



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	13
Sunday and Daily Readings	13

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September 19, 2003

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Starting Over



Sharifa Sharifi sits on a couch in her rented house with her four sons, Ismatullah, from left, Samim, Samiullah and Haseebullah. Not pictured are her two daughters, Bahishta and Farishta. They are refugees from Afghanistan who fled after the Taliban killed Sharifi's husband. They have received assistance in their difficulties adjusting to life in the United States from the archdiocesan Refugee Resettlement Program.

Archdiocese's Refugee Resettlement Program helps Afghan family rebuild life shattered by the Taliban

By Brandon A. Evans

Though they are renting a house with plenty of space in Indianapolis, the Sharifi family still sleeps in one room together—because if you sleep in one room, it's harder for one of you to disappear.

Sharifa Sharifi is here with her six children after leaving Afghanistan when her husband became one of those who just "disappeared."

It happened one day when he went to the market in their town of Baghlan and never returned home.

His body was found a week later. The Taliban, who ruled Afghanistan at that time, had killed him—probably for the simple reason that he spoke a language they did not like: Persian.

After that, Sharifa—who had been assisting hundreds of people as an accountant—took her children and went to Pakistan for two years.

In February of this year, she was able to come to the United States as a refugee, along with her children.

It was a relief of many burdens, but the beginning of new challenges. Not only is Sharifa a single mother, but she

didn't speak English, and had no home, no job and no car.

Nevertheless, she was not alone. She had on her side the archdiocesan Refugee Resettlement Program (RRP), which is part of a larger national effort by the United States Conference of Catholic Bishops' Migration and Refugee Services to help refugees settle into their new home.

Refugees come to America usually running from oppression and danger. In our post-9/11 world, it is harder than ever for them to get into the country—and when they do, becoming self-sufficient can be hard.

That's where RRP comes in. For the first four months, that a refugee family spends in the Indianapolis area, they are given financial assistance. But for around eight months they are given a wide-range of services meant to help

them become full and successful members of American society.

RRP helped her get a break on her rent, and they supply her with a bus pass each month. They helped her secure a job at the Westin Hotel, and arranged for her children to have free day care until school started.

Josh Sprunger, donations coordinator

See REFUGEE, page 8



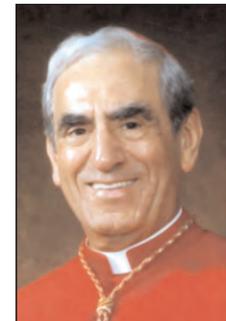
Sources: CIA's "2001 World Fact Book" and U.N. High Commissioner for Refugees.

© 2001 CNS Graphics

Cardinal urges Senate to move partial-birth abortion ban to President Bush

WASHINGTON (CNS)—Six months after the Senate approved the Partial-Birth Abortion Ban Act by a 64-33 vote, the chairman of the U.S. bishops' Committee on Pro-Life Activities urged senators to move the legislation on to President Bush by eliminating what he called an "extraneous" provision in support of *Roe vs. Wade*.

Cardinal Anthony J. Bevilacqua, who resigned in July as archbishop of Philadelphia, said the "sense of the Senate" provision added as an amendment to the bill was "the one remaining obstacle to enactment of this much-needed legislation."



Cardinal Anthony J. Bevilacqua

Proposed by Sen. Tom Harkin, D-Iowa, the amendment states that the Supreme Court's 1973 *Roe vs. Wade*

decision "was appropriate and secures an important constitutional right" and "should not be overturned."

"The fact that this provision is opposed by many members of Congress and the president, and has already delayed final passage of this widely supported legislation, is reason enough to remove it," Cardinal Bevilacqua wrote in a Sept. 12 letter to the senators.

"More importantly, central claims in the resolution are question-begging and false, even in the eyes of judges and legal scholars who favor the public policy created by *Roe*," he added.

The Harkin amendment is the only difference between the Senate version of the legislation and the version passed by the House on June 4 by a 282-139 margin.

Usually, differences are resolved in conference committee, but some senators have demanded further debate and a separate vote on sending the bill to conference committee.

"Some senators' insistence on this amendment is but the latest indication of a

See ABORTION, page 9

Latinos are fastest-growing ethnic group in U.S. Church

WASHINGTON (CNS)—With *empanadas* joining pizza and French fries as fast food, it's hard to forget that the United States was—and still is—a nation of immigrants.

The difference now is that the immigration flows have changed direction. No longer is the primary flow from Europe. It's from Latin America, mainly Mexico.

One result is that people across the country can now rush their lunch with a

burrito—not just a hamburger or a hot dog. Another is that anti-immigration groups have a large and easily identifiable target to aim at: Spanish-speaking immigrants, many of whom may be illegally in the country.

The Church attitude toward immigrants is expressed by the title of a 2000 document by the U.S. bishops: *Welcoming the Stranger Among Us: Unity in Diversity*.

"For the Church, the only passport you

need is your baptism," said Ronaldo Cruz, executive director of the U.S. bishops' Secretariat for Hispanic Affairs.

The infusion of mostly Catholic Latin Americans has presented the Church with opportunities and challenges. It's filling pews in churches with slipping membership, but it means providing spiritual and social services in Spanish for new arrivals unable to handle English.

See LATINOS, page 9

Pope crisscrosses Slovakia with message of hope

BRATISLAVA, Slovakia (CNS)—On a trip that taxed his fading physical powers, Pope John Paul II crisscrossed Slovakia to celebrate liturgies, beatify two 20th-century martyrs and offer people inside and outside the Church a message of hope.

Weakened by infirmity, he had to let others read long sections of his prepared speeches and homilies during the Sept. 11-14 visit. He could not stand or walk, and his difficulties left many wondering if the pope would continue to travel.

The centerpiece of the pope's visit was a closing Mass in Bratislava to beatify Bishop Vasyl Hopko and Sister Zdenka Schelingova, both of whom died after suffering years of prison and torture from communist authorities.

The 83-year-old pontiff celebrated the liturgy before an estimated 100,000 people in the city's Petralka suburb, planned decades ago as a model—and churchless—neighborhood by the communist regime.

In a sermon read in part by Slovak Cardinal Jozef Tomko, the pope said Bishop Hopko and Sister Schelingova had demonstrated that suffering for the love of Christ, even to the point of martyrdom, can ultimately lead to new strength and hope.

"Both shine before us as radiant examples of faithfulness in times of harsh and ruthless religious persecution," he said.

"Both faced up to an unjust trial and an ignoble condemnation, to torture, humiliation, solitude, death. And so the cross became for them the way that led them to life, a source of fortitude and hope, a proof of love for God and man," he said.

As the stories of the newly beatified were read aloud, the crowd listened in attentive silence, standing shoulder to shoulder against a chilly wind.

Blessed Hopko, an Eastern Catholic bishop stubbornly loyal to the Vatican and uncompromising with the regime, was condemned on charges of subversion and

spent 13 years in prison. He was released in 1964, but continued to suffer the physical and mental effects of his ordeal.

After his death in 1976, medical tests revealed that his bones held concentrations of arsenic more than 100,000 times normal, leading Church leaders to conclude he had been slowly poisoned during his ordeal in prison.

Blessed Schelingova was arrested after she helped a priest beaten by authorities escape from a hospital. During her interrogation, she was hung naked and beaten repeatedly, then doused with cold water.

Sentenced to 12 years in prison, she was released after three years because she had cancer and died a few months later.

The pope said that by promoting the two on the way to sainthood he wanted to remind Slovaks young and old of how the faith withstood the test of persecution.

"I thank God because you have been able to safeguard, even in difficult times, your fidelity to Christ and to his Church. And I exhort you: Never be ashamed of the Gospel," he said.

Among the many young people attending the Mass, several said the beatification had brought the martyrs' story to their attention for the first time.

"People like this are an inspiration to us. It is an important event because there is a risk of forgetting the suffering. Life is easier now," said 25-year-old Martina Radvanyi, who stood with her husband on the edge of the vast urban park that hosted the liturgy.

When he arrived in Bratislava on Sept. 11, the pope said it was important for Slovakia to preserve its Christian heritage and to make religious values felt throughout the continent when the country joins the European Union next year.

"Dearly beloved, bring to the construction of Europe's new identity the contribution of your rich Christian tradition," he said. The pope, who suffers from a neurological disease believed to be Parkinson's,

was able to pronounce only a few lines of the text himself, and a Slovak priest read the rest.

"Do not be satisfied with the sole quest for economic advantages. Great affluence in fact can also generate great poverty," the pope said.

In a veiled reference to a recent legislative battle over abortion, the pope asked Slovakia to respect "human life in all its expressions."

After meeting with civil authorities, the pope rode a popemobile 30 miles past well-wishers and roadside shrines to visit a cathedral in the ancient city of Trnava.

The pope traveled to Slovakia's heartland on Sept. 12, celebrating Mass in the packed main square of Banska Bystrica. In a sermon, he urged the country's Catholics to preserve the institution of marriage and family values in their rapidly changing society.

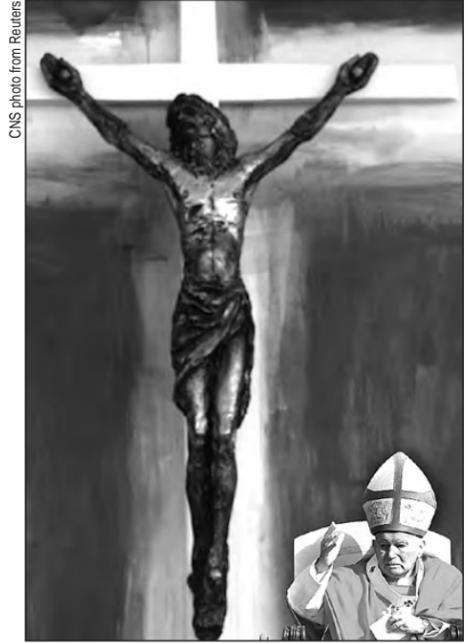
The pope appeared in better form on the second day of the trip. When his first words in Slovakian rang out in a strong voice, the crowd broke into smiles and applause.

"Parents must educate their children to a correct freedom, so as to prepare them to respond properly to God's call. The family is the nursery where the little plants, the new generations, are nurtured. In the family, the future of the nation is forged," he said.

At a Mass in the farming center of Roznava in eastern Slovakia on Sept. 13, the issue of abortion took on a human face. Presented as an offertory gift during the liturgy were twin 3-year-old girls who were born conjoined at the waist and successfully separated a few months after birth.

Carrying dolls and holding onto their mother's hand, Lucia and Andrejka Tothova walked up the altar steps for a blessing and a paternal pat on the cheek from the pope.

In spotlighting Lucia and Andrejka,



Pope John Paul II blesses a cheering crowd during an outdoor Mass in Bratislava, Slovakia on Sept. 14.

local Church leaders stressed the joy their mother would have missed if the girls had been aborted. Proposed legislation in Slovakia would extend the time of legal abortion to the 24th week of pregnancy in cases of serious birth defects.

In a sermon addressed to some 100,000 people assembled on a hillside on the edge of Roznava, the pope preached a simple message, without specifically mentioning abortion. He quoted a local proverb: "Words admonish, examples move," and said this was the key to living one's faith as a disciple of Christ and an apostle of the Gospel.

Before leaving the country on Sept. 14, he offered equally simple counsel for young people. Saying they were the hope of the country and the "hope of the pope," he asked them not to be afraid to become "true friends of Jesus." †

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First annual archdiocesan Blue Mass honors civil servants

By Mary Ann Wyand

Firefighters and police officers were honored for their courage and commitment to public safety during the first annual archdiocesan Blue Mass on Sept. 9 in the Court of the Apostles mausoleum at Calvary Cemetery in Indianapolis.

"This Mass is offered for all of the intentions of our law enforcement officials, firefighters and related personnel, for their safety, their needs and in thanksgiving to Almighty God for the service that they provide to us as citizens," Msgr. Joseph F. Schaedel, vicar general, explained during the Mass in the cemetery mausoleum.

"We're so pleased to have you here with us," he said, "and to honor all the men and women who serve the cause of justice, peace and freedom in our country."

The Blue Mass also was offered for the repose of the souls of deceased law enforcement officials, firefighters and other civil servants, he said, many of whom died in the line of duty.

Indianapolis Fire Chief Louis Dezelan and Vince Huber, president of the Fraternal Order of Police in Indianapolis, joined a gathering of firefighters, police officers and their relatives for the memorial liturgy, which was followed by a blessing ceremony for the new civil servants section of Calvary Cemetery.

The special Mass was scheduled on the second Tuesday of September in remembrance of the firefighters and police officers who lost their lives in the terrorist attacks on Sept. 11, 2001.

"Two years ago this Thursday, we were tempted to ask the question 'Where is God?'" Msgr. Schaedel said in his homily. "The events of September 11th, 2001, defy description. The most violent, wicked, despicable attack our nation has ever known was inflicted upon all of us."

Pope John Paul II described the terrorist attacks as "unspeakable horror against innocent people," Msgr. Schaedel said, "and commended the victims to Almighty God's eternal mercy."

"The Gospel quotes Jesus as saying that his farewell gift to us is peace," the vicar general said. "So where is that peace today?"

During that time of unspeakable horror, he said, God was present to help the victims and survivors.

"In the middle of all that our country and the world has endured in the evil of terrorism," he said, "God is here. God is suffering with us. God was burned or crushed with the dying. God cried on September 11th with the survivors. God guides decision-makers who ask for his wisdom and grace in deciding what to do next. God is with those who protect the cause of freedom, justice and peace in our cities and in our world today."

After the attacks, Msgr. Schaedel said, "someone remarked that the terrorists thought they could bring Americans to their knees in trembling and fear. But that's only half right. They have brought us to our knees ... but before God [in prayer]. God has not gone anywhere. God is with us."

Carmelite Sister Jean Alice McGoff is elected prioress in Indianapolis

Carmelite Sister Jean Alice McGoff is the new prioress of the Indianapolis Carmel.

She was elected prioress on Sept. 11 at the Monastery of the Resurrection located on Cold Spring Road.

Sister Jean Alice succeeds Sister Joanne Dewald, who served the 11 member

"Nearly 2,000 years ago, wicked, jealous minds crucified the Son of God," he said. "They thought they could rid the world of his message of love and peace by killing him. In the decades and then the centuries that followed, wicked persecutors attempted to destroy his disciples, but each persecution backfired. Christ's message only became stronger."

In our own time, "communism thought it could destroy Christianity," the vicar general said. During World War II, "countless bishops, priests, ministers, rabbis and religious marched to their death in concentration camps alongside the Jews. To this day, in some countries, cruel leaders do the same to try to destroy the Church. They all fail. In the end, evil always fails."

The evil acts of terrorism "help faith and patriotism grow," he said. "All violence or terrorism does is strengthen the bravery and dedication of our law enforcement officers, our firefighters and other civil servants."

"Christianity has survived 2,000 years of constant harassment," Msgr. Schaedel said. "For Judaism, it's been longer than that. In places where [the practice of religion] was crushed, it bounces back, stronger than ever."

Two years ago, he said, "twisted, wicked minds attacked the very things that Jesus stood for—the value of human life, freedom, tolerance, peaceful coexistence, justice and love. At times, terrorism seems to have the upper hand. It doesn't. America will emerge stronger than ever. It won't be easy. It never was. Freedom was never free. But evil always loses. Good always wins. God is with us ... and each one of us must make certain that we are with God."

Following a candlelight procession to the new civil servants section of Calvary Cemetery, Indianapolis Fire Chief Louis Dezelan said the anniversary of Sept. 11 is a sad remembrance for firefighters, especially because the New York Fire Department lost 343 firefighters in the attacks on the World Trade Center.

"This was a wonderful ceremony here," Dezelan said. "I think it's fitting that they have dedicated this section [of the Catholic cemetery] to public safety officers. I think it's another way to say thanks to the police officers and firefighters for what they do, and that they care about the men and women who risk their lives every day to keep us all safe."

Fraternal Order of Police President Vince Huber said the police officers and firefighters "appreciate this special recognition for the men and women who sacrifice a lot for the City of Indianapolis as well as for Marion County."

The ceremony was a nice way to recognize the officers and firefighters who have died in the line of duty, Huber said, as well as those who are actively serving public safety interests.

"It is a unique field of work," he said. "Any day, at any time, an officer may be killed in the line of duty or a fireman may be tragically killed fighting a fire or helping save someone from a burning building. We appreciate the recognition from the Catholic Church as well as other

community as prioress for two three-year terms.

A native of Cincinnati, Sister Jean Alice entered Carmel in 1949. She has held the office of prioress and served the order as formation director several times since 1970.

Sister Jean Alice also has served in leadership positions in the Association of Contemplative Sisters and Carmelite Communities Associated.

In addition to assisting with the Carmelite ministries of prayer and publication of religious books, Sister Jean Alice has been involved for many years in the ministry of spiritual direction. †



Bagpiper Wallace Diehl of Brownsburg leads a candlelight procession from the Court of the Apostles mausoleum at Calvary Cemetery in Indianapolis to a new civil servants section of the Catholic cemetery on Sept. 9 following the first annual archdiocesan Blue Mass.



Indianapolis Fire Chief Louis Dezelan carries a candle in the procession, which also honored firefighters and police officers killed in the line of duty.

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Editorial



CNS photo from Reuters

We are all called to be evangelizers, and to bring the light of Christ to all people and to continue our own conversion toward a deeper faith.

What is evangelization?

Catholics today hear a lot about “evangelization.” What does this word mean for us? Why is it so important to our Catholic faith?

Evangelization means bringing the Good News of Jesus into every human situation and seeking the conversion of individuals and society by the power of the Gospel. This was a major theme of the Second Vatican Council, and it has been strongly emphasized by Pope Paul VI and Pope John Paul II.

Conversion is the radical change in our lives that comes about through the power of the Holy Spirit. As disciples of Jesus Christ, we must be converted, and we must continue to be converted throughout our lives. We must let the Holy Spirit change the way we live. We can only share what we have received. We can hold on to our faith only if it continues to grow. “But if salt loses its taste,” Jesus asked, “with what can it be seasoned?”

The Gospel message gives us a different vision of what life is about. This vision we share is the power of the Good News. As it compels us, we believe that it can compel, by its beauty and truth, all who sincerely seek God.

Evangelization, then, has both an inward (or pastoral) direction and an outward (or missionary) direction.

Inwardly it calls for our continued receiving of the Gospel of Jesus Christ, our ongoing conversion both individually and as Church. It nurtures us, makes us grow and renews us in holiness as God’s people.

Outwardly evangelization addresses those who have not heard the Gospel or who, having heard it, have stopped practicing their faith, and those who seek the fullness of faith. It calls us to work for full communion among all who confess Jesus but do not yet real-

ize the unity for which Christ prayed.

Evangelization has different implications depending on our relationship to Jesus and his Church.

- For those of us who practice and live our Catholic faith, it is a call to ongoing growth and renewed conversion.
- For those who have accepted it only in name, it is a call to re-evangelization.
- For those who have stopped practicing their faith, it is call to reconciliation.
- For the young, it is a call to be formed into disciples through the family’s faith life and religious education.
- For other Christians, it is an invitation to know the fullness of our message.
- For those who have no faith, it is a call to conversion to know Christ Jesus and thus experience a change to new life with Christ and his Church.

Pope John Paul II, in his encyclical on missionary activity, summed up the three objectives of mission: to proclaim the Gospel to all people, to help bring about the reconversion of those who have received the Gospel but live it only nominally, and to deepen the Gospel in the lives of believers.

We hear a lot about evangelization these days because it is so vitally important to the experience of daily Christian living. May the Lord fill us with his Holy Spirit and make us faithful evangelists in our words and in the way we live.

— Daniel Conway

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

Letters to the Editor

Bringing Christ to those in juvenile correctional facilities in Indiana

I was extremely pleased and gratified by the article in the Aug. 15 paper about the girls at the Indianapolis Juvenile Correctional Facility (Girls School). I am a volunteer for a prison ministry called Kairos Torch at the Girls School and have found it to be a great blessing to not only myself and my fellow team members, but also the girls as well.

The mission of this ministry is to share the unconditional love of Jesus with these girls. Another integral part of this ministry is one-on-one mentoring. Reading this article illustrates that the love of Christ has no boundaries and he is everywhere, even in the most desolate of places.

Kairos Torch strives to continue that vision through its work at the Plainfield Juvenile Correctional Facility, the Pendleton Juvenile Correctional Facility and the Girls School.

For more information about Kairos Torch, please contact me at butterfly-poet31@hotmail.com.

Beth Gootee, Indianapolis

Supports editorial questioning reasons for going to war

I was surprised at the angry letters you received after the editorial by William R. Bruns about the president’s reasons for the war in Iraq.

I am surprised that people who live in this country are angry that someone would ask questions about the president’s decisions. We have the right to ask questions like this without fear of punishment, arrest or death. In Iraq, the people had no chance to question their leaders unless they wanted to be tortured or killed. This is one of the reasons we let our sons and daughters go to fight in Iraq. This is just one of our freedoms that we should be proud of.

Thank you for printing the writing by Mr. Bruns. I am sorry people wrote such angry things, but that is their right also. It is wonderful to live in a country where we can say and read a lot of different ways of thinking. I feel blessed by God every day to live in the land of the free.

Thank you for such a fine paper.

Mary Benedict, Terre Haute

There is nothing abnormal about celibacy

Regarding a letter to the editor in the Sept. 5 *Criterion*, I should like to come to the defense of all the celibate priests, nuns and religious out there—some of whom I’m sure were offended, and justly

so, by the tacit suggestion that there is something abnormal about the state of celibacy.

I would point out that Jesus was celibate so evidently it wasn’t abnormal for him and he being fully human, as we believe, was subject to all the temptations common to man.

The letter writer makes the statement that the laity have been “brainwashed” into believing that there is some mystical phenomena involved in priestly celibacy. Well, I don’t believe that I’ve been “brainwashed” but, yes, I definitely do believe that God works in mysterious ways to keep his holy priests celibate.

The Church doesn’t have to tell me this. Common sense states it plainly enough. Look at the veritable worship of sex in this country. The three focal points in the culture of the U.S. today are youth, sex and money. Do you really believe that a fallen man, and that is what priests are, could immerse themselves, and that is what priests do, in this culture and remain celibate without divine intervention? Remove all this sublime mystery, and what would we have? Glorified deacons.

Am I against having deacons? Absolutely not. We need them desperately. These good men can relieve the priest of many tasks, thereby allowing them more time to shepherd their flock and also to care for their own spiritual life.

In closing, I would like to make one observation, humble convert that I am, that there seems to be a real movement in American Catholicism to secularize the Church. As a former fundamentalist and a former pagan I have seen both sides of the coin, and the very things which make the Catholic Church “anti-deluvian” were the very things that drew this astounded soul into the miracle that is the Catholic Church.

Mike Daugherty, Bedford

Priests should not be allowed to marry

In response to the letter to the editor in the Sept. 5 issue of *The Criterion* concerning allowing priests to marry, please consider the following.

As a Church, our charge is to follow Christ in all matters. Allowing priests to marry would introduce a facet into the priesthood that does not follow the life of Christ.

The crisis of a shortage of priests is not a worldly matter to be solved in a politically expedient and politically correct manner, but a crisis mixed of spirituality (or lack thereof), faith and religion. Solving this crisis will require a deeper commitment to the Church from existing and future parish families.

Dan Wickizer, Shelbyville

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Let's embrace the teaching of Jesus and welcome immigrants

September is the month of my parents' birthdays. If they were still living (here on earth, that is) Dad would be 97 and Mom would be 96. The older I get and the more I experience this world of ours, the more I realize how blessed my brother and I are to have had such good, down-to-earth parents. And, of course, that says something about our grandparents as well.

The vast majority of us in our country come from immigrant ancestry. Some of our ancestors came here to find relief from poverty. Some came here to find religious freedom. Some came seeking new opportunities to use their talents and to pursue their careers in life. We are the beneficiaries of their sacrifices and goodness.

As I think of our immigrant origins, I find it incomprehensible that some folks don't recall their roots as we welcome present-day immigrants in our midst. Some fuss about accommodating the language needs of Hispanic immigrants. Not that long ago, our ancestors who spoke German or French or Italian needed an opportunity to pray and to learn and to acclimate in their own language.

The founding French-speaking bishop of the Catholic faith in Indiana could not manage English. My Grandfather Buechlein spoke very few English words—in fact, I don't recall hearing him

speak English. I picked up an ear for German sitting at his feet in my childhood days. Our mom's parents were deceased by the time my brother and I came along. But we have a translation of a beautiful letter in German left by Grandmother Blessinger.

Our Catholic ancestors were received in this country under difficult circumstances. It is our turn to welcome and to help today's immigrants. One hears a surprising variety of foreign languages in our stores and elsewhere. True, the large majority of immigrants these days are of Latino origin and, by the way, the large majority of them share our Catholic faith. We are obligated in charity to help our new sisters and brothers live their faith now in a foreign land.

My ancestors handed down the value of working hard to make one's way in life. I am grateful for that. It doesn't take a keen sense of observation to note that our Hispanic immigrants work hard and they work many of the menial jobs others don't care to do.

Arguably, this new workforce helps our economy. We are obligated to pay a just wage for our hardworking sisters and brothers. Many of us are unaware that these folks send the large share of their income to their poor families in Mexico. They sacrifice here in order to support

their families at home. I find that admirable.

The example of the immigrants of today, in fact, is a gift in a variety of ways besides their dedication to hard work. They have a beautiful regard for family life. Their love and care for their children is a welcome contribution to our secular, individualistic culture. For us Catholics, the Hispanic devotion to Our Blessed Mother and their regard for the sacrament of penance and reconciliation are a welcome infusion for strengthening our way of living the faith.

I pray that as the Hispanic children quickly become inculturated in our North American ways—and they are doing so—they will continue to embrace their family and cultural values. I hope they have the opportunity to sit at the feet of their grandfathers and grandmothers as I was privileged to do and imbibe their values.

Some years ago, when I was visiting some elderly Vietnamese parents and grandparents, they expressed deep concern for their children and grandchildren now

living in our country who are adapting to our ways so quickly. They feared that they are in danger of losing their Oriental values, particularly deep respect for the family. That would be our loss as well.

Our new immigrants offer positive gifts to our society, but that is not the real reason that we should be welcoming them. We are Catholics and we embrace the teaching of Jesus in the Gospel. We are to welcome the stranger, and we are to look after our neighbors. Recall that Jesus expanded the notion of family and of neighbor to include all our sisters and brothers, especially those who live in poverty.

Mother Teresa of Calcutta, who will be beatified in a few weeks, had it right. We need to reach out and touch the poor. We do so with Jesus and for Jesus and to Jesus. There are many forms of poverty besides a lack of necessary finances. Loneliness of spirit is all around, even in our homes. In the view of eternity and our purpose in life, spiritual poverty is of far greater consequence. †

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.

Acojamos las enseñanzas de Jesús y damos la bienvenida a los inmigrantes.

Septiembre es el mes de los cumpleaños de mis padres. Si estuvieran aún vivos (es decir, en esta tierra), papá tendría 97 años y mamá 96. Mientras más envejezco y aprendo de este mundo nuestro, más comprendo la gracia que recibimos mi hermano y yo de tener padres tan buenos y realistas. Y, por supuesto, eso también dice algo de nuestros abuelos.

La gran mayoría de los habitantes de este país venimos de antepasados inmigrantes. Algunos de ellos llegaron aquí para escapar de la pobreza. Otros para encontrar la libertad de culto. Otros en busca de nuevas oportunidades para emplear su talento y desarrollar una carrera. Nosotros somos los beneficiarios de sus sacrificios y su bondad.

Tomando en cuenta en nuestros orígenes de inmigrantes me parece incomprendible que algunas personas no recuerden sus raíces cuando acogemos entre nosotros a los inmigrantes de nuestros días. Algunos crean todo un problema sobre el tema de adaptarse a las necesidades lingüísticas de los inmigrantes hispanos. No hace mucho nuestros antepasados que hablaban alemán, francés o italiano necesitaban una oportunidad para orar y para aprender a aclimatarse en su propio idioma.

El Obispo francófono, fundador de la fe católica en Indiana, no hablaba inglés. Mi abuelo Buechlein hablaba muy pocas palabras en inglés—de hecho no recuerdo haberlo oído hablar en inglés. De niño aprendí de oído un poco de alemán sen-

tado a sus pies. Los padres de mamá ya habían fallecido para el momento en que mi hermano y yo nacimos. Pero tenemos una traducción de una hermosa carta en alemán que dejó mi abuela Blessinger.

Nuestros ancestros católicos fueron recibidos en este país en circunstancias difíciles. Es nuestro turno ahora dar la bienvenida y ayudar a los inmigrantes de hoy. Uno escucha una sorprendente variedad de idiomas extranjeros en nuestras tiendas y en todas partes. Es verdad que en estos días la gran mayoría de los inmigrantes son de origen latino y, por cierto, la gran mayoría de ellos comparten nuestra fe católica. Estamos obligados por la caridad a ayudar a nuestros hermanos y hermanas a vivir su fe ahora en una tierra extranjera.

Mis ancestros me transmitieron el valor del trabajo arduo para hacerse un camino en la vida. Les estoy agradecido por ello. No hace falta ser un observador sagaz para darse cuenta de que nuestros inmigrantes hispanos trabajan duro y toman empleos modestos que otros no quieren tomar.

Sin duda, esta nueva fuerza laboral contribuye a nuestra economía. Estamos obligados a pagar un salario justo a nuestros hermanos y hermanas. Muchos de nosotros tal vez ignoramos que estos amigos envían una gran parte de sus ingresos a sus familias humildes en México. Se sacrifican aquí para mantener a sus familias en su país.

Considero que eso es admirable.

El ejemplo de los inmigrantes de hoy es, de hecho, una gracia en muchas formas además de su dedicación al trabajo arduo. Tienen en gran estima por su vida familiar. El amor y la atención que profesan a sus hijos es una contribución que acogemos con agrado en nuestra cultura secular individualista. Para los católicos, la devoción de los hispanos por la Virgen y su respeto por el sacramento de la penitencia y la reconciliación son una inyección que fortalece nuestra manera de vivir la fe y la acogemos con agradecimiento.

Oro para que, al tiempo que los niños se adaptan a la cultura norteamericana, tal y como está sucediendo, asimismo continúen conservando sus valores familiares y culturales. Espero que tengan la oportunidad de sentarse a los pies de sus abuelos y abuelas como tuve yo el privilegio de hacerlo y que asimilen sus valores.

Hace algunos años cuando estuve visitando algunos padres y abuelos vietnamitas, ellos expresaban su profunda preocupación por sus hijos y nietos quienes vivían ahora en nuestro país y que se están adaptando rápidamente a nuestro estilo de vida. Les daba miedo el riesgo

de que perdieran sus valores orientales, particularmente el profundo respeto por la familia. Con ello también nosotros perderíamos.

Los nuevos inmigrantes ofrecen también aportes a nuestra sociedad pero esta no es la razón por la que debemos acogerlos. Somos católicos y abrazamos las enseñanzas de Jesús en el Evangelio. Debemos acoger al forastero y atender a los vecinos. Recordemos que Jesús amplió el concepto de familia y de vecinos para incluir a nuestros hermanos y hermanas, especialmente aquellos que viven en la pobreza.

La madre Teresa de Calcuta, quien será beatificada en pocas semanas, estaba en lo correcto. Necesitamos acercarnos a los pobres y ayudar. Lo hacemos con Jesús, por Jesús y para Jesús. Hay muchas formas de pobreza además de la falta del dinero necesario. La soledad espiritual nos rodea, aún en nuestros hogares. Desde la perspectiva hacia la eternidad y hacia nuestro propósito en la vida, la pobreza espiritual tiene mayores consecuencias. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Check It Out . . .

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis, is **changing its Mass schedule**. Effective Oct. 5, the English Mass will be celebrated at 9:30 a.m. on Sunday instead of 10 a.m. For more information, call the parish office at 317-631-8746.

St. Malachy Parish, 326 N. Green St., in Brownsburg, is having its **25th annual Country Fair and Hog Roast** from 4 p.m. to 11 p.m. on Sept. 19-20. There will be food and booths. For more information, call 317-852-3195.

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, is having its **Old Southside Fall Festival** from 4 p.m. to 11 p.m. on Sept. 20. There will be rides, food, an auction and entertainment. For more information, call 317-628-5551.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, in Bright, is having its **Fall Festival** from 6 p.m. to midnight on Sept. 20 and from 12:30 p.m. to 8 p.m. on Sept. 21. There will be a country fried chicken dinner and attractions for every age. For more information, call 812-656-8700.

St. Patrick Parish in Indianapolis is having its **parish festival** from 10 a.m. to 6 p.m. on Sept. 20 at Woodlawn and St. Patrick streets. There will be Mexican food, a bake sale, music, raffles, booths, bingo, basketball shooting, face painting and a children's art competition. Participants will have a chance to see Indianapolis artists create their "Masterpiece in a Day" at historic Fountain Square. For more information, call the parish office at 317-631-5824.

St. Louis Parish, 13 St. Louis Place, in Batesville, is having its **parish festival** from 10 a.m. to 6 p.m. on Sept. 21. There will be chicken and roast beef dinners, booths and games. For more information, call 812-934-3204.

St. Meinrad Parish, 13150 E. County Road 1950 North, in St. Meinrad, will have its **Fall Festival** from 11 a.m. to 7 p.m. on Sept. 21 in its Community Center. There will be a quilt display. For more information, call 812-357-5533.

St. Mary Parish in Mitchell will have its **Persimmon Festival** from 11 a.m. to 7 p.m. on Sept. 24 at 7th St. and Main St., in Mitchell. There will be a food tent and an Italian diner. For more information, call 812-849-3570.

Fatima Retreat house, 5353 E. 56th St., in Indianapolis, is offering **two opportunities to reflect on the new mysteries of light in the rosary** with Father Albert Ajamie in October. Both events will include a reflection on the new mysteries and recitation of the rosary. There will be a reflection day with Father Ajamie from 9 a.m. to 2 p.m. on Oct. 7 at the retreat house. Lunch will be provided and there will be a Mass. The cost of the event is \$30 per person. There will also be an evening of reflection from 6 p.m. to 9 p.m. on Oct. 20. The evening will begin with a light dinner. The cost is \$25 per person. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

The Sisters of Providence of Saint Mary-of-the-Woods are having their first **"Hole-y-One Golf Scramble"** on Sept. 26 at the William S. Rea Golf Course, 3500 S. 7th St., in Terre Haute. Registration will begin at 11 a.m., lunch will be served at 11:30 a.m. and tee-off will take place at 1 p.m. There will be skill contests and lunch. The cost per foursome is \$260, and hole sponsorship opportunities are available for \$100. All proceeds will go to support the Sisters of Providence in ministry, including those actively ministering in the Wabash Valley. The registration deadline is Sept. 19. For more information or to register, call Angie Gifford at

812-535-3131, ext. 118, or e-mail agifford@spsmw.org.

"Firm Foundation Catholic Conference" will be held from 8 a.m. to 5 p.m. (EDT) on Sept. 20 at Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, in Clarksville. The event is a day to focus on the truth of God's Word and reaffirm belief in the firm foundation of the Catholic faith. Alex Jones, an evangelical minister who is now a Catholic, will discuss conversion and the treasures of the Church. Father Larry Richards, pastor of St. Joseph Parish/Bread of Life Community in Erie, Pa., will speak on the sacraments as well as celebrate Mass. The cost of the event is \$10 per person, and is free for priests, religious and students. For more information, call St. Joseph Parish in Corydon at 812-738-2742.

The archdiocesan Office for Family Ministries will present its **six-week "Divorce and Beyond" program** on Mondays from Sept. 29 to Nov. 3. The sessions will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis from 7 p.m. to 9 p.m. The topics for discussion will be the process of divorce, self-image, stress, guilt and loneliness, anger, and blame. The cost of the program is \$30, which includes a book. Registration is limited and pre-registration is required. For more information or to register, call the Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

Catholic Social Services is offering **caregiver support groups** for those caring for an adult more than 60 years old. The meetings offer mutual support of caregivers, education on topics relating to caregiving, a free dinner, respite care for participants of Adult Day Services and resource information. The meetings are monthly and are offered for people on the west, east and north side of Indianapolis. There are meetings every third Tuesday at 5:30 p.m. at Holy Trinity Place, 907 N. Holmes Ave.; every fourth Tuesday at 5:30 p.m. at Gethsemane Lutheran, 6810 E. 10th St. (the next meeting is Sept. 23); and every fourth Thursday at 5:30 p.m. at A Caring Place, 4609 N. Capitol Ave. (the next meeting is Sept. 25). For more information, call 317-261-3378.

The former St. Francis de Sales School **50-year class reunion** is approaching and the planners are looking for classmates from the 1946 First Communion class and/or the 1953 graduating class. For more information or if you are a classmate, call Janet (Mueller) Bartram at 317-933-9069 before Oct. 14.

The **Archdiocesan Deacon Formation Program** will present the second in a monthly series of informational programs from 1 p.m. to 4 p.m. on Oct. 12 at St. Anthony of Padua Parish, 4773 E. Morris Church St., in Morris. At 1 p.m., Benedictine Father Bede Cisco, director of deacon formation, will provide background on the order of deacons and give an overview of the formation program. At 2 p.m., Deacon John Chlopecki from the Archdiocese of Chicago will give a presentation titled "Who Is a Deacon?" There will be an opportunity for questions. The session and all sessions are open to all interested people, especially men who are interested in discerning the diaconate and their wives, if married. Advance registration is requested. For more information or to register, call 317-236-1491 or 800-382-9836, ext. 1491, or e-mail deaconformation@archindy.org.

Nearly 200 couples from throughout the archdiocese will be honored at the 17th annual **Golden Wedding Anniversary celebration** at 2 p.m. on Sept. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Archbishop Daniel M. Buechlein will celebrate a Mass and lead the jubilarians—those celebrating a 50th or greater wedding

anniversary—in the renewal of their marriage vows. He will also give the couples a special marriage blessing. For more information, call the Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

The **first picnic** sponsored by the Abba, Father chapter of **Catholics United for the Faith** will begin with adoration at 10 a.m. at St. Louis Church, 13 St. Louis Place, in Batesville, on Sept. 27 and will end with Mass at 3 p.m. Participants are asked to bring their own lunch or a dish to share. Swimming, tennis and games will be featured during the picnic. All are welcome. For more information or to register, call 812-342-9550 or log on to cuf-abba@earthlink.net.

John F. Fink, editor emeritus of *The Criterion*, will **sign copies of his books** at St. Luke Parish, 7575 Holliday Dr. E., in Indianapolis, after the 7:30 a.m., 9 a.m. and 11 a.m. Masses on Sept. 21. The books include *Traveling with Jesus in the Holy Land*, *Married Saints*, *American Saints*, both volumes of *Doctors of the Church*, and *Letters to St. Francis de Sales: Mostly on Prayer*. For more information, call the parish at 317-259-4373.

Carmelite Father Ron Oakham, pastor of Our Lady of Mount Carmel Parish in Houston, Texas, will lead a program titled **"The Reception of Baptized Catholics"** from 8:30 a.m. to 3:30 p.m. on Oct. 4 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The program is sponsored by the archdiocesan Office of Catholic Education and will inform pastoral staffs and RCIA coordinators about how to focus on the reception of baptized Christians into the full communion of the Roman Catholic Church. The cost is \$30 per person and the registration deadline is Sept. 22. For more information or to register, call 317-236-1430, or 800-382-9836, ext. 1430.

The Archdiocesan Education Commission is **accepting membership applications for 2004**. The AEC meets five times yearly with the executive director of the Archdiocesan Catholic Education and Faith Formation. For more information or a membership application, call Marcia DiGiusto in the Office of Catholic Education at 317-236-1431, or 800-382-9836, ext. 1431 or e-mail mdigiusto@archindy.org. †

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

Matchstick Men (Warner Bros.)

Rated **A-III (Adults)** because of a benign attitude toward larceny, some violence, a scene in a strip club with partial nudity, an instance of fleeting rear nudity and rough language, as well as recurring crude language and profanity.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

The Order (20th Century Fox)

Rated **O (Morally Offensive)** because of a warped view of church doctrine, a shadowy sexual encounter with partial nudity, a suicide, recurring violence including ritual murder, and sporadic rough and crude language, as well as profanity.

Rated **R (Restricted)** by the MPAA. †

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Mass celebrates 14th anniversary of Divine Mercy Chapel

By Mary Ann Wyand

Christians live in the midst of “a colossal spiritual conflict” and must turn to God in prayer to reverse the culture of death prevalent in modern society, Father Frank Pavone of New York, founder and director of the international Priests for Life organization, emphasized during the 14th anniversary Mass for the Divine Mercy Chapel on Sept. 14 at St. Michael the Archangel Parish in Indianapolis.

That’s why perpetual adoration of the Blessed Sacrament is so important, he said during his homily. “We’re involved in it, brothers and sisters, whether we want to be or not. This is why we need divine mercy. This is why we need the Eucharist, and this is why we need perpetual adoration.”

“Unless we take refuge in the flesh and blood of Christ, we can’t be saved from the culture of death and we can’t live the very words that the Eucharist is calling us to live,” Father Pavone said. “One of the things that the Eucharist does is remind us that God is physical, and therefore reminds us that we are, too.”

The culture of death moves forward in society by denigrating the meaning, value and sanctity of the human body, he said, and even takes Christ’s words—“This is my body [given up for you]”—and turns them into a pro-abortion mantra.

“Many of you work in pro-life activities—pregnancy center counseling and Project Gabriel—where the Church herself becomes the haven for those women who are pregnant and in need,” he said. “That is as it should be.”

Eucharistic adoration declined during the 1960s and ‘70s, Father Pavone said, as the number of abortions skyrocketed after *Roe vs. Wade* and *Doe vs. Bolton* in 1973 legalized the killing of babies during all nine months of pregnancy.

“Now there’s been a shift, a change,” he said. “Eucharistic faith is going up again and perpetual adoration chapels like the one established here 14 years ago are springing up all over the place, especially in the last several years. There’s been an explosion, a yearning on the part of the faithful to have perpetual adoration and devotion to the Eucharist.”

With this increase in adoration, Father Pavone said, “the number of abortions is going down and, in the last 10 years, over half of the abortion clinics in this country have been shut down. Meanwhile, the perpetual eucharistic adoration chapels have been opening all over the place. It’s fascinating that the number of abortion facilities remaining in our country is almost the same as the number of perpetual adoration chapels.”

There are about 750 abortion clinics throughout the U.S., he said, and about 675 perpetual adoration chapels that are

open 24 hours a day and seven days a week.

“Could it be, brothers and sisters, that there is going to be some kind of spiritual shifting of values,” he said, “when the number of places in which the hearts of children are stopped by the deadly act of abortion is outnumbered by those places where the heart of Christ is beating in the Eucharist and where the faithful come with their hearts yearning for him, and they see him and adore him and worship him and invoke his mercy upon the world.”

St. Maria Faustina, who promoted eucharistic adoration, experienced excruciating pain in her abdomen, Father Pavone said. “No one could figure it out until our Lord revealed to her that he was allowing her to share the pain of children torn from the womb by abortion. Our Lord also gave her the chaplet of Divine Mercy and revealed to her that God’s mercy was to be invoked upon the world for all the sins in the world.”

The Lord also said abortion is more grievous than all the rest of the sins, Father Pavone said, because “it says ‘I sacrifice the other person for the good of myself’ and is the exact opposite of love.”

For the Feast of the Annunciation on March 25, Pope John Paul II signed an apostolic blessing for those who pray the chaplet of Divine Mercy, Father Pavone said. “He recalled the experience of St. Faustina and how those pains represented the sin of abortion, and said that he wanted to explicitly link the chaplet of Divine Mercy and his apostolic blessing to those who say this prayer in reparation for abortion.”

A month later, the Holy Father issued an encyclical on the Eucharist, he said, which reinforced the relationship between Divine Mercy, the Eucharist and the triumph of the cross.

“In the midst of incredible spiritual conflict,” Father Pavone said, “we are called to experience the peace and joy that come only from the Lord Jesus Christ, and that no one and nothing can ever take away from us.”

The anniversary liturgy was concelebrated by Msgr. Joseph F. Schaedel, vicar general, with Bishop Arturo Bastes of the Sorsagon Diocese in the Philippines; Father Anthony Volz, pastor of St. Michael Parish; and Father Pavone.

Anchorite Sister Mary Ann Schumann, who ministers as the coordinator of the Divine Mercy Chapel, said the anniversary Mass filled her heart with joy.

“It touches me that so many adorers can keep an hour of their lives open for the Lord every week,” she said. “People drive as far as 15 miles to pray at 4 o’clock in the morning. Some of our 200 to 300 adorers have been coming to pray in the middle of the night every week for 14 years.” †



Filipino Bishop Arturo Bastes of the Sorsagon Diocese in the Philippines gives Communion to a man during the anniversary liturgy. Father Anthony Volz, pastor of St. Michael the Archangel Parish, said the perpetual adoration chapel has brought many blessings to the parish and near-west side neighborhood. Many area residents are unemployed.

They improved the quality of my education.

Pictured are 2003 graduate Jason Morris and some of his favorite professors. Left to right are: Father Leopold Keffler, O.F.M. Conv., Ph.D., Pierre Atlas, Ph.D., Jason, and Raymond Haberski, Ph.D.



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The small classes at Marian allowed me to be fully engaged in my education—I could explore ideas with professors outside of class. My professors encouraged me and also challenged me to think about things more globally. Now that I am in law school in Boston, I’m very aware that my undergraduate degree from Marian compares well to that of students from around the world. I am totally prepared for a successful future.

Jason Morris

Currently attending New England School of Law in Boston.

Marian College, B.A. in Political Science '03 (with honors), minor in English
Brownsburg High School '99

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Women pray before the Blessed Sacrament in the Divine Mercy Chapel at St. Michael the Archangel Parish in Indianapolis after a Mass on Sept. 14 for the chapel’s 14th anniversary.

REFUGEE

continued from page 1

with RRP, helped to ensure that Sharifa's house was stocked with a basic list of donated items: beds, linens, chairs, pots and pans, dressers and other supplies.

Besides corporate donors, Sprunger said that there are many private donors once people know about the program they tend to be generous, he said.

Beyond that, a team of volunteers has helped the Sharifi family with shopping, yard work and tutoring Sharifa in English.

Susan Richardson, the volunteer coordinator with RRP, said that having so many volunteers makes life for refugees that much easier. She has a core of about 17 volunteers.

Sharifa is grateful for it all.

She has probably had the most contact with her resettlement specialist, Lejla Pasalic.

A Muslim like Sharifa, Pasalic can relate to the refugee in another way: she too was once a refugee.

In 1992, she was in her second year of law school in Sarajevo, Bosnia, when a war broke out.

She fled back to her hometown of Prijedor, only to find herself trapped there and persecuted because she was a non-Serbian. Her father was taken to a concentration camp.

They were lucky, though. They got out. Pasalic and her sister managed to get to Croatia, then to Italy, then to the U.S. In time, they miraculously found a way to get their parents out of the country.

Pasalic said that the day she was free she decided that she wanted to help other refugees.

There is a point, she said, when nothing else matters except escaping to live your life with dignity. It is her unique experience of being at such a place that helps her understand the plight of refugees coming into the country.

In some of the worst cases, she said, refugees flee from situations which leave them with severe psychological damage.

Sharifa herself cried thinking about how difficult it has been with her six children since her husband was murdered.

She laments that when they were in Pakistan, she had to make her children miss school to help sell bread that she baked. It was their only source of income while they lived in a one-room apartment with no air conditioning—or even a fan.

In Pakistan, there are no systems set up to help refugees.

Now in America, her children say that they love school—and are earning the grades to back it up.

They're good and well-behaved children, Pasalic said.

They also have a good mother—one who is working hard to make it in America.

"She's been adjusting great," Pasalic said.

"She amazes me, constantly," Richardson said. "Her attitude is always good."

Sprunger said that the family is doing better than other refugee families because of Sharifa's drive.

"She's just made our jobs a lot easier," he said.

She has plans to someday drive her own car and to go to college for accounting. She also hopes to move into a better area—even though her children love the school they are attending.

Even as the Sharifis begin to grow independent of RRP, four more families are scheduled to enter the country to replace them.

Those families will come from any numbers of circumstances, and have any number of needs. Their hearts will likely be filled with uncertainty as they arrive in this new world.

One thing that will be certain, though, is that the men and women of RRP will be ready for them. †

Photos by Brandon A. Evans



Lejla Pasalic, left, a resettlement specialist with the archdiocesan Refugee Resettlement Program, listens to one of her refugees, Sharifa Sharifi. Pasalic has spent several months, along with others, helping Sharifa and her family to become self-sufficient and successful members of the Indianapolis area.



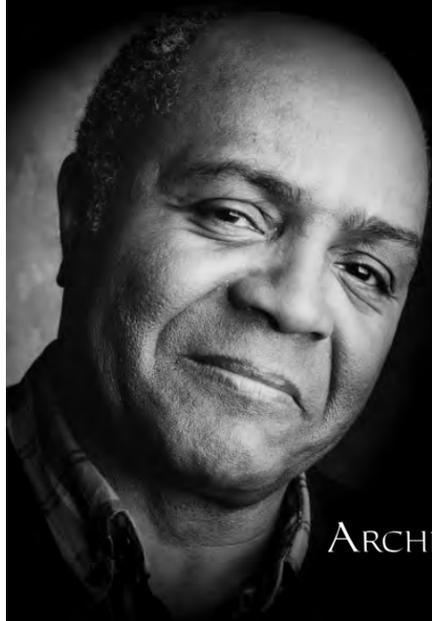
Haseebullah Sharifi, a young refugee who fled Afghanistan, holds up some of his drawings. He enjoys art and likes being able to attend school in Indianapolis. He has three brothers and two sisters. His mother brought them all to the United States in search of a better life.

I hate leaving while there's still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

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LATINOS

continued from page 1

The U.S. Census Bureau estimates that 52 percent of the nation's 32.5 million foreign-born population in 2002 came from Latin America.

The rise in the number of Latin Americans has been dramatic. The Census Bureau reports that in 1960 only 9 percent of the foreign-born population was from Latin America. This jumped to 44 percent in 1990 and to 50 percent in 2000.

In 2000, Mexicans accounted for 25 percent of all foreign-born and 50 percent of those from Latin America.

While the entire foreign-born population comprises only 11.5 percent of the U.S. total, the massive flow from Latin America is radically changing the demographics of the U.S. Church. Latin Americans plus U.S.-born Latinos make Hispanics the fastest growing ethnic group in the U.S. Church. Hispanics are estimated to constitute about 40 percent of the current U.S. Catholic population and their number is projected to continue growing.

The infusion of so many Latinos, especially clandestine flows across the U.S.-Mexican border, has raised concerns among some groups—accelerated since the terrorist attacks of Sept. 11—for tighter border controls.

The Center for Immigration, an independent think tank, also raises the issue that so many Spanish-speaking immigrants may form a closed community hindering “assimilation and integration of immigrants by creating a critical mass necessary to foster linguistic and spatial isolation.”

Cruz discounts such concerns.

Immigrants are highly motivated, coming to better their lives and know that they have to learn English to succeed, he said.

“They will become English-speaking. If the first generation doesn't, the next generation will speak English,” he said.

The same is true of adapting to U.S. ways of doing things and to incorporating U.S. values, said Cruz.

“People are born in different countries, but their kids are as American as can be,” he said.

A major concern for the Church is that while adapting immigrants and their children don't lose their cultural roots, which for Latinos are heavily tied to their language and religion.

“The Latino presence has revitalized many parishes that were losing members. It's been a needed shot in the arm,” said Cruz.

It also challenges the Church to develop ministries that can respond to the needs of Latinos coming from different countries and having different traditions within their common heritage.

“A mariachi Mass is not for Salvadorans or Argentines or Chileans,” said Cruz, referring to a popular Mexican music style.

The acceleration of immigrants from south of the U.S. border also has spurred greater cooperation between the U.S. bishops and their Latin American counterparts.

In January, the U.S. and Mexican bishops issued their first joint pastoral letter pledging cooperation on pastoral care of migrants. It also asked their respective governments to change border policies making it easier to legally immigrate to the United States and improving protection of civil rights of migrants in both countries.

For Msgr. James Kelly, pastor of St. Brigid Parish in Brooklyn, N.Y., and a civil lawyer specializing in immigration issues, antagonism to newcomers is nothing new. He's been at St. Brigid's as a priest and pastor for 43 years and has seen Irish replaced by Italians, Italians replaced by Puerto Ricans, and Puerto Ricans replaced by Ecuadorians.

“The clergy has to be very tolerant and understanding and ready to reach out,” said Msgr. Kelly. “If there are Eskimos here, we would take care of them.” †



Immigrant workers and labor activists numbering more than 3,000 rally in downtown Los Angeles on May 1. The event was sponsored by the Multiethnic Immigrant Workers Organizing Network.

ABORTION

continued from page 1

hardening of their hearts and minds on the most controversial and unwarranted Supreme Court decision in recent memory,” Cardinal Bevilacqua said in his letter.

He said most Americans and 30 state legislatures support ending the partial-birth abortion procedure, but they have been thwarted by court decisions permitting such abortions.

“In a representative democracy, our elected representatives in Congress cannot ignore these developments indefinitely,” the cardinal wrote. “Here and now, they should not continue to delay a long-awaited ban on the brutal killing of children emerging from the womb, by insisting on an endorsement of the very court decision that has led some in our society to practice and defend such killing.”

As defined in the legislation, a partial-birth abortion is any abortion in which the baby is delivered “past the

navel ... outside the body of the mother” before being killed. The bill allows partial-birth abortions when necessary to save the mother's life.

The Senate was to begin debate on Sept. 15 on whether to omit the amendment or send the bill to conference committee. If the amendment is deleted in conference committee, both the House and Senate must again vote on the legislation before it is sent to the president.

“President Bush, 70 percent of the public, and four Supreme Court justices say there is no constitutional right to deliver most of a living baby and then puncture her head with a scissors,” said Douglas Johnson, legislative director of the National Right to Life Committee, in a statement.

“But in the *Stenberg vs. Carhart* ruling in 2000, five Supreme Court justices said that *Roe vs. Wade* guarantees an abortionist's right to perform a partial-birth abortion whenever he chooses,” he added. “We hope that by the time this ban reaches the Supreme Court, at least five justices will be willing to reject such extremism in defense of abortion.” †

ARCHBISHOP BUECHLEIN'S 'ROSARY SERIES' NOW AVAILABLE AS BOOKLET

Archbishop Buechlein's popular “Rosary series,” which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled *The Rosary: Contemplating Christ in the School of Mary*, the 44-page, 8.5” x 5.5” booklet contains all the information that is appearing in the archbishop's summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the new Luminous Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein.

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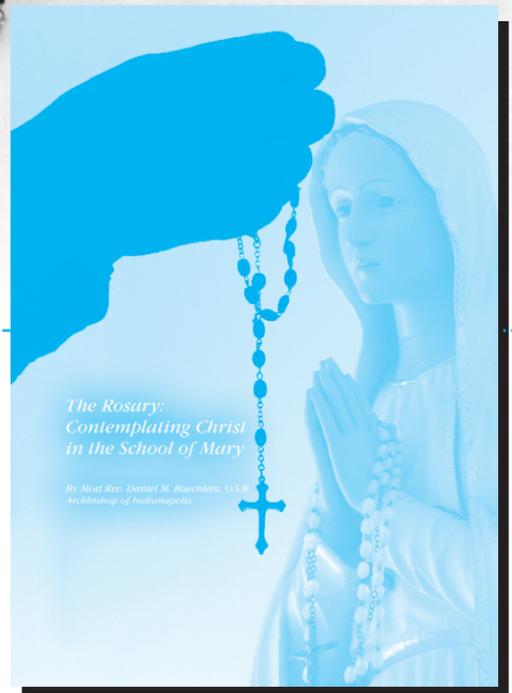
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News briefs

U.S.

Vatican works to influence cloning debate at United Nations

NEW YORK (CNS)—The Vatican is engaged in a major effort to influence a debate on human cloning scheduled to take place during this fall's meeting of the U.N. General Assembly. A U.N. working group exploring proposals to write an international convention on cloning will meet Sept. 29-Oct. 3, and possibly seek General Assembly authorization to move ahead with drafting a convention or some other legal instrument. Most governments favor a ban on reproductive cloning, but the key issue is whether international law should go

further to rule out, as the Vatican advocates, all forms of human cloning. Opponents of a total ban argue that cloning for biomedical research could lead to cures for diseases which currently are incurable and that so-called "therapeutic" cloning should be allowed. Some countries, France and Germany prominent among them, say a ban on reproductive cloning could be enacted quickly, and so should be undertaken first, with further steps left till later.

Faith of Armenian Christians leaves impression on U.S. delegation

WASHINGTON (CNS)—The abiding faith of Armenian Catholics despite years of hardship and oppression during communist rule impressed a delegation of U.S. Church leaders who visited the former Soviet-bloc nation. Cardinal William H. Keeler of Baltimore said Christianity was experiencing a rebirth in Armenia, marked by an increase in the number of men

entering the priesthood and the building of new churches with the support of Armenian benefactors throughout the world. "There was no hope at all under the communist system," Cardinal Keeler told *The Catholic Review*, newspaper of the Baltimore Archdiocese. The cardinal said this new freedom of faith gives Armenians "hope and helps them to really be inspired to live lives that indicate a commitment to Jesus and his teachings." Cardinal Keeler was part of an 11-person delegation of U.S. Church leaders that visited Armenia on Aug. 27 to Sept. 3 to celebrate the 1,700th anniversary of the cathedral in Etchmiadzin, the spiritual center of the Armenian Apostolic Church.

Abuse disaster can be occasion for grace, psychologist says

WASHINGTON (CNS)—The Church's clergy sexual abuse scandal has been a disaster from every standpoint, but "God has the uncanny ability to transform the greatest of disasters into moments of grace," a priest-psychologist told a gathering of priests. Father Stephen J. Rossetti, president of St. Luke Institute in Maryland, emphasized that renewal of the priesthood is chiefly a challenge for good priests to become better. The small percentage of priests who have molested minors does not make the entire priesthood bad, he said. St. Luke is a treatment center for priests and religious with addictions or psychological problems, including sexual and other behavioral problems. Father Rossetti spoke at a Sept. 8 convocation of priests of the U.S. Archdiocese for the Military Services, held at the Washington Retreat House in Washington. The approach during the abuse crisis of separating priests into "good" and "bad" ones is dangerous and "reflects a misleading mindset," Father Rossetti said. A Christian approach begins with an "understanding of our combined and personal sinfulness and calls each of us to repentance and conversion," he said, and painting some people as all good and others as all bad is neither accurate nor helpful.

U.S. Catholics mark anniversary of Sept. 11, 2001, terrorist attacks

WASHINGTON (CNS)—Catholics throughout the United States attended special memorial Masses, prayer services and vigils to commemorate the terrorist attacks of Sept. 11, 2001, but they also made steps to move beyond the sheer grief of that day by reaching out to others or attending discussions on the role of religion in today's world. In Louisville, Ky., leaders from the Islamic, Jewish, Catholic and Lutheran faiths examined the religious implications of the terrorists attacks during a Sept. 7 panel discussion at Louisville Presbyterian Theological Seminary. Many of the panelists were featured in the PBS documentary "Faith and Doubt at Ground Zero." Panelist Bahar Bastani, a physician and Islamic leader in St. Louis, said he realized the attacks "were basically done under the name of my beloved faith." But Bastani said the evil represented in the Sept. 11 attacks "has happened in the history of all faiths." He and other panelists said everyone must understand that people of all faiths are children of God, and some of God's children are capable of committing unspeakable acts in the name of religion when the fervor for their faith overcomes what Bastani called the "common sense of morality."

Contemplation, social justice are both essential to Catholic college

NEW ROCHELLE, N.Y. (CNS)—A college cannot be called Catholic unless it has "a contemplative side and a social justice dimension," according to the secretary of the Vatican Congregation for Catholic Education. Archbishop Giuseppe Pittau, an Italian named to the post in 1998 after an educational career that included many years in Japan, said in a homily on Sept. 14 that the two essential aspects of Catholic education must be expressed explicitly by both faculty and students. A Catholic college must first of all maintain the "vertical dimension" of emphasizing "contact with God," he said. Connected with that, he said, must be the recognition that "to serve is an essential part of being Christian." Archbishop Pittau was the celebrant and homilist for a Mass that inaugurated a yearlong celebration of the centennial of the College of New Rochelle. Founded by Ursuline Mother Irene Gill in 1904, it was the first Catholic college for women in New York state, and its Web site says it is today the "largest Catholic college for women in the country."

(These briefs were compiled from reports by Catholic News Service.) †



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Prophetic people call others to live Gospel teachings

By John Hart

People and nations satisfied with their way of life are not receptive to individuals who challenge the political, religious or economic status quo.

The critical analyses that prophets offer to society about historical conditions often are derided or dismissed as doom-and-gloom rantings or as envious ravings by a discontented few.

Calls by prophets for a better society or better world may get classified as “utopian” in a negative sense—fantasies incapable of being realized—rather than “utopian” in a positive sense. Yet they are meant to be realistic challenges and proposals to change society so that all people might share common goods and benefit from community-based social structures.

In ancient Israel, the prophet was considered a messenger inspired to give a “God’s-eye view” of the world as a mediator between God and the people. The prophet ordinarily focused on present conditions, calling Israel to convert to doing God’s will.

Rarely did the prophet predict the future, except as a warning of what would happen if the people remained unfaithful to their covenant with God or as a promise of benefits they would receive when they changed their ways.

To be “prophetic” meant challenging people to examine their conscience and conduct. It also meant offering to the community a new vision and actions to realize that vision.

The “prophetic” is still evident today. It can be seen, for example, in Church

teachings on environmental issues, which challenge the world to reject consumerism, revitalize communities, work for peace and renew the Earth.

In his message on the environment for the 1990 World Day of Peace, Pope John Paul II called care for creation an “essential” part of faith.

The following year, in a pastoral letter titled “Renewing the Earth,” the U.S. bishops described creation as a “sacramental universe,” a place in which signs of the creating Spirit might be discerned.

These prophetic, environmental teachings are calls to conversion. They urge Catholics to examine current ways of thinking and acting, and to change them as necessary to care for the Earth as God’s continuing creation, and for the Earth’s creatures as co-members of the evolving community of life.

Regional groups of bishops, too, have called for environmental responsibility, expressed as caring for creation and having compassion for members of the human community who depend on the goods of creation for their lives and livelihood.

In “At Home in the Web of Life,” published in 1995, the bishops of Appalachia said that people should form sustainable communities and develop sustainable livelihoods “in sacred, creative communion with land and forest and water and air, indeed with all Earth’s holy creatures.”

Appalachia’s bishops said that:

- People should have a sense of awe before creation, which reveals “the loving face of the Creator.” Made in God’s image, people should “care in love for our precious Earth, as if Earth were God’s own garden.”

Prophets promote holiness

By David Gibson

In the Church, voices of various kinds—both Church authorities and lay people—seem continually to be heard urging communities and individuals not to forget their true identity.

Identity factors that these contemporary prophets want to remind us about include:

- The Church is all about Jesus Christ and the Gospel.
- The sacraments—particularly the Eucharist—are the heart of the Church’s life, which is communal.
- Seeking holiness is basic. So is the creed.

- In struggling to respond to the present moment, tradition must be honored, but in honoring tradition, the present needs attention, too.

- Baptized people are bound together in Christ. Respect characterizes them. They are one and diverse, and they don’t ignore others in need.

The risk for almost any community is that its identity will get shortchanged amid a flurry of time-consuming activities, concerns and struggles.

That’s when Church leaders of various kinds remind us that it is urgent to remember who we really are.

(David Gibson edits Faith Alive!) †



To be a prophetic person means challenging other people to examine their conscience and conduct. Prophetic voices can be heard in Church teachings on environmental issues, which challenge the world to reject consumerism, revitalize communities, work for peace and renew the Earth.

- Environmental degradation is linked with economic deprivation: The “crisis of nature” is tied to the “crisis of the poor” in a single “crisis of community.” Private property must serve the community, for “all creation belongs only to God.”
- People should care for the common good, which is the common good of all people, the common good of the entire ecosystem, the common good of the whole web of life.

In “The Columbia River Watershed: Caring for Creation and the Common Good,” a group of Canadian and U.S. bishops from the Pacific Northwest and southwestern British Columbia in 2001 promoted a “spiritual, social and ecological transformation” of their international bioregion. They declared that humans, as stewards, “as caretakers for the things of God, are called to use wisely and distribute justly the goods of God’s earth to meet the needs of God’s children.”

These bishops said:

- People should care for the Earth both as their home “and as a beautiful revelation of the creativity, goodness and love of God.” They should recognize that “good stewards of creation use what they need and recognize that others, both those presently living and future

generations, have a right to enjoy the fruits of the earth as well.”

- People should remember that the Earth’s common home and habitat “belongs to everyone, and yet belongs to no one. We hold this land in trust for our present use, for future generations, and ultimately for God.”

These U.S. and Canadian bishops applied the biblical understanding of “living water” to their region. God intends the Columbia River and its network of rivers to be “living water: bountiful and healthy providers for the common good. The water itself is to be a clear sign of the Creator’s presence.”

In these statements on the environment issuing from the Church, a prophetic vision is being proposed. If Catholics and other people of good will convert from consumption-based practices to an Earth-friendly and community-oriented way of life, a better future will result for the Earth and for generations of people to come.

(John Hart is professor of theology and founding director of environmental studies at Carroll College in Helena, Mont. His book, *What Are They Saying About ... Environmental Theology?*, will be published by Paulist Press in May 2004.) †

Discussion Point

Catholics should study the faith

This Week’s Question

Where—in what area of concern—would you most like the Church’s prophetic message of hope or love to be heard?

“I think the biggest problem we have is that many of us go our own way and don’t really know the Church’s teachings. I hope there can be a greater understanding of the Roman Catholic faith.” (Ken Krach, Farmington Hills, Mich.)

“I would like to see the Church be present and responsive to children who are unable to attend their parish parochial school due to issues with learning differences, physical disabilities, behavioral disorders or financial concerns. These children often find their way to the margins of parish life and get disconnected from the mission and ministry of the parish.... It is time to

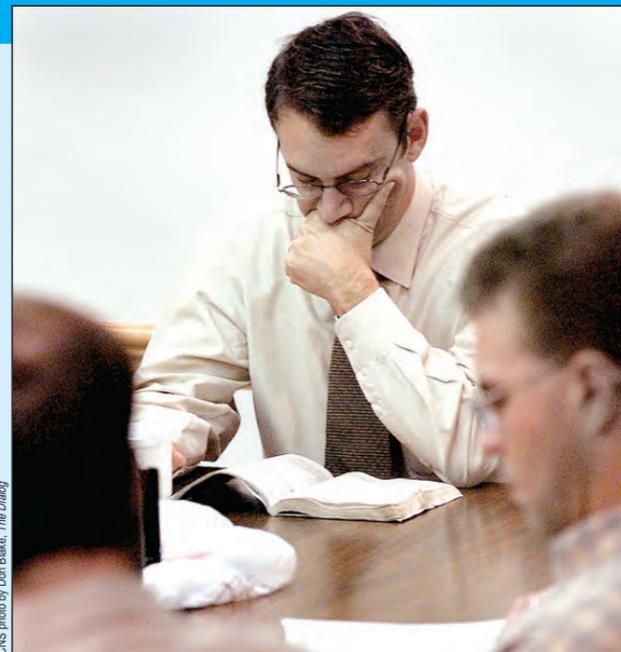
welcome and care for our own.” (Judy Kane, Louisville, Ky.)

“Somehow it seems the Church’s prophetic message of hope and concern has eluded our ‘30-something’ kids. There are not many of us Vatican II-era Catholic ‘boomers’ in my parish or neighborhood whose children have remained in the Church.... Many of these children participate as leaders in other denominations. This has become a shared enigma.” (Mary Pat Schuetz, Wauwatosa, Wis.)

Lend Us Your Voice

An upcoming edition asks: How has the ecumenical movement directly touched you or your family?

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



CNS photo by Don Blake, The Dialog

From the Editor Emeritus/John F. Fink

Important events: Modernism condemned

Forty-seventh in a series

In 1907, Pope Pius X condemned modernism. That is the 47th on my list of the 50 most important events in Catholic history.



Modernism was never formally defined, but the English modernist George Tyrrell said that a modernist was "any Christian of any denomination who is convinced that the

essential truths of his religion and the essential truths of modern society can enter into a synthesis." Pius X disagreed.

Pius X is a saint, canonized by Pope Pius XII in 1954. He had a profound effect on the spiritual renewal of the Church, especially in reference to devotion to the Eucharist. But he was also a traditionalist who could not abide modern methods of scholarship. He particularly disliked historical studies by theologians and scholars that showed how Catholic doctrines developed over the centuries. In

particular, he deplored Scripture scholars who were showing that the Bible could not be read as a literal account of history.

In 1902, Father Alfred Loisy published *The Gospel and the Church*, in which he said that the Gospels were never meant to be a biography of Jesus, but were records of the early Church's faith experience. That is what the Church now teaches, but in 1902 it was considered heretical. When he became pope, Pius X condemned Loisy's writings.

On July 3, 1907, Pius X had the Holy Office publish a decree that condemned 65 modernist propositions and outlined ways to keep modernism out of seminaries and schools. Two months later, the pope issued the encyclical *Pascendi*, in which he tried to impose a systematic destruction of modernism. He decreed that all clergy must take an oath disavowing modernism.

To carry out this suppression, Pius X ordered every diocese to set up a "vigilance committee" to root out any signs of modernism. These committees were to do their work in absolute secrecy. Anyone who disagreed with the condemnation of modernism was to be excommunicated. The

Vatican also set up a network of spies in some dioceses who kept their work secret and communicated in code. It all seemed like a return to the days of the Inquisition.

All this had a devastating effect on Catholic scholarship. Seminaries were forced to teach a biblical fundamentalism. Scholars were forbidden to question whether Moses wrote the first five books of the Old Testament (he didn't), whether Isaiah had more than one author (it did), whether Matthew was the first Gospel written (it wasn't), or whether Paul wrote the Letter to the Hebrews (he didn't).

Those who supported Pius X called themselves "integral Catholics." They began to search out for denunciation those whom they considered less than Catholics. Among those denounced were two future popes—Benedict XV and John XXIII.

Fortunately for the Church, the anti-modernist witch-hunt didn't last past the death of Pius X in 1914. His successor, Benedict XV, condemned integralism in his first encyclical and dismissed integralists within the curia. But the reputation of the Church among scholars suffered well beyond that time. †

Cornucopia/Cynthia Dewes

What makes a parish a family?

Parishes are like families. When they function as they should, they're great, and when they don't, they can be miserable for everyone belonging to them.



Those responsible for making parishes operate well, like those responsible for good families, are you and me. Not just the pastor or our parents,

but all of us.

On the other hand, good leadership is essential. In the old days before Vatican II we never considered criticizing the pastor or any priest or religious, at least not in public or within the hearing of the children. Somehow, they were above reproach.

Still, when you hear some of the horror stories about what parishioners were told or, rather, thought they heard from priests on and off the altar in those days, you wonder why. People sometimes endured faulty instruction, lack of Christian behavior or just plain tactlessness on the part of their pastors. In extreme cases, they left the Church.

We heard of one pastor who, at a Fourth of July service, showed a movie

depicting the failures of our country: homelessness, poverty, etc. Several World War II veterans got up and left and never returned to that parish. The pastor's worthy intention, to show we still have work to do as Christian Americans, was obscured by the tactlessness of the day he chose to present it.

Such miscalculation is not confined to Catholic clergy. One of my relatives left a Methodist congregation when the pastor was flippant once too often. The poor man was an introvert forever trying to be "one of the boys," but in doing so he made poor jokes at inappropriate times, such as a Maundy Thursday service, offending his fellow worshippers.

All of which brings me to the announcement that my family has been fortunate to live in parishes that usually "work." Large or small, urban or rural, our parishes for the most part have been supportive and spiritually enriching for us.

When I reflect on the cause of this, I realize that heavy lay participation and fine pastoral leadership are the main reasons for this success. Instead of dwelling on what's wrong, parishioners involve themselves in creating solutions, and pastors are approachable, interested and receptive to new ideas.

The "usual suspects," people who always volunteer at church, also enlist their less aggressive friends to take part in things. The pastors make sure that often-neglected segments such as the aged and youth are involved, as well as singles, children and parents.

Meaningful sacramental programs are the rule, as well as fresh spiritual events such as Disciples in Mission, renewal series, small group formations, theological studies and prayer groups. Parish leaders invite parishioners to experience the larger Church by participating in Habitat for Humanity, archdiocesan and deanery projects and community service.

Leaders emphasize good liturgy and encourage greater participation in the ministries of the altar and the music. Social life is important, with fun activities planned regularly for families and other groups of individuals sharing similar interests.

Human life is imperfect by definition, and no parish is perfect, either. But, when everyone pitches in, a good parish can be one of the very best families to belong to.

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

Faithful Lines/Shirley Vogler Meister

Meeting bikers who show true colors

Returning from Wisconsin in a record-breaking rainstorm over Labor Day weekend, my husband and I took brief refuge in a rest stop before braving the late night elements again. There we found a soft-spoken young man from Noblesville, Ind., exercising to relax muscles after motorcycling the same roads. His eyes reflected a fatigued expression I've seen in films showing shell-shocked soldiers, but he instead had been battling Mother Nature.



We encountered countless men and women like him on Harley-Davidson motorcycles who'd been in Milwaukee, where an estimated 200,000 to 300,000 bikers from around the world celebrated the company's 100th anniversary. It takes true grit to travel like that.

No, Paul and I were not involved in the bikers' celebration, but we rubbed elbows with motorcyclists everywhere we

went in the Sheboygan area, even at the family-oriented Two Rivers Inn. Bikers roomed as far north as Green Bay and as far south as Chicago, so a whole lot of back-and-forthing was going on, with Milwaukee the center of action. We, however, stayed north of Manitowoc and attended our grandson David's soccer games at Lakeland College in Plymouth, Wis.

As we met bikers, I kept recalling something a fellow member of the Catholic Press Association shared years ago. While waiting on a plane, a group of motorcyclists boarded during their rally time in Sturgis, S.D., so the man prayed that none of them would sit next to him—and none did. Instead, I would've said a fervent prayer hoping that they would sit near me so I could get to know them better.

At that time, I knew no bikers. Since then, because of various experiences, I've found them to be good, hospitable, helpful people. I've even written features about Harley-Davidson cyclists and their philanthropic work with the Muscular Dystrophy Association, as well as their

special relationships with MD patients. Also, my nephew, Rick, not only works for Harley-Davidson in Kansas City, but owns one, too, and his wife, Laurie, joins him in travel.

Checking the Internet, I've learned that Catholic members of HOGs (Harley Owners Groups) sponsor many events to raise funds for Catholic Charities agencies and missions, including homeless causes. One Web site even relates a couple's H-D pilgrimage in France. (Readers can reach Catholic-related H-D sites by typing "Catholic Harley-Davidson owners" into a search engine. For more information, also try www.harley-davidson.com.)

A Christian HOG's unique way of life requires strength, flexibility, courage and wanderlust, but it certainly includes a caring spiritual side, too. In fact, many such bikers over the Labor Day weekend had colorful Christian flags flying from their motorcycles.

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

Evangelization News and Notes/
Karen Oddi

Collaboration is alive in our archdiocese

Last month, I was one of 28 persons who met at the Kellogg Conference Center



on the campus of Gallaudet University in Washington, D.C., for the annual gathering of diocesan Disciples in Mission coordinators.

Every August, the Paulist National Catholic Evangelization Association

(PNCEA), designers of the Disciples in Mission program for Catholic evangelization ministry, provides leaders with the opportunity to compare notes, share success stories, learn from each other and hear about the latest initiatives for Catholic evangelization nationwide—all accomplished in an atmosphere of prayer and worship.

Although the Archdiocese of Indianapolis is entering the third year of Disciples in Mission, I was the "new kid on the block" coordinator at the meeting and must confess to being a bit nervous about networking with the veterans. Some of the other coordinators at the meeting were even involved in the launching of Disciples in Mission in 1993.

My trepidation was quickly dispelled as the meeting got underway and Paulist Father Bob Rivers, PNCEA vice-president, began to talk about collaboration at the parish level. In defining "collaboration" Father Bob used two phrases—shared decision making and release of gifts for ministry—and noted that collaboration, a mandate of the Vatican II *Dogmatic Constitution on the Church*, is still lacking in many parishes and dioceses.

As the presentation continued, I began to think about the state of collaboration in the Archdiocese of Indianapolis. Perhaps the success of Disciples in Mission and other evangelization efforts that parishes have undertaken may be related to the fact that collaboration has for many years been a natural part of the everyday life of parishes in our archdiocese.

In most parishes, it is not the least bit unusual to have a myriad of ministries in word, worship, community and service flourishing under the umbrella of evangelization, and all connected to a shared decision-making and governance process. Could the fact that we were talking about shared responsibility, stewardship and lay ministry for at least a quarter century beforehand have made a difference in how enthusiastically our parishes have embraced the Disciples in Mission program since its inception in 2000?

While many parish Disciples in Mission coordinators are paid staff collaborating with team members, an almost equal number are unpaid parishioners who have seen the signs of the times and have responded with zeal to Christ's call to evangelize. I am convinced of the need to recognize and affirm the fine work that our parish evangelization leaders do, for another thing I learned in Washington is the fact that Disciples in Mission will no longer be a diocesan sponsored program.

The PNCEA announced that, beginning in 2005, the program will be offered directly to parishes. The decision for this change lies in the financial uncertainty and crises that some dioceses are experiencing and a concurrent reluctance to make long-term commitments.

Now, more than ever, our Church needs vibrant parishes with strong collaborative leadership, both clergy and lay, young and old, men, women and youth. In our archdiocese, we can give thanks to the Holy Spirit for our many truly collaborative, evangelizing parishes.

(Karen Oddi is associate director of faith formation for the archdiocese.) †

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

The Sunday Readings

Sunday, September 21, 2003

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

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



This book is one of several in the Old Testament classified as "Wisdom Literature." This book and others in the same classification of writing were an attempt by pious Jews several centuries before Christ to affirm the reasonableness of their

ancient religion.

Creating the need for this affirmation was the cultural warfare in which the Jews found themselves at the time. Many had left the Holy Land to find better conditions elsewhere. Living elsewhere meant that they were in the midst of pagans.

These pagans had all the advantages, and they were firmly in control. They controlled the governmental power. They controlled commerce and business. Most of all, they controlled the cultures. They set the styles. They defined conventional wisdom.

Discounting all these advantages and privileges was not easy. The Jews who held firm to the belief in the One God of Israel, however, were impelled to say that all that the pagans seemed to have, and what they said, was somehow not as grand as it may have appeared.

So, the Jews wrote these books called the Wisdom Literature.

(Incidentally, many of these books do not appear in all editions of the Bible. At the time of the Reformation, scholars of the new Protestant traditions turned to the quite rigid standards to judge validity of Scriptural works concluded by Jewish divines as far ago as the first century A.D. Some of these books, written in Greek, a language other than the sacred Hebrew, and written outside the Holy Land, the land given by God to the Chosen People, simply did not qualify.)

This weekend's reading very clearly illustrates the struggle between good and evil, and between God and human evil. This conflict causes a situation not at all akin to two ships passing silently in the night. Rather, there is no place for evil in the presence of God, and vice versa.

For the second reading, the Church turns

to the Epistle to James.

This clear and frank message speaks of those human activities that are, at root and in expression, evil. The epistle warns that hardness of heart, and wicked intentions, lead humans to unholy but also destructive behavior.

St. Mark's Gospel supplies the last reading. In this reading, Jesus predicts the Crucifixion. He forecasts being seized and delivered to evil persons. He also declares that three days after the Crucifixion will come the Resurrection. He will prevail!

Important in this reading, as is so often mentioned in all four Gospels, Jesus gathers together the Apostles as special students and as special companions. They all have been called. They will build the Church.

However, they still are humans. They still succumb to human pettiness and sin. Jesus reminds them that each must be a servant to all. Success is through humility, and through living in the model of Jesus.

It requires humility. God loves the humble, because the humble reveal the reality of limited humanity.

Reflection

The Church has called us, through the biblical readings at Mass these past weeks, to discipleship. It has not led us down a primrose path. Last weekend, it called us to ponder, to celebrate and to connect with the cross. If we truly follow Christ, we must walk the path through a hostile world to our own Calvary.

In this weekend's first reading, from Wisdom, we are reminded once more that discipleship is not easy. The world stands utterly opposite Jesus. We cannot stand midway between Christ and evil. We must choose one or the other. If we choose evil, as the epistle recalls, we move ourselves along the way to destruction.

However, Jesus is with us. He is with us in the teachings of the Apostles, whom the Lord commissioned to continue the work of salvation. We hear their teachings, applied even now in the visible, institutional Church. He is with us in the sacraments, also conveyed to us through the Twelve.

However, Jesus does not thunder into our hearts and homes. We must welcome the good and saving crucified Savior. The first step in this process is to acquire the humility to know who we are and what we need. We are humans, with all the dignity and limitations within the term. We need God, and God is in Jesus. †

Daily Readings

Monday, September 22

Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, September 23

Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, September 24

Ezra 9:5-9
(Response) Tobit 13:2-4, 6-8
Luke 9:1-6

Thursday, September 25

Haggai 1:1-8
Psalm 149:1-6, 9
Luke 9:7-9

Friday, September 26

Cosmas and Damian, martyrs
Haggai 1:15b-2:9
Psalm 43:1-4
Luke 9:18-22

Saturday, September 27

Vincent de Paul, priest
Zechariah 2:5-9, 14-15a
(Response) Jeremiah 31:10-13
Luke 9:43b-45

Sunday, September 28

Twenty-sixth Sunday in Ordinary Time
Numbers 11:25-29
Psalm 19:8, 10, 12-14
James 5:1-6
Mark 9:39-43, 45, 47-48

Question Corner/Fr. John Dietzen

80 is the age limit for cardinals who elect pope

Q We know that when our present pope dies, the cardinals will elect the next one. I believe we read that there is an age limit after which cardinals are not eligible to vote for a new pope. Can you tell us what that age is and how many cardinals would be involved in that election? (Texas)



A Many present cardinals are well up in age, of course, so the number can fluctuate dramatically and quickly. One cardinal, for example, is now more than 100 years old. As this is being written, however, I believe the total number of cardinals is 166. Many are already over the voting cut-off age of 80.

At the last consistory, in February 2001, the pope named 44 new cardinals, the highest number in history, which brought the total to 184, also the largest number since the College of Cardinals was begun in the 12th century. Since then, 18 of those men have died. After Vatican Council II, Pope Paul VI set a limit of 120 cardinal-electors, the figure still in effect, though the present Holy Father could change that.

Since the present number of cardinals under age 80 is only 109, many believe that Pope John Paul will create more cardinals sometime soon.

Q A friend and I were discussing her recent entry into the Catholic faith. When I mentioned the six precepts of the Church, which we learned in the catechism in my day, she had never heard of them.

Are the precepts of the Church still in effect? If they're not the same, where could we find them? (Pennsylvania)

A The juridical rights and obligations of all Catholics—clergy, laity and religious—are generally described in one section of the Code of Canon Law (#206-#223). More specific responsibilities and rights of lay people are spelled out in the following section (#224-#231).

These regulations reflect what our faith already teaches about our obligation to work together to build and sanctify the body of Christ. They can be briefly summarized as follows.

1. To lead a full sacramental life, especially to participate in the Mass each Sunday and holy day, sharing at the same

time in holy Communion; and to receive the sacrament of reconciliation regularly, at appropriate times.

2. To provide suitable religious education for oneself and one's children, especially by use of Catholic schools and other educational programs.

3. To observe the marriage laws of the Church.

4. To strengthen and support the Church, the parish community and clergy, and the worldwide Church with one's talents and material goods.

5. To practice penance and self-denial in the Spirit of Christ, including appointed days of fast and abstinence.

6. To share in the missionary spirit and apostolic work of the local and universal Church.

It is just coincidence that this group numbers six. I imagine these duties and rights were discussed with your friend in her preparation for joining our faith, even if not in this exact way.

Q In the story of the tower of Babel (Gn 11:5), the Bible says the Lord came down to see the town that men had built. In what form would the Lord have appeared? (Illinois)

A The Bible narrative about the tower of Babel must be understood in the context of the special literary forms that underlie all the "prehistory" parts of Genesis in Chapters 1-11.

The underlying theological message in those chapters, expressed in a variety of literary forms, is that after Adam and Eve's sin of pride, a continuous disintegration and isolation undermined the whole human family.

That disintegration was personal (expressed by the breakdown of harmony between Adam and Eve and God); marital (the collapse of the open, trusting relationship between Adam and Eve themselves); familial (the murderous enmity between Cain and Abel); and culminating in the social breakdown of all human relationships, with their pride resulting in an inability even to understand each other's speech, the Babel story.

It was into that plight that God entered with the call of Abraham (Gn 12), and began his work of salvation.

So we cannot know what it means that the Lord came down. Was his appearance in human form, as an angel, or as another form of vision or message? Whatever it was doesn't affect the story's meaning. †

My Journey to God

Words Will Flow From You

Do not plan or plot
What you will say or do
On My behalf,
However well intended.
Do not even seek
To imitate what I
Might say or do.

Live rather in the perfection
Of each present moment
As it unfolds for you,
And I will meet you there
In my eternal present,
To quicken and enliven
With My Spirit.

Words will flow from you,
Deeds so naturally,
Leading unselfconsciously
To your sanctity.

By **Conor Ward**

(Conor Ward lives in County Sligo, Ireland. He sent this poem to his sister, Mary Gannon, who is a member of St. Rose of Lima Parish in Franklin. She sent it to The Criterion with his permission.)



CHS photo by Don Blake, The Dialog

The Active List

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

September 19

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail civitasdei_indy@catholicexchange.com

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship and teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

St. Ferdinand Church, 341 E. 10th St., **Ferdinand, Ind.** (Diocese of Evansville). Dan

Schutte, concert, 7:30 p.m. (EST), \$12 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 19-20

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. Old Southside Fall Festival, 4-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. 25th annual Country Fair and Hog Roast, Sat. 4-11 p.m., Sun. 4-11 p.m., food, booths. Information: 317-852-3195.

September 19-21

Fatima Retreat House, 5353 E.

56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

September 20

St. Patrick Parish, 950 Prospect St., **Indianapolis**. Parish festival, homemade Mexican food, bake sale, music, booths, crowning of Queen Grandma, 10 a.m.-6 p.m. Information: 317-631-5824.

Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, **Clarksville**. Harrison County Tri-Parish Community and the New Albany Deanery, Firm Foundation Catholic Conference, 8 a.m. registration, 4 p.m. Mass, \$10 adults, \$7 children 12 and under. Information: 812-738-2742.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spa Day for Women, 9 a.m.-5 p.m., \$100 per person includes breakfast and lunch. Information: 317-788-7581.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Here I Am, Lord: Ministry as Service of the Community," Dan Schutte, presenter, 8:30 a.m.-3 p.m. (EST), \$85 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 20-21

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Fall Festival, Sat. 6 p.m.-midnight, Sun. 12:30-8 p.m., country fried chicken dinner, attractions for every age. Information: 812-656-8700.

September 21

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Golden Wedding Anniversary Mass, Archbishop Daniel M. Buechlein, celebrant, 2 p.m. Information: 317-236-1596 or 800-382-9836, ext. 9836.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Book signing by John F. Fink, editor emeritus of *The Criterion*, after 7:30 a.m., 9 a.m. and 11 a.m. Masses. Information: 317-259-4373.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Scott Hahn video series, "Understanding Our One, Holy, Catholic and Apostolic Church," Parish Community Center, after 10:30 a.m. Mass, Parish Community Center offices, lower level, after 5:30 p.m. Mass. Information: 317-283-5508.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person.

St. Roch Parish, 3600 S. Pennsylvania St., **Indianapolis**. Old-time card party, table and door prizes, desserts, 1 p.m., \$4 per person. Information: 317-784-9135.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Neighborhood ice cream social, 4-7 p.m. Information: 317-291-5376.

St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish festival, 10 a.m.-6 p.m. (EST), chicken and roast beef dinners, booths, games. Information: 812-934-3204.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 North, **St. Meinrad**. Fall Festival, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Fall Field Mass and Covenant Sunday Holy Hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel, presentation, Schoenstatt Sister Mary Ann Astell, pitch-in picnic, drinks and dessert provided, healing prayers, Shrine of Turin display. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

September 22

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

September 23

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," third 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 24

Persimmon Festival, 7th St. and Main St., **Mitchell**. St. Mary Parish, food tent, Italian dinner, 11 a.m.-7 p.m. Information: 812-849-3570.

September 26

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Third annual Fiesta Friday, dinner and dancing, 6:30-11 p.m. Information: 317-388-8584.

St. Philip Neri School, 545 N. Eastern Ave., **Indianapolis**. Kids Walk, 2-K walk. Information: 317-631-8746.

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Fall card party, 11 a.m., \$7 per person, 11:45 a.m., lunch available. Information: 317-357-8352.

William S. Rea Park Golf Course, **Terre Haute**. Sisters of Providence, Hole-y-One Golf Scramble, registration, 11 a.m.,

tee-off, 1 p.m., \$260 foursome. Registration: 812-535-3131, ext. 118.

September 26-28

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's Retreat, "Journeying with Jesus Christ." Information: 812-923-8817.

September 27

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Annual International Festival, noon-8 p.m., music, games, international foods. Information: 317-637-3983.

Knights of St. John, 455 S. 5th St., **Richmond**. Richmond Catholic Schools Alumni Association, Oktoberfest, American-German food, music, Polka Dot band, noon-10 p.m. Information: 765-962-9261.

Cordafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring sack lunch, free-will offering. Registration: 317-543-0154.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Conventual Franciscans, Come-and-See Day for single men ages 16-40, 11 a.m.-7 p.m. Information: 800-424-9955 or e-mail franvoc@aol.com.

—See ACTIVE LIST, page 15



September 19-20

5:00-11:00 p.m.

On the grounds of Sacred Heart Church at the 1500 block of S. Meridian

- Rides & Midway • Monte Carlo • Food & Beer Garden
- Children's Games • Silent Auction • Quilt Raffle
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October 27, 2003
8:30 a.m. — 4:00 p.m.



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The Active List, continued from page 14

Our Lady of the Apostles Family Center, 2884 N. 700 West, **Greenfield**. Dutch oven cooking class, two sessions, 9 a.m.-1 p.m. and 3 p.m.-7 p.m., \$20 per person, limited to 25 cooks per session. Registration: 317-591-0148.

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Rd., **Fishers, Ind.** (Diocese of Lafayette). Oktoberfest, family fun, food, games, rides, music, 11 a.m.-9 p.m. Information: 317-842-6778.

Northwest High School, football field, **Indianapolis**. Cardinal Ritter High School, Homecoming celebration, alumni cheerleaders invited to cheer for Raiders in game with North Judson High School, 4 p.m. Information and cheerleading registration: www.cardinalritter.org.

September 28

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. St. John Academy Alumni reunion liturgy, Class of 1953 will be honored, 11 a.m. Reservations: 317-635-2021.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

St. Michael Parish, 11400 Farmers Lane, **Bradford**. Picnic and festival, 10:30 a.m.-5 p.m., chicken and dumpling dinner available 10:30 a.m.-3:30 p.m. Information: 812-364-6646.

4-H Fairgrounds, Expo Hall, **Connersville**. St. Gabriel Parish Fall Festival, fried chicken dinner, games, booths, country store. Information: 765-825-8578.

St. Lawrence Auxiliary and Knights of St. John, 312 S. 0Wilder St., **Greensburg**. Fall Festival, turkey or beef dinners, carryout available, 10:30 a.m.-2 p.m. (EST).

Michaela Farm, **Oldenburg**. "Gardening in Winter," Barb Fath, presenter, 1-5 p.m., \$20 per person. Information: 812-933-0260.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Holy Family Parish, 950 E. Church Ave., **Jasper, Ind.** (Diocese of Evansville). Annual parish picnic, chicken and beef dinners, carryout available, 10:30 a.m.-5 p.m. Information: 812-634-9232.

September 29

St. Louis Parish, 13 St. Louis Pl., **Batesville**. Catholics United for the Faith picnic, adoration, 10 a.m., picnic, 11 a.m.-3 p.m., Mass, 3 p.m. Registration: 812-342-9550 or cuf-abba@earthlink.net.

Monthly

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Third Thursdays

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

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

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

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

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel uild, board meeting, 9:30 a.m.

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St.,

Indianapolis. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning,

reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454. †

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JOB LISTINGS

Archdiocese of Indianapolis Mission Office Report

July 1, 2002–June 30, 2003

PARISH	PROPAGATION OF THE FAITH MEMBERSHIP	WORLD MISSION SUNDAY	MASSES	VISITING MISSIONARY COLLECTION	HOLY CHILDHOOD SCHOOL & RELIGIOUS ED	CAMPAIGN FOR HUMAN DEVELOPMENT	RETIREMENT FUND FOR	AFRO & NATIVE AMERICANS	AID TO CHURCH IN EASTERN EUROPE	AMERICAN BISHOPS' OVERSEAS APPEAL	HOLY PLACES	UNITED STATES CATHOLIC HOME MISSIONS	EDUCATION OF FUTURE PRIESTS 2002	PETER'S PENCE 2002
SS. Peter and Paul Cathedral	301.00	490.00		1,393.98		241.00	821.50	189.00	602.00	1,311.00	346.00	200.00	424.00	387.00
Holy Angels	710.00	860.00		1,120.36		570.10	1,107.00	1,492.28	695.00	1,044.57	-	658.16	764.35	980.10
Holy Cross	197.00	27.00		314.64		213.15	1,212.00	151.25	64.00	109.00	-	150.00	228.07	162.20
Holy Name	884.00	890.00		4,136.05		958.00	2,156.20	839.00	765.00	690.00	553.00	637.00	1,813.00	1,069.00
Holy Rosary	1,056.00	1,620.00	1,050.00	1,479.00		771.00	1,331.00	1,080.00	1,023.00	811.00	1,155.00	706.00	1,915.00	1,522.00
Holy Spirit	3,624.46	4,931.24		4,003.50	1,303.27	4,308.00	7,108.80	-	-	-	-	-	4,319.29	3,153.00
Holy Trinity	633.00	812.00	310.00	938.38		563.90	1,322.85	833.64	828.20	722.50	628.95	15.00	1,056.00	638.10
Immaculate Heart of Mary	926.00	189.00	1,500.00	1,973.40		338.00	981.00	1,013.00	225.00	90.00	2,414.27	50.00	130.00	1,448.00
Nativity of Our Lord Jesus Christ	1,374.25	1,511.52	325.00	4,361.77	201.75	1,324.90	2,307.69	1,294.96	1,096.75	1,346.61	468.00	1,032.75	1,265.45	1,289.99
Our Lady of Lourdes	1,496.34	1,513.78		2,888.56	105.76	1,438.45	2,251.44	1,554.87	976.00	1,171.65	1,178.75	1,138.57	2,477.95	659.00
Christ the King	3,110.22	4,079.55		6,978.50	1,395.72	3,748.27	7,259.27	3,272.36	3,251.21	3,011.36	1,921.35	2,774.35	4,671.49	4,847.00
Sacred Heart of Jesus	145.00	362.00		222.00		222.00	590.00	228.50	179.50	-	388.05	196.50	195.00	126.00
St. Andrew the Apostle	503.00	1,047.68		1,283.78		408.50	888.00	903.10	512.40	150.00	238.05	413.65	796.00	464.00
St. Ann	447.00	40.00		1,462.91		214.00	1,782.18	268.00	471.00	147.00	-	170.00	282.00	504.35
St. Anthony	1,056.84	1,163.85	1,758.00	5,169.40		733.08	3,139.16	753.25	672.05	548.76	301.14	607.55	1,206.31	911.37
St. Barnabas	1,392.00	1,586.00		19,786.50		1,787.00	2,788.00	1,778.00	1,586.00	784.00	-	720.00	1,340.00	729.00
St. Bernadette	343.97	163.49		881.28		178.33	380.10	88.50	274.33	212.64	-	199.81	113.00	136.19
Good Shepherd	45.00	277.00		974.00		110.00	1,803.87	-	-	-	-	65.00	1,067.75	60.00
St. Christopher		2,006.00	130.00	21,648.50		3,932.00	9,645.00	3,035.00	3,897.00	3,470.32	1,179.00	2,556.00	6,264.00	3,577.00
St. Gabriel	643.00	791.00		2,927.56		493.00	1,492.00	688.00	652.00	545.00	457.40	482.50	700.00	568.00
St. Joan of Arc	1,191.00	2,187.63		50.00		2,422.93	2,028.00	105.00	556.00	1,104.00	-	3,751.14	5.00	37.00
St. John the Evangelist	1,096.50			4,996.80	347.99	2,392.20	2,168.40	1,350.70	-	1,233.30	-	881.70	1,000.65	1,032.65
St. Joseph	2,797.46			3,730.18		822.78	1,661.11	674.00	663.66	813.00	255.79	482.53	804.00	1,502.14
St. Jude	1,102.00	1,460.00	505.00	3,624.88		967.00	5,991.00	339.00	-	1,263.00	-	2,518.07	3,735.00	1,201.00
St. Lawrence	1,062.00			6,283.00		-	-	-	-	-	-	20.00	370.00	1,345.00
St. Luke	2,002.00	2,082.00	1,530.00	5,961.00		1,513.00	12,233.25	943.00	1,287.50	1,996.00	1,209.00	1,487.00	125.00	686.00
St. Mark the Evangelist	1,307.50	1,652.00	465.00	5,106.95		2,113.00	6,170.00	1,298.00	1,234.00	768.00	1,523.00	1,253.00	1,949.00	1,427.00
St. Mary	669.00		50.00	1,859.00		251.00	1,033.00	340.00	70.00	335.00	215.00	1,426.00	30.00	1,265.00
St. Matthew	1,231.00			5,615.00		1,553.00	2,030.00	-	-	2,790.00	-	2,207.00	2,379.00	735.00
St. Michael the Archangel	1,894.00	2,210.00	745.00	6,651.13	2,143.25	2,403.50	6,981.00	2,474.85	1,582.85	2,672.85	540.00	2,096.80	2,583.70	2,731.24
St. Monica	5,820.83	5,433.50	260.00	20,560.71		4,981.50	6,939.58	4,994.50	4,298.84	4,887.31	3,240.00	4,082.00	5,740.00	4,674.00
St. Patrick	305.00	410.00		378.00		208.00	265.00	134.00	112.00	181.00	-	640.00	260.00	211.00
St. Philip Neri	90.00			1,033.00		626.00	125.00	75.00	-	245.00	-	181.00	476.00	242.00
St. Pius X	420.00	1,700.00		7,059.75		3,724.00	8,319.00	2,495.00	1,741.00	3,336.30	-	2,015.00	5,653.32	1,397.00
St. Rita	100.00					102.00	100.00	394.71	45.00	35.00	-	-	276.80	-
St. Roch	2,379.00	522.00	665.00	5,804.38		271.00	400.00	261.00	197.50	222.00	84.00	227.00	1,538.25	221.00
St. Simon the Apostle	157.00	548.00		5,086.94		657.00	-	-	-	-	-	-	803.00	15.00
St. Therese of the Infant Jesus	1,029.05	948.30		4,312.76		733.00	1,787.00	1,241.00	900.00	882.00	669.00	802.00	1,302.00	903.00
St. Thomas Aquinas	804.00	230.00		6,177.20		1,628.00	2,710.00	975.00	1,826.00	766.00	381.00	1,506.41	578.00	379.00
Aurora, St. Mary of the Immaculate Conception	724.00	906.01		3,358.72	305.66	445.00	1,493.83	646.55	197.00	348.30	130.50	210.00	726.20	905.50
Batesville, St. Louis	3,571.00	1,914.25		3,316.13		2,846.74	7,458.62	3,178.42	2,721.95	3,399.05	1,821.20	2,217.00	2,435.90	2,833.96
Bedford, St. Vincent de Paul	541.06	651.97		3,361.74	178.44	-	1,142.58	-	-	-	-	-	-	-
Bloomington														
St. Charles Borromeo	395.00	2,724.48		10,138.93		1,197.00	887.00	-	-	-	-	-	2,479.37	1,491.17
St. John the Apostle	1,527.94	841.00	410.00	2,176.00		931.00	2,147.00	1,155.00	733.00	1,146.00	445.00	681.00	2,880.00	1,185.00
St. Paul Catholic Center	678.00	1,106.71		2,769.29	728.00	1,617.00	1,498.00	992.05	435.00	630.00	603.72	432.00	2,095.23	864.00
Bradford, St. Michael	1,330.50	1,086.00		1,502.25		1,248.50	1,745.00	1,027.10	1,112.50	925.00	621.00	966.00	1,254.00	1,053.00
Brazil, Annunciation	493.00	502.00	300.00	1,977.00		216.00	568.00	396.00	249.00	341.00	-	458.00	700.00	494.00
Bright, St. Teresa Benedicta of the Cross	1,318.93	1,092.50		4,083.38		1,041.38	2,416.55	1,043.50	880.03	940.87	433.00	732.65	1,520.63	693.73
Brookville, St. Michael	1,831.40	2,169.75	345.00	1,405.10	150.00	1,900.75	3,233.49	1,684.74	1,954.48	1,883.07	1,018.81	1,231.17	2,235.04	1,751.35
Brownsburg, St. Malachy	1,358.00	2,209.00	50.00	11,925.81	100.00	1,645.00	3,539.90	1,460.00	1,747.00	1,261.50	-	1,452.00	2,727.00	1,867.25
Brownstown, Our Lady of Providence	180.00	182.00		210.50		151.48	300.00	140.00	191.00	131.28	-	82.00	294.67	236.00
Cambridge City, St. Elizabeth						-	500.00	500.00	-	500.00	-	500.00	1,000.00	1,000.00
Cannelton, St. Michael						-	-	-	-	-	-	-	-	-
Cedar Grove, Holy Guardian Angel	468.00	731.00		914.10		520.00	866.82	600.53	251.00	-	510.00	275.86	826.00	619.50
Charlestown, St. Michael	395.00	178.00		913.00		146.00	102.00	271.00	-	206.00	-	-	151.00	175.00
Clarksville, St. Anthony of Padua	981.00	1,029.00		5,590.78		2,202.00	2,303.00	1,183.00	1,184.00	1,043.00	1,561.68	1,086.00	890.00	980.00
Clinton, Sacred Heart	111.00	138.00		450.30		131.00	276.00	50.00	78.00	72.00	-	90.00	80.00	294.00
Columbus, St. Bartholomew	3,060.00	3,504.03		5,856.39		2,724.08	6,540.20	3,201.83	2,739.26	2,396.99	1,891.57	2,588.69	3,559.74	2,840.44
Connersville, St. Gabriel	1,415.00	1,669.00	320.00	3,319.32		1,321.00	1,805.11	1,044.00	766.00	696.00	698.50	962.00	1,107.00	848.00
Corydon, St. Joseph	497.00	407.00	345.00	1,038.22		391.00	894.00	266.00	282.00	550.00	518.59	282.00	577.00	573.00
Danville, Mary, Queen of Peace	595.00	539.69		2,341.00	155.50	409.00	1,545.00	391.00	276.00	334.00	604.21	357.50	658.00	424.00
Dover, St. John the Baptist	309.00	425.00				378.00	1,201.00	375.00	241.00	378.00	448.00	346.00	375.00	319.00
Edinburgh, Holy Trinity	895.53	10.00		919.00		465.00	790.95	246.89	260.00	531.50	149.92	-	577.73	273.05
Enochsburg, St. John the Evangelist	397.00	541.25				338.50	357.00	257.00	227.00	306.06	294.00	292.00	33.00	359.00
Fortville, St. Thomas the Apostle	235.00	382.00		687.00		192.00	365.00	123.00	35.00	340.00	-	70.00	438.00	352.00
Franklin, St. Rose of Lima	488.00	330.00		2,653.05	2,489.66	273.00	574.00	50.00	220.00	20.00	106.53	296.00	1,210.65	359.00
French Lick, Our Lady of the Springs	108.50	132.16				127.75	187.51	135.50	172.85	149.30	-	131.24	282.00	182.00
Frenchtown, St. Bernard	150.00	200.00		1,384.25		200.00	100.00	-	-	150.00	-	150.00	-	130.00
Fulda, St. Boniface	142.00	100.00		619.01		76.00	105.00	53.00	93.00	93.00	261.00	69.00	107.00	88.00
Greencastle, St. Paul the Apostle	846.58	879.00		3,007.41	107.31	942.53	2,549.50	644.50	1,052.13	985.80	-	688.05	1,094.87	2,171.35
Greenfield, St. Michael	1,180.15	1,853.00		8,782.65	304.00	1,681.29	2,649.20	1,130.05	1,298.05	1,526.05	1,175.67	1,422.00	2,503.90	1,305.00
Greensburg, St. Mary	1,115.00	1,856.25		3,206.30	989.01	1,250.00	2,024.50	992.00	1,377.00	1,589.00	2,027.00	973.00	1,101.00	712.00
Greenwood						-	-	-	-	-	-	-	-	-
Our Lady of the Greenwood	2,609.94	4,758.23		20.00	2,385.97	3,197.57	6,802.62	2,914.06	1,344.21	1,975.71	1,083.81	1,455.26	4,905.31	1,682.25
SS. Francis and Clare of Assisi	2,479.96	2,076.96		5,735.63	69.79	2,362.02	4,035.25	2,116.11	1,53					

Boston Archdiocese settles sex abuse cases for \$85 million

WASHINGTON (CNS)—Less than six weeks after becoming head of the Boston Archdiocese, Archbishop Sean P. O'Malley has reached the largest financial settlement in U.S. Church history with hundreds of victims of sexual abuse by Boston priests.

"This is an important agreement. ... I hope that all the victims will choose to participate," said Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops.

The settlement—for up to \$85 million covering 552 lawsuits—came at the end of several days of intense negotiations in Boston between lawyers for both sides under a mediator, including a long evening session on Sept. 7, in which the archbishop personally participated.

Plaintiffs' attorneys said the credibility of Archbishop O'Malley, who said the \$85 million offer "maxed out" the archdiocese's financial resources, played a major role in bringing the parties to an agreement.

Archbishop O'Malley, who was attending a meeting of the USCCB Administrative Committee in Washington when the agreement was finalized, told his archdiocesan newspaper, *The Pilot*, in a telephone interview that he felt he needed to get involved to reach a speedy settlement.

"It became evident that it was necessary for the archbishop to be personally involved in the conversations ... because at times your counsel can speak for you, but at other times people want to know a direct answer from the archdiocese," he said. "So it became evident, in order to expedite the process, it would be important for me to be involved in the dialogue."

The Boston settlement surpassed the \$31 million that victims of ex-priest Rudy Kos received from the Dallas Diocese in 1998 and the \$25.7 million that the Archdiocese of Louisville recently agreed to pay to settle 243 lawsuits.

Father Christopher J. Coyne, Boston archdiocesan spokesman, said part of the funds for the settlement will come from selling surplus real estate, and the archdiocese will seek to recuperate part of it from insurance carriers. He said he did not know

how the archdiocese, already in debt from previous settlements, would come up with the remainder.

The archdiocese agreed to provide the entire amount before the end of the year.

"Our actions say we admit our mistakes, we've learned from our mistakes," Father Coyne said. He said the archdiocese will do "everything humanly possible to make sure that this never occurs again."

"Obviously, there is much more that needs to be done to bring about the healing and reconciliation necessary for the survivors of clergy sexual abuse," he said. "That is why the settlement also includes elements other than financial compensation, such as the continuance of the archdiocesan program to provide counseling to survivors of sexual abuse by clergy."

"Certainly a monetary settlement is only part of the process of healing," Bishop Gregory said in a statement released in Washington shortly after the first news of the agreement.

"That is why the archdiocese will continue to offer psychological counseling to victims," he added.

The costs of counseling are in addition to the legal settlement, which is to be divided among participating plaintiffs in different amounts to be determined by a mediator, depending on the severity of abuse and other factors.

About 200 of the lawsuits involve claims of rape or sodomy. About 300 involve lesser forms of abuse such as fondling. Parents of alleged victims, who have sued for loss of consortium because their children were abused, account for 29 claims.

Right after taking over in Boston, Archbishop O'Malley brought in a new lawyer, Thomas H. Hannigan Jr., to try to reach a quick settlement with victims. Hannigan had been the lead lawyer reaching a settlement with victims of ex-priest James Porter in the Diocese of Fall River, Mass., when Archbishop O'Malley was bishop of Fall River in the 1990s.

Although negotiations were behind closed doors, local media reports over the past month said that on Aug. 8 Archbishop



Thomas H. Hannigan, attorney for the Archdiocese of Boston, shakes hands with plaintiffs' attorneys William Gordon, right, and Roderick Macleish after an \$85 million settlement was approved by Judge Constance Sweeney on Sept. 9 at Suffolk Superior Court in Boston. The settlement, covering 552 lawsuits from alleged victims of clergy sexual abuse, came at the end of several days of intense negotiations between lawyers. Boston Archbishop Sean P. O'Malley participated in one of the sessions.

O'Malley made an initial offer of \$55 million, then came back with \$65 million in response to the plaintiffs' counter offer of \$90 million to \$120 million. The \$85 million was described as a final offer, with taking the cases to court as the only alternative.

In earlier stages of negotiations, some plaintiffs said they want to go to court anyway and do not plan to participate in the settlement. While there was no immediate indication how many plaintiffs would participate, several lawyers involved in the negotiations said they expected that a majority would join within the 37 days stipulated by the agreement.

Originally, the archdiocese said 95 percent of the plaintiffs would have to sign on for the out-of-court agreement to be finalized. In the end, it agreed to make the deal if the number of participants dropped to as low as 80 percent, and attorneys said room was left for an agreement even if the final number went below that.

The total amount of the settlement will

be reduced proportionally, however, for each plaintiff that does not join the agreement.

Bishop Gregory said the landmark deal "demonstrates that the Church is committed to working out just settlements which seek to meet, to the extent possible, the needs of people who have suffered terribly."

"These were among the cases that precipitated 20 months of soul searching by the Church," he said. "We are visibly seeking to heal our wounds caused by sexual abuse and moving forward as promised in the Dallas charter of 2002."

The U.S. bishops adopted a national *Charter for the Protection of Children and Young People* at their June 2002 meeting in Dallas, five months after the revelations of repeated sexual predations by a number of Boston priests drew international headlines and provoked a nationwide scrutiny of how bishops had dealt with allegations of sexual abuse of children and with the priests who were accused. †

Archdiocese of Indianapolis Mission Office Report, cont'd July 1, 2002–June 30, 2003

PARISH	PROPAGATION OF THE FAITH	WORLD MISSION	VISITING MISSIONARY	HOLY CHILDHOOD	CAMPAIGN FOR	RETIREMENT FUND	AFRO & NATIVE	AID TO CHURCH IN	AMERICAN BISHOPS'	HOLY PLACES	UNITED STATES CATHOLIC	EDUCATION OF FUTURE	PETER'S PENCE
	MEMBERSHIP	SUNDAY	COLLECTION	SCHOOL & RELIGIOUS ED	HUMAN DEVELOPMENT	FOR RELIGIOUS	AMERICANS	EASTERN EUROPE	OVERSEAS APPEAL	HOME MISSIONS	HOME MISSIONS	2002	2002
Rockville, St. Joseph	184.00	218.00	577.20		255.00	404.00	191.00	147.00	329.00	-	231.00	204.00	225.00
Rushville, St. Mary (Immaculate Conception)	728.00	774.67	1,384.23	218.68	832.00	1,289.60	433.00	327.00	436.12	530.75	290.00	1,134.00	462.00
St. Anne, Jennings County	210.00	118.00	526.00		333.00	306.00	37.00	-	85.00	-	233.00	248.00	110.00
St. Croix, Holy Cross	89.00	108.00	265.00		90.00	164.00	125.00	32.00	95.00	235.00	95.00	124.00	97.00
St. Denis, Jennings County	137.00	211.00	90.00		152.37	307.60	78.00	129.00	133.00	6.00	83.00	195.00	145.00
St. Isidore the Farmer, Perry County	140.00	87.00	422.20		139.90	102.00	86.00	61.00	83.00	229.00	56.00	151.00	33.00
St. Joseph Crawford County	100.00	150.00	226.00		100.00	95.00	-	-	100.00	-	100.00	-	100.00
St. Joseph Hill, Clark County	774.50	1,083.25	1,264.50		846.65	1,164.00	462.00	610.00	459.00	1,030.30	1,075.00	1,343.03	669.00
St. Joseph, Jennings County	430.00	1,252.00	747.00		139.00	345.00	173.00	-	130.00	-	328.00	607.00	250.00
St. Leon, St. Joseph	778.00	997.00			610.60	1,842.00	725.00	666.75	658.00	426.00	345.00	804.00	671.00
St. Mark, Perry County	369.75	379.00			294.00	343.00	252.00	214.00	299.00	-	-	279.00	209.00
St. Mary-of-the-Knobs, Floyd County	1,613.25	1,504.00	4,129.21		1,582.50	2,332.75	1,434.95	1,221.43	1,401.27	678.00	932.00	2,094.77	1,409.13
St. Mary-of-the-Rock	473.00	144.00	383.10		252.00	298.00	185.00	137.00	269.50	99.00	150.00	441.00	283.00
St. Mary-of-the-Woods	243.00	436.00	359.00		213.04	433.00	168.00	-	50.00	-	113.00	311.00	311.51
St. Maurice, St. Maurice	409.75	555.50			398.00	720.22	290.44	389.50	402.00	72.00	393.30	349.30	280.81
St. Meinrad, St. Meinrad	268.00	240.00	843.01		84.00	200.00	94.00	222.00	110.00	22.00	91.00	355.00	133.00
St. Nicholas, Ripley County	994.00	1,100.50	1,210.85	85.00	883.80	1,175.70	1,165.47	1,038.00	1,070.00	114.75	937.96	863.43	734.50
St. Peter, Franklin County	575.75	666.55	669.25		462.50	1,262.50	375.50	398.00	418.00	288.00	280.45	449.50	498.50
St. Peter, Harrison County	113.00	78.00	300.00		56.00	217.00	162.00	28.00	85.45	58.00	55.00	66.00	80.00
St. Pius, Ripley County	239.00	143.00			161.00	722.00	108.00	129.41	171.00	-	133.00	152.00	127.45
St. Vincent de Paul, Shelby County	950.00	1,246.00	2,467.00	62.23	400.00	1,525.00	1,418.00	1,068.00	1,189.00	604.00	906.00	1,520.00	1,120.00
Salem, St. Patrick	282.05	272.00	613.00		-	-	295.80	304.00	258.00	148.11	-	564.94	351.56
Scottsburg, American Martyrs	738.50	756.88	777.90		709.86	1,009.98	677.15	631.00	628.01	424.75	463.95	956.36	707.66
Seelyville, Holy Rosary		50.00	925.00		50.00	100.00	-	-	-	-	-	-	50.00
Sellersburg, St. Paul	988.50	558.00	4,186.51	269.57	307.00	1,004.00	831.00	696.75	674.00	209.25	645.55	458.00	725.00
Seymour, St. Ambrose	2,082.00	2,345.30	3,979.00	70.50	2,093.00	2,529.00	2,200.00	2,332.00	1,538.00	-	1,894.00	2,178.50	3,103.00
Shelbyville, St. Joseph	1,334.21	1,315.60	5,844.59	315.00	1,510.76	3,999.01	-	-	1,400.20	-	1,290.47	2,379.16	1,435.44
Siberia, St. Martin of Tours	199.00	172.00	284.10		27.00	212.00	51.00	47.00	75.00	126.00	42.00	250.00	222.00
Spencer, St. Jude the Apostle	372.00	569.00	413.27		212.00	335.00	124.00	113.15	86.00	-	134.00	135.00	193.00
Starlight, St. John the Baptist	300.00	608.00	504.00		765.00	810.00	423.00	396.33	471.00	250.00	646.00	1,223.00	474.00
Tell City, St. Paul	1,400.00	968.00	3,369.16		546.00	1,093.00	588.00	360.00	458.00	-	647.70	25.00	30.00
Terre Haute													
Sacred Heart	269.00	482.00	1,780.71		51.00	1,487.00	150.10	166.00	208.00	264.00	10.00	1,151.48	509.00
St. Ann	312.35	75.00	946.06		195.00	928.37	104.00	105.00	84.00	98.00	116.00	395.00	64.00
St. Benedict	462.75	520.00	2,139.22		520.00	620.00	462.75	462.75	462.75	300.72	279.67	406.66	394.67
St. Joseph	312.00	563.80	4,348.87		309.00	1,491.00	273.00	272.00	235.00	1,283.55	308.00	315.00	597.00
St. Margaret Mary	360.00	704.31	1,613.80		593.32	599.50	642.43	279.88	231.02	296.00	563.74	714.36	553.60
St. Patrick	3,164.00	3,817.00	4,909.00		3,189.55	7,751.00	1,974.00	2,181.00	2,825.00	1,900.00	1,886.00	3,435.00	4,152.00
Troy, St. Pius V													
Universal, St. Joseph	184.00	193.00	288.00		164.00	373.00	140.00	164.00	197.00	-	124.00	200.00	103.00
Vevay, Most Sorrowful Mother of God	41.00	218.00	256.55		75.00	75.00	-	48.00	90.00	59.00	120.00	111.00	30.00
West Terre Haute, St. Leonard of Port Maurice			287.50										
Yorkville, St. Martin	300.00	267.00	1,790.35		86.00	462.00	141.00	108.75	102.00	20.00	156.00	764.00	206.00

Rest in peace

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

BARKSDALE, Gertrude I., 77, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 31. Wife of Louis Barksdale. Mother of Theresa Applegate, Elaine Jacobi and Gloria Jones. Sister of Elinor Hammersmith, Beatrice Keach, Dorothy Spaulding and Bill Smith. Grandmother of eight. Great-grandmother of one.

BATES, Carl S., 89, St. Luke, Indianapolis, Aug. 30. Husband of Catherine Bates. Father of Elizabeth Beck, Barbara Kern, Cathleen Purcell and Carl Bates. Grandfather of 13.

BELL, Brian H., 33, Holy Angels, Indianapolis, Sept. 6. Father of Tyler Bell. Son of Barbara Bell and Dr. W. Howard Bell. Stepson of Rebecca Bell. Brother of Allison, Tracie and Christopher Bell.

CURTIS, Cora, 96, St. Pius X, Indianapolis, Aug. 23. Mother of Kay McDonald and James Curtis. Grandmother of 17. Great-grandmother of 23.

DICKS, James Francis, 76, St. Jude, Indianapolis, Sept. 9. Husband of Margaret Rose (Stumpf) Dicks. Father of Jeannie Campbell, Donna Clarkson, Dianne Durrett and David Dicks. Grandfather of 14. Great-grandfather of nine.

DOLL, Alma M., 82, St. Louis, Batesville, Sept. 5. Mother of Claire Benner, Ursula Eckstein, Elaine Moody and Peter Doll. Sister of Ruth Nordmeyer and Marien O'Dell. Grandmother of seven. Great-grandmother of five.

ELLIS, Lillian B., 76, St. Luke, Indianapolis, Aug. 30.

FLECK, Linda C., 50, St. Joseph Hill, Sellersburg, Aug. 28. Wife of Joseph Fleck. Mother of Amber, Jessica, Brian and Brandon Fleck. Daughter of Earl and Louise Goddard. Sister of Laurie Nelms, Elaine Staton, David, Kevin, Richard and Timothy Goddard. Grandmother of one.

FROEDGE, Carleton A., 61, St. Anthony, Indianapolis, Aug. 26. Husband of Jerry Ann Froedge. Stepfather of Terri Johnson, Kristi Voller and Brian Heaton. Brother of Bernice Pruitt, Charles, Norman and Larry Froedge. Grandfather of seven.

FULLER, Anne M. (Stirn), 81, St. Mary, Rushville, Sept. 14. Mother of Sherri Griffis and Mike Fuller. Sister of Frances Owens and Charles Stirn. Grandmother of seven. Great-grandmother of four.

GAZVODA, Peggy Lewis, 55, St. Christopher, Indianapolis, Sept. 2. Mother of Melinda Capps and Michael Gazvoda. Sister of Linda Beliles and Margaret Blackwell. Grandmother of one.

GILLEY, Helen E., 92, St. Joseph, Shelbyville, Sept. 5. Mother of Kathryn Jones, Dorothy Ostuni and Skip Gilley. Grandmother of four. Great-grandmother of five.

GRAVISS, Ruth A. (Banet), 85, St. Anthony of Padua, Clarksville, Aug. 28. Mother of Kimberly Becker, Krista Dorsett, Karen, Kathleen, Kenton and Kevin Graviss. Sister of Leo Banet Jr. Grandmother of six.

HAGAN, Paul Marcus, 75, SS. Peter and Paul Cathedral, Indianapolis, Sept. 2. Brother of Nyra Hagan-Robinson.

HENDERZAHS, David E., 39, St. Augustine, Jeffersonville, Aug. 27. Father of Chelsea and David Henderzahs. Son of Edmund and Sallie Henderzahs. Brother of Penny Pavey and Candise Henderzahs.

HOLLENKAMP, Wilfred B.,

80, St. Monica, Indianapolis, Sept. 10. Husband of Althea (Hodson) Hollenkamp. Father of Charlotte Huebler, Laurie James, Judith McGinley, Merrilee Salmon and Nicholas Hollenkamp. Grandfather of 17. Great-grandfather of 26.

HOWE, Joseph L. III, infant, St. Pius X, Indianapolis, July 20. Son of Joseph and Leslie Howe Jr. Brother of Karlie and Sidney Howe.

HUCK, Rosaline A. (McHugh), 73, St. Patrick, Indianapolis, Sept. 8. Wife of Edward Huck. Mother of Mary Beth Basch, Meg Byrne, Susanna Duchak, Dr. Chad, Edward, Joseph, Rick and Tom Huck. Sister of John and William McHugh. Grandmother of 21. Great-grandmother of four.

KEHOE, Maurine, 66, SS. Francis and Clare, Greenwood, Aug. 25. Wife of John Kehoe. Mother of Coleen Alley, Maureen Little, Mark and Michael Kehoe. Grandmother of 12.

KELLY, Jaime Patrick, 33, St. Anthony of Padua, Clarksville, Aug. 27. Husband of Dallas Rose Kelly. Son of Terrence and Mary Kelly. Brother of Erin, Shaun, Kevin and Tim Kelly.

KELLY, Malachy Joseph, 87, St. Anthony, Indianapolis, Sept. 4. Stepfather of Patricia Hack and Edward Achenbach. Brother of Mary Margaret Bartlett, James and Mike Kelly.

KISH, John J., 84, St. Luke, Indianapolis, Aug. 31. Husband of Iola Kish. Father of John Kish. Brother of Martha Kuchaes. Grandfather of three.

MCDONALD, Ryan Patrick, 23, St. Pius X., Indianapolis, Sept. 2. Son of Robert McDonald and Paula McDonald. Brother of Shay Wiseman. Grandson of Elizabeth Lothames and Charles Berhalter.

MCGLASHAN, Kenneth Woerner, 79, St. Matthew, Indianapolis, Aug. 29. Husband of Margaret McGlashan. Father of Betty Jean, Linda, Lisa, Marilyn and Kenneth McGlashan. Stepfather of Douglas, Michael and Randy Strommen. Brother of Lois Mahoney. Grandfather of three. Step-grandfather of four.

PATTYN, Mary D., 79, St. Luke, Indianapolis, Aug. 1. Mother of Lynn Knapp, Carol O'Connor, Drew, John and Neal Pattyn. Sister of Kathryn Pattyn and Anne Schlinger. Grandmother of 17. Great-grandmother of five.

SCHMOLT, Blanche Josephine, 91, St. Martin,

Yorkville, Aug. 8. Mother of Julie Garvey, Elizabeth Lusheck, Charlotte Rouse, Charles and Paul Schmolt. Grandmother of 12. Great-grandmother of 15.

SEWELL, Robert W., 85, St. Bartholomew, Columbus, Sept. 1. Father of Tonijane Reinbold and Van Sewell. Grandfather of eight. Great-grandfather of 10.

SULLIVAN, Edith, 87, St. Philip Neri, Indianapolis, Aug. 24. Mother of Thomas Sullivan. Sister of Thelma Lyon. Grandmother of three. Great-grandmother of seven.

SUMMIT, Norma Lee, 82, St. Luke, Indianapolis, Aug. 27. Father of James, Larry, Richard and Stephen Summit. Brother of Lucille McClure. Grandfather of three.

TALLEY, Marie Therese (Keach), 83, St. Roch, Indianapolis, Sept. 7. Mother of Betty Jarosinski, Clare Oskay, Ann, Emet, Joe, John and Mike Talley. Grandmother of 10. Great-grandmother of three.

TAYLOR, Eunice C., 83, Holy Spirit, Indianapolis, Aug. 22. Mother of Patricia and William Taylor. Grandmother of three.

TOTH, John A., 84, St. Christopher, Indianapolis, Sept. 2. Husband of Allene (Huntsinger) Toth. Uncle of three.

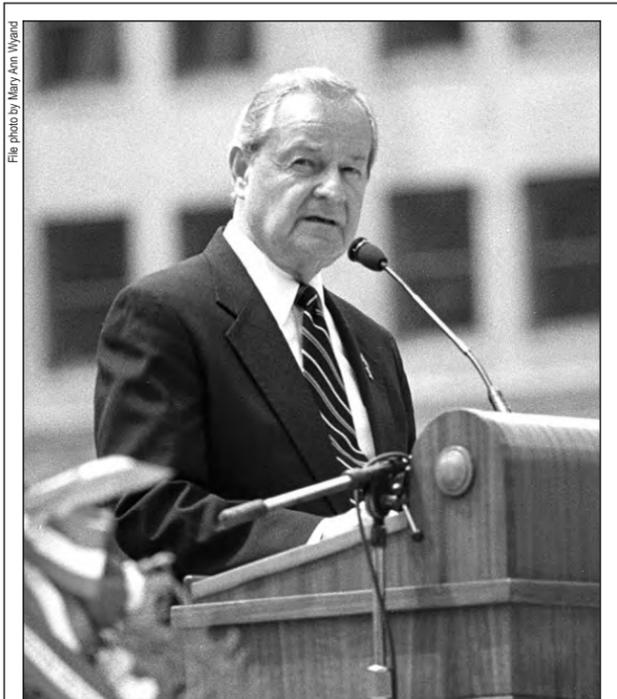
TURKINGTON, Irene, 87, St. Luke, Indianapolis, Aug. 22. Mother of June Deeter, M. L. Holye and Tom Trussa. Sister of Anne Beres, Helen Stalmak and Peter Polomchak. Grandmother of two. Great-grandmother of three.

WESSEL, Gilbert, 83, St. Andrew, Richmond, Sept. 6. Brother of Charles and Fred Wessel.

VANDERPOHL, Irvin J., 81, Immaculate Conception, Millhousen, Sept. 8. Husband of Mary M. (Roell) Vanderpohl. Father of Bernice Cook, Rita Cox, Kate Fry, Theresa Koester, Irvin Jr., Paul and Thomas Vanderpohl. Brother of Esther Abbott, Dorothy Land, Marilyn Preston, Betty Schroeder, Evelyn Theising, Donald, Gilbert and Vernon Vanderpohl. Grandmother of 15. Great-grandmother of several.

WALKER, Thomas H., 86, St. Therese of the Child Jesus (Little Flower) Parish, Indianapolis, Sept. 10. Husband of Dorothy Walker. Father of Kathleen Priller and Thomas D. Walker. Grandfather of four. Great-grandfather of five.

WOLAK, Chester M., 93, St. Monica, Indianapolis, Sept. 5. Father of Shirley Cannon, Arlene Denny and Bob Wolak. Brother of Bob Wolak. Grandfather of 11. Great-grandfather of seven. †



Remembering Gov. O'Bannon
Indiana Gov. Frank O'Bannon, shown here speaking during a Memorial Day service at Monument Circle in Indianapolis on May 24, 2002, died on Sept. 13 of complications from a massive stroke he suffered on Sept. 8 in Chicago. He was 73. Archbishop Daniel M. Buechlein said he was saddened by the governor's death. "I found him to be a man of integrity and faith," the archbishop said. "As a leader of this state, Gov. O'Bannon will be greatly missed. We pray for a smooth transition as acting Gov. Joseph Kernan assumes leadership of this state. As we all grieve, I would like to offer prayers for his wife, Judy O'Bannon, for his family and for his loved ones." Members of men's and women's religious orders in the archdiocese also offered their prayers for the governor and his family.

Benedictine Brother Aquinas Schweri died on Sept. 7 at Saint Meinrad

Benedictine Brother Aquinas Schweri, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 7 at the archabbey following a long illness. He was 89.

The Mass of Christian Burial was celebrated on Sept. 9 at the archabbey church. Burial followed in the monks' cemetery at Saint Meinrad.

Raymond Anthony Schweri was born on Jan. 18, 1914, in Louisville. He attended St. Frances of Rome School and St. Xavier High School, both in Louisville, and graduated from high school in 1933.

He worked as a clerk and bookkeeper at the Belknap Hardware Co., the Will Sales Jewelry Co., the DuPont Co., the Cavanaugh Lumber Co. and the Brown Hotel, all in Louisville.

In 1941, he enlisted in the U.S. Army and was assigned tours of duty in Hawaii, New Guinea and the Philippines before his honorable discharge on Dec. 1, 1944.

In recognition of his outstanding military service, he received the Asiatic-Pacific Theater Ribbon, the Bronze Star, the American Theater Ribbon, the American Defense Service Medal, the Philippine Liberation Ribbon and the World War II Victory Medal.

Following the death of his parents, for whom he was the principal caregiver, he joined the religious life with the Benedictine monks at Saint Meinrad Archabbey.

Brother Aquinas was invested as a Benedictine novice on March 19, 1963, and professed his simple vows on April 12, 1964.

At Saint Meinrad, Brother Aquinas served as the payroll clerk in the business office, porter for the monastery and as an assistant at the Guest House. He later worked in the sculpture department of Abbey Press as well as in the Abbey Press Gift Shop. His final assignment was as an assistant to the house prefect of the monastery.

He is survived by one sister, Ursuline Sister Helen Margaret Schweri of Louisville. †



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