



The

Criterion

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Catholic Charities focuses on Sept. 11 victims

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 on Sept. 12," he 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

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CNS photo from Reuters

People run down Broadway as smoke and dust flies down the street from the collapsing World Trade Center in New York on Sept. 11, 2001.

Pray for Peace

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. †

Oldenburg Academy

Photos by Mary Ann Wyand



Oldenburg Academy's 33 seniors, members of the last all-girls' class at the 150-year-old Franciscan school, gather around the altar in the motherhouse chapel as Franciscan Father John Turnbull celebrates the Senior Induction Mass on Aug. 30. He is pastor of Holy Family Parish in Oldenburg. The academy became coeducational three years ago.

Archbishop gives thanks for God's blessings at special Masses

By Jennifer Del Vecchio 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.

"Ours is the call to respond to the 'I thirst' 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

See MASSES, page 9

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 a cold January 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 2002-03 school year.

"It is hard to imagine the kind of travel and trip [Franciscan Sister

Theresa 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.

See OLDENBURG, page 2



This painting of the motherhouse chapel at Oldenburg was created by wildlife artist John Ruthven of Cincinnati. The painting will be auctioned on Feb. 15, 2003, to raise money for Oldenburg Academy.

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 Theresia," 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 Theresia 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 will be auctioned on Feb. 15, 2003, and limited edition prints will be sold as a fund-raiser for the



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

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 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.



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.

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 coeducational sec-

ondary 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." †



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.



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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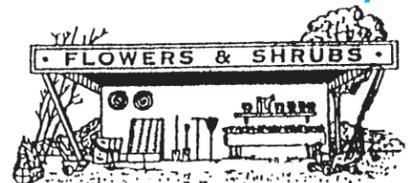
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Knights of Columbus honor diocesan priests

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.



Walter Glover

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.

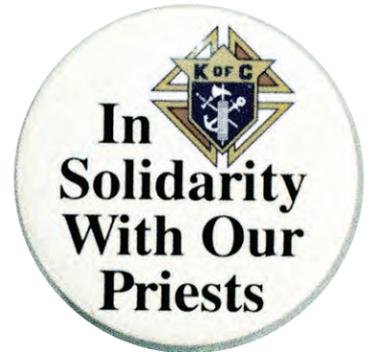
"The priesthood is a tough job," he said. "In the Indianapolis Archdiocese, there are 134 active diocesan and order priests for 39 counties. In the United States, there are 42,000 priests, and that's about the equivalent of the population of Bartholomew County. This brings a new meaning to John's Gospel 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. †



Above, Msgr. Joseph F. Schaedel, vicar general, and Father Joseph Moriarty, vocations director, join priests from the Seymour Deanery, members of the Knights of Columbus and keynote speaker Walter Glover for a photograph after the Clergy Appreciation Dinner on Aug. 19 at St. Mary Parish in North Vernon.

At left, Fathers C. Ryan McCarthy, left, and Thomas Schliessmann check their schedules after the 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.

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Editorial

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 be admired in Rev. Franklin Graham's preaching, and in his zeal for spreading the Gospel, but there is also something to be feared.

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 for 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 conspire in a thousand 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 reality of division 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).

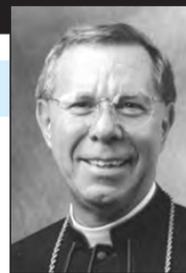
These are prophetic words, written nearly four decades ago, but they have profound significance for today.

— Daniel Conway

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

Seeking the Face of the Lord

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



Celebrating African-American culture in the Church

On Labor Day weekend (and a few days before), leaders of our African-American Catholics met in Chicago for a national planning session. I joined our archdiocesan representatives as we considered the particular contemporary opportunities and challenges we face with our African-American sisters and brothers from around the country.

Twenty delegates from each of the 174 dioceses of the United States were participants. Prior to the congress, all the diocesan delegates participated in at least one day of reflection to prepare for the task of planning. I was happy 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, though 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 hard to keep my composure. 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, it must be said that much remains to be done to address the particular needs and experience of African-American Catholics in our 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 is a far-sighted way 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, deserve our commendation and prayerful support. In addition to parish ministry, Father Waldon is a

nationally appreciated black evangelizer. Father Taylor is providing outstanding leadership for our archdiocesan multicultural mission.

I look forward to the establishment of the permanent diaconate program in our archdiocese. I have no doubt that it will provide further invaluable pastoral assistance and presence.

Many of you may not know that two African-American Benedictine priests from Saint Meinrad have made their mark not only for black Catholics, and not just locally, but also for society at large.

At large, indeed. Benedictine Father Cyprian Davis, professor of Church history at Saint Meinrad Seminary, is known nationally and beyond for his scholarship, which addresses the history of black Catholics.

Father Cyprian's important work, *The History of Black Catholics in the United States*, published by Crossroads in 1990, is a groundbreaking work in American Church history and has been heralded as such. His scholarly work and lectures have brought him the recognition of numerous honorary doctorates, including one from the University of Notre Dame.

Recently, Benedictine Father Boniface Hardin was honored as a "Living Legend" by the Indiana Historical Society.

Beginning as an associate pastor at Holy Angels Parish in Indianapolis in 1965, Father Boniface became known as a social activist and a champion of civil rights. His experience led him to found the Martin Center, named for Dr. Martin Luther King Jr. and St. Martin de Porres, to focus on human relations, racial issues and education.

In 1977, Father Boniface founded Martin University in Indianapolis to provide higher education for low-income, minority adults who otherwise might not have the opportunity to develop their gifts. The development of Martin University is an amazing story of vision, ingenuity, perseverance and faith in God's grace.

Father Boniface has also received numerous honorary doctorates. This year, Martin University celebrates 25 years of empowering many people with the gift of a higher education. Helping the poor is a hallmark of Father Boniface's life.

Both Father Cyprian and Father Boniface are humble and simple men of faith. They themselves witness the impact of excellent education and faith. They exemplify the age-old heritage of the Benedictine contribution to culture in society.

Let's celebrate the gifts of the African-American culture among us! †



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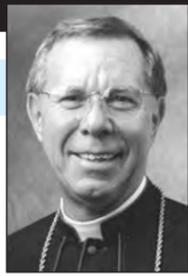


Archbishop Buechlein's intention for vocations for September

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

Buscando la Cara del Señor

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



Celebrando la cultura afro americana en la Iglesia

Durante el fin de semana del Día del Trabajo (y algunos días antes) los líderes Católicos afro americanos se reunieron en Chicago para 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 americanas de todo el país.

Participaron veinte delegados de cada una de las 174 diócesis de los Estados Unidos. Antes del congreso todos los delegados de las diócesis participaron por lo menos en un día de reflexión para prepararse para la tarea de planificación. Me sentí muy contento y orgulloso de estar con nuestros delegados.

No pude evitar recordar el Congreso nacional de Católicos Negros, que se sostuvo en Nueva Orleans en 1992. Como obispo, estuve presente con la delegación de Memphis. Poco antes de que comenzara el Congreso, me informaron que el Santo Padre me había nombrado arzobispo de Indianápolis, si bien aún no era oficial.

Recuerdo haberme encontrado con los padres Clarence Waldon y Ken Taylor, quienes mencionaron que ellos estaban esperando saber quien iba a ser su nuevo arzobispo. Era muy difícil mantener la compostura. Y debo admitir que estaba un tanto distraído durante el congreso.

Es difícil creer que ya han pasado 10 años. Desde la reunión de Nueva Orleans se sostuvo otro Congreso en Baltimore. Y basándonos en estas últimas deliberaciones se debe decir que aún queda mucho por hacer para establecer las necesidades particulares y la experiencia de los católicos afro americanos en nuestra iglesia. Todos valoramos aprender más sobre como lo están haciendo las otras diócesis.

Con el paso de los años hemos sido capaces de tomar decisiones importantes que tienen un impacto directo sobre las vidas de nuestro afro americanos católicos (y no católicos) de formas substanciales. Estoy pensando en el centro de la ciudad de Indianápolis donde la arquidiócesis construyó una nueva escuela en la Parroquia Holy Angels (Los Santos Ángeles) y una escuela virtualmente nueva en la Parroquia Holy Cross (La Santa Cruz)

Más recientemente hemos consolidado los recursos de las escuelas de St. Rita y St. Andrés en Indianápolis para poder desarrollar una "escuela modelo" de categoría que establecerá tanto las necesidades particulares y los dones de los estudiantes de esas comunidades parroquiales de forma innovadora.

Yo creo que una excelente educación católica y una formación en la fe que integre intencionalmente la cultura afro americana es una forma de amplia en la cual podemos ayudar a hacer la diferencia en las vidas de nuestros niños y jóvenes y su futuro.

Los liderazgos pastorales de los Padres Waldon y Taylor, conjuntamente con los equipos pastorales de St. Rita y St. Andrés merecen nuestra encomendación y oración. Además del ministerio parroquial, el padre

Waldon es conocido a nivel nacional como el evangelizador de los negros. El Padre Taylor provee un resalante liderazgo en la misión multicultural de nuestra arquidiócesis.

Busco el establecimiento del programa permanente del diaconato en nuestra arquidiócesis. No tengo dudas que proveerá una mayor e invaluable asistencia y presencia pastoral.

Muchos de ustedes no saben que dos Sacerdotes Benedictinos afro americanos de St. Meinrad tienen su marca no solo para los católicos negros, no sólo localmente si también en la sociedad en general.

En general, por supuesto. El Padre Benedictino Cyprian Davis, profesor de Historia de la Iglesia en el seminario de St. Meinrad, es conocido nacionalmente y más allá, por su cátedra que explica la historia de los negros Católicos.

El importante trabajo del Padre Cyprian, *The History of Black Catholics in the United States*, (*La historia de los católicos negros en los Estados Unidos*) publicada por Crossroads en 1990, es un trabajo revolucionario en la historia de la Iglesia americana y ha sido catalogado como tal. Su trabajo escolar y los discursos le han traído reconocimiento y numerosos doctorados honorarios, incluyendo uno de la Universidad de Notre Dame.

Recientemente, el Padre Benedictino Boniface Hardin fue honrado como una "Leyenda Viviente" 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 campeón de los derechos civiles. Su experiencia le llevó a fundar el Martin Center, en honor al Dr. Martin Luther King y San Martín de Porres, para enfocarse en las relaciones humanas, asuntos raciales y educación.

En 1977, el Padre Boniface fundo la Martin University en Indianápolis para proveer una educación superior adultos de bajos ingresos y de minorías quienes de otra manera no tendrían la oportunidad de desarrollar sus dones. El desarrollo de la Martin University es una asombrosa historia de visión, ingenuidad, perseverancia y fe en la Gracia de Dios.

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

Tanto el Padre Cyprian como el Padre Boniface son humildes y simples hombres de fe. Ellos son ejemplo de la buena herencia 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

Letters to the Editor

Catholic schools are alive and flourishing

I enjoy the "Research for the Church" column each month in *The Criterion* written by Purdue University sociology professor James D. Davidson. He is adding steadily and significantly to the body of knowledge about our Catholic faith.

In the Aug. 9 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, 1980 and 2001. The changes have been significant in this period.

"Dramatic" may not even describe the sea of change that has swept over Catholic education and especially the Catholic schools during this period. But, taken at face value, the enrollment figures discussed paint a picture of a steady 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, seminaries, seminarians and even in the sheer number of Catholic schools, like Twain, I want to assure the readers of *The Criterion* that our 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 has been at both the elementary level (+1.1 percent) and at the high school level (+2.7 percent).

As Davidson notes, private Catholic elementary schooling has 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 "dramatic" at all levels over the past decade, although private elementary schools have not been a factor in this growth (see chart below).

While this growth appears to be moderating here as many schools have reached capacity and the economy makes it more difficult for some families to afford Catholic schools, there has been a "re-valuing" 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 executive director of Catholic Education for the Archdiocese of Indianapolis

Catholic School Enrollment Trends 1991-2001

	National (All Dioceses)			Archdiocese of Indianapolis		
	1991	2001	% Change	1991*	2001*	% Change
Diocesan/Parochial HS Students	380,466	375,716	-1.2	2,903	3,384	16.6
Private HS Students	259,617	281,539	8.4	1,479	2,025	36.9
Total High School Students	640,083	657,255	2.7	4,382	5,409	23.4
Diocesan/Parochial Elementary Students	1,929,184	1,913,554	-0.8	14,907	19,817	32.9
Private Elementary Students	59,313	96,800	63.2	0	0	0
Total Elementary Students	1,988,497	2,010,354	1.1	14,907	19,817	32.9
Total Catholic School Students	2,628,580	2,667,609	1.5	19,289	25,226	30.8

Note: Source—The *Official Catholic Directory* lists school figures for the previous school year (i.e., 1991 = 1990-1991 school year)

*Archdiocesan figures corrected for 1990 and 2000 to reflect official NCEA reports and changes in reporting methods.

Looking Around/Fr. William J. Byron, S.J.

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 extend an owner's reach and productivity.

There is, however, something new in the old reality of layoff 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 process that has come to be known as delayering, restructuring or re-engineering. These machine-tool metaphors veil the psychological trauma felt by men and women who are thus set adrift in mid-career.

Not all that long ago, laid-off workers could bounce back quickly because they were leaving organizations that were not shrinking, just experiencing turnover. Then came the days of what 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 be growing, but in areas far removed from their personal skills and experience.

As their organizations shrink or col-

lapse 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.

Survival in next-stage careers requires that rebounding 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 earlier arrangements (that might be thought of as relational contracts), even though both parties to corporate employment contracts thought and acted as if the relationship would continue uninterrupted straight through to retirement.

Now the contracts, written or unwritten, that define work relationships within organizations are more transactional than relational—not quite as transactional as 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 BYRON, page 21

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Check It Out . . .

St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville, is having a **harvest chicken dinner** from 11 a.m. to 3 p.m. on Sept. 8 featuring "Skip's" famous fried chicken and homemade noodles. The dinner costs \$7 for adults, \$4 for children 10 and under, and is free for children 5 and under. For more information, call 812-282-2677.

The Indiana Network of Presentation Ministries, a Catholic lay apostolate dedicated to teaching the word of God, will present "**How to Teach the Bible in the Power of the Holy Spirit.**" The 13-week series begins with a session from 10 a.m. to noon on Sept. 7 in the Franciscan Room at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The classes will teach Catholics how to study the Bible and proclaim the word of God as well as inform them about teachings on Scripture that have come from the *Catechism of the Catholic Church*, the Second Vatican Council and Pope John Paul II. All are invited. The sessions are free. Donations are appreciated. Because of space constraints, registration is limited to 25. For more information or to register, call Darlene Davis at 317-462-5010 or e-mail ldarlene@msn.com.

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 North Vernon, at 7 p.m. on Sept. 11. The second workshop will be in Father Conen Hall at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, at 7 p.m. on Sept. 18. The last workshop will be held in Wagner Hall at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany, at 7 p.m. (EDT) on Sept. 25. For more information, call the Office of Catholic Education at 317-236-1430, or 800-382-9836, ext. 1430.

The Catholic Community of Richmond will recognize the **first anniversary of Sept. 11** with two memorial events. The first will be a 5:15 p.m. Mass at St. Mary Parish, 720 N. "A" 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, 5353 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.

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 317-255-4534.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, is offering 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**

VIPs . . .

James and Shirley Skelley, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 6. The couple was married on that date in 1952 at St. Philip Neri Parish in Indianapolis. They have eight children: Janet Gregory, Sandra Holden, Pamela Mindach, Linda Remmert, Dean, Don, Glenn and Steven Skelley. The couple has 17 grandchildren and four great-grandchildren.

Suzanne Magnant, chancellor of the Archdiocese of Indianapolis, was recently appointed the secretary-treasurer of the executive committee of St. Vincent Hospital. †

Dance at 6:30 p.m. on Sept. 7 at the Marriot East Hotel, 7202 E. 21st St., in Indianapolis. Donations for the evening are \$30. The Knights will also have the **St. Peter Claver Feast Day Mass** at 10:30 a.m. on Sept. 8 at St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., in Indianapolis. For more information, call Debra Cooper at 317-562-9297.

There will be a **tri-parish spiritual enrichment program** in Indianapolis led by Franciscan Sister Barbara Leonard on Sept. 10-12. "Wisdom's Banquet" will begin at 6:30 p.m. on Sept. 10 at St. Mary Parish, 317 N. New Jersey St. "Gaining Wisdom through Suffering" will take place at 6:30 p.m. on Sept. 11 at SS. Peter and Paul Cathedral, 1347 N. Meridian St. "Scripture and History as Sources of Wisdom" will start at 6:30 p.m. on Sept. 12 at Holy Cross Parish, 125 Oriental St. Each class will feature evening prayer, a teaching session, discussion questions, refreshments and fellowship. For more information, call Eileen Page at 317-637-2620, ext. 402.

The **Choir of the Archdiocese of Indianapolis** sings during special liturgies at SS. Peter and Paul Cathedral, including the Golden Wedding Jubilee Mass on Sept. 29. Anyone wishing to participate in this choir should call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483. †

Awards . . .



Dr. Richard Feldman of Indianapolis, director of medical education at St. Francis Health Centers in Beech Grove and Indianapolis and former Indiana state health commissioner, is the recipient of the American Academy of Family Physicians' (AAFP) Public Health Award. He will accept the award at the AAFP National Scientific Assembly in San Diego, Calif., in October. The Public Health Award honors those who have made extraordinary contributions to American public health. Feldman is known as a leader in Indiana's anti-tobacco movement and for his work to increase primary care access for all Hoosiers. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Joshua (Epiphany)
Rated **A-II (Adults and Adolescents)** because of thematic treatment of a potential Second Coming.
Rated **G (General Audiences)** by the Motion Picture Association of America (MPAA).

One Hour Photo (Fox Searchlight)
Rated **A-IV (Adults, with Reservations)** because of an extramarital affair, a disturbing sexual scene with brief nudity, menacing violence and sporadic rough language with an instance of profanity.
Rated **R (Restricted)** by the MPAA. †



Feast day

Father Kevin Morris, pastor of St. Susanna Parish in Plainfield, talks with Kathy Craig, a pre-kindergarten teacher at the parish school, and three students at a prayer service to honor their patron saint on Aug. 13. It was the first day of school. The feast of St. Susanna is on Aug. 10.



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- BARCELONA TOUR & MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,131

- SPAIN & PORTUGAL, 12 DAYS IN NOV.\$2,020
- ENGLAND, 10 DAYS IN NOV.\$1,688
- CANARY ISLANDS & WESTERN MEDITERRANEAN, 15 DAYS IN FEB. 2003\$2,188

- PANAMA CANAL/SOUTH AMERICA CRUISE, 12 DAYS IN FEB. 2003FROM \$1,688
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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 Boberick, 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 former priory 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 in various parish assignments.

A native of Alpine, Ind., **Father Frederick Walsh** was born on Nov. 24, 1913. He professed his vows on Aug. 6, 1932, and was ordained to the priesthood on June 7, 1938.

Father Frederick taught at Saint Meinrad Seminary and served as the archabbey guest master and assistant house prefect.

In 1956, he received permission to live the solitary life as a hermit, first at St. Leo Abbey in Florida and later in Ferdinand, Ind.

In 1970, he became chaplain to a group of contemplative sisters in Durham, N.C., then in Labadieville, La., and currently at Our Lady Queen Monastery in Tickfaw, La.

Father Joachim Walsh was born on July 5, 1912, in

Alpine, Ind., and is the brother of Father Frederick Walsh. He made his profession of vows on Aug. 6, 1932, and was ordained to the priesthood on May 18, 1937. He earned a master's degree in Latin from the University of Notre Dame in Notre Dame, Ind., in 1943.

For more than 20 years, Father Joachim taught Latin and religion at the former Saint Meinrad High School seminary.

Father Joachim also served as an Army chaplain during World War II.

In addition to assignments at St. Benedict Parish in Evansville, Ind., and St. John Chrysostom Parish in New Boston, Ind., he served as chaplain at St. Joseph Hospital in Huntingburg, Ind., from 1972-86.

His last assignment before retiring to the archabbey infirmary was as chaplain at Our Lady Queen Monastery in Tickfaw, La.

Father Ralph Lynch was born on May 20, 1920, in Cleveland, Ohio. He made his profession of vows as a Benedictine monk on Aug. 6, 1942, and was ordained a priest on June 11, 1946. He earned a master's degree in economics at the University of Notre Dame.

For more than 20 years, Father Ralph taught civics, history and economics at Saint Meinrad Seminary.

From 1982-84, he was chaplain at Holy Angels Convent in Jonesboro, Ark.

At Saint Meinrad, Father Ralph also served as secretary to the archabbot, coordinator of pastoral assistance, assistant oblate director and as a member of the library staff.

For several years, Father Ralph was chaplain at St. Paul Hermitage in Beech Grove. Currently, he is the chaplain for a lay Dominican community in New Hope, Ky.

Father Aurelius Boberek was born on Feb. 12, 1930, in Brooklyn, N.Y. He professed his vows on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957. He received a master's degree in liturgical studies at the University of Notre Dame and a master's degree in education and religious studies at Indiana University in Bloomington.

For many years, Father Aurelius served as a professor and dean of students at the former Saint Meinrad College. Following the completion of graduate studies at



Celebrating Benedictine monastic jubilees at Saint Meinrad this year are, front row, Fathers Ralph Lynch and Aurelius Boberick and, back row, Fathers Sebastian Leonard and Aelred Cody. Not pictured are Fathers Aidan Kavanagh and Isaac McDaniel.

Indiana University, he served as a professor, pre-theology dean and vice rector of Saint Meinrad School of Theology.

Father Aurelius also was master of ceremonies and assistant director of the oblate program for the archabbey.

He has taught liturgy and homiletics at The American College in Belgium since 1997, and was vice rector there from 1997-99.

Father Aelred Cody was born on Feb. 3, 1932, in Oklahoma City, Okla. He professed his vows on Aug. 1, 1952, and was ordained on May 3, 1957.

He has studied extensively, and earned a licentiate and a doctorate in sacred theology from the University of Ottawa in Ottawa, Canada, a licentiate and doctorate in sacred Scripture from the Pontifical Biblical Institute in Rome, and two degrees from the Royal College of Music and the Royal College of Organists in London, England.

Father Aelred was a professor at the Pontifical Biblical Institute in Rome. **See CELEBRATE, page 8**

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"Dear children!
Also today I am with you in prayer so that God gives even stronger faith. Little children, your faith is small and you are not even aware how much, despite this, you are not ready to seek the gift of faith from God. That is why I am with you, little children, to help you comprehend my messages and put them into life. Pray, pray, pray and only in faith and through prayer your soul will find peace and the world will find joy to be with God.
Thank you for having responded to my call."

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CELEBRATE

continued from page 7

Institute in Rome, and taught courses on the Old Testament and New Testament for 10 years.

He was novice/junior master at Saint Meinrad Archabbey, an organist at the Abbey of Sant' Anselmo in Rome, editor of the *Catholic Biblical Quarterly* and procurator general of the American-Cassinese and Swiss-American Benedictine congregations.

Father Aelred 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 archabbot and offering parochial 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 Teier, 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 acting 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 choirmaster 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 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, 1982.

He served as associate pastor of St. Mary Parish in Huntingburg, Ind., and 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 Fulda and



Also celebrating their Benedictine monastic jubilees at Saint Meinrad are Brother Maurus Zoeller, from left, Father Sean Hoppe, Father Michael Keene, Brother Philip Ripley and Father Joachim Walsh. Father Frederick Walsh was not present for the photograph.

St. Martin of Tours Parish in Siberia from 1995-97. Since 1997, Father Sean has been pastor of St. Augustine Parish in Leopold and St. Mark Parish in Perry County.

Father Isaac McDaniel was born on July 12, 1949, in Louisville, Ky. He professed his vows on Aug. 6, 1977, and was ordained on May 2, 1982. He earned a master's degree and a doctorate at the University of Notre Dame.

After completing his doctorate studies, Father Isaac taught history at Saint Meinrad School of Theology and at the former Saint Meinrad College.

He also served as associate dean for Saint Meinrad School of Theology and as pastor of the parishes in St. Croix and Bristow. Currently, Father Isaac is associate pastor of St. Jerome Parish in Fairdale, Ky. †

Mass for separated and divorced Catholics is Sept. 15 at cathedral

Msgr. Joseph F. Schaedel, vicar general, will celebrate a Family Mass for separated and divorced Catholics at 2 p.m. on Sept. 15 in the Blessed Sacrament Chapel adjacent to SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The Mass and a reception at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., are sponsored by the archdiocesan Office for Youth and Family Ministries and the Family Life Pastoral Office for Formation in the Lafayette Diocese.

The Mass is offered in conjunction with the World

Day of Prayer sponsored by the North American Conference for Separated and Divorced Catholics.

Members of the support group for separated and divorced Catholics from St. Pius X Parish in Indianapolis are serving as hosts for the Mass and reception. The Mass and reception are open to the public.

(For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.) †

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MASSES

continued from page 1

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 Schuler 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]," Schuler 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 arch-



The nearly 60 priests who concelebrated Archbishop Daniel M. Buechlein's 10th anniversary Mass process out of the sanctuary of SS. Peter and Paul Cathedral in Indianapolis on Aug. 29 after the liturgy. The archbishop joined the priests, and the people who attended the Mass, at a reception across the street at the Archbishop O'Meara Catholic Center.

bishop. 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 crosier 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

See ANNIVERSARY, page 10

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ANNIVERSARY

continued from page 9

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



Archbishop Daniel M. Buechlein prays silently during the petitions at his 10th anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 29.

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 processional 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 ...



The archbishop exercises his role as a teacher during the homily at his Aug. 29 anniversary Mass. He spoke of answering God's call and being happy wherever you are.



Some of the priests of the archdiocese join Archbishop Buechlein in the eucharistic prayer at his anniversary Mass at the Cathedral. Almost 60 priests came to show their support.



Archbishop Buechlein processes in at his anniversary Mass on Aug. 27 at Our Lady of Perpetual Help Church in New Albany.

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)." †



The archbishop greeted people following a Mass in his honor on Aug. 27 in New Albany.

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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.

Fall Home Accent Section

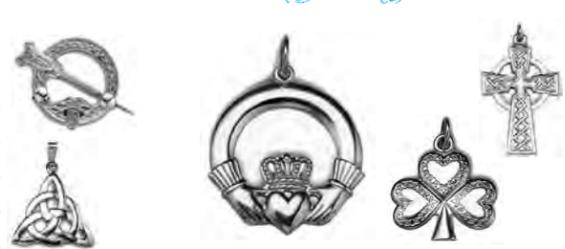
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Pastor of church near Ground Zero sees role in healing

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.

It was also the parish where St. Elizabeth Ann Seton entered the Catholic Church, and the parish of Pierre Toussaint, the Haitian who was brought to New York as a

slave and later freed, and who is now proposed for canonization.

But as the area around St. Peter's, in the lower tip of Manhattan, developed into the world's foremost financial and business center, the residential population declined. So the church's ministry became largely weekday commuter service for Catholics attending daily Mass.

Father Madigan said St. Peter's and its chapel, St. Joseph's, in the relatively new residential Battery Park City, had only a couple of parishioners killed at the World Trade Center.

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 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.

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.

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

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apartments there for its clergy.

Father Madigan said the sale was still going forward, though the purchase would be for lesser air rights for a smaller building, to be built some years later, with the church now getting the upper floors of a small nearby building for the priests' residence.

Thinking of the special expenses of the past year and the sharp decline in Mass attendance, Father Madigan remarked that it was "only because I knew the real estate deal was down the line that I was able to keep my sanity."

But he said a number of people had sent gifts to the church, and Mass attendance was again growing, partly because of the many visitors coming to see Ground Zero. He also expressed optimism that families eventually would begin moving back in to the neighborhood.

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 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. †

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.



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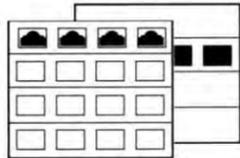


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Father Judge's superior, successor reflect on now-legendary friar

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 funeral, 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, and his fire commissioner wanted to continue the Franciscan tradition.

For Father Keenan, it was more than just following another Franciscan, but taking the place of the priest "who got me into the business."

He was a young man looking forward to a life as a truck driver when Father Judge, then at St. Joseph's Parish in East Rutherford, N.J., encountered him in a "mentoring moment" that compelled him to think he

should turn in a different direction.

Years later, after ordination, Father Keenan was sent to St. Joseph's for his first assignment, and Father Judge was back there as coordinator of a team ministry.

Father Keenan said Father Judge was "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 of the Marches Church in Totowa, N.J., and then visited his grave at Holy Sepulchre Cemetery 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, know 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, visit 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



Franciscan Father Christopher Keenan took the place of Father Mychal Judge as a chaplain for the New York Fire Department. Father Judge died while ministering at the scene of the World Trade Center attack last Sept. 11. It was Father Judge who helped inspire a young Keenan to the priesthood and eventually chaplaincy.

posthumous honors over the past year. The French gave him and two high-ranking fire department officials the Legion of Honor.

Father Felice and Father Keenan said they had spent much of their time over the past year going around to accept such awards.

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.

"I 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 "rush 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." †

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THE SPIRIT OF CARING™

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 presence when they gathered for worship and catechesis. As these eyewitnesses grew older, it was imperative that their testimony and memories, shaped in these retellings within communal gatherings, take written form.

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 Apostle 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 8:8-10) 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.

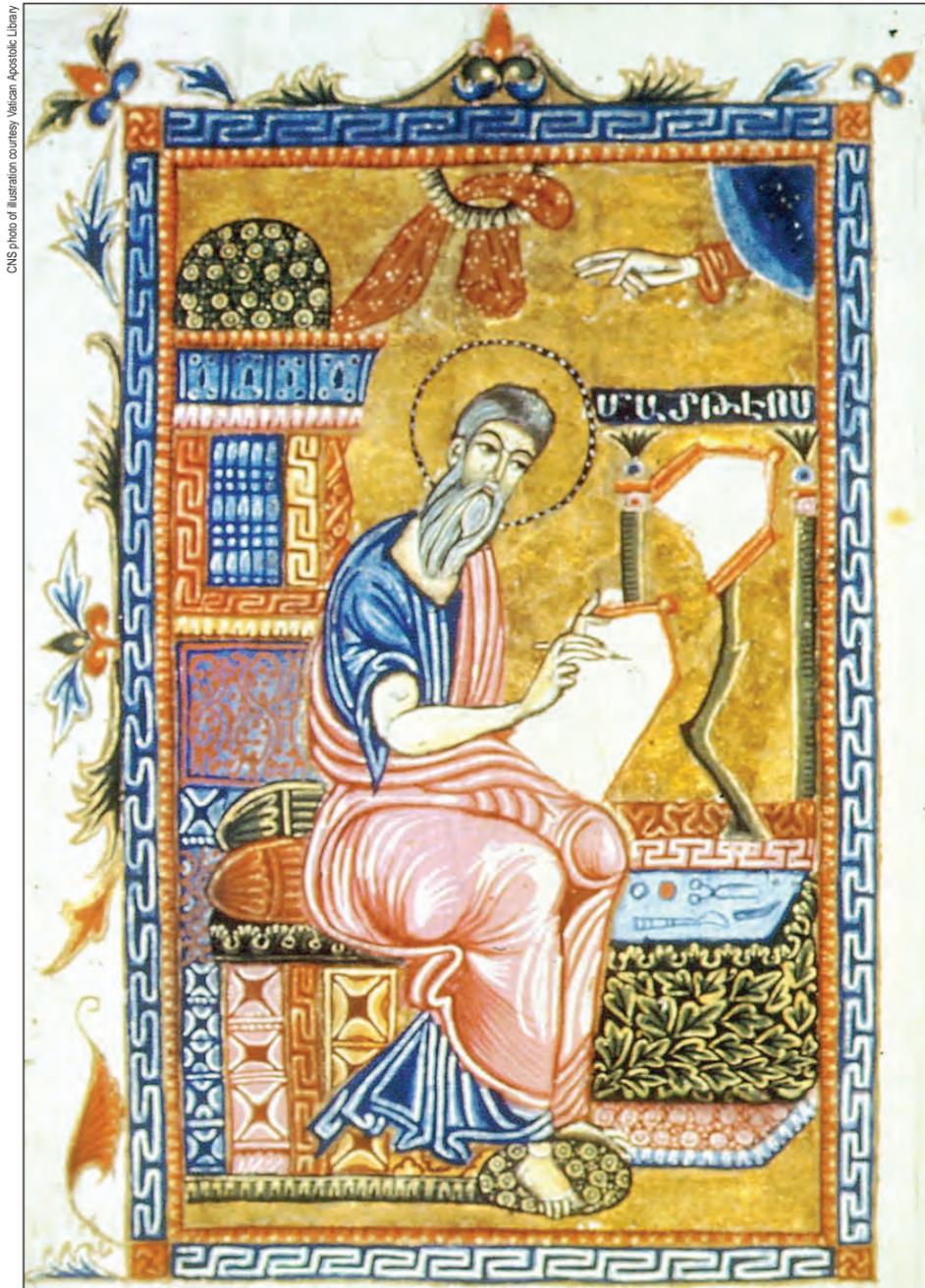
The Gospel of Matthew identified Jesus as the new Moses. Jesus adamantly insisted on Torah observance, but went beyond this to emphasize that the Torah must be internalized, not only as the commandment to love God and neighbor but also to love one's enemies (Mt 5:44).

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 and



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. This Armenian illustration of St. Matthew is part of the Vatican collection.

created a new community that built on the heritage of Moses and the Jewish people, but went beyond it.

And this Gospel testifies to the resurrected 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.

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

Discussion Point

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." (Joan 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. †



CNS photo of Piero Annigoni painting of St. Joseph and Christ by Nancy Wiechech

From the Editor Emeritus/John F. Fink

Eastern Christianity: The Orthodox Churches

Fourth in a series

Last week, we noted that attempts at reconciliation between the Catholic and Orthodox Churches were made during the 13th and 15th centuries. More recent efforts occurred after the Second Vatican Council. In 1972, Pope Paul VI met with Ecumenical Patriarch Athenagoras, beginning discussions between the Catholic and Orthodox Churches.

Pope John Paul II has constantly striven for better relations between the two Churches, but tensions have increased recently over charges by the Russian Orthodox Church that the Roman Catholic Church is proselytizing, and by disagreements over property ownership in some of the former Soviet countries.

The fact is that the Catholic Church is more interested in unity than are the Orthodox Churches. Today, most Orthodox faithful believe that they have the true faith and, if there is to be unity, it is up to the Catholic Church to join the Orthodox.



A major obstacle to unity is that there are many Orthodox Churches. They are organized in approximately 15 autocephalous (independent) Churches that usually correspond to national or ethnic groups.

Religious nationalism is a major problem for the Orthodox. Each Eastern European country has its own Orthodox Church. The Ecumenical Patriarch of Constantinople has primacy among the Orthodox patriarchs, but he is not a supreme authority as the pope is in Catholicism.

The Russian Orthodox Church is by far the largest of the Orthodox Churches. The Russian patriarch has a third of the world's Orthodox believers under his jurisdiction, 20 times the number the patriarch of Constantinople can claim. When talk about a possible papal visit to Russia comes up, the Russian patriarch expresses his opposition because of tensions between the Russian Orthodox Church and Catholicism in Russia and other countries that formerly were part of the Soviet Union.

Those other former Soviet countries, while remaining under the Patriarchate of Moscow, have enjoyed a certain amount of autonomy since the breakup of the Soviet Union. There are, therefore, sepa-

rate Orthodox Churches in Ukraine, Belarus, Estonia, Moldavia and Latvia. There are also autonomous Churches in Japan and China that are linked to the Moscow Patriarchate.

The Orthodox Churches still have autocephalous patriarchates in the original four ancient sees of Constantinople, Alexandria, Antioch and Jerusalem. Other patriarchates exist in the Slavic countries of Serbia, Bulgaria, Romania, and Georgia.

Still other national Orthodox Churches are located in Poland, Albania, Cyprus, the Czech Republic, Slovakia, Lithuania, Hungary, and Finland. Finally, there's the Orthodox Church in America, which was granted autocephalous status by Moscow in 1970.

In addition to the Orthodox Churches that trace themselves back to the schism of 1054, there are also Christian Churches known as the Ancient Eastern Churches. These Churches broke from Rome over earlier doctrinal disputes. They include the Assyrian Church of the East (formerly called Nestorian), the Armenian Apostolic Church, the Coptic Orthodox Church, the Ethiopian Orthodox Church, the Syrian Orthodox Church, and the Malankara Orthodox Syrian Church of India. †

Cornucopia/Cynthia Dewes

What we need are a few good zealots

Zeal is defined as "ardor for a person, cause or object," but it's been a long time since anyone actually admitted to being zealous. Zeal is simply not in fashion these days, and a zealous person is considered way too intense, 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 Simon the Zealot were around, he'd probably have to change his name to Simon the Ordinary Guy with a Cause, or maybe Simon the Strongly Opinionated.

St. Simon was called a zealot, because of his zeal for the law, and also to differentiate him from Simon Peter. He was martyred in Persia with St. Jude, the patron of hopeless causes. Neither is considered a fanatic now, although their persecutors 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 Greek influences. Later, they became a political party during the time of revolt against Rome,

about 60-80 A.D. They were against idolatry or anything else they considered heathenish, and led an assault on the establishment of monarchy and Roman customs in Palestine.

In these times of political correctness and the supreme virtue of tolerance, sometimes at the cost of common sense, zealotry of almost any kind seems wrong or mean-spirited. Many good causes, including the right to life, environmental preservation and national security are dismissed by this or that faction as rigidly reactionary on the one hand, or woolly-mindedly liberal on the other.

It depends, as they say, upon whose ox is gored (an image which is not politically correct, either). But, when you get right down to it, zealots may be not only desirable, but also necessary.

Consider the zealots-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 sometimes government edict.

Day was a sophisticated intellectual who embraced voluntary poverty and

humility as her faith directed. She sublimated whatever distaste she may have felt toward the often smelly, ignorant and even mean people she served, and the exhaustingly hopeless situations that were their daily life.

My favorite story illustrating Day's gift for zealous humility is the one about the reporter (or some prominent person) who approached Day, and an impoverished client she was talking to, with a question.

"Which one of us did you wish to speak to?" Day asked. And she meant it.

Pope John Paul II is another zealot. Against the constraints of his physical health and comfort, he travels the world bringing Christ's message to anyone who will listen. Against popular wisdom, he preaches sexual chastity, preference for the poor, equitable distribution of wealth and all those other "outdated" Christian ideals.

Think of the annoying zealots you know. Think of those who personify and preach by their enthusiasms the Good News we claim to believe. And then think again about our need for zeal.

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

Faithful Lines/Shirley Vogler Meister

Dealing with 9-11 reality and fear

Last year at this time, my husband went to Cleveland to help our eldest daughter and her husband with repairs and contracting decisions for their early 1900s house. For various reasons, I stayed in Indianapolis. While Paul was gone, 9-11's "Attack on America" occurred.

That week drastically changed everything for all of us. My change started with a friend's voice-mail message telling me to turn on the TV. When I did, I began shaking, crying and praying. Then, perhaps to shield myself from reality, I considered the possibility that this could be a cruel hoax.

The reason for my line of thinking was this: Not many days before, I was watching a TV rerun of a 1998 movie called "Wag the Dog"—a fictional story about a presidential scandal that took a back seat

because of "a war in Albania."

The "war" didn't actually exist. It was planned by "spin doctors"—public relations people who produced the "war" cinematically for TV to take attention off a presidential scandal. While suffering "first shock" on 9-11, I again shuddered at the idea of professionals falsifying facts, but knew that's surely a reality in our world today. Then I re-watched the truth of the day covering the terrorists' sabotage in New York, Washington, D.C., and Pennsylvania. These events and everything thereafter are so horribly real that they can still seem unreal.

Everyone of us experienced a nightmare of emotions that 9-11 week. Everyone of us could share exactly what we were doing that day, as well as the immediate and long-term effects on our lives.

In my husband's case, one evening that terrible week he went to dinner with our Cleveland family, choosing a favorite restaurant nearby. They wondered why few diners were there and a manned police

car was outside. Then they put two and two together: the restaurant was Jewish. Police were present for protection. (With warped political reasoning, Muslim terrorists publicly blamed Jews for the deadly actions against the United States.)

After Paul returned to Indianapolis, a mosque was attacked in Cleveland, causing fearful Muslim families to stay in their homes. I am proud of our family, not only for personally visiting their Muslim friends, but also for offering them the safety of their own home.

How many of us would do that?

Before Paul returned to Indianapolis, I spent my remaining days alone in silence and in prayer, using what energy I had to tackle household projects. I offered to God everything I did for those who were suffering.

We can all do that.

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

The Bottom Line/Antoinette Bosco

Healing the children of Sept. 11

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

And now, once again, I hear it said, "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 their classrooms. As a grandmother of three children who live in lower Manhattan, I was very concerned about the experiences they were having that terrible day.

I knew that my granddaughter Talia's classroom had a clear view of these great buildings, some 25 blocks south of the school. Fortunately, my daughter-in-law, Judi, was at the school that morning, having brought grandson, Gabriel, to school for his second day of kindergarten. She told me later how the children were watching, frozen in disbelief, some screaming as they saw people falling from the buildings.

Judi never left the school that day to go to work. A therapist, she stayed to comfort them and the frightened children who were being evacuated from their downtown schools to this one.

Within a few days, the initial shock gave way to dealing with the realities of how their neighborhood had changed. Concerned teachers and parents wanted to find strong ways to help the traumatized children. Almost immediately, they turned to music, enlisting Judi's expertise. She and her husband, my son Frank, are both professional music therapists and had much experience in how music can give voice to inner experiences.

Judi especially felt that a technique she and other music therapists who work with children call "storysong" could be healing. In the spring issue of *Early Childhood Connections*, Judi explained this concept:

"The children would be given an opportunity 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 "both surface and deep meaning," mentioning, for example, *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."

Judi is now one of 27 music therapists engaged in a wider effort, called the New York City Music Therapy Relief Project, to help rebuild their community through the "healing art of music." This is a program of the American Music Therapy Association, with underwriting support 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 Anderson said, "Where words fail, music speaks."

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

(Antoinette Bosco is a regular columnist for Catholic News Service.) †



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

The Sunday Readings

Sunday, Sept. 8, 2002

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

The Book of Ezekiel is the source of this weekend's first reading.



One 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. It did not make him 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 conquest 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.

This weekend's reading reminds the people, in effect, that God has not left 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 lived 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 Romans 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 rift with greed and selfishness, 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 terrifying 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 taken multiple, enormous steps to protect ourselves. We have experienced near misses. We have sent our military into places far away. Some soldiers have died.

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 not necessarily selected for a community such as Catholics in the United States at this particular time, to be heard just days before Sept. 11, 2002. However, they are apropos.

The Gospel, in the very first verses of its proclamation, 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.

Daily Readings

Monday, Sept. 9
Peter Claver priest
1 Corinthians 5:1-8
Psalm 5:5-6, 7, 12
Luke 6:6-11

Tuesday, Sept. 10
1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, Sept. 11
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, Sept. 12
1 Corinthians 8:1b-7, 11-13
Psalm 139:1-3, 13-14
Luke 6:27-38

Friday, Sept. 13
John Chrysostom, bishop and
doctor of the Church
1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 8, 12
Luke 6:39-42

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

Sunday, Sept. 15
Twenty-fourth Sunday in
Ordinary Time
Sirach 27:30-28:9
Psalm 103:1-4, 9-12
Romans 14:7-9
Matthew 18:21-35

Sin will not prevail. God sent us the prophets, who called their 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,

forgiveness and hope. In this love, forgiveness and hope, we find the best remedy to heal our hurt and anger after Sept. 11. In these same virtues, we find the path away from our great Church trauma. God still lives. He still guides us. †

Question Corner/Fr. John Dietzen

Church affirms reality or possibility of apparitions

Recently my mother passed away with 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? (Louisiana)

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 shared with that person in this life. Sometimes the awareness is simply of an intimate 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.

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 confession and say they are sorry for their sins, please tell me they don't 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. (Wisconsin)

I don't know what God will do, and neither does anyone else. 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 than 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 often 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—as we define that, of course. Would any 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?

When we get to heaven, I strongly suspect we will regret our demands that God defend himself for his skewed sense of goodness and justice. If he doesn't bring it up, I don't think we will.

(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 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

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 scorning
these vicious acts.
Where do we go?
What to do?
Only into our soul's solace
can we find rest,
to the 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

(Jennifer Del Vechio is a reporter for The Criterion and a member of Our Lady of the Greenwood Parish in Greenwood. The stained glass window is displayed at the Pentagon.)



The Active List

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

September 6

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, teaching 7 p.m., praise and worship, Information: 317-927-6900.

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

September 7

Marriott East Hotel, 7202 E. 21st St., **Indianapolis**. Knights of Peter Claver and Ladies Auxiliary annual Claver Day Recognition Dinner Dance, 6:30 p.m., donations \$30. Information: 317-562-9297.

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. "Angels for the Heart Day," mission day of "ora et labora" (prayer and work), volunteers report 7-8 a.m., Mass, 5 p.m. Information: 317-638-5551.

Archbishop Edward T. O'Meara Catholic Center, Franciscan Room, 1400 N. Meridian St., **Indianapolis**. Indiana Network of Presentation Ministries, "How to Teach the Bible in the Power of the Holy Spirit," 13-week series, 10 a.m.-noon. Information: 317-462-5010 or 317-931-2326.

September 8

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., (46th and Illinois), **Indianapolis**. Knights of Peter Claver, St. Peter Claver Feast Day Mass, 10:30 a.m. Information: 317-562-9297.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Secular Franciscan order fraternity, People of Peace,

Mass, 11 a.m., followed by social and pitch-in brunch. Information: 317-251-3851.

St. Anthony Parish, Parish Life Center, 379 N. Warman Ave., **Indianapolis**. Euchre party, \$3 per person, 1:30 p.m.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Helping Mary's Plan for Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest chicken dinner, 11 a.m.-3 p.m., Skip's famous fried chicken and homemade noodles, adults \$7, children 10 and under \$4, 5 and under free. Information: 812-282-2677.

St. Pius Parish, **Troy**. Fall festival, famous soup, fried chicken or roast beef dinners, homemade pie, yard sale, flea market, games, 11 a.m. (EDT). Information: 812-357-8320.

St. Mary Parish, **Ireland, Ind.** (Diocese of Evansville). Church picnic, games, country store, quilts, family-style chicken and beef dinners, served inside 10:30 a.m.-4 p.m., outdoor chicken dinners, served 11 a.m.

September 9

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. Information sessions on the Catholic faith, 6:15-7:30 p.m. Information: 317-236-1521.

September 10

Church of the Immaculate Conception, **Saint Mary-of-the-Woods**. Sisters of Providence, "A Celebration of Peace," non-denominational prayer service for anniversary of terrorist attacks, 7:30 p.m. Information: 812-535-3131, ext. 434.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

September 11

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. "9-11—A Time to Remember, A Time to Pray," ecumenical prayer service, 7:30 p.m. Information: 317-353-9404.

St. Mary Church, 212 Washington St., **North Vernon**. Communion service with patriotic rosary, 7 a.m., children's prayer service at flagpole, 8:35 a.m., Children's Mass, 12:15 p.m., parish prayer service, 6 p.m.

September 13-15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Weaving with Clare of Assisi," Benedictine Sister Diane Jamison, presenter, \$160, \$120 commuter. Information: 317-788-7581 or e-mail benedict@indy.net.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, retreat for engaged couples, \$250. Information: 317-545-7681 or e-mail fatima@archindy.org.

September 14

St. Mary Church, 415 E. Eighth St., **New Albany**. *Fiesta Latina*, Mass in English and Spanish, 5:30 p.m., commemoration of Mexican independence, 6:30 p.m., music, dancing, games, Latin artifacts.

Divine Mercy Adoration Chapel, St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Chapel located behind church, 13th anniversary of chapel, liturgy and exultation of the cross, 8:30 a.m.

September 15

St. Roch Parish, Parish Life Center, 3600 S. Pennsylvania St., **Indianapolis**. Women's Club, fall dessert card party, 1 p.m., \$4. Information: 317-787-5602.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Family Mass for separated and divorced Catholics, 2 p.m. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish festival, country store, 10 a.m.-8 p.m., chicken and roast beef dinners. Information: 812-934-3204.

September 16

Holy Rosary Church, Parish Council Room, 520 Stevens St., **Indianapolis**. Information sessions on the Catholic faith, 6:15-7:30 p.m. Information: 317-236-1521.

September 17

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Praying with Scripture," Providence Sister Alexa Suelzer, presenter, \$10 per person, 7-9 p.m. Information: 812-535-3131, ext. 434.

September 20-21

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Country fair, 4-11 p.m., hog roast, carnival. Information: 317-852-3195.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. The Gabriel Project, training session, Fri., 8:30 a.m.-noon, 12:30-4 p.m., 5:30 p.m., Sat., 8:30 a.m.-noon. Registration: 877-734-2444.

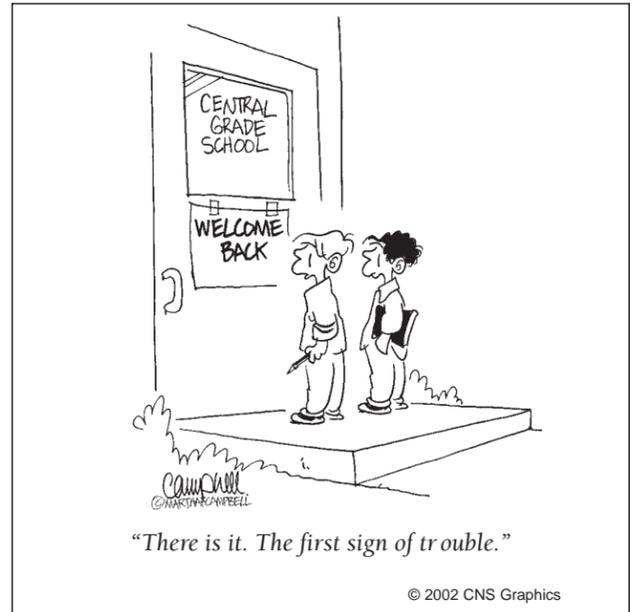
September 20-22

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille weekend for married couples experiencing difficulties, \$75 per couple. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Enneagram" retreat, \$150 resident, \$100 commuter. Information: 812-535-3131, ext. 434.

September 20-23

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. "All Because of Agatha," annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.



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September 21-22

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Fourth annual fall festival, attractions for all ages, fried chicken dinner, Sat. 5-11 p.m., Sun. noon-8 p.m. Information: 812-656-8700.

September 22

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

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

Holy Family Parish, 950 E. Church Ave., **Jasper, Ind.** (Diocese of Evansville). Picnic, booths, music, quilts, chicken and beef dinners, 10:30 a.m.-5 p.m., mock turtle soup.

September 27-29

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. "All Because of Agatha," annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

September 28

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Annual International Festival, noon-10 p.m., music, games, international foods. Information: 317-637-3983.

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

—See ACTIVE LIST, page 19

Come to Batesville for the ST. LOUIS CHURCH FESTIVAL Sunday - September 15th

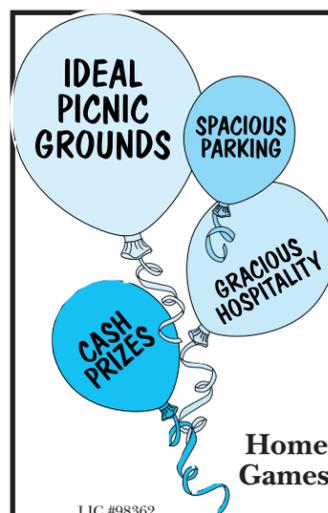
- **Family-Style Chicken & Roast Beef Dinners** served 10:30-4:00 IN time in our air-conditioned hall
\$6.50 Adults & \$3.50 Children 12 & Under
- **Outdoor Dining** available all day with a full menu including our famous Mock Turtle Soup
- **Raffles:** \$2,000 Cash, 4 Quilts, Last Supper Carving, Grandfather Clock, Oak Steamer Trunk & More!
- **Eureka Band** will entertain mid-afternoon
- **Location:** I-74 to Batesville exit, then South 6 blocks

- Horse-drawn surreys will transport guests free-of-charge from the George Street Lot—From I-74 - South 4 blocks & West 1 block
- Parking available for the physically challenged - and all facilities are fully accessible

For More Information:

Call 812-934-3204
Fr. Daniel Mahan, Pastor
Fr. Christian Kappes, Assoc.

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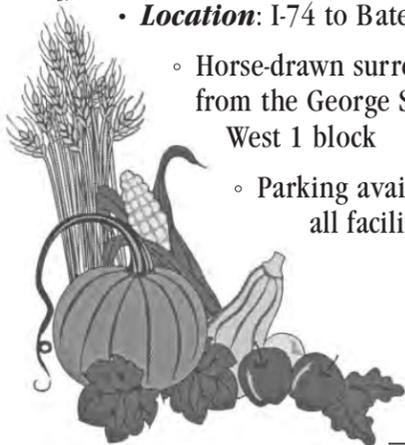
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The Active List, continued from page 18

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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 cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

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

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

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing

Group, 7:30-9 p.m. Information: 317-856-7442.

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

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

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 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.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

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 priestly and religious vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays

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

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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

317-783-1445.

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

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

Third Thursdays

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

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament,

11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

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. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 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., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

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CHARITIES

continued from page 1

through people and agencies well experienced in focusing their efforts on service to people in need.

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

Siebel said the Diocese of Albany was especially helpful, and from mid-October to the end of the year sent 257 individuals to help at various times, some of them more than once.

They not only helped deal with many of the people coming for aid, but staff from the finance department of the Albany Diocese helped with processing an extraordinarily large number of checks and handling the associated paperwork.

In addition to the loss of lives at the World Trade Center, the disaster brought the loss of many jobs, such as those of the cleaning staff for the buildings that were destroyed.

The tourism industry was stopped dead for a time, and many employees of hotels, restaurants and airports were laid off.

Catholic Charities gave attention especially to people working at the lower job levels who had few if any resources to sustain them, and in many cases paid the rent and utility bills that enabled them to remain in their homes.

One of the services provided by the Church and private groups was helping people deal with government agencies and find out which kinds of help were available through which channels.

"FEMA's policies and procedures created some significant obstacles for those attempting to get emergency assistance," Msgr. Sullivan said of the Federal

Emergency Management Agency. "Their guidelines were overly restrictive, and there was a lack of clarity about the reasons when applications were denied."

Conversations with FEMA executives brought some progress, he said.

Siebel said the World Trade Center disaster brought a need for many people to receive counseling or some form of emotional support.

While people who had family members 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 support 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 garment 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,



Franciscan Father Brian Jordan, standing with laborers and emergency workers on Oct. 4, 2001 blesses a 20-foot-tall cross of steel beams that had been recovered from the rubble of the World Trade Center in New York. The cross, erected as a memorial near Ground Zero, was found two days after the towers on fell Sept. 11. "This is our symbol of hope, our symbol of faith, our symbol of healing," said Father Jordan at the blessing last year.

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 families into the future as the need for jobs and counseling last beyond this first year." †

DEADLINE SEPT. 16

Six-Day Pilgrimage to MEXICO

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November 16-21, 2002

\$1,499

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Archbishop of Indianapolis

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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 service. "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 continue 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. †

SEVEN IMPORTANT WORDS

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Rest in peace

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

ABPLANALP, Vincent J., 81, St. Louis, Batesville, Aug. 29. Husband of Rita (Fritsch) Abplanalp. Father of Dennis, Gary, Ralph and William "Bill" Abplanalp. Brother of Ferdinand and Abplanalp. Grandfather of 12. Great-grandfather of six.

ADRIAN, Carolyn A. (Bottema), 75, St. Roch, Indianapolis, Aug. 23. Wife of George A. Adrian. Mother of Julia Adrian-Aumen, Anna Murphy, Janet Nixon, George, Mark and Philip Adrian. Sister of Evelyn McGraw. Grandmother of eight. Great-grandmother of seven.

BARTHOLOME, Paul Ralph, 88, Sacred Heart of Jesus, Terre Haute, Aug. 18. Father of Paula Bartholome. Brother of Donald and John Bartholome.

BELTRAME, Louise Anna (Boland), 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 14. Mother of Annette Stigall, Elizabeth Ulrich, Jo Anne, Marie, Michael and Robert Beltrame. Grandmother of 12. Great-grandmother of three.

COX, Lucille B., 85, St. Malachy, Brownsburg, Aug. 5. Sister of Margaret McDermott, Mary, George and John Bartos.

DENNIN, Joanne M., 84, St. John the Evangelist, Indianapolis, Aug. 15. Wife of Lawrence J. Dennin. Mother of Anne Jagoda and Lawrence Dennin Jr. Sister of Rosalie Dennin, Dorothy Vanderbloemen and William Hall. Grandmother of five.

DIDAT, Herbert L., 84, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 25. Brother of Eleanor Andres. Uncle of 11.

DILG, Donald P., 74, Sacred Heart of Jesus, Terre Haute, July 27. Husband of Georgene Dilg. Father of Jamie Eley, Leslie Robling, Erik and Steve Dilg. Brother of John Dilg. Grandfather of five. Great-grandfather of one.

FERRINGER, Beatrice, 69, Holy Family, Oldenburg, Aug. 27. Wife of Louis Ferringer. Mother of Luann Kears, Carla Phelps, Jennifer Trench and Michael Ferringer. Sister of Mary Ann Moeller, Edward, Eugene, Kenneth, Larry and Paul Fullenkamp. Grandmother of 11. Great-

grandmother of one.

HERTEL, Mary R., 64, St. Michael, Bradford, Aug. 20. Wife of Charles Hertel. Mother of Cindy Robbins, Danny, Eddie and Keith Hertel. Sister of Donald Roth. Grandmother of 12. Great-grandmother of two.

JACOBI, Lasetta M., 93, St. Mary, Navilleton, Aug. 19. Mother of Agnes Shirley, Darlene Stoeffler and Vincent Jacobi. Stepmother of Ellen Bowe. Grandmother of 12. Great-grandmother of 19. Great-great-grandmother of two.

LYLES, Ida Lee (Toliver), 85, Holy Angels, Indianapolis, Aug. 18. Mother of Sheila Trigg. Grandmother of one.

NALLEY, Richard F. "Dick," 47, St. Mark, Indianapolis, Aug. 28. Husband of Denise (Dreyer) Nalley. Father of Megan, Melissa, Marcus and Richie Nalley. Son of Mary Jane (Hardesty) Nalley. Brother of Margaret Buchanan, Kathy Nalley Schembra, Ann, Dr. James and Thomas Nalley. Grandfather of one.

RISCH, Leo Paul, 75, St. Gabriel, Connersville, Aug. 25. Husband of Jean Coon (Moore) Risch. Father of Jan York, Paula and Christopher Risch. Brother of Albertus "Bert," Charles, Eugene and Lawrence Risch. Grandfather of six. Great-grandfather of 18.

ROGERS, Mary E. "Beckie" (Unclebach), 85, St. Mary, New Albany, Aug. 25. Sister of Jane Unclebach. Aunt of several.

ROMOSER, "Betty" T., 77, St. Margaret Mary, Terre Haute, Aug. 24. Mother of Carol Davis, Linda Malooley, Bernard, Kenneth, Patrick and Richard Romoser. Sister of Donna Chalkey, Joann Durham, Dick and Jim Losh. Grandmother of 13. Great-grandmother of three.

STENGER, Arthur P., 94, St. Michael, Brookville, Aug. 22. Husband of Naomi (Walter) Stenger. Father of James and Ron Stenger. Brother of Harry Stenger.

TEKULVE, Donald, 69, St. Pius X, Indianapolis, Aug. 16. Husband of Clara Tekulve. Father of Kara Traub, Keith and Kurt Tekulve. Grandfather of 13.

YAGER, Rebecca A. (Miller), 50, Holy Name, Beech Grove, Aug. 8. Wife of Charles Yager. Mother of Marine Cpl. Serena (Yager) Garrett. Daughter of Ruth (Wells) Miller. Sister of Camilla Mauzy, Laura Simmons, Jean, Mark, Matt and Rick Miller. †

Good Shepherd Sister Mary Rose Carmel Aurora Rivera was 71

Good Shepherd Sister Mary Rose Carmel 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 ministry assignments in Cincinnati, 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. Linne, Alicia Rivera and Amy Smith. †



New Los Angeles cathedral

Sisters of the Lovers of the Holy Cross carry incense around 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.

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.*) †

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News briefs

U.S.

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 Capik, 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 the 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 required background checks only of parish employees working primarily with children and teens, school and childcare employees, and applicants to the priesthood and permanent diaconate.

Diocese of Pittsburgh schools get \$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 is a wonderful endorsement of the value that western Pennsylvania corporations and business people perceive in Catholic schools," said Father Kris Stubna, 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 added.

WORLD

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

ROME (CNS)—Nine Italians, 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, once a member of the famous Italian saint's friary in the southern town of San Giovanni Rotondo, served as honorary president of the association and provided a written endorsement 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 simple selfish needs of the moment," he said. †

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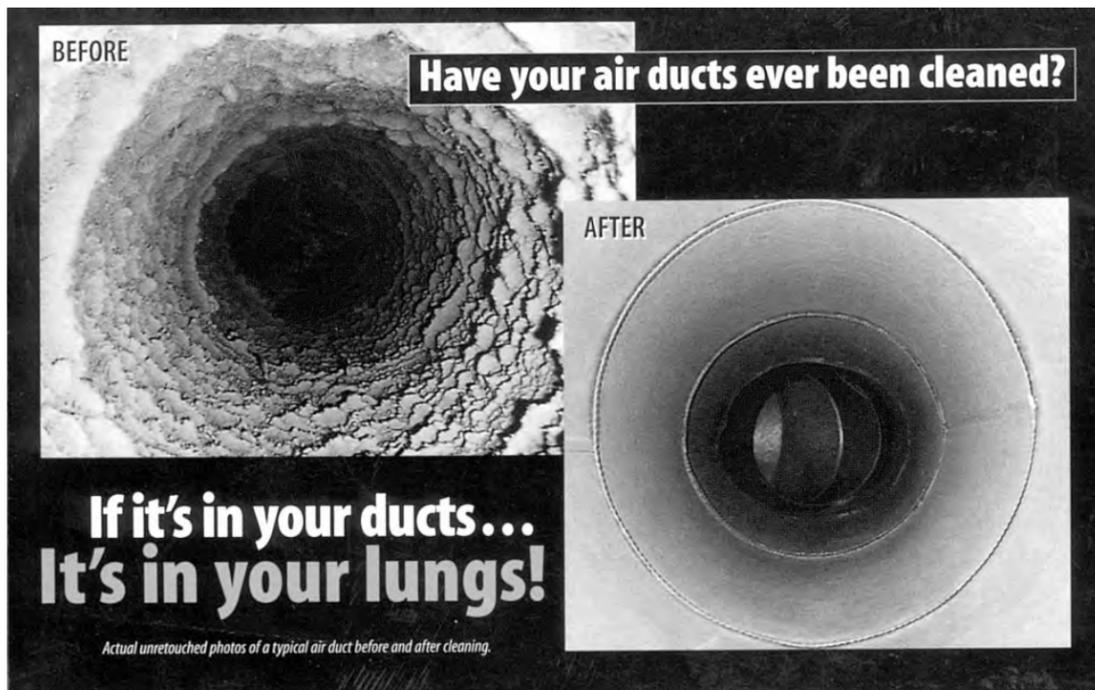
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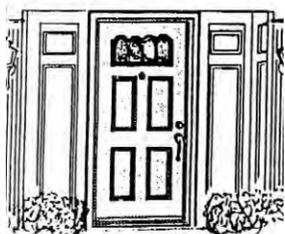
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