck" him that an evil spirit could be trying to worry Mother Teresa. With her consent, he said, he sent for Salesian Father Rosario Stroschio "to say the prayer of exorcism" over her.

International media quoted him as telling the priest: "You command the devil to go if he's there. In the name of the Church, as archbishop, I command you to go and do it."

The archbishop said Sept. 6, "I did not think she was possessed by an evil spirit," and what was done for her was not a "real exorcism."

Father Stroschio, 79, recalled being called to the Woodlands Hospital to pray over Mother Teresa. He stressed that Mother Teresa was not possessed but troubled by evil spirits.

"She did not say the prayer with me, as she seemed to be laboring under some distress, but her nuns around her were aware of what was going on," the priest told UCA News Sept. 6.

He said he left soon after reciting "the prayer of exorcism to drive out evil spirits" and that the nuns later informed him that Mother Teresa had slept peacefully the rest of the night.

Archbishop D'Souza, who initiated the diocesan inquiry, the first phase of the canonization process, said Mother Teresa was conscious of the prayer.

He said that the new revelation would not adversely affect her holiness, and that saints such as Don Bosco and John Vianney also had "been troubled by evil spirits during their lifetime."

The incident only shows the "human

dimension in a saint, which is quite normal," and a sign of her "closeness to God," he explained.

Mother Teresa, founder of the Missionaries of Charity, based her life and work in Calcutta until her death Sept. 5, 1997. The first phase of her canonization process concluded in Calcutta Aug. 15.

The Vatican Congregation for Sainthood Causes is now studying Mother Teresa's case after the completion of the gathering of necessary information and evidence of witnesses on her heroic virtues. †



### Papal trip

A steeple is constructed in Karaganda, Kazakstan, in preparation for the visit of Pope John Paul II. Catholics are considered a small island in this country, where relations have been good with Muslims and Russian Orthodox.

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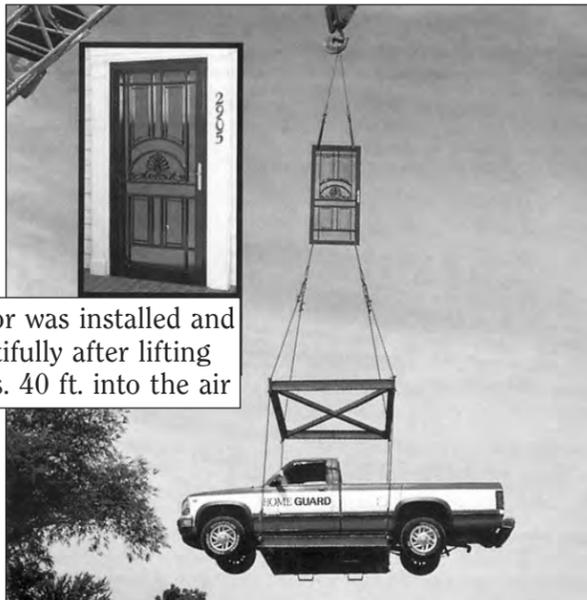
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