NEW YORK CNS—The Catholic Charities organizations of New York, which began programs of services to those affected by the destruction of the World Trade Center immediately after the attack, are continuing these services a year later and projecting extension of the special effort for two more years.

Msgr. Kevin L. Sullivan, Catholic Charities director for the Archdiocese of New York, said in an interview on Aug. 27 that the experience of the Sept. 11 disaster demonstrated the importance of the Church having a structure already in place when such events occur.

“We did not have to start from scratch before Sept. 11, Siebel said. “We built on a staff with a capacity developed through its history that enabled us to meet this emergency critical need.”

Robert Siebel, chief operating officer for Catholic Charities of the Diocese of Brooklyn and the person in charge of its response to the Sept. 11 attack, said assistance was being given within hours after the towers were hit.

Signs quickly went up telling people fleeing Manhattan by foot across the Manhattan Bridge into Brooklyn that a house was open there to help them, he said. They could wash the dust off their faces, use the telephones to contact family members and rest while they tried to get their bearings and decide what to do next.

Fortuitously, his organization had just completed a program of training in disaster response for 57 people three months before Sept. 11, Siebel said.

The two officials described a program that quickly expanded to meet the special needs of the new situation, but worked to keep funds from going to those affected by the destruction of the Twin Towers.

“On a cold January day in 1851, a 24-year-old nun arrived in Oldenburg,” he said. “We built on a staff already in place when such events occur. Fortuitously, his organization had just completed a program of training in disaster response for 57 people three months before Sept. 11, Siebel said. The two officials described a program that quickly expanded to meet the special needs of the new situation, but worked to keep funds from going to those affected by the destruction of the Twin Towers.”

Oldenburg Academy celebrates 150 years

By Mary Ann Wyand

OLDENBURG—Celebrating 150 years of academic excellence in southeastern Indiana, Oldenburg Academy students, faculty, staff and parents joined Sisters of the Third Order of St. Francis at the motherhouse chapel on Aug. 30 to start the school year in prayer.

The Senior Induction Mass for Oldenburg Academy’s last all-girls’ class also paid tribute to a nun with a vision and the early Franciscan sisters who helped her make that dream a reality.

On Jan. 1 day in 1851, a 24-year-old nun arrived in Oldenburg, Franciscan Sister Therese Gillman, academy president, told the gathering at the start of the opening liturgy for the 2003-04 school year.

“It is hard to imagine the kind of travel and trip [Franciscan Sister Thersea Hackelmeier] experienced, with no plans, covered wagons, bitter cold and little food,” Sister Therese said. “This journey began a legacy that is still fully alive today. Because of this woman’s courage and her mission to provide Catholic education to young immigrants in Oldenburg, a school was established.”

Formerly known as the Academy of the Immaculate Conception, Oldenburg Academy is the only Catholic college preparatory school in southeastern Indiana. When it was founded in 1851, the Franciscan sisters also taught children in primary grades.

The former all-girls’ academy became coeducational three years ago after a comprehensive study by the Archdiocese of Indianapolis and Oldenburg’s board of trustees revealed the need for Catholic secondary education for boys in that part of the state.

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By Jennifer Del Vechio and Brandon A. Evans

A message from Archbishop Daniel M. Buechlein

Greetings and peace be with you.

The tragic events of last Sept. 11 have reinforced the importance of prayer in our lives. Asking for God’s healing grace through prayer can bring us hope in difficult times.

The best and least we can do is pray for our president and his administration, our elected leaders, members of the Armed Forces and all those charged with protecting our society in these trying times. As we remember the thousands of innocent lives that were lost last Sept. 11, let us also pray for an end to terrorism and for a lasting peace.

Archbishop gives thanks for God’s blessings at special Masses

By Jennifer Del Vechio and Brandon A. Evans

Anniversary Masses for Archbishop Daniel M. Buechlein were the focus of activities celebrating his 10 years in the Archdiocese of Indianapolis.

The archbishop celebrated Masses at Holy Rosary Church and SS. Peter and Paul Cathedral, both in Indianapolis, on Aug. 20 and 29, and at Our Lady of Perpetual Help Church in New Albany on Aug. 27 to mark his tenure in the archdiocese.

During the Mass in New Albany, the archbishop thanked God for the blessings bestowed on the archdiocese and spoke about how Christ’s words on the cross are for everyone to answer.

“Our is the call to respond to the ‘thirsts’ of Jesus himself wherever we are on life’s journey,” he said.

Speaking of the late Mother Teresa, whose Missionary of Charity convents all have the words “I thirst” next to their crucifixes, the archbishop said the words symbolize how “Christ thirsts for our love.”

In 1962, while still a monk at...
OLDENBURG

continued from page 1

Oldenburg Academy’s 150th anniversary celebration on Dec. 8 will provide opportunities to offer “our sincere gratitude to the Sisters of St. Francis for their commitment and for the dedication of Mother Theressa,” Sister Therese said. “This young nun’s vision lives on in our school. We know our future will be full of change and challenges, but one guided by Mother Theressa to continue providing excellence in education and formation of integrity of character for our young women and men.”

Archbishop Daniel M. Buechlein will be the principal celebrant for an 11:30 a.m. liturgy on Dec. 8, the second Sunday of Advent, at the motherhouse chapel to observe the feast of Immaculate Conception and mark the academy’s official anniversary.

Sister Therese, who is an Oldenburg alumna, also thanked the academy’s last class of young women.

“We honor you for being a part of the legacy of our school,” she said. “Your ability and talents are contributing to the fabric of our school. May this Franciscan education here at Oldenburg Academy be a source of strength and wisdom as you prepare for the future.”

Thirty-three academy seniors prepared the communion bread for the eucharistic liturgy during their class retreat earlier last week.

Franciscan Father John Turnbull, the new pastor at Holy Family Parish in Oldenburg, was the celebrant for the Senior Induction Mass. During his homily, he welcomed the academy’s 178 students back to school and encouraged them to make the most of their educational opportunities this year.

At the conclusion of the Mass, wildlife artist John Ruthven of Cincinnati, Ohio, unveiled a watercolor painting of two cardinals in the foreground of a winter scene depicting the Oldenburg chapel.

The painting was auctioned on Feb. 15, 2003, and limited edition prints will be sold as a fund-raiser for the academy. “It’s been a special privilege for me to do this painting,” Ruthven said during a reception after the liturgy. “It means a lot to me because when I [first] visited the academy last year, I saw the students’ enthusiasm for learning in this lovely place. I hope that it will raise a lot of money for the academy.”

Oldenburg principal Connie Deardorff, who joined the academy as a teacher in 1990 and was named an administrator two years ago, said she is thrilled to be a part of the historical legacy of the Franciscan school.

“It was exciting to celebrate the 150th anniversary of the Sisters of St. Francis of Oldenburg last year,” Deardorff said, “and now we’re celebrating 150 years of Catholic education here. It’s a privilege to be a part of that legacy. The students in Oldenburg’s first coed class are juniors now,” she said. “We’re doing the things the [early] sisters wanted by providing the Catholic education that all students need for their life journey. Oldenburg Academy is based on tradition, and even in the midst of change the academy has held onto a lot of wonderful Franciscan ideals and values as we moved into the 21st century.

The anniversary celebration will help the students understand the importance of passing on the torch,” Deardorff said, “and the awareness that these sacred grounds hold the legacy of everyone who attended the academy.”

Bruce Rippe, chair of the academy’s board of trustees for the past two years, said the transition to a coed educational secondary school has been very positive.

“It was a tough decision for the school, the board and the sisters,” Rippe said, “but it’s an exciting opportunity to serve the greater needs that the southeastern Indiana community has for Catholic secondary education. I think Oldenburg Academy’s tradition of excellence really raises the bar for southeastern Indiana in terms of academics.”

Franciscan Sister Antonia Dreer was the first directress of the former Academy of the Immaculate Conception in Oldenburg from 1852-60.

In the early years, the Sisters of the Third Order of St. Francis of Oldenburg taught girls in primary grades at the former Academy of the Immaculate Conception. This photograph was taken in April 1917. Later, the academy became a secondary school for girls. Three years ago, Oldenburg Academy accepted boys in the freshman class.

Oldenburg Academy students stand for the Gospel reading during the Senior Induction Mass on Aug. 30 at the motherhouse chapel. Boys were admitted to the 150-year-old former all-girls’ school three years ago.

The Franciscan convent and academy at Oldenburg are shown in a drawing as they were rebuilt after a fire in 1857. This picture was taken from what appears to be an old sketch made many years ago.

Franciscan Sister Therese Gillman, president of Oldenburg Academy, serves as a eucharistic minister during the Senior Induction Mass on Aug. 30 at the motherhouse chapel. She attended the Franciscan school when it was known as the Academy of the Immaculate Conception. Connie Deardorff is Oldenburg’s principal.

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The Indiana Catholic and Record file photo

Photo by Mary Ann Wyand
Submitted photo

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Knights of Columbus honor diocesan priests

By Mary Ann Wyand

NORTH VERNON—Tiny Rachel Yoder was probably the youngest person attending the Clergy Appreciation Dinner sponsored by the Knights of Columbus of Indiana District 27 on Aug. 19 at St. Mary Parish in North Vernon.

The 6-month-old daughter of St. Mary parishioners Anthony and Traci Yoder of North Vernon enjoyed the attention she received during the festive dinner and program.

Seymour Deanery priests who were honored guests at the dinner also enjoyed this opportunity to sit back, relax and talk with friends from the parishes they serve in central and southern Indiana.

“I think you’ve already done one of the most important things that you can do—and continue to do—and that is to pray for the archbishop and pray for all of us priests,” Msgr. Joseph F. Schaedel, vicar general, told the capacity crowd at the St. Mary Parish Center.

“I think I can speak for all of my brother priests here on the stage when I say that we’re really overwhelmed at the number of people that are here tonight,” Msgr. Schaedel said. “We thought we were coming just to have a little dinner, and to see so many of you here is really wonderful, particularly at this challenging time in our Church and in the priesthood. It’s great to see the continued love, respect and confidence that you must have in our priests.”

St. Bartholomew parishioner Walter Glover of Columbus, chaplain and director of mission services at St. Vincent Jennings Hospital in North Vernon, was the keynote speaker.

Glover described a typical day in the busy life of a priest, which routinely begins early in the morning and often ends late at night, and asked people to remember their selfless sacrifice to God, the Church and the people of God.

A good way to do that, he said, is to regularly offer them thanks and encouragement in the form of cards, letters, telephone calls, personal conversations and dinner invitations.

“In Acts, in the New Testament of the Bible, it’s very clear that we are to mutually encourage one another,” Glover said. “We need to follow that biblical standard in terms of priests.”

Glover said Father Joseph Moriarty, vocations director for the archdiocese, explained that seminarians must complete four years of undergraduate collegiate study and four years of graduate-level theological study to earn a master’s of divinity degree and become eligible for ordination to the priesthood.

Priests spend as many years in college as physicians do, Glover said, but the level of compensation is much, much less. Yet they still said ‘yes’ to God’s call out of love for him and a desire to serve others.

“The priesthood is a tough job,” he said. “In the Indianapolis Archdiocese, there are 134 active diocesan and order priests for 39 counties. In the United States, there are 42,000 priests, and that’s about the equivalent of the population of Bartholomew County. This brings a new meaning to John’s Gospel about shepherds and sheep. We sheep vastly outnumber our shepherds.”

For these and many other reasons, Glover said, it’s important to remember to thank our priests as the Knights of Columbus have done with this clergy appreciation dinner.

Knights of Columbus from Indiana District 27 present the colors during the Clergy Appreciation Dinner for priests from the Seymour Deanery on Aug. 19 at the St. Mary Parish Center in North Vernon.
Islam is not evil

The Rev. Franklin Graham is a man who overcame his own angry rebellion against being the son of a famous preacher (the Rev. Billy Graham) in order to surrender to Jesus Christ and embrace his father’s evangelical Christian ministry. There is much to admire in Rev. Franklin Graham’s preaching, and in his zeal for spreading the Gospel, but there is also something to fear.

Since the attacks in New York and Washington last year, Rev. Graham has consistently equated terrorism with Islam, which he says is “a very evil and wicked religion.” In a recent radio address, Rev. Graham added that he believes terrorism is part of “mainstream Islam” and that the Quran, the sacred book that forms the basis of Islam theology, spirituality and piety, “preaches violence.”

We deeply regret these and other “hard line” views expressed by Christian leaders who find it necessary to demonize the entire religious tradition of Islam in order to call attention to their own beliefs. Is it merely a coincidence that Rev. Franklin Graham made these defamatory remarks while conducting a tour to promote his latest book? Or is this a callous attempt to “sell Christianity” by rekindling ancient hatreds and inflaming the American people’s worst fears and insecurities?

As Catholic Christians, we reject the notion that Islam is evil. A careful reading of the Quran, and of Islamic theology in its entirety, shows that the opposite is true. Islam is a religion of peace that is deeply rooted in the Jewish and Christian traditions. Its “five pillars” call for a single-minded devotion to God’s will, prayer, almsgiving and fasting, and to the spiritual journey that is symbolized by the Muslim’s pilgrimage to Mecca.

The religion of Islam can be corrupted (as Judaism and Christianity have been) by human beings who are misguided, wicked or evil. But we believe it is dangerously wrong to conclude that Islam is evil, as Rev. Franklin Graham has done, because “on September 11 last year, we were attacked by followers of Islam, claiming to do this in the name of Islam.”

In 1981, Pope John Paul II was attacked by a follower of Islam, a Turkish terrorist named Mehmet Ali Agca. The pope did not attribute his attacker’s motives to the religion of Islam, and he has forgiven his would-be assassin. “It was the devil who did this thing,” the pope said. “And the devil can go to different and sundry ways, none of which interest me.” The pope knows that evil can corrupt any religion—often by creating hostility, division and discord among religious people.

The Second Vatican Council addressed the issue of interreligious dialogue between Christians and Muslims in this way: “Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding: for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values” (Nostra Aetate, 3).

These are prophetic words, written nearly four decades ago, but they have profound significance for today.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Celebrating African-American culture in the Church

n Labor Day weekend (and a few days before), leaders of our African-American Catholic community met in Chicago for a national planning session. I joined our archdiocesan representatives as we considered the particular opportunities and challenges we face with our African-American women and men who are deeply rooted in the Church.

Twenty delegates from each of the 174 dioceses of the United States were participants. Prior to the meeting, the diocesan delegates participated in at least one day of reflection to prepare for the task of planning. I was happy to be present and proud to be with our delegates.

I couldn’t help but recall the National Black Catholic Congress held in New Orleans in 1992. As bishop, I was present with the delegation from Memphis. Just before the congress began, I was informed that the Holy Father had appointed me archbishop of Indianapolis, rather than it was not yet public information.

I recall running into Fathers Clarence Waldon and Kenneth Taylor, who mentioned that they were waiting to hear who would be their new archbishop. It was a time to keep my conversation brief. And I admit that I was rather distracted during that congress. It is difficult to believe 10 years have passed so quickly. Since the New Orleans meeting, another congress was held in Baltimore. And based on these latest deliberations, I must be kind to say that much remains to be done to address the particular needs and experiences of African-American Catholics and the Church.

We all valued learning more about how other dioceses are doing so. Over the years, we have been able to make some important decisions that directly impact the lives of our African-American Catholics (and non-Catholics) in substantial ways. I am thinking of the Indianapolis center-city, where the archdiocese built a new school at Holy Angels Parish and a virtually new school at Holy Cross Parish.

Most recently, we have consolidated resources of St. Rita and St. Andrew schools in Indianapolis so we can develop a top-notch “model school” that will address both the particular needs and the gifts of students of those parish communities in innovative ways.

I believe excellent Catholic education and faith formation that intentionally integrates African-American culture into a faith-setting in which we can help make a difference in the lives of our children and youth and their future:

The pastoral leadership of Fathers Waldon and Taylor, along with that of the pastoral teams at St. Rita’s and St. Andrew’s, will provide further invaluable pastoral care and support to our African-American communities.

Let’s celebrate the gifts of the African-American culture among us!”

Let’s celebrate the gifts of the African-American culture among us!”

Archbishop Buechlein’s intention for vocations for September

Teaching/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.

E-mail: criterion@archindy.org

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Celebrando la cultura afro americana en la Iglesia

Dentro el de fin de semana del Día del Trabajo (y algunos días antes) los líderes Católicos afro americanos se unieron en una sesión de planificación nacional. Me uní a los representantes de la arquidiócesis a medida que consideramos las oportunidades contemporáneas particulares y los retos que enfrentamos con nuestros hermanos y hermanas afro americanos del país.

Participaron veinte delegados de cada una de los 14 diócesis de los Estados Unidos. Antes de firmar la convocatoria, todos los delegados de las diócesis participaron por lo menos en un día en reflexión para prepararse para la tarea de planificación. Me sentí muy contento y orgulloso de estar con nuestros delegados.

No se debe extraer el recordatorio de Congreso nacional de Católicos negros, que se sostuvo en Nueva Orleans en 1992. Como obvio soy repetiré partes de la charla de nuestro Arzobispo de Indianápolis. Pocos mis gestores disminuyeron el Congreso, me informaron que el Santo Padre me había dedicado al programa de afroamericanos de Indianápolis, si bien aún no era oficial.

Recuerdo haberme encontrado con los padres Clarence Woodson y Ken Taylor, quienes mencionaron que ellos estaban esperando saber quien iba a ser su nuevo arzobispo. Eran momentos de pausa, de compostura. Y debo admitir que estaba un tanto distraído durante el congreso. Es fácil que uno hable una cosa y piense en otra, planeando el próximo paso también en la sociedad en general.


Recientemente, el Padre Benedicto Boniface Hadrian fue honrado como una “Leyenda Viva” por la Sociedad de Historia de Indiana. Comenzando como pastor asociado en la Parroquia de Holy Angels en Indianápolis en 1965, el Padre Boniface llegó a ser conocido como un activista social y un campesino de los derechos civiles. Su experiencia le llevó a fundar el Martin Center, en honor al Dr. Martin Luther King Jr. y San Martín de Tours, para enfocarse en las relaciones humanas, asuntos raciales y educativos.

En 1977, el Padre Boniface fundó la Martin University en Indianapolis para proveer una educación superior adecuada de bajos ingresos y de minorías de quienes otra manera no tendrían la oportunidad de desarrollar sus dones. El desarrollo de la Martin University es una asombrosa historia de visión, agendamiento, perseveranza y en el Gracia de Dios.

El Padre Boniface también ha recibido numerosos doctorados honorarios. Este año, la Martin University celebró 25 años de autorizar a muchas personas con el don de una educación superior. El ayudar a los pobres es el eje de la vida del padre Boniface.

Tanto el Padre Cyril como el Padre Boniface son humildes y simples hombres de fe. Ellos son ejemplo de la buena horticultura de la contribución Benedictina a la cultura en la sociedad.

¡Celebremos los dones de la cultura afro americana entre nosotros! 

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Letters to the Editor

Editorial Schools are alive and flourishing

I enjoy the “Research for the Church” column each month in *The Criterion* written by Purdue University sociology professor Dr. Byron A. Davidson. He is an Urban Scholar and is steadily and significantly to the body of knowledge about our Catholic faith. In the 8th edition, he wrote about “Dramatic Changes in Catholic Schools, Students and Teachers,” and discussed the past 40 years of statistics on Catholic education in roughly 20-year increments between 1960 and 1980. The changes have been very significant in this period. "Dramatic" may not even describe the sea change that has swept over Catholic education and especially Catholic schools during this period. But, taken at face value, the enrollment figures discussed paint a picture of a 40-year decline—a steady march toward the shuttering of all the Catholic schools.

After reading a report of his death in a newspaper, Mark Twain said, “Rumors of my death have been greatly exaggerated.” While I must concur with professor Davidson on the implications of many of the figures, including the decline in the number of religious teachers, seminarians and even in the sheer number of Catholic schools, like Twain, I want to assure the readers of the *Criterion* that the Catholic Schools are still very much alive.

In fact, if we simply look at the statistics more closely, but this time between 1991 and 2001, we note that there has actually been a slight gain in the total number of Catholic school students nationally (+1.5 percent) and this increase is substantially above the national level (+1.1 percent) and at the high school level (+2.7 percent). As Davidson notes, private Catholic elementary schools have grown significantly in the last 20 years. In some archdioceses, and dioceses, such as our own Archdiocese of Indianapolis, the gains in enrollment have been nothing less than “remarkable.” While this is not to say that private elementary schools have not been a factor in this growth.

While this growth appears to be moderating here as some schools have reached capacity and the economy makes it more difficult for some families to afford Catholic schools, there has been a “re-valu- ing” of our Catholic schools, especially by Catholic families who want to see their children receive an education based in faith. And, this is a trend that will not soon end.

G. Joseph Peters Associate Director of Catholic Education for the Archdiocese of Indianapolis

Help for job seekers is just a mouse click away

In the aftermath of Enron, WorldCom and other recent corporate collapses, thousands have lost jobs. But workers have been losing jobs since hired hands were first employed to expand an owner’s reach and productivity.

There is, however, something new in the form of layoffs or separation from payroll. The “something new” involves much more than executive greed, accounting fraud and other ethical lapses in the headlines. Some organizations reduce employment in a manner that has yet to be known as executive delaying, restructuring or re-engineering. These machine-tool metaphors veil the psychodynamics of trauma felt by men and women who are thus set adrift in mid-career.

Not all that long ago, laid-off workers could face back-to-back rejections because they were leaving organizations that were not shrinking, just experiencing turnover. Then came a time when the *Economist* magazine, describing the American economy a decade ago, called “corporate anorexia.” The unemployed cannot simply bounce back; they bounce around looking for new jobs in an economy that may grow, but in areas far removed from their personal skills and experience.

As their organizations shrink or collapse today, displaced workers have to expand personally. They have to enlarge their outlook and their personal ensemble of employable skills. Self-assessment, along with a careful inventory of what one can bring to a new employer by way of value added, is Step 1 into the next career stage.

Many in next-stage careers require that rebalancing workers understand the new corporate culture and contract. For, as I indicated, there is a lot more than executive greed and accounting fraud associated with layoffs today.

The new corporate contract is now explicitly contingent: No job is forever. There was an implied contingency in ear-lier arrangements (that might be thought of as relational contracts), even though both parties to corporate employment contracts have the option of ending the relationship would continue uninterrupted straight through to retirement. No such facts, written or unwritten, that define work relationships within organizations are more transnational than the contract between a house painter and the owner of the property, but today’s employment contracts are offered and received with a clear understanding that contract and career are not coextensive.

So what does all this mean for the job seeker? At least four things:

*See BTRON, page 21*
The archdiocesan Office of Catholic Education is sponsoring a fall workshop for all members of parish school and faith formation commissions and/or parish boards of total Catholic education. New members of such boards and commissions as well as new pastors and administrators are invited to learn about their new roles. The workshops will be held at three locations. The first workshop will be at the St. Mary Parish Center, 22 Washington St., in New Albany, on Sept. 7. The second workshop will be in Father Conen Hall at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, on Sept. 11. The last workshop will be held in the Sisters of Providence foundress from 10 a.m. to noon on Sept. 17 in the Franciscan Center, 1400 N. Meridian St., in Indianapolis. The $30 registration fee includes lunch. Childcare is available with advance registration. For more information, call the retreat house at 317-545-7681.

St. Pius X Parish, 7200 Sarto Dr., in Indianapolis, will mark the first anniversary of Sept. 11 with a Mass at 7:30 p.m. celebrated by Father Gerald Kirkhoff. After the Mass, Father Kirkhoff will present “Meet Our New Pastor” and explain some of his life experiences as well as his vision for the parish. All are welcome to attend. For more information, call the parish at 317-888-2861.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, will offer a weekly presentation of a 24-video series on the Catechism of the Catholic Church. The video series, played each Tuesday at 7 p.m. in the lower level of Madonna Hall, started on Aug. 6 and features Society of Our Lady of the Most Holy Trinity Father John Corapi. Each week will feature a new topic. One need not attend every week. For more information, call the parish at 317-888-2861.

The Knights of Peter Claver and Ladies Auxiliary are sponsoring the annual Claver Day Recognition Dinner on 8 p.m. at St. Andrew Parish, 235 S. 5th St., in Richmond. There will be a 5-1 p.m. Mass at St. Mary Parish, 800 S. 11th St., in Richmond. The other event will be a Holy Hour, with prayers for peace, from 7 p.m. to 8 p.m. at St. Andrew Parish, 235 S. 5th St., in Richmond.

For more information, call 765-962-3902.

Providence Sister Marie Kevin Tighe, promoter of the cause of Blessed Mother Theodore Guérin, will talk about the Sisters of Providence foundress from 9:30 a.m. to 2 p.m. on Sept. 11 at Fatima Retreat House, 5535 E. 56th St., in Indianapolis. The $30 registration fee includes lunch. Childcare is available with advance registration. For more information, call the retreat house at 317-545-7681.

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12 Benedictine monks celebrate monastic jubilees

Recently, the monks of Saint Meinrad Archabbey in St. Meinrad celebrated the monastic profession jubilees of 12 monks. Celebrating 70-year jubilees were Benedictine Fathers Michael Keene, Frederick Walsh, and Joachim Walsh. Benedictine Father Ralph Lynch marked his 60-year anniversary as a monk. Observing 50-year jubilees were Benedictine Fathers Aurelius Boberek, Aelred Cody, Aidan Kavanagh and Sebastian Leonard and Benedictine Brothers Philip Ripley and Maurus Zoeller. Celebrating 25-year jubilees were Fathers Sean Hoppe and Isaac McDaniel.

Father Michael Keene was born in Indianapolis on Nov. 30, 1912. He professed his vows on Aug. 6, 1932, and was ordained to the priesthood on May 18, 1937. He studied at the Institute of Both Laws in Rome and at The Catholic University of America in Washington, D.C., where he received a doctorate in canon law. Father Michael taught at Saint Meinrad Seminary for more than 20 years, and served as prior—second in leadership—of the monastery for seven years. In 1963, Father Michael began almost 30 years of service to the Church in Peru, both at Saint Meinrad's foreign priory in Huaraz, Peru, and as pastor of San Juan Bautista Parish in Lima, Peru. For several years, Father Ralph was chaplain of the monastery for seven years. In 1956, he received permission to live the solitary life as a hermit, first at St. Leo Abbey in Florida and later in Huaraz, Peru, and as pastor of San Juan Bautista Parish in Lima, Peru. From 1992-95, he served as the archabbey's oblate director. At the same time, and until recently, he served as pastor of St. Christopher Sports Medals

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Father Aedle has written several books and numerous articles for scholarly journals and periodicals, and has contributed his writings to encyclopedias and collective works.

Currently, he is undertaking special projects from the archabbey and offering pastoral assistance at area parishes.

Father Aidan Kavanagh was born on April 20, 1929, in Mexia, Texas. He professed his vows on May 1, 1952, and was ordained on May 3, 1957. He earned a licentiate in sacred theology from the University of Ottawa and a doctorate in sacred theology from Theologische Fakultät in Trier, Germany.

He taught at Saint Meinrad School of Theology and at the University of Notre Dame, where he also served as director of graduate studies in liturgy and theology.

Father Aidan joined the faculty at the Yale Divinity School in New Haven, Conn., in 1974. At Yale, he served as professor of liturgics and as dean of the divinity school for two terms, he was the acting director of the Institute of Sacred Music.

Father Aidan is currently a professor emeritus at Yale. Father Sebastian Leonard was born in Indianapolis on Sept. 4, 1931. He professed his vows on Aug. 1, 1952, and was ordained on May 3, 1957. He earned a master of arts from Georgetown University in Washington, D.C., and a doctorate from the University of Oxford in England.

For 25 years, Father Sebastian taught modern Church history at Saint Meinrad School of Theology. During some of those years, he also taught history at the former Saint Meinrad College and served as chairmaster for Saint Meinrad Archabbey.

In 1983, he was appointed associate pastor of St. David Parish in Davie, Fla. Since 1995, Father Sebastian has been chaplain at the Canterbury School in New Milford, Conn.

Brother Philip Ripley was born on Aug. 6, 1932, in Paducah, Ky. He professed his vows on Aug. 10, 1952. At Saint Meinrad, Brother Philip worked in the tailor shop from 1950-55 and then as assistant to the librarian at the former Saint Meinrad High School for a number of years.

Since 1974, he has served as housekeeper and sacristan for St. Mary Parish in Evansville, Ind., in the Evansville Diocese.

Brother Maurus Zoeller was born on June 24, 1932, in Tiffin, Ohio. He has made his profession of vows on Aug. 10, 1952.

From 1951-58, Brother Maurus worked as an assistant in the Abbey Bakery. From 1958-90, he assumed various roles at Abbey Press, including manager of the printing division, product development director and manager of the Abbey Press Gift Shop.

Since 1990, Brother Maurus has worked in various hospitality roles, including tour director, manager of the St. Jude Guest House, guest master and retreat director. He has led numerous pilgrimages to Europe and the Holy Land.

Father Sean Hoppe was born on April 26, 1954, in Findlay, Ohio. He professed his vows on Aug. 6, 1977, and was ordained to the priesthood on May 2, 1992. He served as associate pastor of St. Mary Parish in Huntingburg, Ind., and as associate pastor of St. Benedict Parish in Evansville, Ind., in the Evansville Diocese.

Father Sean was a commuting chaplain to Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, from 1989-95, while serving Saint Meinrad as guest master and retreat director from 1991-93 and as associate director of supervised ministry for Saint Meinrad School of Theology from 1993-95.

He was pastor of St. Boniface Parish in Falida and...
Saint Meinrad, the archbishop said he gave himself to God for Christ's thirst and continues to say "yes" in his leadership role as archbishop.

He said that everyone could respond to Christ's call, whether as a priest, religious, married or single person.

Priests embrace the mystery of their priesthood to answer Christ's call, he said. Married people respond to one another out of love, regardless of the circumstances they meet on their married road, and single people respond to Christ by their baptism, which continues to be their "yes" to Christ.

After the anniversary events, Archbishop Buechlein received well wishes from clergy, religious and parishioners. In return, the archbishop thanked the people of the archdiocese for the chance to serve them.

Teen-ager Geoffrey Mooney had particular thoughts about the archbishop's anniversary.

"I think he does a good job with the youth," Mooney, 15, a member of Our Lady of Perpetual Help Parish in New Albany, said. "He always tells us our part in the Catholic Church today. I think we need guidance in our lives so we grow up to help others."

At the New Albany gathering, two of the archbishop's aunts, Agnes Schulter and Louise Brewster, told stories of the "little boy" they knew.

His road to the priesthood was never a surprise to the family, but being named a bishop was, they said.

Schuler and Brewster said prayer in the family helped foster the archbishop's vocation and that he was always "a holy little boy."

The aunts said the Apostle's Creed and other prayers were still said in German and quite frequently in the Buechlein home.

"Prayer and a good example are so important [for vocations]," Schulter said.

Traveling from Louisville, Ky., Philomena O'Connor, a friend of the family, said the archbishop is "good with people, reads people well and is a very caring person."

One of her fondest memories is going on a pilgrimage to Europe with the archbishop. When they came across a German menu, the archbishop ordered for everyone. But his German skills failed a bit, leading to a good story.

"They brought out prunes and he thought he was ordering fruit," O'Connor said. "Everyone got a big kick out of it."

The archbishop said that all people should boast in God alone when carrying out God's works in their lives.

"The way we live our faith with the twists and turns of everyday life is our way to respond to Christ's thirst," he said.

"In response, what will we receive? We receive the water he will give. The water of eternal life."

On Aug. 29 at the cathedral, Archbishop Buechlein processed to the altar behind nearly 60 of his priests that showed up to support their spiritual father.

As he has in the past, the archbishop told the congregation how good the presbyterate is in the archdiocese.

One priest who was there is not under the crook of the archbishop's crozier in law, but nevertheless knows him as a father.

Benedictine Father Noah Casey, the archdiocesan director for the National Ministry to Priests, went to then-Father Buechlein for spiritual direction in 1967, when Father Noah was a freshman at the former Saint Meinrad College. He knew the future archbishop in that capacity for 14 years.

"He is an excellent listener, and it was from him that I got my interest in spiritual direction," Father Noah said.

This was one of the most important things, besides an insistence on prayer, that the archbishop taught the young seminarian, now a priest—and it was

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something taught through actions, not words.

Father Noah said that it means a lot to him to see the archbishop reach this milestone in his ministry to the Church in central and southern Indiana.

“I have a great regard for [Archbishop Buechlein’s] leadership, his administrative abilities and his continual emphasis on the spiritual life,” he said.

The liturgy, rife with the sound of trumpet, organ and the combined voices of the Laudis Cantores choir, was attended by some of the Little Sisters of the Poor who work at the St. Augustine Home for the Aged on the north side of Indianapolis.

They are thankful to the archbishop for all he has done for their ministry to the elderly.

“The archbishop does come over to see us every now and then,” said Little Sister of the Poor Marie Geraldine Freeman, “and he comes to see the priests when they’re here. He’s very concerned about them.”

In his homily, the archbishop spoke of Cardinal Francis-Xavier Nguyen van Thuan, the current president of the Pontifical Council for Justice and Peace.

The former Archbishop of Saigon was imprisoned for 13 years in North Vietnamese prison camps after only seven months in Saigon.

“He was alone, tempted, tormented by the loss of everything to which he had given himself,” Archbishop Buechlein said. “There were times when Archbishop van Thuan was imprisoned only a few blocks from his cathedral church. He would hear the bells tolling; he would even hear his own people passing by.”

But one night, from somewhere deep within himself, the cardinal felt a prompting that assured him that he should not worry so much about God’s work as about God. He was right where the Lord wanted him to be. It was his peace.

Archbishop Buechlein said that such a message as that of Cardinal van Thuan is good for people of all vocations to hear— that they are where God wants them and can use them.

To live this is to receive the great reward: that of everlasting life, he said.

During the Mass, four Indianapolis-area youth carried banners behind the procesional cross, taking time out of their back-to-school schedules to do so.

David Bethuram, director of the archdiocesan Office for Youth and Family Ministries, said the archbishop has always cared greatly for the youth.

“He has always been very open to answering any kinds of questions or concerns or issues that the young people … would ask him,” Bethuram said. “Not only does he speak from the heart about how those particular things personally affect him, he also talks about how they affect the Church and society at large.”

The readings chosen for the Mass at the cathedral were the same as those that were proclaimed 10 years before when he first arrived. Among them was a phrase that fit well the vocation that God has led Archbishop Buechlein to; a phrase once uttered by Peter, the first among the Apostles, to a faithful, crippled beggar.

“I have neither silver nor gold, but what I do have, I give to you (Acts 3:16).” †
Graduates
The 1937 graduating class of St. Philip Neri School in Indianapolis—of whom half still survive—are seen here in their finery and will meet again at their 65th anniversary celebration on Sept. 8 at the parish. There will be a Mass at 10 a.m. followed by a buffet brunch at The Garrison Restaurant at Fort Harrison State Park. Ninety-nine boys and girls graduated from the school that year, and over 20 members of the class plan to attend the events.
Pastor of church near Ground Zero sees role in healing

NEW YORK (CNS)—As the Catholic church closest to Ground Zero, St. Peter’s has again become a part of history that began a year ago and will continue into the indefinite future.

“Part of our purpose for the next couple of years will be tied to the healing of people in this neighborhood, throughout the city and around the world,” Father Kevin V. Madigan, pastor, said in an interview Aug. 26. “That mission has been thrust upon us. People expect that.”

As the first Catholic parish established in New York— in 1785—St. Peter’s had participated in a lot of history before Sept. 11. “In the 1700s and 1800s, the parish went through fires, riots and a cholera epidemic,” Father Madigan said.

But the loss of so many jobs in the area, on top of the forced evacuation of residents in the immediate vicinity for a while, brought weekday Mass attendance down sharply, he said.

So the church's ministry became largely weekday community service for Catholics attending daily Mass.

So the young families that had been building up a parish community at St. Joseph’s mostly left, and for six or seven months the priests of St. Peter’s were not called on for any infant baptisms, he said.

The attack came while St. Peter’s was in the process of selling its rectory to a developer, who planned to construct an apartment building and let the church have the ground floor space of an apartment building, was taken over for use, first by the Federal Emergency Management Agency, then Father Madigan let an evangelical group, Cops for Christ, use it for feeding rescue workers.

Some people have been moving back in, and there was recently another infant baptism, but Father Madigan has seen mostly young singles coming into his parish.

For the first days after Sept. 11, St. Peter’s Church was used by volunteers working in the area, and some of them brought bedrolls and slept there, Father Madigan said.

But this function was then taken over by St. Paul’s Chapel of Trinity Episcopal Parish, because it was more immediately accessible and had fewer steps to climb.

In Battery Park City, St. Joseph's Chapel, in a rented ground floor space of an apartment building, was taken over for use, first by the Federal Emergency Management Agency, then Father Madigan let an evangelical group, Cops for Christ, use it for feeding rescue workers.

The chapel has since been refurbished, and a reopening service is set for Sept. 8.

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Father Kevin Madigan, pastor of St. Peter’s Church in New York, stands inside the church’s Battery Park City chapel of St. Joseph in mid-August. On the floor lie dismantled dividers, and wires hang from the ceiling. The chapel was used as an office by the Federal Emergency Management Agency during recovery efforts at Ground Zero, where the World Trade Center towers fell on Sept. 11, 2001. Now that the recovery is over, the priest is left to refurbish the chapel to its original condition.

While he advocates some permanent memorial on the site of the World Trade Center, Father Madigan said the land should also be used for business, residential and other facilities that would “sustain the community.”

Meanwhile, Father Madigan and two other priests working with him at St. Peter’s have had a lot of counseling to do. Many people, some not Catholic, come by and just want someone they can talk with, he said. “There is a lot of survivor guilt,” Father Madigan said. That is particularly the case, he said, among firefighters and police officers who were working at the World Trade Center that day, when maybe five were assigned to go one direction and all were killed, while another five were sent another direction and all survived. It left the survivors with difficult emotions to sort out, he said.

Because of the immediate proximity of St. Peter’s Church to the site of the destroyed towers, the church is a place many people come when they want to offer prayers where so many innocent people were killed.

Father Madigan said several groups en route to World Youth Day in Toronto, including a large group from Spain, stopped in New York and came to pray at St. Peter’s Church. Others visiting the church are from other religions, he said. A group of Buddhist monks from Japan chanted prayers there one day while Japanese young people solemnly processed forward to present flowers and candles at the altar, he recalled.

This was also the altar where the body of Franciscan Father Mychal F. Judge, the fire department chaplain, was first brought after his death in the World Trade Center. For this Sept. 11, Father Madigan has scheduled a Mass to begin with a minute of silence at the time the first plane hit, and a noon Mass for parishioners and families of those who perished.

Later, some permanent memorial to those who lost their lives in the attack might be placed in the church, the pastor said.

He said the church named for St. Peter highlighted his connection to the Apostle who had a special relationship with Jesus. He quoted Jesus’ words to Christ after the Resurrection, “You know that I love you” (Jn 21:15-17).

Since words like those were also the last word many family members heard over cell phones from people killed in the World Trade Center, centering a memorial around them seems like an appropriate way to remember those who died, he said.

Fall Home Accent Section—Continued

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NEW YORK (CNS)—Of nearly 3,000 people who lost their lives at the World Trade Center, the person who has been most widely honored in the year since the event and reached near legendary status is a Franciscan friar.

Father Mychal F. Judge, a chaplain of the New York Fire Department, rushed to the scene as soon as he got news of the attack and went with the firefighters into the lobby of Tower 1. He was designated No. 1 among the victims.

Father John M. Felice, Father Judge’s provincial, told Catholic News Service Aug. 27 that the deceased chaplain gave people a hero “when we needed one” and “caught people’s imagination.”

Many victims were found only days later, and many apparently were consumed by flames or vaporized. But Father Judge’s body, televised and attended by throngs that overflowed onto the street, gave the public a focus for its grief in the immediate aftermath of the terrorist attack.

Father Judge had become a chaplain a decade earlier after the death of another member of his community, Father Julian Deeken, who was serving in that role. Now, Franciscan Father Christopher Keenan has taken Father Judge’s place; he was officially installed in November.

In an interview Aug. 28 at St. Francis of Assisi Church in Manhattan, where the province is based, Father Keenan said Rudolph W. Giuliani, mayor at the time, “always there for you,” and Father Felice said he was “so loved because he made himself available to you.”

Father Keenan, a tall man of heavy build, said he knew he had big sandals to fill. New York has named the street that runs between St. Francis of Assisi Church and a fire station Father Mychal F. Judge Street. Writers have been gathering material for books on Father Judge.

On what would have been his 69th birthday, May 11, the Knights of Columbus arranged for a memorial Mass at St. James Church in Totowa.

But Father Keenan said he felt Father Judge would reassure him and say, “Don’t be worried about filling anyone’s sandals; just show up and be yourself, a day at a time.”

The firefighters miss Father Judge deeply, knowing he gave his life for them and will never forget him, Father Keenan said.

At the same time, he said, they have welcomed Father Keenan fully into their lives and declared, “You’re ours.”

Father Keenan is part of a seven-member interreligious team of chaplains who make themselves available for whatever religious needs the 11,000 firefighters of New York have. They have visited the 263 firehouses in the city’s five boroughs, perform weddings and baptisms, join firefighters at the scene when dangerous work is going on and, when the occasion comes, find ways to tell a family that a firefighter has been lost. After the Sept. 11 attack, it was 343 families.

For such work, Father Judge has been getting honorary doctorates and other posthumous honors over the past year. The French gave him and two high-ranking fire department officials the Legion of Honor.

But as much as they honor and praise Father Judge, the two priests are not promoting his canonization or even the development of a personality cult around him.

St. Francis of Assisi Church is installing a memorial to the victims of the Sept. 11 attack, but to all the victims and not in any special sense to Father Judge.

“Don’t believe he ought to be canonized,” Father Keenan said. “That could put him on a pedestal and remove him from real life.”

Canonization has already been proposed, but the provincial, too, has been discouraging the idea.

When he accepted the Gaudete Medal honoring Father Judge from the Franciscan St. Bonaventure University in April, he said the “nub to canonize” was a mistake.

Father Judge was “a very human, flawed, complex person, just like the rest of us,” and made his contribution by demonstrating that “such is the stuff of greatness,” Father Felice said.

In a number of publications, writers have said that Father Judge was homosexual, or have suggested in one way or another that he was supporting the homosexual movement. A bill passed in Congress to give benefits to same-sex partners of Sept. 11 victims was called the Mychal Judge Act.

Father Felice said that, in close daily contact with Father Judge over a number of years, he never saw any expression of such an orientation.

Father Judge always responded to individuals who needed help, but was not the sort of priest who takes up “causes,” his provincial said.

The late priest’s approach of living in total openness to whatever need presents itself at the moment continues to spread through distribution of a prayer he wrote and often handed out on printed cards: “Lord, take me where you want me to go. Let me meet who you want me to meet. Tell me what you want me to say, and keep me out of your way.” 

Franciscan Father Christopher Keenan took the place of Father Mychal Judge as a chaplain for the New York Fire Department.
More than one person wrote Gospel of Matthew

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

When scholars argue that we are not able to say that the author of the Gospel of Matthew was the Apostle Matthew, they are not trying to diminish this Gospel’s authority, but rather to point out that its composition was a communal enterprise. It took more than one person responding to the promptings of the Holy Spirit to write this Gospel.

In the ninth chapter of this Gospel, Jesus calls the tax collector Matthew. So early in the Christian tradition, the Gospel’s author came to be identified as Matthew the Apostle. The Apostle would have been well-positioned to write down Jesus’ teachings and deeds.

One criterion that the early Church established for including a writing among the books of the New Testament was that its author be an Apostle. But not all writings claiming to have been written by an Apostle were included in the New Testament (for example, the Gospel of Thomas).

The writing also had to have established itself—in the worship and catechesis of Christian communities—as useful and significant for faith, and free from errors reducing the mystery of Jesus’ incarnation. Writings that shaped and became part of a community usually required more than one individual author. The community as a whole was the indispensable context for the Gospel’s composition.

The first generation of Christians recalled Jesus’ words and called upon his community usually required more than one individual author. The community as a whole was the indispensable context for the Gospel’s composition.

The written account of Jesus’ life assumed the form of Greco-Roman biography, but one focusing on the community’s faith in Jesus as Messiah and Son of God. One source incorporated into the Gospel of Matthew (80-85 A.D.) was the Gospel of Mark (65-70 A.D.). This use of Mark suggests that the Evangelist Matthew was not the Apostle Matthew. If the Apostle was an eyewitness of Jesus’ public ministry, would he have used Mark’s words rather than his own to phrase Jesus’ words?

Around 125 A.D., Papias of Hierapolis noted that the Apostolic Matthew compiled sayings by Jesus in Aramaic. Perhaps this refers to what is known as the “Sayings Source” (labeled “Q” in scholarly works).

A real benefit for us from these investigations into the process of writing the Gospel of Matthew is the recognition that it took shape through the hands of members of a Christian community whose traditions had been influenced by the Apostle Matthew.

It seems the Gospel of Matthew was written for a community in Syria, Phoenicia or Israel. More data would be needed to identify an exact location of the Matthaean community. A likely location was the Hellenistic city of Antioch (in present-day Turkey), the Roman Empire’s third largest city.

Significant numbers of Jewish Christians and gentile Christians were present in Antioch, a flourishing trade city. In this Gospel, the conservative voice of Jewish Christians can be heard along with the gentile Christians’ more innovative voice.

How much of the Torah should be maintained in the Christian communities? How much should be adapted to the new world of Greek-speaking gentile Christians? Jesus’ commands that not one word of the Torah should be dropped (Mt 5:18) and that his mission was first to the house of Israel (Mt 10:5-6) would have supported the Jewish Christians’ interests.

Jesus’ words that the centurion’s faith was stronger than any in Israel (Mt 8:5-10) and that the disciples should baptize all nations (Mt 28:19-20) would have supported the gentile Christians’ interests.

This Gospel addressed Antioch’s mixed Christian community, struggling to forge a common vision faithful to Jesus—a vision open to the new realities of the gentile world and separate from the Jewish synagogue’s life.

The Gospel of Matthew identified Jesus as the new Moses. Jesus adamantly insisted on Torah observance, but went beyond this to emphasize that the Torah must be internalized, not only as the commandment to love God and neighbor but also to love one’s enemies (Mt 5:44). The criticism of hypocrisy among scribes and Pharisees reflected, in part, the Antioch Christian community’s conflict over interpretation of the Torah.

Torah observance was still in force, but much more was required of Jesus’ followers (see Mt 5:21-48).

This Gospel’s infancy narrative established that Jesus was the Messiah descended from David and the Son of God born of the Virgin Mary. Jesus was the new Moses who led a community that built upon the heritage of Moses and the Jewish people, but went beyond it. And this Gospel testifies to the resurrection of Jesus, whose reality and message is to extend to the ends of the earth.

In the midst of conflict between Jewish Christians and gentile Christians, the Matthaean community’s members recognized their bonds as Christ’s followers and forged a vision of discipleship, mindful of their diverse traditions and backgrounds. The Evangelist Matthew emerged from this community to capture and shape this new articulation of the Christian life’s promises and demands.

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

Faith Alive!

Gospels show humanity of Jesus

This Week’s Question

What is your favorite book of the Bible? Why?

“The Gospel of John because it is filled with encounters of Jesus with real people. It shows the humanity of Jesus.” (Roger Manrique, Orlando, Fla.)

“I’m thinking the Gospel of Matthew. I like the way he tells the stories, and I can relate them to my life.” (Helen Kingsley, Waseca, Minn.)

“I am partial to Psalms and Isaiah. Psalms because it offers comfort and guidance; Isaiah because it is profound with universal appeal.” (Jean Rose, Raleigh, N.C.)

“The Gospel of Luke. I especially like the parables he includes about losing and finding. I’ve come through a spiritual journey of feeling lost—no faith community. Now, as a member of the Catholic Church, I am feeling very ‘found’ and at home.” (Linda Capcal, Aiea, Hawaii)

Lend Us Your Voice

An upcoming edition asks: How has it benefited you to learn more about another Christian denomination or another religion?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Dealing with 9-11 reality and fear

Faithful Lines/ Shirley Vogler Meister

Dealing with 9-11 reality and fear

Last year at this time, my husband spent his remaining days alone in silence for Catholic News Service.)

Zel is defined as “ardor for a person, cause or object,” but it’s been a long time since I had admitted to being zealous. Zel is simply an emotion; these days, and a zeal- ous person is consid- ered to be a fanatic if not downright nutty. Over time, the word “zealot” has taken on a somewhat pejorative meaning of having excessive enthusiasm, i.e. being a fanatic. If the Zealot were around, he’d probably have to change his name to Simon the Zealous. Simon the Strongly Opinionated. St. Simon was a zealot, because of his zeal for the law, and also to differ- entiate him from Simon Peter. He was martyred in Persia with St. Jude, the patron saint of hopelessness. He was con- sidered a fanatic now, although their per- secutors at the time must have thought so. The original Zealots were members of a Jewish sect of that name who were, well, fanatically opposed to any in- fluence outside. Later, they became a political party during the revolt of rome against about 60-80 A.D. They were against idola- try or anything else they considered hea- thenish, and when you get right down to it, zealots may be not only desir- able, but also necessary.

The real-life-I-have-known whom we admire. Certainly Dorothy Day was one. She and Peter Maurin took Christ’s example literally when they founded the Catholic Worker movement in 1933. The Workers have zealously helped the poor and urged pacifism ever since, often against popular reason and some- times government edict. Day was a sophisticated intellectual who embraced voluntary poverty and

Faithful Lines/ Shirley Vogler Meister

Dealing with 9-11 reality and fear

Last year at this time, my husband

car was outside. Then they put two and
two together: the restaurant was Jewish. Police were present for protection. (With warped political reasoning, Muslim terror- ists, religious nationalists, and anti-semites are all still saying the same thing.)

After Paul returned to Indianapolis, a movement started attracting tens of thousands of”I am an American Muslim” and “stop the killing of Muslims in the world.”

What did this mean, exactly? The children often do not understand why they are suffering. Pain and suffering are part of the human condition, and everyone, including children, needs the opportunity to talk about what has happened. In the spring issue of The Criterion, Meister explained this concept:

“*The children would be given an opportu- nity to explore and give voice to their inner feelings, to tell their story through song, to gain a sense of community through rhythmic improvisations and, with time, to experience closure as a group.”* She extended further how stories have “power and meaning, and are especially meaningful for children, like Sleeping Beauty, which is about more than a brave prince and a beautiful princess. *"It is also a promise, an assurance that kind forces will help us during difficult times.”*

In one of 27 music therapists engaged in a wider effort, the called the New York City Music Therapy Project, to help children and adults deal with the “healing art of music.” This is a pro- gram of the American Music Therapy Association, with funding from the Recording Academy, which acted quickly to provide funding for music therapy programs for children and adults directly affected by the tragedy.

The great storyteller Hans Christian Andersen said about music, “Nothing moves the heart like music.”

Judi, Frank and their music therapy colleagues are putting this belief into practice for the healing of the children of Sept. 11.

The Bottom Line/ Antonette Bosco

Hearing the children of Sept. 11

Some phenomena are so powerfully destructive they are unforgettable. People still remember what they were doing when the news came out that the Japanese had attacked Pearl Harbor in December 1941 or when they heard that John Lennon had been murdered.

And now, once again, I hear it all, “I remember where I was and what I was doing. Sept. 11 when the news hit that planes had flown into the World Trade Center.”

In all that has been spoken and written during the past year, I wonder if enough attention has been given to the children of Manhattan who witnessed the massacre from a window, or a grandmother of three children who live in lower Manhattan, was very concerned about the experiences they were having that ter- rible day.

I knew that my granddaughter Talia’s classroom had a view of the Twin Towers, buildings, some 25 blocks south of the school. Fortunately, my daughter-in-law, Judi, was at the school and she noticed that many children who were being evacuated from their downtown schools to this one. A few days later, the initial shock gave way to dealing with the realities of how their neighborhood had changed. Among them was a class of children who began to find strong ways to help the traumatized children. Almost immediately, they turned to music therapy and song. Judi, her husband, my son Frank, are both professional music therapists and had many experiences with music can give voice to inner experiences.

Judi especially felt that a technique she and her music therapy colleagues call “storysong” could be healing.

In the spring issue of Early Childhood Connections, Judi explained this concept: “The children would be given an opportu- nity to explore and give voice to their inner feelings, to tell their story through song, to gain a sense of community through rhythmic improvisations and, with time, to experience closure as a group.”

She further explained how stories have “power and meaning, and are especially meaningful for children, like Sleeping Beauty, which is about more than a brave prince and a beautiful princess. *"It is also a promise, an assurance that kind forces will help us during difficult times.”*

Thinking of the annoying zealots you meet can give you a reaction or mean-spirited. Many good causes, even religious ones, for example, are mislabeled by this or that faction as rigidly or anything else they considered hea- thenish, and when you get right down to it, zealots may be not only desir- able, but also necessary.

The real-life-I-have-known whom we admire. Certainly Dorothy Day was one. She and Peter Maurin took Christ’s example literally when they founded the Catholic Worker movement in 1933. The Workers have zealously helped the poor and urged pacifism ever since, often against popular reason and some- times government edict. Day was a sophisticated intellectual who embraced voluntary poverty and
The Book of Ezekiel is the source of this weekend’s first reading.

On this feast of the Major Prophets by reason of his length and the depth of his theological insights, Ezekiel was a priest whom God called to be a prophet. Since he was a priest, it is not surprising that he had a special knowledge of the temple in Jerusalem and of Hebrew cultic procedures and expectations.

Ezekiel wrote of the priesthood, sacrifices and so on. He referred to visions. He saw God and heard God. The people of his day were as skeptical of such claims as people would be today if they heard similar announcements. Ezekiel did not make them always popular or credible.

In addition to this point, he called the people away from their sinfulness, warning them that sin leads only to trouble. All in all, he met considerable resistance. He wrote at a time when peril lay all around the kingdom of Judah. In time, this peril would manifest itself fully in the conflagration of the kingdom by the Babylonians.

Many Jews died. Many others were taken to Babylon, the imperial capital, in present-day Iraq, where they languished for four generations. It was a most disturbing time. It was a most disturbing time. It was a most disturbing time.

This weekend’s reading reminds the people, in effect, that God does not leave them helpless in the face of grave danger. Instead, God has sent guides to lead the people away from the abyss. Ezekiel is one of these guides. He declares that he speaks for God.

The wicked man will turn away from Ezekiel, because Ezekiel speaks God’s words. The wicked man will pay a great price. He will die.

However, those who acknowledge God, and who heed what Ezekiel says in God’s behalf, will be saved.

St. Paul’s Epistle to the Romans provides the second reading.

The Romans live in the greatest human community in Western civilization. Not only was Rome the seat of the imperial government where public policy for the entire known world was decided, it was the center of the arts, education and commerce.

When Paul used the imagery of finance to make a point, it hardly fell on ears that had never heard spoken financial terms.

So, in this reading, the Apostle speaks of debts. He counsels the Christian Roman not to borrow money. The message was that they should not entangle themselves in the things of the world.

Moreover, as the ultimate advice, he calls upon the Romans to love everyone. In a world so still with greed and selflessness, and indeed in the very centerpiece of this world, such advice was novel, but compelling.

For the third reading, the Church presents the Gospel of Matthew.

In this reading, the Lord instructs his disciples about forgiveness. He says that the two persons involved should attempt to resolve their disagreement. If all else fails, the matter should be brought to the Church. The Church’s judgment is final.

The Lord continued to tell the disciples that what they prohibited on earth would be prohibited in heaven, and what they permitted on earth would be permitted in heaven. He concludes by reminding them that when they meet in the Lord’s name, the Lord is with them.

In both instances, the Lord affirms the divine character of the community of believers, as well as the status of the disciples who will lead the community.

Reflection

On Wednesday of this week, the United States will note the first anniversary of the terrorist events of Sept. 11, 2001.

Through every medium, in private conversations, in our own personal thoughts and in public memorials, we will remember that day of terror and death.

It has been an uneasy year. As a nation, we have lived with a trauma unequaled in its history in this country, and a trauma unequaled in its history in this country, and a trauma unequaled in its history in this country.

The future is not encouraging. If the world situation isn’t enough for worry, the Church since January 2002 has undergone a trauma unequalled in its history in American life. Even the anchor that was, for us, found in the Church now seems at times to have fallen away from our ship.

We are adrift in scandal and sin.

These readings were deliberately selected for a community such as Catholics in the United States at this particular time, to be read just days before Sept. 11, 2002. However, they are apropos.

The Gospel, in the very first verses of its beginning, reminds us of human sin as well as human obstinacy. If we expect perfection from every Catholic, regardless of personal role, we expect the impossible. Humans are sinful beings.

However, we are not lost in the darkness of sin. We are not doomed to death.

Sin will not prevail. God sent us the prophet, who called the contemporaries, and still call us, to righteousness.

Most important of all, God sent us Jesus. His power lives in the ancient words of the Church. These words call us to love, to forgive and hope. In this love, forgiveness and hope. In this love, forgiveness and hope. In this love, forgiveness and hope.

It is important to remember that these happenings, when they are authentic, are a gift. They happen or they don’t. They may occur once or a few times, then never again. The people who receive them, however, usually receive strength from them and never forget them.

Nothing in Catholic teaching denies the possibility of the reality of such experiences.

Q: I have many children, grandchildren and great-grandchildren, and I need some answers. When I ask a priest, I get no response.

If horrible men, like the one who kidnapped and killed the little girl in this country, and the one in England, who killed 215 people with injections, go to heaven, then we are sorry for their sins, please tell me they go to heaven?

Does God just forgive them? Is that fair to the rest of us who feed the hungry, take care of the sick, etc.? I need an explanation.

A: I don’t know what God will do, and neither do I. But I sympathize with your feelings. But unless we contend that we have a higher sense of justice, a greater knowledge and a better instinct for goodness and right and God, how do we dare tell God what he ought to do?

If we have any sense at all, at least as Christians, some things should give us pause. Jesus makes clear that God has a strange set of values. He has a special care for men and women who (sometimes for good reason) other people abhor. Worthiness did not matter; what he saw and cared for was that they were in need.

The great power of Jesus’ love was that he could see what is good in the worst of us, as well as what is shameful in the best of us, and give freedom and hope to each one.

You say these criminals should get what they deserve—who we define as we define that, of course. Any would of us really want God to give us what we deserve?

At Communion, we say, “Lord I am not worthy.” Do we really believe that? We are all guilty in some way. We have all committed sins. We have all done things that we regret. So we want to do is we confess them, we beg for forgiveness and we try to do better.

Church affirms reality of possibility of apparitions

Q: Recently my mother passed away from cancer. She was a wonderful example of what Christ would want us to be.

My toddlers tell me they see my mother appear to them as an angel. She does not talk to them, but appears very happy.

Does the Catholic Church have any views on the dead appearing to us?

A: The Church has no direct teaching about it, but has always believed that the dead can in some providential way appear to people on earth. Most obvious are the many apparitions of our Lord and the saints, which the Church considers sacred and treasured events in its history.

Beyond that, literally hundreds of thousands of people, of every age and social group, tell of experiencing some manifestation of the presence of loved ones who have died.

Often, it will be a loving touch, a vision or another familiar sensation that had been associated with that person in their life.

Sometimes the awareness is simply of an intense presence that is unbelievably real.

Usually, including in experiences many people have discussed with me, two elements seem common. Rarely are words spoken, and without exception the event is peaceful, serene and reassuring, a loving encounter that seems to bless the memories of those who are left behind.

It is important to remember that these happenings, when they are authentic, are a gift. They happen or they don’t. They may occur once or a few times, then never again. The people who receive them, however, usually receive strength from them and never forget them.

Nothing in Catholic teaching denies the possibility or the reality of such experiences.

My Journey to God

Remembering September 11th

Will my tears suffice through all this horrible strife? Laments and regrets take their toll as death still mounts at our door, a nation mourning, our hearts scoring these violent acts.

Where do we go? What to do? Only into our soul’s solace can we find rest, to Christ who knows us best.

“Blessed are those who mourn,” he says, “Weep my child. Rest your pain. Despite all this, I still reign.”

By Jennifer Del Vechio

Question Corner/ Fr. John Dietzen

(If a free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61612 or e-mail at jndietzen@aol.com)
The Active List, continued from page 18

St. Roch Church, 3640 S. Pennsylvania St., Indianapolis. Holy hour, 7 p.m.
Marian Center, 336 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.
Confraternity of House of Prayer, 3650 E. 46th St., Indianapolis. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays
St. Joseph Church, 6205 S. St. Road W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.
Our Lady of the Greenwood Madona Hall, 335 S. Meridian St., Greenwood. Video series of Father Cope, 9 p.m. Information: 317-535-2406.
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.
St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Marian Movement of Priests prayer group and conversation, 6:30 p.m. Information: 317-852-3195.
Holy Spirit Church, 7243 E. 10th St., Indianapolis. Bible study, 4 p.m. Information: 317-236-1572.
Confraternity of House of Prayer, 3650 E. 46th St., Indianapolis. Tuesday silent prayer group, 7 p.m. Information: 317-543-0154.

Wednesdays
Divine Mercy Church, 335 W. 30th St. (behind St. Michael Church), Indianapolis. Marian prayer for priests, 3-4 p.m. Information: 317-271-1016.
Our Lady of the Greenwood Madona Hall, 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 candle, Mass, 7-8 p.m. Information: 317-484-5560.
Holy Spirit Church, 7243 E. 10th St., Indianapolis. Bible study, Gospel of John, 7-8 p.m. Information: 317-355-5555.
Confraternity of House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group, 4:30 p.m. Information: 317-543-0154.

Fridays
St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 7 a.m.-7 p.m.
St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.
St. Malachi Church, 326 N. Green St., Brownsburg. Laudy of the Hours, 7 p.m. Information: 317-852-3195.
Christ the King Chapel, 1827 Kessler Blvd. E., Drs. Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.
Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.
Confraternity of House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Monthly
Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.
Third Sundays
Christ the King Chapel, 1827 Kessler Blvd. E., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 5 a.m.-10 a.m.
Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. Mass, 2 p.m. St. Elizabeth’s, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-649-5840.
St. Joseph Church, 1375 S. Mckley Ave., Indianapolis. Adoration of Blessed Sacrament, 7 a.m.-7 p.m. Mass, 5:45 p.m. Information: 317-244-9002.
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m.
Third Saturdays
St. Michael the Archangel Church, 3354 W. 90th St., Indianapolis. Helpmates of God’s Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 9 a.m. drive to Clinic for Women, 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.
Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6:30 p.m. †

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.
through people and agencies well experi-
cenced in focusing their efforts on service
to people in need.

Diocesan executives were not only
working through their own established
gencies and the parishes that allowed
links into every neighborhood, but also
coordinating with Catholic Charities in
other dioceses and with the national orga-
nization of Catholic Charities USA.

Msgr. Sullivan said of the Federal
Catholic Charities that their efforts say much more is needed,
and there was a lack of clarity about the rea-
sions when applications were denied.

Conversations with FEMA executives
brought some progress, he said.

Siebel said the World Trade Center dis-
aster brought a need for many people to
receive counseling or some form of emo-
tional support.

While people who had family mem-
bers killed at the World Trade Center had
obvious needs, the nearly full-time work
at Ground Zero by police, firefighters and
others put strains on family life that could
go unnoticed, he said.

So Catholic Charities organized sup-
port for wives in some neighborhoods,
and gave them a chance to share their
feelings and ventilate resentments that
had been building.

Priests and other pastoral workers also
needed support as they worked to help
others through the crisis, Siebel said.

One priest celebrated 30 funeral Masses
within a few days, and initiatives were taken to
help such people on the serving side take
account of their own needs, he said.

Similar care had to go to the staff of
Catholic Charities, he added.

While seeking to respond to all who
sought help, Catholic or not, Catholic
Charities also identified particular places
of special need.

Msgr. Sullivan said one of those was
Chinatown, which is heavily dependent
on tourists, who stopped coming
for months, and which also depends on gar-
ment manufacturing that was hurt by
travel restrictions imposed for a time after
Sept. 11 and by interruptions of utility
services.

Catholic Charities gave more than
$1.5 million to some 1,000 Chinese-
American workers, he said.

“Although much has been done in the
past year, the executives in charge of
these efforts say much more is needed,
and they are making plans to continue.
We always viewed our services as
trying to serve the whole person and the
entire family,” said Msgr. Sullivan.

“Therefore, we will be with these fami-
lies into the future as the need for jobs
and counseling last beyond this first
year.”

Six-Day Pilgrimage to MEXICO
Visiting the Shrine of Our Lady of Guadalupe
November 16-21, 2002
$1,499
Led by Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

For a brochure or more information, please call
Carolyn Noone, associate director, special events,
Archdiocese of Indianapolis at 317-236-1428 or
800-382-9836 ext 1428.

National phone number for
Mass schedules won’t be toll-free

KEY LARGO, Fla. (CNS)—Many
Catholics have learned that finding a
place to worship while away from home
takes only a toll-free call or a mouse
click. But for the foundation that operates
(800) MASS TIMES, this has become too
much of a good thing.

“Usage figures have surged,” the Mass
Times Trust said in a statement. “The
resulting increases in telephone costs, and
the effects of the stock market on the
endowment that funds Mass Times, have
combined to cause the end of the toll-free
telephone option.”

Travelers still will be able to get times
and locations of Masses throughout the
United States by visiting the Web site at
www.masstimes.org or calling a new
number, 410-676-6000.

On Sept. 1, callers to (800) MASS
TIMES—800-627-7846—heard a record-
ing asking them to call the new number.

By Jan. 1, the toll-free number will be
discontinued altogether.

“We regret the necessity to make the
change,” said a spokesman for the ser-
cvice. “But we believe that through our
continued Internet presence and the low-
cost telephone option, we will still ably
fulfill our ministry to traveling Catholics.”

So far in 2002, usage of (800) MASS
TIMES is up by 108 percent compared to
2001. As of mid-August, there had been
about 146,000 telephone calls and
2.6 million Web site visits.

The Mass Times Trust said it will con-
tinue to maintain and update its database
of more than 23,000 churches and other
places where Mass is offered in the United
States. It works in partnership with the U.S.
Conference of Catholic Bishops’ Catholic
Communication Campaign.
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.


COX, Lucille B., 85, St. Malachi, Brownsburg, Aug. 5. Sister of Margaret McMurrin, Mary George and John Barlow.


byron
continued from page 5

1. It is not simply a mistake, but a disabling impediment to bypass a reflective period of self-assessment before beginning a mid-career job search.

2. To believe that the next employment experience will be like the last—with re-employment of tested skills and reactivation of the style that worked well then—is to run a high risk of not connecting again with meaningful employment.

3. To hold out for the title and compensation that went with the last job might mean missing an opportunity to take an entrepreneurial risk within a new (and probably smaller) organization that has some hope of prospering in the new corporate culture.

4. Permanent employment is a personal responsibility, not a corporate concession.

Unions are the answer for some of today’s worried workers. Job-seeker support groups will help others. Any job seeker can find my book, Finding Work without Losing Heart online at www.holytrinitydc.org. It is now out of print, so I’m giving it away free.

You’ll see the cover there on the Web page. Just click, and the table of contents will appear. Then download it chapter by chapter, as you like. I hope it helps.

(Jesuit Father William J. Byron is a regular columnist for Catholic News Service.)

New Los Angeles cathedral
Sisters of the Lovers of the Holy Cross carry reverence along the altar of the new Cathedral of Our Lady of the Angels during the Mass of dedication on Sept. 2, in Los Angeles. The $195 million downtown cathedral designed by Spanish architect Jose Rafael Moneo opened its doors to the public the following day.

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CARMEL AURORA RIVERA was 71

Good Shepherd Sister Mary Rose
Carmel Aurora Rivera was 71

Good Shepherd Sister Mary Rose Aurora Rivera, formerly of Indianapolis, died on Aug. 18. She was 71.

Sister Mary Rose attended St. Roch Parish in Indianapolis during her childhood years.

She was a member of the Sisters of Good Shepherd for 44 years. During four decades in ministry, she served in missions throughout the United States, Canada, Ohio, Cleveland, Ohio, Lexington, Ky., and Fort Thomas, Ky.

Surviving are five brothers, Fidel Gonzales, Albert Rivera, Arnold Rivera, Gilbert Rivera Jr. and John A. Rivera Sr., and three sisters, Mary E. Laine, Alicia Rivera and Amy Smith. †
New Jersey parishes grieve, regroup after Sept. 11

WASHINGTON (CNS)—For parishioners at St. James Parish in Basking Ridge, N.J., the memories of the Sept. 11 terrorist attacks are far from distant. In the weeks after the attacks, the parish, which lost 10 members, held back-to-back funerals. And nearly a year later, the pastor said they are in their “second wave” of services, since remains of bodies recently have been found and sent to families. “We’re not finished,” said Msgr. William Capril, the pastor, who was getting ready for yet another memorial service during the last week of August. The priest, who had seen an upsurge in Mass attendance in the two weeks after the attacks, told Catholic News Service in a telephone interview that attendance went back to normal by early October. But one thing that has remained constant since last September is the gathering of a group of widows who are part of a parish bereavement group.

New abuse policy in Baltimore requires background checks

BALTIMORE (CNS)—The Archdiocese of Baltimore has revised its policy dealing with child sexual abuse, imposing more stringent requirements on parishes, schools and Catholic organizations in their hiring procedures and in how they train their employees and volunteers in child protection. A “Statement of Policy & Procedures in Cases of Child Abuse,” announced by Cardinal William H. Keeler of Baltimore during an Aug. 29 convocation in Baltimore, requires criminal background checks for current and future employees of the archdiocese. That includes all parish and school employees and all employees of the archdiocese’s Central Services who come in contact with children and teens. Background checks are also required for applicants to the priesthood, permanent diaconate and pastoral life directors, as well as for employees of child care facilities. The new screening requirement broadens the scope of an earlier policy which had not required background checks only of parish employees working primarily with children and school and childcare employees, and applicants to the priesthood and permanent diaconate.

Diocesan of Pittsburgh gets $2.5 million from tax credits

PITTSBURGH (CNS)—The Diocese of Pittsburgh has announced that more than $2.5 million in tax credit support from the Scholastic Opportunity Scholarship program and tuition grants through the Bishop’s Education Fund will help Catholic school students pay their tuition for the 2002-2003 school year. The diocese set up the scholarship program as a means for local businesses to use Pennsylvania’s tax credit legislation to support families in need with Catholic school tuition. “The response to date of nearly $1.9 million in a very short period underscores the value of the fact that Pennsylvania’s companies and business people perceive in Catholic schools,” said Father Kris Stussi, education secretary for the Pittsburgh Diocese. “This assistance will go a long way in helping parents to continue to choose values-based, academically excellent and faith-filled education programs for their children,” he said.

World

Nine Indians, including Capuchin friar, busted in Padre Pio scam

ROME (CNS)—Nine Indians, including a Capuchin friar, were arrested in late August on charges of fraudulently collecting $200,000 in donations by using Padre Pio’s name. Italian authorities said members of the alleged fraud ring ran an association called “Padre Pio With the Children” that sold mail-order Padre Pio videos and books with the claim that the bulk of the money would benefit children in developing countries. Capuchin Father Alfonso Parente, 40, a member of the famous Italian saint’s fraternity in the southern town of San Giovanni Rotondo, served as honorary president of the association and promised to write an agreement guaranteeing that the beneficiaries would be children. Italian investigators said none of the money collected went to charity.

Priest refuses marriage to Planned Parenthood worker

OTTAWA (CNS)—Canada’s Catholic Civil Rights League praised an Alberta priest’s decision to refuse a Catholic wedding for a woman who worked for Planned Parenthood. The league said in an Aug. 29 statement that it was predictable that Father John Maes of Medicine Hat, Alberta, would “be held up for scorn by the media” for refusing to officiate at the wedding. “One of the strengths and reasons for the growth in the Catholic Church in Canada and throughout the world is the fact that we stand by our principles and are not swayed by the fashions of the moment,” said Thomas Langan, league president. “The truth of Catholicism goes deeper than simply selfish needs of the moment,” he said.

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