Pope says religions must help restore shattered hopes for peace

VATICAN CITY (CNS)—When the twin towers in New York fell after the Sept. 11 terrorist attacks, many people's hopes for a future of peace also fell, Pope John Paul II said.

“Peace cannot be built on mutual ignorance, but on dialogue and encounter,” the pope said in a message to a Sept. 7 interreligious meeting on peace sponsored by the Rome-based Sant Egidio Community.

The meeting in Aachen, Germany, was the community’s 17th international gathering designed as a follow-up to Pope John Paul II’s 1986 gathering of religious leaders in Assisi, Italy.

In 1986, the pope said, “the world was still divided in two blocks and oppressed by the fear of nuclear war. Seeing how urgent was the need people felt to once again dream of a future of peace and prosperity for all, I invited believers from the world’s diverse religious traditions to gather in prayer for peace.”

Unfortunately, the pope said, the yearning for peace expressed at the Assisi gathering was not acted upon quickly or carefully enough.

“In these years, too little has been invested to defend peace and to support the dream of a world free from wars,” he said.

Instead, the pope said, too many leaders chose the path of developing special interests and spending money on other priorities, particularly on military weapons and machinery.

“In a few days, we will remember the tragic attack on the twin towers of New York,” he said in the message read at the gathering on Sept. 7 and released at the Vatican the next day.

“But unfortunately, together with the towers, many hopes for peace also seem to have crumbled,” Pope John Paul wrote.

War, conflict and terrorism continue to sow death and fear, and continue to pose a threat to the well-being of all nations.

Research paper documents effects of Sept. 11 terrorist attacks

ST. LOUIS (CNS)—If a goal of terrorism is to make victims feel less in control of their own destinies, the attacks of Sept. 11, 2001, succeeded, according to research from St. Louis University.

The study, published this year in the journal *Journal of Gerontology: Social Sciences*, is the first to compare people’s attitudes before and after the attacks of Sept. 11, 2001, succeeded, according to research from St. Louis University.

According to research from St. Louis University, most people raised within the Judeo-Christian tradition believe that life is at least relatively fair,” said Fredric Wolinsky, former professor at St. Louis University School of Public Health and lead investigator on the study. “They believe that if you work hard, you can succeed. The attacks of Sept. 11 changed that for many people.

“In a sense this demonstrates that the attacks were successful,” said Wolinsky, who was recently appointed to the John W. Colloton chair in health management and policy at the University of Iowa. He said the terrorist attacks “changed deep-seated psychological assumptions.”

Wolinsky, who did his research while at the Jesuit-run St. Louis University as a professor of health management and policy, said it usually is not possible to say that something has been done to the point where it has had an impact. "But this is one of the rare cases where you can say this happens in the archdiocese—and he thinks it’s great.

“The archbishop is chief shepherd of priests, and for my part as one of his priests, I see no better example of calling men to priesthood than the chief shepherd inviting them to come and to listen and to discern,” he said.

Chris Wadelton, an archdiocesan seminarian studying at the University of St. Mary of the Lake/Mundelein Seminary, called it “unusual to see the archbishop calling men to the priesthood in the archdiocese—and he thinks it’s great. The archbishop is chief shepherd of priests, and for my part as one of his priests, I see no better example of calling men to priesthood than the chief shepherd inviting them to come and to listen and to discern.”

Bishop Gregory reaffirms celibacy in response to petition

MILWAUKEE (CNS)—Changing the discipline of clerical celibacy would not address increased vocations in the Catholic Church, according to Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops.

Bishop Gregory’s comments came in an Aug. 29 letter addressed to Archbishop Timothy M. Dolan of Milwaukee.

The letter, made public on Sept. 4, was in response to the Aug. 16 letter signed by 163 priests of the Milwaukee Archdiocese and mailed to Bishop Gregory on Aug. 19.

In that letter, written and circulated by Fathers Thomas Sutajno, Joseph Affdermauser and Steven Dunn, the priests urged that “diocesan priesthood now be opened to married men as well as to celibate men.”

“The vitality of the Church in the United States today owes much to the tens of thousands of priests who in previous generations were and today are faithful to the commitment of chaste celibacy and who have found it to be a powerful spiritual means to draw closer to Christ,” Bishop Gregory wrote.

The Milwaukee priests said their primary motive for seeking a change in the
Gift of prayer shows the true way to incerase vocation.

By Brandon A. Evans

When Father Jonathan Meyer was ordained earlier this summer, he was given a gift unlike all others— one meant to sustain him and nourish along his ministerial journey.

He was given prayer, but not just one prayer, or even several. He was given 2,372 rosaries, 426 holy hours and 12 ways of the cross—and was given a book that included who was praying for him and when.

The spiritual bouquet was the idea of Mary Keck, a member of St. Michael Parish in Brookville, and she rallied members of the parish around her idea and signed individuals and families up for a year’s worth of prayer.

Such a spiritual bounty was not intended for him alone, though, but for the priests and religious connected to St. Michael Parish, and for future vocations to the priesthood.

Father Meyer, who is now the associate pastor of Our Lady of the Greenwood Parish in Greenwood and the associate director of the Office of Youth Ministry, called it “the greatest gift I could have ever received.”

He served at St. Michael Parish last summer.

“The more that I enter into the priesthood that I’ve been given by Christ, I come to realize how much of an instrument I am, and truly how all of this comes from God’s grace and through the prayers of the faithful,” Father Meyer said. He said he prayed that the people who give him confidence in his ministry.

He also knows that it is the power of prayer—and prayers like these—that is what will help young men called to the priesthood answer the call.

Father Timothy Thomas, the pastor of St. Michael Parish and Holy Guardian Angels Parish in Cedar Grove, said that the spiritual bouquet is “right on the mark” for what is needed for an increase in vocations.

“I think that it is a wonderful foundation for the promotion and encouragement of future vocations,” he said. Archbishop Daniel M. Beidelman has made it known that he would like to have 50 new seminarians by the year 2007. “Because of my conviction that God continues to call people to the priesthood, and because it is a tremendous way of life, yes, I am confident that we can reach the goal of 50 seminarians by the end of 2007,” the archbishop said.

Father Meyer said that he agrees, and that if the goal is to be reached, all efforts must be rooted in prayer.

“No other activity is more powerful than prayer, especially family prayer.” Archibishop Beidelman said.

Currently, 11 families are signed up for prayer on Keck’s list of those contributing to Father Meyer’s spiritual gift. Prayer, the archbishop said, is a way to build up the faith in youth and in families.

Keck said that prayer for vocations, along with strong families and priests interacting positively with young people, will help the current situation of declining priests.

She said that offering the prayers in the spiritual bouquet “inspires us to all become holier people,” and that people remember to pray for the priests and religious, they remember to pray for other parishioners and people. The members of the parish are praying specifically for Father Biedelman; Father Lawrence C. Richard, who is in residence at Holy Guardian Angels Parish; Francis-can Sister M. Dominica Doyle, principal of St. Michael School; Franciscan Sister Helen Eckstein, a teacher at St. Michael School; and Shaun Whittington, archdiocesan seminarian.

Keck said that she knows the priests, religious and seminarians are “really counting on these prayers and they really need them.”

Father Biedelman said that it is “remarkably encouraging” that Keck and the parishioners took up this project on their own. “I thought it was just extraordinarily thoughtful,” Father Biedelman said.

“That’s really the thing that really blows my mind,” Father Meyer said. “This was [Keck’s] own initiative. It wasn’t prompted by a priest saying ‘do this’. It wasn’t prompted by anything but really her responding to the Holy Spirit.”

Keck said that Father Meyer made a big impact on the parish when he served there last year, and his love for him inspired her to arrange this gift.

Father Meyer called the gift “a tremendous prayer of hope.”

“Because when people pray, things happen,” he said. “And people are praying.”

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Call for free
By Mary Ann Wyand

It was clean-up, and fix-up time at Sacred Heart of Jesus Parish in Indianapolis on Sept. 6, and more than 350 volunteers from area parishes, schools, organizations and businesses turned out to help spruce up homes and streets in the near southside neighborhood.

Volunteers for the fourth annual Angels from the Heart Day sponsored by Sacred Heart Parish helped elderly and poor neighborhood residents improve their properties and also beautified the parish campus.

At about 20 work sites, volunteers of all ages painted houses, cleaned gutters, repaired broken concrete, built a hand rail, and removed weeds and debris from streets, sidewalks and yards. They also landscaped the Franciscan friars’ meditation garden and the yard between the rectory and the church.

Sacred Heart parishioners started Angels from the Heart Day three years ago to help the poor and beautify the neighborhood as part of the parish’s 125th anniversary celebration in 2000.

Franciscan Father Michael Barrett, pastor of the historic south side parish, rode his bicycle to the project sites last Saturday to talk with volunteers and neighborhood residents and also offer blessings for their work.

“This is our fourth event and we’ve got people who have volunteered for two or three years back again this year to help with the work,” Father Michael said while inspecting a neighborhood beautification project at the railroad crossing on nearby Terrace Street.

“It’s exciting because it brings people together from all over the city,” he said, “and they get to meet each other and work together. It’s also great to see the people who are so happy to have their house painted or other repairs done to their property. At the last place I visited, I talked with an elderly couple who didn’t have the money to do the work themselves. They were so grateful for the help.”

When a fire gutted the interior of Sacred Heart of Jesus Church two years ago, neighborhood residents offered their prayers and support, he said. Angels from the Heart Day also is an opportunity to say thank you to the neighbors.

“The church is restored to its former beauty,” Father Michael said, “and now the parish is helping improve the neighborhood. We want to help make things better for the people who live here or pass through the city.”

Sacred Heart parishioner Pat Heinzelman of Indianapolis, the volunteer coordinator for Angels from the Heart Day, said the Benedictine sisters at Our Lady of Grace Monastery offer prayers for good weather each year.

“They are wonderful,” Heinzelman said. “Some of the nuns help with registration, and many of them pray for sunshine. Four out of four years, we’ve had good weather. We call them our God Squad.”

Angels from the Heart Day began with registration at 8:30 a.m. followed by prayers and work assignments. Most of the volunteers worked outdoors all day then returned to the church for Mass at 5 p.m.

Participants or donors for the fourth annual service project represented Sacred Heart Parish, Roncalli High School, Marian College, St. Roch Parish, St. Jude Parish, St. Barnabas Parish, St. Christopher Parish, St. Thomas Aquinas Parish, Holy Angels Parish, St. Philip Neri Parish and Immaculate Heart of Mary Parish, all in Indianapolis.

Other participating groups included the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, the Knights of Columbus Mater Dei Council #537, Immansel United Church of Christ, the Arthur and Anna Field Clan, the Emerald Society and the United States Coast Guard.

Business-related groups participating with volunteers or by donating funds and supplies were Keep Indianapolis Beautiful, Ameritech Telephone Pioneers, Sagamore Health Network, Porter Paints, the Meridian Street Greenhouse, Monogram Magic and Spectral Graphics.

Sacred Heart parishioner Joe Williams drew a picture of the historic church to decorate a welcome sign on Terrace Street. Junior high students from St. Roch and St. Thomas Aquinas parishes helped with the lettering.

“We cleaned up the debris along this part of the street and took the weeds down on both sides of the railroad track,” Williams said. “It was pretty dirty and overgrown, and the kids cleaned it up and planted mums. It was hard to see across the railroad intersection, so this makes the street safer too.”

The front of the sign says “Sacred Heart welcomes you” and lists the parish telephone number, he said, and the back of the sign says “The Lord be with you.”

St. Jude parishioner Arthur Field III, whose relatives helped with a variety of projects in the family’s former neighborhood, said he is happy to see so many high school and junior high school students involved in community service.

“It gets the children involved,” Field said, “and it has gotten some of the residents in the neighborhood to start taking better care of their property. There’s been a lot of improvements in the neighborhood over this four-year period.”

More than 150 Roncalli High School students volunteered all day.

Roncalli senior Chris Leppert of Indianapolis, a former member of Sacred Heart Parish, and Arthur Field IV, whose family is from Sacred Heart Parish, pulled weeds and eared up debris along Union Street south of the historic church.

Above, St. Roch School seventh-graders Amy Broughton and Jeffrey Feltman of Indianapolis help paint letters on a sign welcoming people to the Sacred Heart neighborhood on the south side. Parishioner Joe Williams drew a picture of the historic church for the sign, which also says “The Lord be with you.” Junior high students from St. Thomas Aquinas Parish also helped them clean up trash and plant flowers along the railroad crossing at Terrace Street.

Left, St. Roch parishioner Rose Mather, a former member of Sacred Heart Parish, and Arthur Field IV, whose family is from Sacred Heart Parish, pull weeds and sweep up debris along Union Street south of the historic church.
Religious education

Seventy-six of the 150 parishes in the Archdiocese of Indianapolis do not have Catholic schools or access to a consolidated school. Schools in some other parishes are filled to capacity, so parents must send their children to public schools. And some parents simply choose to send their children to public schools.

Whatever the case, we cannot rely only on Catholic schools to provide the religious education of our Catholic children. Of course, we aren’t. Our parishes have directors, or administrators, of religious education (DREs), who face the tremendous task of passing on our Catholic faith to both the children and adults.

According to the current Archdiocesan Directory, last year 17,225 children in the archdiocese participated in out-of-school religious education programs from pre-school through high school. This compares with 24,230 students in Catholic schools, also from pre-school through high school. There also were 15,675 adult participants in religious education programs of one kind or another.

Since there were 229,482 Catholics registered in our parishes last year, and 57,133 of them were either in Catholic schools or in religious education programs, it would certainly appear that there’s considerable room for more participation. It would be nice to think that all the rest were at least reading The Criterion and listening intently to homilies at Sunday Mass, but...

At the national level, in 1998 only 16 percent of Catholic children were in Catholic schools and 52 percent of them were in parish catechetical programs. The remaining 32 percent weren’t in any programs. DREs throughout the country face the problem of trying to retain children in the upper grades, especially high school students. Just when the children are beginning to have adult-type questions about their faith and morality, they stop getting the guidance of the Church.

DREs also are concerned about how effective the programs can be in the limited time they have. Thomas P. Walters, a professor of theology and religious education at Saint Meinrad Seminary, is quoted in Peter Steinfels’s new book A People’s Stride. He says that 390 hours is the amount of time a student would spend in parish religious education if he or she came to a one-hour class for 30 weeks a year, every year from kindergarten to senior year in high school.

That compares to 11,000 hours students spend in public schools or 15,000 hours they spend watching television during that same period of time. Also, Walters says, that 390-hour figure is hugely generous because very few Catholic public school pupils actually participate in parish catechetical programs for all 13 years.

Our DREs, therefore, have an enormous challenge, especially when they must rely almost entirely on volunteers to staff their programs.

That challenge only increases when they and pastors try to figure out how to entice adults. That is the fact that today’s adult Catholics are the most educated Catholics in history in secular subjects, but their knowledge about their religious tradition is often at the eighth-grade level, if that.

Back in 1999, the American bishops approved a document that declared adult faith formation to be at the heart of the Church’s catechetical effort. The Vatican made the same point years before. The bishops called for adult faith formation teams to be formed in parishes. These teams are to analyze local needs and devise programs that will meet those needs.

Also, it too often seems that most Catholic adults consider religious education to be something for children. We know that there are programs out there in our parishes for adults, but adults aren’t taking advantage of them in the numbers that they should.

It’s also true, though, at least in many cases, that parish budgets don’t reflect the priority that adult’s, or even children’s, religious education is supposed to have. According to one survey of DREs, in more than half of the parishes, catechetical programs received less than 10 percent of the parish budget.

Would simply increasing the budget for catechetical programs help? There’s no evidence that that would attract more adult Catholics. Those programs will improve when Catholics become dissatisfied with their knowledge about their faith and decide to do something about it.

Meanwhile, we applaud all those, DREs and volunteers who are doing their best to pass on the faith to both our children and adults.

— John F. Fink
A few good men who are answering God’s call

R eciently past three days in a retreat with our seminarians reminded me of the times when I was parvulario para un nuevo año académico de preparación y formación para el sacerdocio. El Obispo Bruté era un hombre formado en la cripta donde está enterrados el Obispo Bruté y tres de nuestros primeros obispados. En lugar de hablar en sus propias palabras, eligió representar a la Parroquia Mary en Indianápolis. Los primeros misioneros de nuestro estado y sus primeros obispados.

A un grupo de hombres que han respondido al llamado de Dios. Un grupo de hombres que han respondido al llamado de Dios. Un grupo de hombres que han respondido al llamado de Dios.

By the way, I am leading an overnight retreat later this month at Fatima Retreat House in Indianapolis for followers who want to consider whether they are being called to the priesthood. The retreat begins at 6 p.m. on Sept. 26 and concludes at 3 p.m. on Sept. 27. Please spread the word!

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.
St. Joan of Arc Parish, 4217 N. Central Ave., in Indianapolis, is offering both retreats in September and October. The theme of both retreats is "Journeying with Jesus Christ." For more information, call Conventual Franciscan Father Jim Kent at 317-926-0960.

Brother John Mark Falkenham of St. Louis, Mo., and Jeffrey Nord of Huntingburg, Ind., professed temporary vows at Saint Meinrad Archabbey in St. Meinrad, Ind., on Aug. 17. With their professions, each received the name of a patron saint. Falkenham now becomes Brother John Mark. A native of Belleville, Ill., he grew up in St. Louis, where he attended high school at Chaminade College Prep School and was a member of St. Pius X parish. Following high school, he received a bachelor’s degree in psychology from the Franciscan Brothers of Memphis, Tenn. He earned master’s and doctorate degrees in clinical psychology from Loyola University. For the next five years, he worked at the Cardinal Glennon Children’s Hospital in St. Louis. Nord is now Brother Paul Nord.

A native of Indianapolis, he attended Southridge High School in Huntingburg, Ind., and was a member of Joseph P. Mooney Parish.

In 1997, he received a bachelor’s degree in chemical engineering from Rose-Hulman Institute of Technology in Terre Haute. He has been studying for the priesthood at Saint Meinrad School of Theology since 1999.

Awards . . .

Providence Sister Catherine Marie Qualters, music director at St. Anthony Parish in Indianapolis, was recently honored as an honorary firefighter with the Indianapolis Fire Department. In an official presentation from Chief Louis Dezelain, she was called a "true friend to the Indianapolis Fire Department in general" and to Station 18 in particular. She was also honored for her commitment to the parish and community. Station 18 is down the street from the parish, and whenever the fire trucks go by she goes outside, waves and prays for them. Sister Catherine’s father worked for the station for 30 years, and she grew up in the neighborhood. All three fire trucks from the station were present when the award was given to her.

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

Dickie Robert: Former Child Star (Paramount) Rated A-III (Adults) because of recurring crude, sexually related humor, a sensual encounter, as well as some crass language and drug references. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Grind (Warner Bros.) Rated A-III (Adults) because of an implied sexual encounter, rear nudity, intermittent toilet humor, sporadic crude gestures, sexual references, course language and an instance of profanity. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.
Nativity Parish completes ambitious school expansion

By Mary Ann Wyand

Nativity of Our Lord Jesus Christ Parish in Indianapolis continues to grow in membership, and school enrollment is on the rise there, too.

Responding to changing demographics in the south-central part of Marion County, Nativity parishioners undertook an ambitious three-part school expansion project in 1995, which was finished this summer.

“When I came here as pastor 10-plus years ago, there had not been a lot of residential expansion in Franklin Township,” Father Steven Schwab, pastor, explained. “It really got underway in the 1990s, and it’s continuing.”

Nativity parishioners will celebrate the completion of their latest school addition on Sept. 14 with Archbishop Daniel M. Buechlein.

The archbishop will bless the school building at 10 a.m. Sunday then preside at the 11 a.m. Mass at Nativity Church.

Father Schwab sees the completed school building with its many state-of-the-art amenities as a visual testimonial of the love, dedication and generosity shown by parishioners during the past decade.

To address the growing demand for Catholic education in the area, he said, Nativity Parish undertook capital campaigns in 1995 and 2000, which raised $2,386,000 for three school expansions.

In 1995, Nativity’s “Building Our Future” campaign, chaired by parishioner Mark Bobiert, raised $962,000 in pledges to build a gymnasium, conference room and administrative offices.

Those facilities were completed in 1996, opened for use in January 1997 and blessed by Archbishop Buechlein in March 1997.

The parish also honored longtime principal Lois Weilhammer, who retired after more than 20 years of service to the school, by naming the gymnasium for her.

In 2000, Nativity’s “Faith, Family, Future” campaign, chaired by parishioners Paul Jennings and Donna Goebes, raised pledges of $1,424,000 for a two-phase building project.

The first phase with four air-conditioned classrooms was built in 2001 and opened in August of that year.

The second phase, which opened last month, included four more air-conditioned classrooms for seventh- and eighth-grade students as well as a state-of-the-art computer lab, a teachers’ lounge, a multi-use conference room and additional restrooms.

Parishioner Paul Jennings, who chairs the school commission, attributes the success of the building campaign to “the collaborative work of the many good people of Nativity Parish.”

“The very fact that we have two new additions to the school in such a short time is a real proof of their support and generosity and how much they value Catholic education,” he said.

Parishioner Jane Carr, who stepped forward to help complete Nativity’s new west wing that was completed during the summer, there are 703 household members in the parish and 315 students in the school.

“I have done my part, may Christ teach you to do yours.”

- St. Francis of Assisi

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The pope said prayers for peace and demonstrated the willingness of religious believers and nonbelievers to get to know each other and to work together to overcome tension.

"In a divided world, which is increasingly pushed toward separations and particularities, there is an urgent need for unity," he said. "People of different religions and cultures are called to discover the way of encounter and dialogue."

The more people get to know, understand and respect each other, he said, the more able they will be to "disarm the violent and call them back to reason and respect."

Pope John Paul told the leaders of the world's major Christian communities and Churches that he prayed efforts to promote Christian unity would increase.

"Everything can be resolved by talking and dialoguing," he said, "but if someone starts shooting, you cannot talk." And "righteous anger" must not go unanswered.

He encouraged the religious leaders to "have the courage to spark the hope of our world, to have the courage to make it dream, to dream of peace, which is the most beautiful and realistic dream of humanity."

Rabbi Israel Meir Lau, the former chief Ashkenazi rabbi of Israel, told the gathering that he is "more pessimistic than 10 years ago" about the hopes for peace in the Holy Land.

However, he said, the fact that Christian, Jewish and Muslim leaders from the region continue to dialogue and to participate in gatherings like the Sant'Egidio meeting means that some hope still exists.

"Everything can be resolved by talking and dialoguing," he said, "but if someone starts shooting, you cannot talk." The Middle East peace process will not go forward until acts of terrorism stop and both sides begin talking to each other again, the rabbis said.

Meetings such as those sponsored by Sant'Egidio offer a realistic dream of humanity.
WASHINGTON (CNS)—A Catholic schools official described as “good news” the recent approval of a school voucher initiative for the District of Columbia by a U.S. Senate appropriations committee and the full House of Representatives.

Obtained Father William Davis, assistant secretary for Catholic schools for Education and Workplace Committee. His testimony, released by the Senate Committee on the District of Columbia, states that “in the past, Catholic schools have been an important part of the nation’s educational system.”

Chairman Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, said the U.S. Church was the root cause of the sexual abuse crisis in the Vatican Congregation for the Doctrine of the Faith, said the U.S. Church was the root cause of the sexual abuse crisis in the Church. He said the crisis was “a moral and ethical tragedy and it is a crisis of faith.”

The archbishop said the Church had a responsibility to prevent future abuse and ensure accountability. He also called for a “clear moral teaching” of the Church in recent decades.

BIRMINGHAM, Ala. (CNS)—“Weakened of faith” was the root cause of the sexual abuse crisis in the U.S. Church, Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, said in a television interview on Sept. 5.

Interviewed on Eternal Word Television Network’s “The World Over” program, the cardinal said priests shared in the weakness of all human beings, and that their faith is just as important as the beliefs held by a deep personal relationship with the Lord, they may give in to their weaknesses.

The Church does not have an obligation to prevent abuse and ensure accountability. The Church must do what it can to assure that such abuse does not happen again, he said, but he also warned that the Church will always have sinners in its midst.

“Ratzinger will sit at the table with sinners,” he said.

St. Vincent de Paul members urge greater advocacy efforts

ATLANTA (CNS)—Advocacy must occupy a greater portion of the attention of members of the Society of St. Vincent de Paul, the organization’s national leaders said at their 89th national meeting on Sept. 3-7 in Atlanta.

“We have a poor,” said national president Roger Playwin. “Historically, never spent as much energy on policy advocacy as we are now. And it has been one-on-one: Mrs. Jones is getting her water turned on. We know the poor,” said national president Gene Smith.

A challenge facing the organization, which marked the 10th anniversary of its founding in April 2002, is achieving a richer ethnic mix in membership, Smith said. “There must be more young people involved.”

The society is placing a greater emphasis on “Advocacy has always been part of our mission,” said national executive director Roger Playwin. “Historically," he said.

Cardinal Joseph Ratzinger

From a historical perspective, he said, “there have been other times at least as difficult as ours.” He cited the scandals in the papacy during the Renaissance as an example.

When asked about current challenges of Church teaching on sexuality, including movements for same-sex marriages and the use of in vitro fertilization, separating procreation from the conjugal act, Cardinal Ratzinger said, “It is also necessary that such issues be jointly discussed in the Church.”

He called attitudes of relativism among Catholics a significant problem for pastoral work and said the Catechism of the Catholic Church is “a great help” for remedying catechesis and evangelization today.

The Church must do what it can to assure that such abuse does not happen again, he said, but he also warned that the Church will always have sinners in its midst.

“Cardinal Ratzinger will sit at the table with sinners,” he said.

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Marian College awards dinner will raise scholarship funds

By Jennifer Lindberg

Marian College of Indianapolis will recognize three individuals and one organization for their dedication to Franciscan values at its annual “Opportunities for Excellence” scholarship dinner on Oct. 7.

The dinner, which will begin at 7 p.m. in the Physical Education Center on the Marian campus, is the college’s largest fundraising event for scholarship aid. More than 95 percent of Marian students receive some form of financial aid.

Marian College President Daniel Elsner said supporting the event helps students and the Church.

“An investment in this event will create a return of magnanimous proportions,” said Elsner. “The students receiving scholarships and financial aid as a result of this event will receive an education steeped in the Catholic and Franciscan traditions. With this excellent education, they will be of great service to the Church, community and world.”

The event recognizes individuals and organizations for demonstrating the teachings of St. Francis of Assisi, which form the foundation of Marian’s philosophy, such as dignity of the individual, peace and justice, reconciliation and responsible stewardship.

The chairman of this year’s event, Michael Allely, who is chairman and chief executive officer of electronic evolutions inc., said, “One of the greatest gifts we can give a young person is an education. Since getting to know Marian College over the past few years, I have been impressed with not only the quality of the education its students receive, but also the values that are part of its curriculum.

The college allocates $5 million annually for institutional aid. Last year, the event raised more than $300,000. This year’s goal is to raise $330,000. For every $10 past 2010, $1.7 million has been raised for scholarships at Marian.

This year’s Franciscan Value Award recipients are: Lucious Newsome, M. Lynne O’Day, James Divita and The St. Vincent de Paul Society.

Lucious Newsome, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, will receive the award given to a community leader.

Newsome arrived in Indianapolis 16 years ago to help with the annual Mozel Sanders Thanksgiving Dinner. When it was over, he wanted to know who fed the hungry in Indianapolis the other 364 days of the year. He later founded “The Lord’s Pantry.” Newsome’s volunteers give food, clothing and shelter to the poor, help them pay utility bills and make sure the homeless are buried with dignity.

Newsome, 85, was a Baptist minister in his native Tennessee when he first visited Indianapolis. He later joined the Catholic Church.

“There is an abundance of food for some and a scarcity for others,” Newsome said. “I just move the abundance to the scarcity.”

Newsome and his wife, Lorena, have five children and six grandchildren.

M. Lynne O’Day, a member of St. Luke Parish in Indianapolis, will receive the service award for a Marian College graduate.

A graduate of Mercy Hospital School of Nursing, O’Day also has a bachelor’s degree in nursing from Marian College ( magna cum laude) and a master’s degree in health administration from St. Francis University in Joliet, Ill.

“O’Day has worked for more than 30 years at St. Vincent Hospital in Indianapolis as part of the leadership team. “Lyne is committed to efficient and effective care of our patients,” said Daughter of Charity Sister Sharon Richard, vice president of mission services for St. Vincent Hospital. “She uses an integrated team approach to deliver comprehensive, individualized patient care that emphasizes body, mind and spirit.”

Sister Sharon said O’Day takes the Franciscan value of responsible stewardship seriously, directing her gifts of time, talent and treasure toward the boards of Marian College, the Rehabilitation Hospital of Indiana, Marquette Manor, Gennesaret Free Clinic and St. Elizabeth Ann Seton Hospital.

O’Day has two children, one who also attended Marian College, and one grandchild.

James Divita, a member of St. Gabriel Parish in Indianapolis, will receive the award for a Marian College faculty or staff member.

Divita, a retired professor of history, taught for 30 years at Marian College. He retired in May.

Educated in Chicago Catholic schools, Divita is a graduate of DePaul University in Chicago and the University of Chicago.

He decided to work at Marian College after being inspired by President John F. Kennedy’s call to service and because the message of the Gospel directs us to do so,” said Sister Margaretta Black, a member of the leadership council of the Sisters of St. Francis Oldenburg.

(For those interested in attending the dinner, tickets are available for $150. For information about table sales or to purchase a ticket, contact the Institutional Advancement Office at Marian College at 317-955-6206.)

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Dear Friend,

The theme for this year’s Catechetical Sunday—Sowers of God’s Peace—is a timely one. We live in a world where war is not uncommon, and where terrorism threatens people around the globe. Our own lives at home, at work, and within our families and communities are often overshadowed by situations that leave us feeling anxious and unsettled. The image of sowing the seeds of God’s peace is a day-to-day process. As people of hope, we believe the Lord will help us seed-sow efforts so that the Word will take root, blossom and spread. My prayer is that each of us will be filled with strength and hope as we continue to try to do God’s work of bringing the Gospel into a world that needs a true and lasting peace.

Sincerely in Christ,

Most Reverend Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Chairman, U.S. Bishops’ Committee on Catechesis

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Scientist asks questions about God’s will

By Jennifer Lindberg

When Diane Stothard started thinking about a career in religious education, her family and friends were worried. Stothard herself wasn’t sure if she was hearing God correctly. After all, she’d spent intense and grueling hours working for her Ph.D. in genetics. She wasn’t sure if she could or should leave all that hard work behind. It would also mean a 50 percent pay cut and a drastic lifestyle change from her current position as a scientist writer for Eli Lilly and Co. Previously, she had worked in a research lab. But the thought of becoming a director of religious education (DRE) wouldn’t go away. Like any good scientist, Stothard started asking questions.

The thought of becoming a DRE began when a co-worker, who was a non-practicing Catholic, began asking her questions about why the Catholic Church had certain rules and rituals. “In the process of talking with him, I realized that [my faith] was something I was very passionate about, and I started thinking maybe I should go into religious education,” Stothard said. “The thought just popped into her head, she said. Yet the legwork had already started in the way her faith was being formed.

A member of St. Gabriel Parish in Indianapolis, Stothard was involved in parish life from singing in the choir to lectoring. Crediting the people of St. Gabriel for being a great witness to the faith and teaching her to be patient, Stothard began to forget her timeline for getting things done. “I was so caught up in my own grand plans, it did not occur to me that God works at his own pace,” Stothard said.

While raised Catholic, Stothard, 36, only went to Catholic grade school and received no more catechesis. “I realized that I was 30-something, but still had the faith knowledge of a 13-year-old,” she said. She attended the Rite of Christian Initiation of Adults classes to learn more about her faith and found that her faith deepened after a mission trip to Guatemala, where she realized her own faith lacked vitality compared to those around her. Recording a Christmas CD of sacred music also helped her realize that God gives wonderful gifts, such as the ability to sing, but people don’t always use them to the fullest potential.

All of these experiences have shaped her discernment process, along with the recent Indiana Catechetical Leadership Skills Institute at Saint Mary-of-the-Woods near Terre Haute, where she spoke to DRE’s about their experiences and the realities of their job. Realizing she did well on a perceiver test—given to prospective DRE’s to determine if it’s the right career—Stothard keeps praying about her decision and taking theology classes. “For me, I think God calls all of us to do something,” she said. “I think a call can be very painful, especially if you already have in your mind what your call is and then God calls you to do something else.”

In her previous research job, Stothard said she wasn’t passionate about her work and had already started looking elsewhere. She thought she would be a DRE, but a previous job application at Eli Lilly became a reality, making her uncertain about her course. Some friends and family members told her they were glad she “didn’t take that Church job.”

But Stothard thinks it just may not be the right time. Throughout the process, she’s had thoughts of making sure she can keep her house and car. She ran the figures in a spreadsheet for the minimum amount of money she could make in ministry work, and keeps praying and learning about her faith.

Jumping from her scientific background to ministry work won’t be that difficult, she said. Many people perceive it as being on opposite sides, but “I don’t see it that way,” Stothard said. “Theologians and scientists ask the same questions, but in a different way,” she said. “It’s all about who is God and what is God doing in the world. Scientists are asking the same questions, but may not realize it.”

Throughout her 18-month discernment process, Stothard is learning to put aside her ego and what she thinks needs to be done. She also realizes she needs to stop talking in prayer and listen more to God, she said, although “I may be
Holy Spirit catechists help children become strong in their faith

By Jennifer Lindberg

Holy Spirit Parish in Indianapolis is working on building a strong laity to teach children the faith. This year, 13 out of 25 catechists for Sunday morning religious education classes and has found that her background in science is where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy …

We hope and believe that the Lord will help our peace-seeking efforts. By being instruments of peace and sowers of God’s peace, the Word can take root, blossom and spread. Lives characterized by mercy, consistency, gentleness and sincerity prepare the soil. Reaching out to those who are marginalized, ignored and living on the fringes of the community creates the crop for the sower to harvest.

During this year when the world—especially the Middle East—desperately needs peace, we are all called to renew our commitment to be sowers of God’s peace.

Here are some simple ways we can do this:

- Pray for peace every day. Let the morning newspaper or evening newscast serve as a trigger for devotion to prayer. Instead of being overwhelmed by accounts of war, violence, poverty and disease, be reminded by prayer of God’s strength and abiding love.
- Engage in communities of faith. Reactivate your involvement in parish, archdiocesan or national organizations that work for justice and promote peaceful means of resolving conflicts.
- Act for justice. Share time, talent and financial assistance supporting institutions that are dedicated to taking care of the “least among us.” Whether we help at a shelter for homeless people, purchase Third World products that benefit the poor or purchase food in bulk to give the extra to a parish pantry, these individual acts make an important difference in the lives of the poor and ourselves.
- Choose the language of peace. Words hold great potential for being helpful or harmful. Cultivate ways of speaking and writing that affirm and heal at home, in the workplace and on the street.
- Encourage your elected representatives. Remember that our ability to be sowers of peace has been nurtured by the efforts of catechists who have formed us in the faith. Write a note, make a phone call or send an e-mail to a catechist or catechetical leader in your parish. Let them know you appreciate what they do as sowers of God’s peace.

St. Francis asked his followers to preach and teach the Gospel of peace at all times “and sometimes even use words.” My prayer is that our practices this week will help us to be more conscious of how we can be better “Sowers of God’s Peace” throughout the year. (Harry J. Dudley is the associate executive director for faith formation for the archdiocese.)

The more informed you are about your faith, I think the stronger your faith becomes. Her biggest piece of advice for anyone going through her same process is to educate yourself, have patience and wait for God to act.

“The more you know about your faith, the more you can pray and understand the Faith. From personal experience, that is when you start to understand what the Church and all these saints have worked so hard to teach us.”

(Brings home the personal aspect of the faith to the reader, and how faith is personal.)

The call to conversion and belief in the Gospel of the Kingdom—a Kingdom of justice, love and peace, and in whose light we shall be judged—is fundamental for catechesis and in whose light we shall be judged—

where there is hatred, let me sow love;

Lord, make me an instrument of your peace;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy …

We hope and believe that the Lord will help our peace-seeking efforts. By being instruments of peace and sowers of God’s peace, the Word can take root, blossom and spread. Lives characterized by mercy, consistency, gentleness and sincerity prepare the soil. Reaching out to those who are marginalized, ignored and living on the fringes of the community creates the crop for the sower to harvest.

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The more informed you are about your faith, I think the stronger your faith becomes. Her biggest piece of advice for anyone going through her same process is to educate yourself, have patience and wait for God to act.

“For what comforts that are frightening,” she said. “But in some ways, it is liberating because you don’t have to live in a schedule. You know you can just be where God wants to lead you.”

(If interested in learning more about ministry activities or attending the next Indiana Catechetical Leadership Skills Institute scheduled for June 20-25, 2004, call the archdiocesan Office of Faith Formation at 317-236-1446 or 800-382-9836, ext. 1446.)
Renovated CYO Camp Rancho Framasa serves groups year-round

By Mary Ann Wyand

NASHVILLE—God plus nature equals countless religious education opportunities for children, teen-agers and adults who participate in the new year-round outdoor programs at the archdiocesan Catholic Youth Organization’s Camp Rancho Framasa in scenic Brown County.

“Our year-round outdoor education programs are meant to enhance classroom experiences,” said Jules Erwin, outdoor ministry program director at CYO Camp. “Programs are suited to a group’s needs.”

Specialized outdoor programming serves students in Catholic schools, parish religious education classes and youth groups, she said, and complements retreat ministry for teen-agers and adults.

“Our educational programs are all curriculum-based and are set within a spiritual framework,” Erwin said. “Groups can choose to do a spiritual growth hour or maybe focus on leadership skills, character development or team-building, but there’s still going to be a religion component with prayers and activities. What better place to have worship time or to learn teamwork and how to treat other people better than at CYO Camp?”

One-day and overnight programs at Camp Rancho Framasa include a variety of opportunities for prayer and reflection, she said, at a number of memorable camp locations in the wooded hills or by the lake.

“We have one morning activity called ‘Daybreak’ right after breakfast when we sit and tell stories that are Scripture-based or that focus on good Catholic living,” Erwin said. “A good story with a moral lesson sets a positive tone for the day’s experiences.”

Camp director Kevin Sullivan, who has worked at Rancho Framasa for 21 years, said CYO summer camp and year-round programming always incorporates the camp theme of “Catholic camping makes a difference.”

Sullivan said renovations to winterize cabins and new construction in recent years have given new life to the archdiocesan campground, which opened in 1948.

“Sixty-plus years ago, he said, CYO Camp ‘looks like it was built yesterday because of renovations on our old cabins, three new cabins and a new lodge, 14,000-square-foot dining hall that we call our Outdoor Program Center. It provides meeting space [and] a heated area for 200-some people to be able to gather and break bread and have a meal at one time.’

In a video prepared to market CYO Camp to groups, Sullivan explained that, “All around you, you see God’s created beauty and wonder, love and his love. To have a hike at night here and a candlelight service someplace deep in the woods provides the best [experience of] Church sometimes that we think we can have for some of the students that come here.”

Father Phil Skulany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, is one of many archdiocesan priests who enjoy celebrating Mass with campers at the renovated outdoor amphitheater during summer months.

“What better place for the Church to be celebrated,” Father Skulany said in the promotional video, “than in the outdoors with the creation of God?”

Outdoor education programs are collaborative efforts with teachers, youth ministers and retreat leaders, said Mary Beth O’Brien, assistant camp director.

“We want to provide what’s needed by different groups,” O’Brien said. “We’ve created programs that we think fill the needs, but within those programs there is room for the specific needs of a particular group or class. It’s definitely collaborative.

Jules [Erwin] does a lot of communication with group leaders before they arrive to make sure that they’re getting at camp is what they really need, and we encourage people to ask questions about programs.”

Spiritual-based programs include nature hikes, campfire talks and arts and crafts session to make rosaries in the handicrafts building in the woods, Erwin said. “You can make a rosary however you want as long as it has the right amount of beads and you understand what they represent. We make crosses with twigs and wire or with beads. We also have a session on how to pray the rosary.”

Outdoor education activities focus on topics ranging from Indiana history, environmental science, astronomy, leadership skills and character development.

“We can do evening programs on the constellation[s],” Erwin said. “We have a great view of the night sky here.”

Singing songs around a campfire is another memorable campfire experience. After spending time outdoors, Erwin said, the winterized cabins and Outdoor Program Center ensure that camp experiences are more comfortable for campers of all ages.

“We’re an all seasons camp now,” O’Brien said. “It’s part of our mission to provide programs and services year-round to better serve youth. We see the outdoor education program as a definite need in the archdiocese, and feel like our camp experiences can be a great addition to the education that the youth are getting in their Catholic schools and religious education programs. Everything we do has a Catholic component.”

Martinsville students pray and walk to make a difference

By Jennifer Lindberg

Walking for 24 hours to fight cancer led to a lot of prayer time for religious education students at St. Martin of Tours Parish in Martinsville.

The parish hosted a Relay for Life fundraising event to fight cancer in June. Students enrolled in Sunday morning religious education classes in grades five through 12 joined adults to walk around the track at Martinsville High School.

The relay theme, “The Power of Prayer,” was used to promote how prayer is important. Students raised $1,800 for the event, said Cathy Combs, a youth group volunteer.

Participants said the most moving part of the walk were the personal prayers that students wrote and posted on a prayer wall.

One letter read, “Dear Lord, please help the people that are very ill. I ask for you to heal them.”

Another letter read, “Dear God, I don’t know how many people are suffering from cancer, but let this relay help those who need it most.”

Combs said she was deeply moved ‘emotionally and spiritually’ by the prayers written by the students.

“This was a great event for adults and kids to come together and work as a team with the community to create an awareness of cancer, recognizing survivors and their families, and remembering the people who lost their life to cancer,” Combs said.†

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Men’s ministry members in Columbus like to get up early for God

By Mary Ann Wyand

COLUMBUS—Men’s ministry programs at St. Bartholomew Parish in Columbus are intended to glorify God. Members of the group also have fun together as they grow in faith and friendship with men they might never have met otherwise in the 1,516-household parish.

They meet for breakfast, prayers, faith-sharing time and a program presented by a guest speaker at 6:15 a.m. on the first Thursday of every month in the social hall of St. Bartholomew Church.

The men enjoy getting up early to spend time with God, and they often attend the 7:30 a.m. Mass together.

“The men’s ministry is a very big part of my faith walk,” parishioner Doug Allen of Columbus explained. “The men that I’ve met here have been pretty big influences and given me quite a bit of direction.”

Allen, who is a distance runner in spite of his vision impairment, was baptized and joined the Catholic Church at St. Mary Parish in North Vernon after completing the Rite of Christian Initiation of Adults (RCIA) process in 1997.

When he accepted a counseling position with the vocational rehabilitation service of the Indiana Family and Social Services Administration, the job change required him to move from North Vernon to Columbus in January 2002.

St. Bartholomew parishioners are friendly. Allen said, but after he joined the parish last year he felt like the new kid on the block until he joined the men’s ministry and started participating in a Little Rock Study Group.

“I didn’t get connected real well [in the parish] until I went on the men’s ministry retreat to St. Meinrad and was able to really meet people,” he recalled. “I feel lucky to be a part of the men’s ministry, and I’m so glad they have their friendship and prayer support. It’s been a blessing.”

Allen can only see a little with his left eye, and he doesn’t let his vision impairment affect his career and distance running.

“I know people notice it and are interested, but I’m real not really not too worried about it,” he said. “I want people to be inspired and understand that, whatever kind of problems you have, you can overcome them as a personal sacrifice and go about your life. Running is a big part of my life, but prayer is at the forefront of everything I do. That’s number one.”

Allen’s upbeat approach to his life circumstance inspires other members of the men’s ministry.

Walter Glover, a member of the parish since 1972, helped found the men’s ministry about seven years ago.

“The first thing we did was get together on Sunday mornings to pray about starting a ministry for men in the parish,” he said.

“We didn’t have a vision. It was an outgrowth of our participation in Promise Keepers. We were sent back to our churches and our parishes to figure out what men’s ministry would be,” he explained. “We prayed for four or five Saturdays and then, through the Holy Spirit, had something of a vision of what that ministry could look like.”

Since then, he said, the men’s ministry has had a positive impact on parish life.

“There are at least 30 men at every breakfast,” Glover said. “The first year, we took 25 men to the retreat at St. Meinrad. More than 50 men went to the last retreat there in January.”

Their faith-based friendships are a great support system, he said, and everyone who participates in the men’s ministry seems to benefit in different ways.

“What ministry could look like.”

By Jennifer Lindberg

It was an unlikely character that kicked off a series of adult faith formation events at Sacred Heart Parish in Jeffersonville.

Enter the movie Schrek, the story of an ogre whose life is dramatically changed when fairy tale characters show up at his swamp home. After seeking to get rid of them, he is told to only receive help from the evil Lord Farquard if he saves a princess from a dragon.

The moral of the story surrounds friendship and love. Members of Sacred Heart Parish in Jeffersonville figured out how to make the story line relevant to their own parish community by forming the Sacred Heart Adult Religious Education Catechesis.

Kicking it off with the movie, complete with popcorn, and inviting the entire family, adults later gathered reflection questions on friendship, such as what makes a friend in Christ or how friends forgive one another, said Bill Hume, director of religious education for the parish.

The group meets between the parish’s two Sunday Masses. On September 29, May, they learn about a variety of topics from Vatican II to an explanation of the sacraments or a program on how the Golden Rule is presented in various religious traditions.

Some classes also focused on secular topics, such as wills, trusts and drug prevention.

The idea became a reality after many parishioners began asking for some way to continue their faith formation after the Christ Renew His Parish program.

Parishioner Judy Crawford attended all of the planned programs.

“I like the intermingling with other members of the parish,” she said. “It’s a good opportunity to get to know people better. You are having a good time and learning something, too.”

Classes ranged from as few as 10 people to as many as 30 parishioners everyday. Participating in the events helped Crawford grow in her faith.

“It does my heart good,” she said. “I’m a convert and I’ve embraced this religion. Anything I can do to spread that word to lead people to what Sacred Heart [Parish] has to offer is worth it.”

She’s also found that listening to other people’s questions helps her learn more about her faith.

Bob and Georgia Leonard, parishioners since 1965, said they like the focus on adult formation.

“Somebody told me a long time ago that you can’t be Catholic alone,” Georgia Leonard said. “I feel like if I’m not growing in my faith I have to be shrinking. That’s what I feel I’ve found out about this program.”

Fay said, “But when we moved here we didn’t know anyone. We had been coming to church at St. B’s for about a month and then when I read a notice about the men’s ministry breakfasts. I saw it as an opportunity to meet people and get involved in the parish, so I signed up.”

Allen is happy that many other men participate in the men’s ministry.

“We’ve got another generation of volunteers we can hand the men’s ministry over to,” he said, “and we know it’s in good hands.”

Film inspires adult faith formation activities at Jeffersonville parish

Linda Wilson

As a licensed practical nurse of 13 years, I returned to college to complete the requirements for a bachelor’s degree in nursing. Marian’s professors reached out to me with a passion for teaching and helping others, and reminded me that those qualities are also in me as a nurse. The art and science of nursing impacts the requirements for a bachelor’s degree in nursing. Marian’s professors reached out to me with a passion for teaching and helping others, and reminded me that those qualities are also in me as a nurse. The art and science of nursing impacts...
As the body of Christ, we can heal racial differences

By Fr. Maurice J. Nutt, C.S.S.R.

Have you ever noticed that when the topic of race or racism is mentioned, we typically become uncomfortable? Our emotions may range from embarrassment, guilt or shame to anger, hurt or pain. I believe that these emotions will persist unless we as the body of Christ deal with the matter of racial differences openly and honestly.

The Church has issued many documents regarding racism, including the U.S. bishops’ pastoral letter on racism in our day, “Brothers and Sisters to Us,” in 1979 or the pastoral letter on racism, “Dwell in My Love,” by Cardinal Francis George of Chicago in 2001.

Catholic Church teaching adamantly abhors and challenges racism, and acknowledges it as sin.

“Brothers and Sisters to Us” stated, “Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race…. It mocks the words of Jesus: ‘Treat others the way you would have them treat you.’ Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation.”

As an African American, I was taught by my parents not to hate or disrespect those who mistreat people of our race. I later learned that ignorance is at the root of racism. People are not innately racist; it is a learned behavior. And racist behavior is taught and modeled in many instances by people we hold in great regard—grandparents, parents, teachers, clergy and religious.

Many “recovering racists” acknowledge that it is only when they associate with people of other races and learn from their interactions that they sincerely confront and eradicate their racist attitudes.

While I am not aware of any explicit programs where local parishes are confronting racism, many dioceses have sponsored workshops on racism, cultural sensitivity and diversity.

Sometimes it is not so formal. I know of one particular parish that, while primarily African-American, has an inviting spirit and good liturgies that draw many whites to the parish. African Americans and whites sit together. Four women in this parish, two African American and two white, who worship each Sunday in the same pew, decided not to limit their relationship simply to Sunday morning liturgies. They wanted to become better acquainted so they formed the Third Saturday of the Month lunch club. On some Saturdays they would go to restaurants, and on other Saturdays they would dine at their respective homes.

“I wanted our bond to go beyond the church,” one of the women explained. “Although we were of different races, we had so much in common.”

Another woman said, “They are not my ‘white friends.’ Those ladies are my sisters in Christ, and I love them.”

A third woman explained, “Our meals are sacred. It is a continuation of the eucharistic unity that we share together on Sunday mornings.”

Undoubtedly, these women are working toward real racial reconciliation. They have entered into each other’s worlds and have found genuine bonds of friendship.

Is there someone of another race in your parish, workplace or school whom you need to get to know? Why not begin breaking down barriers and building new relationships with those who may be different from you? Difference is not necessarily bad. It’s just different!

(Redemptorist Father Maurice J. Nutt is director of the Redemptorist African-American Ministry Initiative in Chicago.)

Each person is an image of God on Earth

By Daniel S. Mulhall

Christians believe that God was one of us, that Jesus—the Son of God—became man and lived among us, like us in all things but sin.

Because Jesus became man, he made a gift to humanity of a special dignity that was given originally in creation: “Then God said, ‘Let us make man in our image, after our likeness’” (Gen 1:26).

All of which reveals a great truth: When you look at another human being, you are seeing something truly amazing—you are seeing an image of God!

But racism says, “God made me in the divine image, but not you.” Jesus died for me, but not for you.”

The Catechism of the Catholic Church (#1929-1938) calls us to respect other people’s dignity and teaches us to see other people as “other selves” (#1911). Quoting Vatican Council II’s “The Church in the Modern World” (#829), the catechism condemns racism: “Every form of discrimination on the grounds of sex, race, color, social conditions, language or religion must be curbed and eradicated as incompatible with God’s design” (#1935).

The U.S. bishops, in “Brothers and Sisters to Us” in 1979, called racism “a sin that divides the human family, blots out the image of God among specific members of that family and violates the fundamental human dignity of those called to be children of the same Father.”

Racism destroys the bond between people, preventing us from sharing our gifts freely.

(Daniel S. Mulhall is assistant secretary for catechesis and inculturation in the U.S. Conference of Catholic Bishops’ Department of Education.)

Parishioners in the Diocese of Gary, Ind., listen as their bishop discusses his new pastoral letter on the “sin of racism” during a Sept. 7 prayer service at Holy Angels Cathedral in Gary. Bishop Dale J. Melchis’s letter, “Created in God’s Image: A Pastoral Letter on the Sin of Racism and a Call to Conversion,” calls upon the Catholic community to examine racism in people’s individual lives, in institutions and in culture.
from the Editor Emeritus/Faithful Lines

Important events: The first social encyclical

On May 15, 1891, Pope Leo XIII pub-
lished the encyclical Rerum Novarum
("On the Condition of Human Labor"). It
marked the beginning of a series of mech-
anical inventions which transformed the
world from an agricultural to an industrial
society. The inventions required factories
where workers—men, women and chil-
dren—were hired to work on machines.
Along with the changes, though, univer-
salization of labor resulted in workers living
in poverty while owners of factories pros-
pered. Long hours and low wages were
common as employers tried to produce as
much as possible at the minimum cost.
To capitalize, Pierre Leroux in France and
Robert Owen in England called for social
reforms that the Church supported.

Rerum Novarum was the Church’s first
encyclical to raise social issues. It was
written in a series of conditions that accom-
panied the Industrial Revolution, generally believed to have begun around the year 1760. A series of

Craniofacial Erythema (ICE). Then I
titled “Crimson Tide.” His story
before groups because, despite apparent

C. S. Airton Bosco was a child

French writer Albert Camus maintained,
there is "much more to be admired than
despairing" in human nature.

One story that touched me was the way
people in a small town in Newfoundland,
for the better of a part, opened their
hearts and homes to strangers stranded there
when U.S. airports were closed on 9/11.

The New York Times reported
that the United States were forced to land in the small com-
community of Gander. More than 6,000 U.S.
travellers were stranded there, but so warmly
received by Gander’s people that the
story of their love and compassion will be
told for a long time to come.

The story of their generosity and caring
has been told by Jim DeFede in a book
titled The Days We Came to Town
(Regan Books).

His report of their remarkable humanity
and kindness earned Christopher Award,
and I had the privilege of meeting DeFede
and hearing his story at the event.

I think I’ll remember forever what happened in Newfoundland every Sept. 11. For, as
DeFede said, these townpeople “affirmed
the basic goodness of humanity and
it was easy to doubt such humanity still
exists.”

I will still remember Jennifer S.
her Sept. 11 story touched me as
had no other one. She lost her husband that
gave her a chance to discover who she
would now become. And, she had understood,
waited a long time to find the right man
to share her life with her. She and
James Sand, who had been through many
adverse mature adults who had hoped eventually
to find “the right one.” From that
first date, they became a couple,
had a “big, fat Catholic wedding,” said, giving a
gliptic of her sense of humor. The bride,
told, “I think I’ll remember what happened in
Newfoundland every Sept. 11.”

On that fateful morning, Jim Sand had
gone to the World Trade Center to his
office at Cantor Fitzgerald. When the terri-
ble events were being reported, Jennifer
remembered screaming, “What happened?”
and hearing, “His tower collapsed.” And
then she did, too.

Now began her new journey. Through
horror and grief and spiritual darkness,
she desperately sought answers. A devout
Catholic, she turned to God, often scream-
ing, “What happened?”

In time, she found out she could not
give up hope and, through love and
then of finding her way—a way that
God would become her greatest support—
in a spiritual, physical and emotional
Redcovering Hope in the Ashes of (Pauline

One place she found help was in the
writings of Max Lucado, who said some-
things we all can learn from: “Bitterness is
nothing to me. You can’t throw me, you
many, to chain yourself to hurt. ... Or you
can choose, like some, to put away your
hates and turn your back on them. God
does deal with your bitter heart?”

He reminds you that what you have is more
important than what you don’t have.

Still have your relationship with God. No
one can take that.”

(Shirley Vogler Meister, a member of St. Paul
the Apostle Parish in Greenfield, is a regular

Faithful Lines/Shirley Vogler Meister

Blushing is more than a surface problem

In France and Owen in England
preached socialism in the 1830s.
Socialism is based on the common ownership
of property and equal distribution of income
and wealth. Karl Marx and Friedrich Engels
are the same step farther in 1848 when they published the
Communist Manifesto, demanding a complete abol-
ition of private property.

Pope Leo XIII defended the right to
own private property, but said that
right required just wages for workers. He
defended the right of workers to organize
to unions to balance the needs of capital
and labor. But he strongly rejected socialism,
saying that if socialism were ever
implemented the workers would be its
first victims (which is what happened later in communist countries).

The encyclical introduced the concept of
subsidy—that laws should go no fur-
ther than necessary to remedy evils or
remove dangers. He said that the Church’s
vision of society was one in which people
had different ranks and functions.

In 1931, 40 years after Rerum
Novarum, Pope Pius XI published Quadragesimo
Anno (“The Fortieth Year” but
known as “On Reconstruction of the Social
Order”). This encyclical reaffirmed what
Leo XIII said but, as coming it during the
Great Depression, it had a note of urgency.
It also included the common ownership
and labor. But he soundly rejected socialism,
saying that if socialism were ever
implemented the workers would be its
first victims (what happened later in communist countries).

World War II and its aftermath further
developments in the Church’s social
teachings, but Pope John XXIII issued two social
encyclicals: Laborem Exercens (“On
Human Work”), Sollicitudo Rei Socialis (“On Social Concerns”), and Centesimus
Annус (“The 100th Year”), the last mark-
ing the centenary of Leo XIII’s Rerum
Novarum.

Cornucopia/Cynthia Dewes

Maybe I’ve seen too many Italian movies

It’s not Saturday afternoon, but
nevertheless I must confess that I’ve recently
agreed to watch the next episode of a TV series
called "The Restaurant." Think you’re
silly? Just wait until I tell you why.

Actually, I was saddled into this
crime because I thought the series was some kind of semi-documentary account of starting a restaurant, which is my space.

All of us have dreamed of opening our
restaurant—a dream that is usually
driven by movies—those romantic
proposals by customers to their girl-
friends, on cheered by the restaurant staff and
other patrons. We witnessed various
amorous engagements offered from clients,
and jealousies between a couple of “hot
blond” bartenders.

We watched the chef, who’d enjoyed
wonderful Italian food in his youth, yet
trendy enough for sophisticated
urban tastes. To educate the U.S. medical community
and hearing, "His tower collapsed." And
remembers screaming, "What happened?"

Since the

always, reviving the

mourn into our

Page 16 The Criterion Friday, September 12, 2003 Perspectives

From the Editor Emeritus/John F. Eink

The Bottom Line/Antoinette Bosco

An anniversary that will not be forgotten

Sept. 11 never again will be an ordinary
day in America. Memories of an un believ-
able act of terror that brought death and
destruction to our nation will long

remind you that what you have is more
important than what you don’t have. You
still have your relationship with God. No
one can take that.”

(Shirley Vogler Meister, a member of St. Paul
the Apostle Parish in Greenfield, is a regular

on line columnist for the Criterion. \)

(Shirley Vogler Meister, a member of St. Paul
the Apostle Parish in Greenfield, is a regular

antoinette Bosco is a columnist for

Catholic News Service. \)
Feast of the Exaltation of the Holy Cross/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 14, 2003

- Numbers 21:4-9
- Philippians 2:6-11
- John 3:13-17

This weekend, the Church celebrates the Feast of the Exaltation of the Holy Cross. It supplants the observance of the twenty-fourth Sunday in Ordinary Time. The Book of Numbers provides the first reading. Numbers is the fourth book in sequence of the Bible. Attributed originally to Moses, this book is one of the five books also called the Torah, and together they form the basis of the Jewish religion.

In this reading, recalling the flight of the Hebrew people across the Sinai Peninsula from Egypt toward the land that God promised them, conditions had reached such a bad point that the people grumbled and indeed doubted God. God had spared the people many things. This time, as punishment for their sins, the people lost God’s protection. The desert then was filled with vipers and poisonous snakes and insects, as indeed it is filled today. Unprotected because of rejecting God, the people were attacked by the most venomous animals. Many people died.

Moses called them back to God. At God’s direction. Moses lifted a serpent on a pole and held the pole aloft. He promised that if any victim of snakebite looked upon this staff, he or she would be healed.

Once more, God provided salvation. By God’s power alone, the people avoided death, even those people bitten by dangerous serpents.

The Epistle to the Philippians provides the second reading. Scholars say that this section of Philippians is not a narrative, but rather a hymn. Once it was sung, probably used by the early Christians in their worship.

Even not set to music, and even without congregational melody, it is a magnificent in the depth of its praise of Jesus the Lord. St. John’s Gospel is the source of the last reading.

This reading refers to the section of the Book of Numbers read on this feast for the first time. It relates God’s protection of Jesus with the saving act of God, given through Moses, as described in Moses.

It is an obvious reference to the crucified Jesus. In reading this section, recall- ing a time in the life of Jesus long before Calvary, it is important to note that the Gospels are not diaries of Jesus, not day-by-day reports of the ministry of Jesus as this ministry unfolded each day. Rather, they are the memories of Jesus composed years after the Lord by those who knew Jesus, or by those who knew persons close to Jesus. In other words, when this Gospel was written, including this section, the Christians knew about the Crucifixion. It had occurred a while before. They could easily connect the event in Numbers with the event of the Lord’s death.

Each event was an expression of God’s saving power. It was a power exercised in love. Most importantly, only God could provide the protection.

Reflection

From New Testament times, Christians have realized that belief in Jesus is their salvation. They also have realized that in the Crucifixion, Jesus achieved salvation for the world.

Paul proudly declared that he preached Christ, and that indeed he preached Christ crucified. More than 16 centuries ago, the Emperor Constantine built a great church in Jerusalem to commemorate the death of Christ on Calvary. This imperial interest gave rise in Middle Eastern Christianity to a feast of the cross. The feast celebrated this week-end is a product of this initial interest.

The cross for Christians is a symbol of the profound love that God has for humankind. First, God sent Jesus, the Son of God, the Second Person of the Blessed Trinity, as Redeemer. Jesus was more than a messenger or an instrument of God’s will and of God’s love. He was, and is, God. He avoided nothing to make real God’s love. Rather than compromise or deny the purpose of the Redemption, Jesus endured the fearful death of crucifixion. He loves us with a perfect and unqualified love.

Secondly, we cannot avoid salvation on our own. We are at the mercy of the vicious serpents of our day, none more vicious than Satan, the serpent of Genesis. However, we have nothing to fear. Evil cannot overwhelm us. Death has no sting. If we set our eyes on the cross, intent upon the love of God and determined to respond with our own complete love, we shall live forever. ♦

All Church teachings are not official articles of faith!

Question Corner/ Fr. John Dietzen

Thursday, September 18

1 Timothy 4:12-16

There is in Catholic theology what the catechism (#90 and #234) calls a hier- archy of doctrines or truths, since they vary in their relation to the foundations of the Christian faith. This means that some doc- trines are more closely linked to divine revelation in the Scriptures or in Christian tradi- tion.

The doctrine of the Incarnation, that Jesus is a divine person with two natures, human and divine, is more essential and basic than belief in guardian angels.

Over the centuries, Catholic theologians have assigned to individual doctrines what are called theological notes, indicating the connection they have to basic Christian revel- ation. These notes are determined by the source for the teachings, how they devel- oped in the Church’s tradition, how they relate to other dogmas and so on. These notes range from “defined faith” to “of faith because of ordinal teaching of the universal magisterium” to “common and certain,” all the way down to “offensive to pious ears,” with at least a dozen other cat- egories in between.

Several years ago, someone claimed that a particular teaching was an article of faith because it was in the catechism. Since the bishops of the world had been consulted before publishing the catechism, so the argument went, the teaching was infallible. Others replied that, using that criterion, every statement in the catechism would be an infallible article of faith.

In 1993, however, when asked a similar question about the theological weight of doctrines in the catechism, Cardinal Josef Ratzinger, prefect of the Congregation for the Doctrine of the Faith, explained, “The individual doctrines that the catechism affirms have no other authority than that which they already possess.” In other words, while some teachings are clearly articles of Catholic faith (the primacy of the bishop of Rome for one), determining the theological note of others may require serious study and research concerning their development in the magis- terial history of the Church. The mere fact that they are in the Catechism of the Catholic Church is not enough to make such a judgment.

Q A few years ago, my wife and I, after consulting with our associate pastor, decided on cremation after our deaths. We’ve noticed that when the ashes are present for the funeral, the ceremony is called a memorial mass. Why would the ashes not be treated as an embalmed body, with a white cloth over the urn to recall baptism, as when the body is in a casket? (Ohio)

A As long as the family means no disre- spect for the body or for our faith, cre- mation is no longer forbidden. In fact, the funeral rite of the Church explicitly pro- vides for cremation ceremonies (Introduction to the Rite of Funerals and Canon #1,176).

To respond to your question, even when cremation is planned, the Church urges that, if at all possible, the body be present for the funeral Mass. The Church teaches that, up until the time of death, the body is sacred and worthy of reverence. For the family, this means the funeral rite of the Church explicitly pro- vides for cremation ceremonies. For the family, this means the funeral rite of the Church explicitly provides for cremation ceremonies.

The Church does not enter into detail about the reasons for its special regulations for funerals with the urn of ashes present at the funeral Mass.

There may be good theoretical reasons for saying that it doesn’t make much differ- ence since the body will soon be “dust” anyway. But local culture and Christian tra- dition greatly influence feelings about death and burial, and these feelings need to be respected.

As long as the family means no disre- spect for the body or for our faith, cre- mation is no longer forbidden. In fact, the funeral rite of the Church explicitly pro- vides for cremation ceremonies. For the family, this means the funeral rite of the Church explicitly provides for cremation ceremonies.
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 (Fridays) publication: The Criterion, The Active List, 4400 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-216-1593 (fax). makin@archindy.org (e-mail).

September 12
St. Francis Hospital-Indianapolis, South Campus, 8113 S. Emerson Ave., Indianapolis. Natural Charismatic Renewal. prayer, worship and teaching followed by Mass and healing service. Information: 317-927-6900.

September 12-14
Saint Meinrad Archabbey and Saint Meinrad Archabbey and Parish Spiritual Enrichment Program, vespers service, 7:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail delew@smarchab.org or log on to Schonstatt Web site at www.usatd.com/schonstatt.

September 14
St. Mary Church, 317 N. New St., Indianapolis. Tri- parish spiritual enrichment program, vesper service, 7:30-8:30 p.m., Franciscan Sister Mary Joest, English, presenter. Information: 317-637-3983.

September 15
St. Mary Parish, 250 High St., Brookville, Fall Festival. Sat. 10-4 p.m., Sun. 10 a.m.-7 p.m., porc. pie and chicken dinners. Information: 765-674-5467.

September 16

September 19
St. Mary Church, 125 N. Oriental St., Indianapolis. Tri- parish spiritual enrichment program, vesper service, 5:30-6:30 p.m., Franciscan Sister Mary Eugil, English, presenter. Information: 317-637-2620.

September 20

September 21
St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., Indianapolis. Freedom from Smoking, second of seven weekly classes developed by American Lung Association, 6-8 p.m., $50 fee, $25 due at first class then $5 each week. Information or reservations: 317-782-7999.

September 21
St. John the Evangelist Parish, 1315 E. County Road 100 South, .8 mile east of 421 South, Indianapolis. Diocesan Faith Talks, 7 p.m., Fr. John B. Rott, speaker. Information: 812-689-3551 or e-mail delew@smarchab.org or log on to Schonstatt Web site at www.usatd.com/schonstatt.

September 21-23

September 22
Sacred Heart of Jesus Parish, 1350 Union St., Indianapolis. Old Southside Fall Festival, 4-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

September 25
St. Patrick Parish, 950 Prospect St., Indianapolis. Parish festival, homemade Mexican food, bake sale, music, booths, crowning of Queen Grandma, 10 a.m. Information: 317-631-5243.

Our Lady of Providence High School, 707 W. Highway 131, Charlestown, Harp Court Tri-Parish Community and the New Albany Deanery, Foundation Catholic Conference, 8 a.m. registration, 4 p.m., Mass, 5 p.m., $100 per person includes breakfast and lunch. Information: 317-788-7581.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese), presentor, 8 a.m. to 3 p.m. EST, (EST) $55 per person. Information: 812-857-2777 or 800-880-2777 or e-mail kordes@the- dorm.org.

September 20-21
St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Brazil. Fall Festival, Sat., 8 a.m.-midnight, Sun. 12:30-6 p.m., country fried chicken dinner, attractions for every age and Info: 812-656-6700.

September 21
St. Christopher Parish, Activity Center, 1950 North, E. 31st St., Indianapolis. Ecuchae Corporate, 1 p.m., $3 per person. St. Roch, 3660 S. Pennsylvania.

Indianapolis. Old-time card party, take and door prizes, desserts, 1 p.m., person per person. Information: 317-784-9315.

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. Neighborhood ice cream social, 4-7 p.m. Information: 317- 812-2548.

St. Louis Parish, 13 St. Louis Place, Batesville Parish, Fall Festival, 10 a.m.-6 p.m. (EST), chicken and beef stew, beef dinners, games. Information: 812-344-7503.

St. Meinrad Parish, Community Center, 1315 E County Road 100 North, St. Meinrad. Fall Festival, 11 a.m.-7 p.m., quilts. Information: 317-857-5533.

September 26

September 27
Chaste Shippey, ex-husband. 3600 E. 46th St., Indianapolis. Silent prayer service, 2:30-2:45 p.m., bring bag lunch, free- will offering. Registration: 317- 834-1514.

September 28
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. Divorced Catholics, 7 p.m., weekly. Alumni reunion liturgy, Class of 1953 will be honored. Information: 317-635-2021.

Four Fairgrounds, Expo Hall, Connersville. St. Francis Hospital-Indianapolis Fall Festival fried chicken dinner, games, booths, country store information: 765-825-8578.

Second Monday
Church of the Gesu, 2211 S. Meridian St., Indianapolis. Holy hour for vocations and priestly and religious life, 7 p.m.

Second Tuesday
St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays
St. Agnes Parish, 1351 N. Millis Road, Batesville, Ind. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, Nashville, Brown County Widowed Support Group, 3 p.m. Information and—See Active List, page 19.
First Mondays  
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Mass, 7 p.m. Benediction of the Blessed Sacrament after 7 p.m. Mass.

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

First Thursdays  
Marian College, St. Francis Hall Indianapolis. Mass, 6:45 p.m., Benediction of the Blessed Sacrament after 7:30 a.m. Mass. Adoration of the Blessed Sacrament, 2 p.m.-7 a.m. Exposition of the Blessed Sacrament after 5:45 p.m. Mass until 9 a.m. Benediction of the Blessed Sacrament after 5:30 p.m. Benediction and service, 1 p.m.

Second Sundays  
Marian College, St. Francis Hall Indianapolis. Mass, 2 p.m. Benediction of the Blessed Sacrament after 7:30 a.m. Mass. Adoration of the Blessed Sacrament, 2 p.m.-7 a.m. Exposition of the Blessed Sacrament after 5:45 p.m. Mass until 9 a.m. Benediction of the Blessed Sacrament after 5:30 p.m. Benediction and service, 1 p.m.

Third Sundays  
St. Matthew Parish, 410 E. 56th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1196.

Third Mondays  
St. Joseph Church, 2805 N. Euclid Ave. Holy hour for religious vocations.

This week’s ad

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

St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Holy hour for children.

St. Elizabeth’s Pregnancy and Adoption Services, 2500 Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

St. Jude Church, 3535 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1145.

St. Joseph Church, 1379 S. Mickey Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m. Mass, 5:45 p.m. Information: 317-224-9002.

St. Mary Magdalene Church, 1300 W. 47th St., Indianapolis. Holy hour for religious vocations.

St. Paul Church, 218 Schiller Ave., Sellersburg. Holy hour for religious vocations.

St. Michael the Archangel Church, 1200 W. 47th St., Indianapolis. Rosary, 5:45 p.m. Information: 317-849-4000.

St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Holy hour for children.

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Vatican ‘policy’ that has been ‘imposed,’ but a gift savored celibate commitment, and believe it a providential bless-port the Church’s tradition of priestly celibacy, but that my archbishop and a so-called ‘Vatican loyalist,’ I have to sup-"wholeheartedly.

Dolan thanked Bishop Gregory for his “thoughtful and life might continue to flourish.”

toral concern that the Catholic Church needs more candi-
Church’s discipline on celibacy was based on their “pas-

In his “Herald of Hope” column in the Sept. 4 issue of Catholic Herald, archdiocesan newspaper, Archbishop Dolan thanked Bishop Gregory for his “thoughtful and compelling response” and said he concurred with it “wholesaleheartedly.”

He disputed the impression given by some that “as an archbishop and a so-called ‘Vatican loyalist,’ I have to support the Church’s tradition of priestly celibacy, but that my heart, as the hearts of most other bishops, is really not in it.”

“This impression is simply wrong,” Archbishop Dolan said. “I enthusiastically and confidently embrace my own celibate commitment, and believe it a providential blessing for priests and for the Church ... It is not some stodgy Vatican ‘policy’ that has been ‘imposed,’ but a gift savored for millennia.”

Bishop Gregory, who heads the Diocese of Belleville, Ill., said that, while he shares the letter writers’ pastoral concerns, changing the celibacy rule does not mean priestly voca-
tions would increase.

“I must confess that it is by no means clear that, as their letter states, a change in the discipline of clerical celibacy would necessarily bring about an increase in the num-
bers of candidates for priesthood,” he wrote.

He cited the experiences of Protestant Churches, which allow married clergy. “A number of stud-
ies in recent years indicate that denominations such as the Evangelical Lutheran Church in America, the Lutheran Church-Missouri Synod, the Presbyterian Church (USA) as well as other mainline Churches with married clergy have also faced a shortage of ministers,” said Bishop Gregory.

Bishop Gregory said that the USCCB does not act on matters of concern to local dioceses. “Accordingly, I think it is appropriate for my response to be directed to you,” he wrote to Archbishop Dolan.

He added that local concerns need to be presented to the USCCB through its bishop members.

The three priests met privately with Archbishop Dolan on Sept. 2 at his residence. During their meeting, the arch-
bishop gave the three priests copies of Bishop Gregory’s letter.

In an interview with the Catholic Herald following the meeting, the priests said they could not comment on Bishop Gregory’s letter until they had time to study it.

Father Suriano described the meeting with Archbishop Dolan as a “very open and respectful conversation.”

All three priests said their letter, which was endorsed by six additional priests since the packet of letters was mailed to Bishop Gregory on Aug. 19, has struck a chord among Catholics.

“The most touching part of this whole experience has been priests who do not even know they are in this fight, as near, calling and just unabundant at how overworked they are and how they wished they had some [priest] help,” said Father Suriano.

Father Auflermauer said he would like to see a formal process begin to discuss the clergy shortage.

“We do not have enough priests to have Mass, anoint-
ings, hear confessions,” he said. “Somehow, somewhere we are seeing it. I don’t believe, if the Church would change this [celibacy rule] tomorrow that we would have a glut of priests. But I think we would have more who would be willing to become priests. It’s our love of the Church that’s making me speak out. If anybody else has a better solution, please let them speak.”

Father Dunn said there is historical precedent in the Church for married clergy. “To me, it’s the best of both worlds. You can have celibate clergy and married clergy. My hope is that there really will be serious dialogue at higher levels,” he said.

“I firmly believe that someday we will have optional celibacy for diocesan priests,” said Father Auflermauer. “It won’t be in my lifetime, but it will happen. I think the sense of the laity that I’m getting is, ‘What’s holding it back’?”

Father Auflermauer said the pope’s decision to allow married priests is a source of confusion.

“I think Catholics are saying, ‘Way to go, Holy Father, you’re leading the way,’” he said. “I believe our Holy Father’s a brilliant man, and I think he’s telling us something by allowing the converts to continue the priesthood as married men.”

While about a third of the Milwaukee Archdiocese’s priests signed the letter to Bishop Gregory, the majority did not. Among the latter group was Father Jeff Haines, moderator of the Archdiocesan Council of Priests, who offered several reasons for not endorsing the letter.

“My concern was the consequences of how it would play in the press,” he said. “My fear was that the press would get a hold of it and turn it into a large issue and give the impression that there is dissension among the ranks of priests.”

Father Haines said he does not believe that is what the letter’s promoters intended to happen. As the media por-
trayed it, “this was another instance of the Church in cri-
sis and since we had gone through enough crises already, I really didn’t want to see that happen,” he said. “There is so much good happening in the Catholic Church.”

Nathan Reesman, a seminarian for the archdiocese, said he would not have signed the letter.

“I think for people my age who are coming intosemi-
nary ministry, there is a lot of feeling that we kind of moved beyond this question and are committed to it and would like to focus our energies on other things,” he said.

“I don’t want to delegitimize the hard work these priests do, but I don’t think I agree with it.”

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Flooding affects some Indianapolis Catholic schools and parishes

By Brandon A. Evans

Torrential rains over the Labor Day weekend gave many Indianapolis-area students an extra day off from school last week.

After Indianapolis received a record rainfall—7.2 inches in a single day on Sept. 1—many homes and businesses owners had to clean up water damage.

Not excluded were several area Catholic schools, many of which remained closed on Sept. 2 to clean up the mess.

David Hodde, director of the Office of Management Services for the archdiocese, said that, while the damage is still being assessed, he expects the total cost of the damage to be around $100,000.

Each of the two high schools, four elementary schools and one parish that sustained damage are covered by an archdiocesan insurance policy.

Marian College in Indianapolis was also affected. For the most part, the damage at the different locations was described as "superficial" and an "inconvenience."

Patricia Whitaker, principal of St. Susanna School in Plainfield, said she was grateful the damage was not more severe.

Although students missed school on Sept. 2, it was mostly due to the bad road conditions in Hendricks County. By Sept. 3, two of the three classrooms that had been affected at St. Susanna School were cleaned up.

Some carpet areas and books needed to be replaced. The parish rectory basement had also flooded.

"We had water," Whitaker said. "There were people who had mud and worse."

One of those places that had "worse" was St. Andrew & St. Rita Catholic Academy in Indianapolis.

"We lost quite a bit of our things," said Connie Zittnan, the principal. "We had raw sewage flooding on the whole first floor of our school."

Both furniture and supplies were destroyed, and at one point the school staff had filled two 40-cubic-foot dumpsters with damaged items and were still cleaning.

Some appliances may be unsalvageable as well.

School resumed on Sept. 3, but because of the flooded cafeteria students had to bring sack lunches to eat in their classrooms—and those that didn’t have classrooms were moved to any spare room available.

Zittnan said that all the staff pulled together, and some of the teachers came in when the school was closed to lend their support. Parents came to help out as well.

She said that the flooding was discovered on Labor Day when one of the teachers came in to do work.

"I have the best teachers and students in the State of Indiana," Zittnan said.

Bishop Chatard High School in Indianapolis started school on Sept. 3 on a delayed schedule.

The damage there was mostly superficial, and only one room was still closed when the school reopened. Some things had to be thrown out, and other things simply had to be dried.

Cardinal Ritter Jr./Sr. High School in Indianapolis was closed on Sept. 2-3.

"Our cafeteria was flooded … which means the kitchen, the bookstore," said E. Jo Hoy, the principal. "It was in our students' best interest to call school off."

Hoy said that it is not helpful to miss school this early, but because the students are on a block schedule they only missed one set of classes.

Holy Cross Central School in Indianapolis had some flooding in the basement. The art and music room had water on the floor, as well as the second-grade classroom.

Seven classrooms on the lower level of St. Monica School in Indianapolis—which comprises the middle school—were flooded with several inches of standing ground water.

The approximately 150 middle school students were out of school for one day while the mess was taken care of.

St. Michael the Archangel Parish in Indianapolis had flooding in the basement of the rectory along with ceiling and wall damage in the office.

Marian College in Indianapolis had flooding in four buildings, including St. Francis Hall, which is the center of the nursing department.

Some clinical lab space was flooded, and some classes were cancelled or moved.

Hodde said that no other parishes or schools have reported damage.
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. Obligations 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.


KOELH, Thomas L., 58, St. Anthony, Indianapolis, Aug. 27. Father of Chad Clark and Marty Koehl. Grandfather of four.


STANTON, Catherine, 78, Our Lady of Lourdes, Indianapolis, Aug. 11. Mother of Timothy Stanton. Grandmother of two.


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Altar consecration

Archbishop Daniel M. Buechlein into the altar during the dedication of the renovated St. Thomas Aquinas Chapel on Aug. 28 at Saint Meinrad School of Theology. The renovation included the addition of a spacious narthex, removal of the balcony, installation of air conditioning and flooring, and new furnishings. In his welcome to the students, faculty, staff and guests who attended the dedication, Archbishop Buechlein said his first visit to the chapel was 21 years earlier as a seminar student.

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Pope John Paul II’s book of poetic meditations now available

WASHINGTON (CNS)—Pope John Paul II’s new book of poetic meditations went on sale Sept. 5 in more than 400 Catholic bookstores and other venues across the country.

The Poetry of John Paul II—Roman Triptych: Meditations during his papacy, said an announcement from the U.S. bishops’ Department of Communications in Washington, D.C., "is available in English (100,000 copies) and in Spanish (25,000 copies)."

The price of the 40-page, limited-edition cover book is $19.95. The book is available in English (100,000 copies) and in Spanish (25,000 copies).

Announcement on how to order: The Poetry of John Paul II—Roman Triptych: Meditations directly from the USCCB is available on the conference Web site at www.usccb.org/publication.

Meanwhile, another new book related to Pope John Paul was named “the pick of the crop” among tributes commemorating his 25th year as Pope by People’s Weekly magazine.

John Paul II: A Light for the World contains 150-word personal memories from several Church leaders and several 400-word essays on themes such as sexual abuse in the priesthood, human rights, the death penalty, labor and racism. It also has photos spanning the pope’s reign, as well as an introduction written by U.N. Secretary-General Kofi Annan.

“This coffee-table book, with memorable full-color images by official Vatican photographers and reflections by many people who have had personal encounters with John Paul II, may be the pick of the crop,” the publishing industry trade magazine wrote in its Aug. 11 issue.

A Light for the World is published by Sheed & Ward and has been produced in conjunction with the USCCB. The book is scheduled for publication in mid-September. The cost is $35. Pope John Paul II was elected to the papacy on Oct. 16, 1978.
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