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September 17, 1999

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Catholic Charities implements plan for new millennium

By Greg Otolski

More than a year ago, Archbishop Daniel M. Buechlein challenged the Church's social service leaders to create a new vision for Catholic Charities that would "extend the ministry of charity into the new millennium."

Out of this directive, a task force of Church leaders and lay people has developed a strategic plan to guide Catholic Charities in the Archdiocese of Indianapolis through 2003. The plan is just beginning to be implemented, said Thomas N. Gaybrick, secretary of Catholic Charities.

The nearly 80,000 people who receive assistance each year from the eight Catholic Charities agencies in central and southern Indiana aren't likely to notice much change early on, but the archdiocesan employees and volunteers delivering the services are being asked to think about their mission in a whole new way, Gaybrick said.

The eight agencies are: Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Elizabeth's Home in Indianapolis, St. Elizabeth's Regional Maternity Center in New Albany, St. Mary's Child Center in Indianapolis and Tell City Catholic Charities.

"For years each agency operated pretty much independently, but the new challenges we face require us to work cooperatively within the archdiocesan structure, to make full use of everyone's talents and simply to operate more efficiently," Gaybrick said. "With the cutback of federal funds and more people leaving the welfare roles, we're going to have to do some creative problem solving to meet the demand of all those in need."

One of the first major initiatives of the new strategic plan is to restructure the individual agency boards into agency councils. The focus of the councils will be to provide advice and expertise to the agency director, to keep the agency plugged into the needs of the local community and to help in raising funds.

The agency directors all report to Gaybrick, who serves as the archbishop's representative in Catholic Charities matters.

"We want to clearly define everyone's role," Gaybrick said. "These agency councils are not like corporate boards. We are all part of the Church and have a role to fulfill

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Terror in East Timor Pope decries killings as U.N. peacekeepers ready to move

WASHINGTON (CNS)—After a week of bloodshed and repeated Church calls for international intervention, the Indonesian government agreed to allow U.N. peacekeeping

troops into East Timor.

The Sept. 12 move answered pleas from East Timor's two bishops, Pope John Paul II, and Church leaders from several continents, but the Vatican

newspaper questioned whether it was too late, since pro-Indonesia militias reportedly had killed tens of thousands of people and left some 200,000 homeless.

"What will remain of East Timor? What could be saved at this point?" asked the newspaper, *L'Osservatore Romano*.

Others, however, urged the peacekeeping force to begin work immediately.

A Church worker in East Timor reported that on Sept. 13 militias were on the move again, burning property and shooting indiscriminately. The worker feared that unless U.N. troops arrived quickly, the militias would go on another killing spree.

"You go from hearing good news to hearing discouraging news," the worker said. "It keeps going back and forth, and it's pretty tiring, and we keep waiting and waiting."

U.N. Commissioner for Human Rights Mary Robinson told the Australian Broadcasting Corp. Sept. 13 that she had found overnight in Jakarta a "new atmosphere, a much more positive one" toward cooperating in work for humanitarian relief in East Timor.

Nevertheless, she said, the United Nations had to "look very quickly at assembling the evidence of human rights violations" and the "very serious terrorizing and forcible displacement of population, killing and utter devastation of communities that has taken place in East Timor."

"I have been very shocked and troubled by the clear link that came up in every single version between the (Indonesian military) and the militia, and the complicity in many instances of the police and local authorities," she said.

Vatican Radio's program director, Jesuit Father Federico Lombardi, said in a commentary Sept. 13 that the Vatican was pleased that Indonesia agreed to accept outside intervention and that the Church hoped that "deeds would follow words in the shortest time possible." The international force

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East Timor Bishop Carlos Filipe Ximenes Belo wipes tears from his face during Mass in Lisbon, Portugal, Sept. 12. He appealed for a spirit of forgiveness despite the killings in East Timor.

CNS photo from Reuters

Terre Haute woman ministers to inmates with music

By David Delaney

Once a month, Tina Marie Wautelet of Terre Haute visits the Rockville Correctional Facility for Women to play guitar and sing for the inmates.

Father Joseph Kern, V.F., pastor of St. Joseph Parish in Rockville, and dean of the Terre Haute Deanery, and Sisters of Providence Sister Dorothy Rasche go with Wautelet. Father Kern celebrates Mass with a small group of the women.

"I feel very comfortable with the residents," said Wautelet, a member of St. Patrick Parish in Terre Haute. "We introduce ourselves and then have Mass."

Wautelet, 37, who has been playing guitar and singing for 25 years, has been performing her own inspirational songs at parish retreats and prisons for years. She has performed in

Indiana, Michigan, Kentucky, Alabama, California, Florida and Pennsylvania.

When she goes to the Rockville prison, Wautelet said she and Father Kern and Sister Dorothy always ask the women they meet to introduce themselves and tell the group something they are grateful for.

"We try to get them involved in the Mass by having them do the readings," Wautelet said.

She said ministering to the women at the prison has made her more appreciative of her own family.

Wautelet said she once was at Rockville when families were arriving to visit the inmates. The guards had the children take off their shoes to make sure they weren't smuggling in any contraband.

"For some reason that affected me and

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Tina Marie Wautelet

TIMOR

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should be deployed "as rapidly and as effectively as possible," he said.

Bishop Carlos Filipe Ximenes Belo, who had called for international peacekeepers, termed the Indonesian decision a "courageous choice." The bishop, apostolic administrator of Dili, East Timor, spoke in Portugal, the former territorial administrator of East Timor.

The next day he flew to the papal villa in Castel Gandolfo, south of Rome, to meet with Pope John Paul. The pope, who earlier had called for Indonesia and the international community to put an "end to the slaughter" in East Timor, was upset by what he saw as a campaign of terror against the Church.

"I cannot hide my deep bitterness that all sense of humanity has once again been defeated, and that at the dawn of the third millennium fratricidal hands are being raised to kill and destroy without pity," he said Sept. 12.

"Again I express complete condemnation of the serious human rights abuses perpetrated in that territory, in the vain attempt to cancel the will expressed by the people and their legitimate aspirations," he said.

After more than 78 percent of East

Timorese voted for independence Aug. 30, pro-Indonesia militias unleashed a campaign of terror against East Timorese, about 85 percent of whom are Catholic. They attacked thousands of people who had taken refuge in Bishop Belo's compound and burned his home, forcing him to flee to the home of Bishop Basilio do Nascimento, apostolic administrator of Baukau, East Timor.

When the militias attacked Bishop Nascimento's home, Bishop Belo was evacuated to Australia. Bishop Nascimento fled to the hills following the attack; his house, too, was burned to the ground.

After the incident, Bishop Nascimento told Portugal's RDP radio station that international intervention was urgently needed or "the people of East Timor are going to die."

During an attack outside of Dili, militiamen killed the head of Caritas East Timor, Father Francisco Barreto. Four members of his staff reportedly were killed in an attack on a parish in Suai. Caritas Australia set up an East Timor Caritas office in Darwin, Australia.

The director of Jesuit Refugee Service in East Timor, 70-year-old Jesuit Father Karl Albrecht, was shot and killed Sept. 11 in a Jesuit residence in Dili. When intruders broke into the Loyola Jesuit Residence late at night, Father Albrecht heard a noise and took a flashlight with him to investigate.



Pedro Unamet Rodriguez, who was born inside the compound in Dili, East Timor, of the United Nations' peacekeeping forces—known as UNAMET—cries in his mother's arms. The child's family is among refugees taking shelter in the compound. He was named for the U.N. organization.

Jesuit Father Ageng Marwata, superior of the Loyola community, said the intruders ordered Father Albrecht—who needs hearing aids—to turn off the flashlight. When the priest did not respond, the intruders fired at least three shots at him, including a fatal shot to the stomach.

Salesian Sister Marlene Bautista, an

American who remained in East Timor through the anarchy and violence, urged people to "please keep praying for us."

"The sisters are firmly convinced that it's the prayers of the people of the world that have kept us alive. It's a miracle that we're still alive; we've had so many close calls," Sister Marlene said. †

MUSIC

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made me feel sad," Wautelet said.

Father Kern said Wautelet does more than just entertain the women at the prison.

"Tina is close in age to many of the women and they are able to relate better to her," Father Kern said. "The women want to talk to her. She's developed a rapport with them that is quite strong. She has been a big help to me and Sister Dorothy."

Wautelet said she has shared her experiences at the prison with members of St. Patrick, who have been collecting books and magazines for the inmates.

Celebrating Mass has become special for some of the women at the prison and last year for Pentecost several of the women made red ribbons for everyone who attended Mass. Wautelet said she keeps one of the ribbons in her Bible.

"They took the time to make Pentecost very special," she said. "The yarn was the only thing they had."

Wautelet is the leader of St. Patrick's folk group, which provides the music for the 9 a.m. Mass each Sunday.

Wautelet, who performs under the name Tina Marie, recently put out a compact disc titled *Touch His Cross*. She said her music is inspired by psalms, folk songs and spirituals. She said an anony-

mous donation helped pay for a big part of the cost of making the CD.

Wautelet said one of her songs, *It's Okay to Cry*, seems to resonate with the women at the prison.

"It helps them to know that they can bring their sorrows to God and that he cares," she said.

Before she began focusing on music as a career, Wautelet was a registered nurse for 16 years at the Sisters of Providence Health Care Center, where she often took her guitar to entertain the staff and residents.

She said she was cautious in starting a professional singing career because she wanted to wait until she felt the call of God.

"I found that I was making a difference in peoples' lives by reaching out to those who needed the gentle touch of the good news of Jesus," she said.

Father Kern said anyone interested in volunteering to help with the prison ministry can call him at St. Joseph Parish in Rockville at 765-569-5406.

(David Delaney is a member of St. Benedict Parish in Terre Haute.)

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Nov. 20, 1999Fr. Dan Mahan, <i>St. Luke Parish</i>
Dec. 18, 1999Msgr. Harold Kneeven, <i>Our Lady of the Greenwood</i>
Jan. 15, 2000Fr. William Munshower, <i>St. Thomas Aquinas</i>
Feb. 19, 2000Fr. Darwin Winters, <i>Our Lady of the Greenwood</i>
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CHARITIES

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within that context.”

In addition to organizational changes, Gaybrick said the strategic plan calls for the various Catholic Charities agencies to emphasize their Catholic identity and their connection to the archdiocese.

“This issue of Catholic identity is a critical issue,” Gaybrick said.

“There is something unique about being Catholic. We are all called by the Gospel to be charitable and to help those in need. This is an important part of our faith, and Catholic Charities has an evangelization role to fulfill.”

Gaybrick said the strategic plan calls for Catholic Charities to develop training programs for its employees and more than 2,000 volunteers that will develop a clear understanding of the mission and values of Catholic Charities as well as



Thomas Gaybrick

what constitutes its Catholic identity. “The better we understand what in the Gospel calls us to do this work, the better we will be able to relay that message to everyone in the archdiocesan community and our local communities,” Gaybrick said.

Catholic Charities oversees eight agencies that provide a wide range of services in 39 counties, such as child and adult day care, care for pregnant women and girls, soup kitchens and emergency shelter.

Last year, Catholic Charities spent \$7.5 million providing services to 78,038 people. Gaybrick said as federal welfare benefits have been reduced, Catholic Charities agencies are experiencing an increase in the number of people using its emergency services—especially in the area of food and clothing assistance.

In 1998, Catholic Charities agencies in the archdiocese served 508,540 meals to 24,370 people—a 12 percent increase over 1997. The demand for help was so great last year that the eight agencies referred more than 8,400 people to other service agencies, because Catholic Charities was unable to meet the need—a 68 percent increase from the previous year.

There also are waiting lists of people trying to get help from many of the Catholic Charities agencies.

Gaybrick said once the structural changes from agency boards of directors to agency councils are completed and some



Photo by Susan M. Bierman

Esteban Rofales unloads boxes of fruit at the Terre Haute Catholic Charities Food Bank in Terre Haute.

time is spent strengthening the Catholic identity of Catholic Charities, a larger consultative council made up of people throughout the archdiocese will be established.

This new council, he said, will be responsible for taking a comprehensive look at the social service needs within the archdiocese and for helping develop a strategy for meeting those needs.

“The bottom line here is we’re looking for ways to operate more efficiently to meet an overwhelming demand for services,” Gaybrick said. “That means we need to engage the entire archdiocesan community.”

The members of the task force that developed the new strategic plan were: Gaybrick; William Bruns, secretary for communications for the archdiocese; Charlene Burkett-Sims of the Indiana Family and Social Services Administration; John Etling, director of Terre Haute Catholic Charities; Mickey Lentz, secretary of Catholic Education for the archdiocese; Harry Verhiley of the archdiocesan Office of Stewardship and Development; Thomas

Sponsel, a certified public accountant with Indianapolis-based Greenwalt, Sponsel & Co., Benedictine Sister Mildred Wanne-muehler, parish life coordinator of St. Agnes Parish in Nashville; and Edward Queen, an Indianapolis resident. Donna Fyffe, president of Indianapolis-based Community Works, Inc., facilitated the task force. †

Catholic Charities agencies

Catholic Charities of the Archdiocese of Indianapolis oversees eight charitable and social service agencies in central and southern Indiana.

- Catholic Charities of Terre Haute
- Catholic Social Services of Central Indiana
- Catholic Social Services of Bloomington
- New Albany Deanery Catholic Charities
- St. Elizabeth’s Home in Indianapolis
- St. Elizabeth’s Regional Maternity Center in New Albany
- St. Mary’s Child Center in Indianapolis
- Tell City Catholic Charities

Official Appointments

Effective Aug. 29, 1999

Rev. Dennis Duvelin, F.S.S.P., serving outside the Archdiocese of Indianapolis, appointed associate pastor of Holy Rosary, Indianapolis, with particular ministry to the Tridentine Latin Mass community.

Effective Aug. 1, 2000

Rev. Mark A. Svarczkopf, pastor of St. Lawrence, Indianapolis, granted permission to serve on the faculty of the North American College in Rome.

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

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Editorial

Labor and the Church

The Catholic Church, as teacher, has a clear position on the meaning of work and the rights and responsibilities of workers and their employers. The Church, as employer, has occasionally had a difficult time practicing what it preaches.

This is not surprising. Church teaching sets a high standard that challenges businesses, employee organizations and public authorities to ensure that everyone has the opportunity to "provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level" and to receive the kind of remuneration that takes into account the legitimate needs of the employer, the rights of the employee and the common good (Cf., *Catechism of the Catholic Church* #s 2426-2436). Social justice in the workplace is, therefore, a balancing act that must take into account diverse political, social, economic and cultural factors.

During the past two years, a group of Catholic bishops, under the leadership of William S. Skylstad, bishop of Spokane, Wash., has been meeting to discuss practical ways to apply Church teaching on economic activity and social justice to the increasingly complex challenges facing Catholic health care institutions. The result is a "working paper" called "A Fair and Just Workplace: Principles and Practices for Catholic Health Care," which was written in collaboration with union representatives, government officials and the heads of several Catholic health systems.

The struggle that today's Catholic organizations face to compete successfully within the increasingly aggressive "health care industry" illustrates the problem that the Church, as employer, is now facing in all its parishes, schools, social services agencies and other centers of organized pastoral ministry. Where Church ministries were once clearly the province of sisters, brothers and priests working for little or no salary, now virtu-

ally all front-line "workers" in Church organizations are lay employees who have the same rights and responsibilities as workers in other organizations.

To complicate matters even more, a growing number of traditional Church ministries (for example, care for the elderly, health care, many social services and even ministry to the dead) have now been "taken over" by for-profit corporations. This forces Church leaders into competition with those who are more skilled at the practical arts of business and of government and employee relations. Generally speaking, Church officials have kept pace, but it remains a struggle—for both pastoral and practical reasons.

The working paper on "a fair and just workplace" in Catholic health care should be required reading for all Church leaders who are also employers. It attempts to strike the proper balance between Church work as "ministry" and as "employment." The working paper also lists criteria for determining whether a Catholic organization (in this case, a health care institution) provides the elements of a just and fair workplace.

The Catholic Church has been, and continues to be, a powerful presence in health care, education, social service and, of course, pastoral ministry. The involvement of large numbers of lay women and men in all Church ministries during the past 30 years since Vatican II is a development that has enriched and strengthened the Church's mission. We applaud the bishops' efforts to develop standards for achieving, in practice, a fair and just workplace for Catholic health care workers and all Church employees. We know that it won't be easy, but it's worth it—for the sake of the worker and of the work.

—Daniel Conway

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

Seeking the Face of the Lord

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



Indulgences are a type of amnesty

On the last Sunday of this liturgical year, the Solemnity of Christ the King, I will formally close one of the great bronze doors of the cathedral in a symbolic gesture of preparing for the imminent arrival of the Great Jubilee of our salvation by Jesus Christ.

At Christmas Midnight Mass, which launches the official beginning of the Great Jubilee as decreed by Pope John Paul II, I will open the great door to mark the beginning of the Great Jubilee in our archdiocese. Everyone is invited!

The pope explains that crossing the threshold of the holy door "evokes the passage from sin to grace which every Christian is called to accomplish. Jesus said: 'I am the door' (Jn 10:7) in order to make it clear that no one can come to the Father except through Him. ... To pass through that door means to confess that Jesus Christ is Lord; it is to strengthen faith in him in order to live the new life which he has given us. ... It is in this spirit that the pope will be the first to pass through the holy door [of St. Peter's Basilica in Rome] on the night between 24-25 December 1999" (*"Incarnationis Mysterium,"* #8).

Beginning with that opening of the Holy Year door of our cathedral on Christmas Eve, in the spirit of Pope John Paul's theme "Open Wide the Doors to Christ," a special indulgence may be gained at the cathedral under certain conditions that I will explain in another column to follow. (A list of other churches and chapels around the archdiocese where this Great Jubilee indulgence may be received will be announced and publicized in the near future.)

As the Holy Father has indicated, cloistered religious need not leave their own house. To gain the plenary indulgence, they may either visit their own chapel, or if that is not possible, they may spiritually unite themselves to those who are able to visit the jubilee churches. The same is true for any infirm or home-bound folks who are unable to travel to a jubilee church or chapel.

Where does the jubilee tradition of granting indulgences come from and what does it mean?

Several traditional beliefs of our Church form the context of this ancient practice. The first article of faith relates to the fall of our first parents, Adam and Eve. It is the

understanding that, since their original sin, one of the effects of moral evil is that we descendants of Adam and Eve need a time of purification of our love for God even after personal sin has been confessed and absolved. We refer to this effect of sin as the "temporal punishment" that accompanies sin. Temporal punishment refers to time that must be spent in the state called purgatory during which our love for God is purified. Only after that purification can we enter into the pure happiness of heaven.

The Church has a long tradition of "forgiving" time to be spent in that state of needed purification, the temporal punishment that results when we turn away from God. Indulgences are a type of "amnesty," if you will.

How and why can the Church grant such amnesty? The answer is rooted in another article of our faith. In the Church, as someone said, "everything belongs to everyone." The "everyone" of the Church includes all of the saints, the martyrs, the Blessed Mother, everyone in the state of heavenly bliss, everyone in the state of being purified in purgatory, and every believer here on earth. The Church is all of us with Christ as our Head. The intercession of the Blessed Mother and all the martyrs and saints as well as the prayers and the good works of all the faithful folks here on earth can be seen as genuine sources of merit because they add to the treasury of holiness from which the Church draws in order to grant indulgences. Of course, the merit of all the saints, and the fruitfulness of our prayers and good works have value only because of the redemptive action of Jesus Christ—which the Great Jubilee celebrates.

Yet another article of faith pertains to the granting of indulgences. It has to do with the fact that Christ gave the Church the power to forgive sins. It follows that if the Church is authorized to forgive sins in the name of Christ, so the Church can draw on the treasury of merit won by Christ to "forgive" temporal punishment that accompanies sin.

Jubilees are times when the Church exercises this "amnesty" in a special way. And so the Holy Father has so decreed for the Great Jubilee.

In next week's issue of *The Criterion*, I will explain more about the jubilee indulgence and the conditions for receiving it. †




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Archbishop Buechlein's intention for vocations for September

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

Buscando la Cara del Señor

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



Indulgencias, prototipo de amnistía

En el último domingo de este año litúrgico relacionado con la solemnidad de Cristo el Rey, procederé a cerrar una de las grandes puertas de bronce de la cathedral como símbolo del Gran Jubileo de nuestra salvación por Cristo Jesús.

En la Noche de la Misa de Navidad, lo cual lanza el comienzo oficial del Gran Jubileo como lo decretó el Papa Juan Pablo II, yo abriré la gran puerta como señal del principio del Gran Jubileo en nuestra archidiócesis. Cada uno de ustedes está invitado!

El Papa explica que cruzando el umbral de la puerta santa, “se evoca el pasaje del pecado a la gracia, el cual cada cristiano está llamado a conseguirlo. Jesús dijo: ‘Yo soy la puerta’ (Jn 10:7) a fin de hacer claro que nadie puede venir al Padre excepto a través de él. ... Pasar por esa puerta significa confesar que Cristo es el Señor; y es además fortalecer nuestra fé en él para así vivir la nueva vida que nos ha brindado. Es en este espíritu que el Papa será el primero en pasar por la santa puerta [de St. Peter’s Basilica in Rome] en la noche entre el 24 y 25 de diciembre.” (*Incarnationis Mysterium*, # 8).

Comenzando con la gran abertura de la Puerta Santa de nuestra Cathedral en la noche buena, el tema espiritual del Papa Juan Pablo es “Abran Bien la Puerta a Cristo,” una indulgencia especial puede obtenerse en la cathedral bajo ciertas condiciones que explicaré en la columna que sigue. (una lista de otras iglesias y capillas alrededor de la archidiócesis donde esté el Gran Jubileo de indulgencias puede ser recibido al anunciarse y publicarse en lo futuro.)

Como el Santo Padre ha indicado, el enclaustrado religioso no involucra salir de su propia casa. Para tener la indulgencia plenaria, pueden visitar su propia capilla, y si esto no es posible, pueden reunirse espiritualmente con aquellos quienes visitan la capilla.

De dónde viene la tradición del jubileo concediendo indulgencias y qué significa?

Varias creencias tradicionales de nuestra Iglesia forman el contexto en esta antigua práctica. El primer artículo de fé relacionado con el primer otoño de nuestros primeros padres, Adán y Eva. Es de entendimiento, que desde el pecado original, uno de los efectos de una moralidad pecaminosa es que nosotros como

descendientes de Adán y Eva necesitamos un tiempo de purificación por nuestro amor por Dios, a pesar de haber confesado y sido absueltos del pecado. Nos referimos en este acompañamiento el pecado. Culpa temporal se refiere al tiempo que debemos estar en un estado llamado purgatorio, tiempo durante el cual nuestro amor por Dios es purificado. Solamente después de esa purificación podemos entrar en la pureza del cielo.

La Iglesia tiene una larga tradición en “perdonar,” tiempo necesario para mantenerse en purificación de la culpa temporal que es resultado de nuestro alejamiento de Dios. Indulgencias son tipos de “amnistía,” si así lo puede entender.

Cómo y cuándo puede la iglesia conceder tal amnistía? La respuesta está basada en otro artículo de nuestra fé. En la Iglesia, alguien dijo, “todo pertenece a todos.” El “todo” de la iglesia incluye todos los santos, los mártires, la Santa Madre, todos en estado de beatitud celestial, todos en estado de purificación en el purgatorio, y cada creyente sobre la tierra. La Iglesia somos todos nosotros con Jesús como nuestro Líder. La intercesión de la Santa Madre, los mártires y todos los santos, así como, las oraciones y las buenas obras de todos los creyentes aquí en la tierra, pueden ser vistos como recursos de mérito porque añaden al tesoro de la santidad de donde la Iglesia toma para la concesión de indulgencias. Porsupuesto, el mérito de todos los santos, y los frutos de nuestras oraciones y buenas obras tienen valor, sólo por la acción redentora de Jesucristo—lo que el Gran Jubileo celebra.

Todavía, hay otro artículo de fé que pertenece a la concesión de indulgencias. Se relaciona con el hecho de que Cristo dió a la iglesia el poder de perdonar pecados. Continúa, que si la Iglesia está autorizada para perdonar pecados en el nombre de Cristo, la Iglesia puede acceder al tesoro de méritos ganados por Cristo para “perdonar” culpas temporales por el pecado. Jubileos es cuando la Iglesia ejercita su “amnistía” de una manera especial. Así, el Santo Padre ha decretado el Gran Jubileo.

En el próximo artículo *The Criterion*, explicaré más acerca de las indulgencias del jubileo y las condiciones para recibirlo. †

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!

Letters to the Editor

Masterpiece of innuendo, ambiguity

With reference to the editorial by Daniel Conway, “Ministering in New Ways,” which appeared in the Sept. 3 issue of *The Criterion*, I would like to comment that this was a 960-word masterpiece of innuendo and ambiguity. I first thought Conway was condemning the action taken by Rome in prohibiting Father Nugent and Sister Gramick from continuing their ministry to the gay and lesbian community. Then I thought he was condoning it. I’m still not sure which way he is leaning, but get the feeling his sympathies lie with Nugent and Gramick. It almost seems like he is trying to make a point without making a statement of his views. This, of course, is the safest route to take, but it doesn’t show much moral courage.

I know exactly how I feel about this issue but will not state my position here. My criticism has to do with the writing itself. Above all others, a Catholic newspaper should publish articles that either clearly support or condemn positions on issues. We already get plenty of “new speak” and other perversion of language in the other forms of media so that we think we are taking one position but actually supporting another.

Please clean up your act.

Harry F. Docke, Indianapolis

The Yardstick/Msgr. George G. Higgins

A helpful step for Catholic hospitals and unions

A subcommittee of the U.S. Catholic Conference Social Development Department released a timely document Aug. 26 aimed at breaking new ground on the subject of labor-management relations in the Catholic health care field.



The document is titled “A Fair and Just Workplace: Principles and Practices for Catholic Health Care.” It summarizes the limited consensus of a two-year dialogue carried on by representatives of major superiors of women religious, Catholic health care leaders, bishops and organized labor.

The subcommittee explored areas of common interest regarding Catholic social teaching and work in hopes of developing guidelines for labor-management relationships in Catholic health care facilities.

The document wisely does not address any particular past or present controversy in this area. Its purpose is to raise the dialogue to a higher level, and to point to principles and practices applicable to all health care facilities.

Since the subcommittee was made up of people with widely different perspectives, it would have been naive to expect it to produce complete agreement. I have my own reservations about the document.

For example, I think it is too weak on the importance of unions in our society and on the importance attributed to them in Catholic social teaching, notably John Paul II’s teaching.

But I find it hopeful that the dialogue participants reached a significant degree of consensus on some of the neuralgic and controversial issues on their wide-ranging agenda.

Their document does not pretend to be the last word on the subject. It is, however, a helpful beginning of what can and should be a productive dialogue in the wider Catholic community. All things considered, the subcommittee did its work as well as could reasonably have been expected.

Response

I sympathize with the desire for clear-cut, black or white writing on this and other matters of faith and morals. Unfortunately, as the subject of this editorial clearly illustrates, Church teaching on the issue of homosexuality is not one-dimensional but takes into account a great many diverse factors. That’s precisely why it is so important for those who minister to the gay and lesbian communities to represent Church teaching in its fullness and complexity. Readers are urged to consult the *Catechism of the Catholic Church*, #s 2357-2359.

Daniel Conway

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

The subcommittee has set an example in how to carry on the dialogue in a spirit of candor, openness and respect for differing points of view. It is now up to the wider Catholic community to take up the dialogue where the subcommittee left off, and to do so in the same spirit.

The subcommittee and its constituent members will initiate local and regional gatherings for this purpose. I have only two suggestions about how to improve the dialogue in these follow-up meetings:

First, I think it is essential that rank-and-file hospital workers, particularly low-paid workers, be invited to speak for themselves about their own work experience in Catholic health care facilities. They have not yet been heard from in the dialogue.

Even the two experienced labor leaders who represented them on the subcommittee, both highly respected friends of mine, could not fully reflect the on-the-job work experience of these employees.

What these employees will say publicly of their own experience may shock some participants in the dialogue—but so be it.

Second, I think it is important to bear in mind that in many parts of the United States a significant number of employees, particularly low-paid employees in Catholic hospitals and facilities, are not Catholics. It will not be enough to communicate with them in terms of Catholic social teaching, although this is proper and necessary. We will have to find some way of addressing their concerns ecumenically from the point of view of their own faith traditions and commitments.

The Chicago-based National Interfaith Committee for Worker Justice could be helpful in this regard. This is the best organization of its kind to appear on the scene in my lifetime.

Let me conclude with a word of congratulations to John Carr, director of the USCC Social Development Department, and his staff. They played a crucial supportive role in the subcommittee’s work and deserve our gratitude.

(Msgr. George Higgins is a regular columnist with *Catholic News Service*.) †



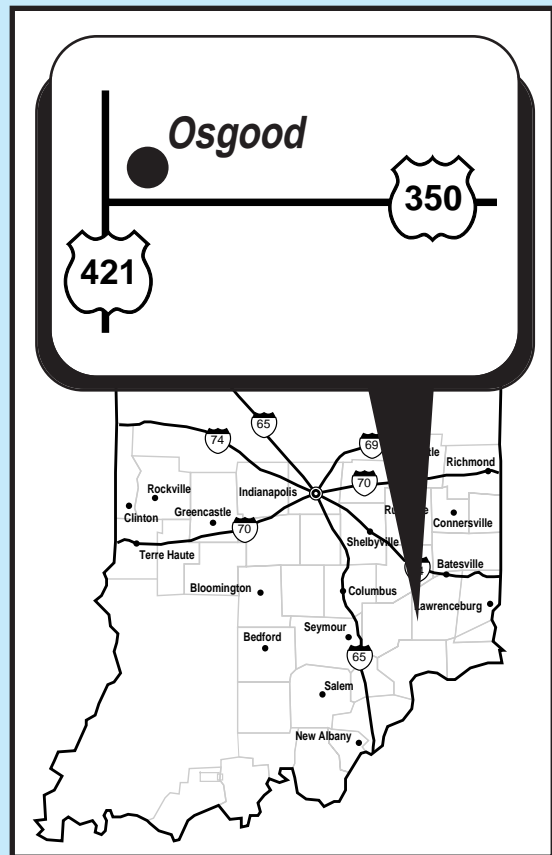
Batesville Deanery

St. John Osgood

Story by Susan M. Bierman

Fast Fact:

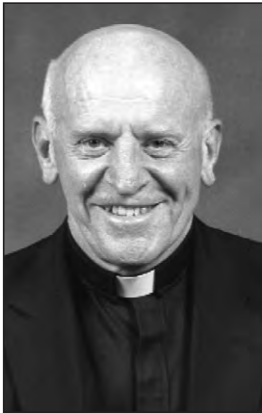
The present St. John church building in Osgood was completed in 1914. The sanctuary was renovated after a fire in 1949.



Journey of Hope 2001

St. John parishioners show genuine concern for people in the Osgood community

OSGOOD—You don't have to spend Christmas alone in Osgood.



Fr. Francis J. Eckstein

Members of St. John Parish and other neighborhood churches in Osgood see to it.

On Christmas Day, they visit those who are homebound and invite others who are alone to a special dinner served up by St. John's own.

"It's a good community endeavor," said Father Francis J. Eckstein, pastor of St. John Parish in Osgood.

This has been a tradition in the parish for more than 19 years.

Last year, turkey dinners were delivered to about 200 people in the Osgood community who are homebound and who do not have relatives in the area. Another 80 people who would have spent Christmas alone came to the St. John Parish hall to have dinner with St. John parishioners and others who would've otherwise been by themselves on Christmas Day.

Oldenburg Franciscan Sister Julia Biehle, the director of religious education at St. John Parish, said those delivering the dinners to the homebound visit for about 20 minutes with each person. She said the children in the parish also get involved. They make Christmas cards for the homebound and for the others who come to the

dinner in the parish hall.

Father Eckstein said this endeavor is "fantastic."

"It's a genuine concern about those who are alone on Christmas Day," he said.

Sister Julia said a number of parishioners are "very keen on being of service to others."

She said currently some are considering the possibility of mission work in the United States.

"They look at their Catholic faith as not just coming to Mass. They want it to be more, and they're looking at more," she said.

A group of young adults approached Sister Julia proposing to help with the teen-agers in the parish.

"I think it's beautiful. It's spontaneous. And it was their decision," Sister Julia said.

Parishioner Amy Whittich is the leader of this group of young adults.

Sister Julia said



St. John Church

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Whittich requested to take home the religion text being used by the teen-agers in the religious education program at St. John. Whittich told Sister Julia that the young adult group may be willing to take over facilitating the youth meetings.

"It will be a blessing for the youth, for me and for everybody," Sister Julia said.

The Knights of Columbus is another very active group in the parish. The group has about 60 members. The Knights host a pancake and sausage breakfast on the first Sunday of each month. The proceeds from the breakfast are given to various causes and organizations, including the Gibault School in Terre Haute.

The Gibault School is a residential educational facility for delinquent, pre-delinquent and emotionally disturbed youth between the ages of 8 and 18.

The Rite of Christian Initiation of Adults (RCIA) pro-

gram at the parish has become "alive" in the last year, according to Sister Julia.

"The people are taking on the responsibility," she said.

Sister Julia said through the RCIA program, she has noticed people are looking for something.

"They not only need to come back to church but they also need to feel that they belong," Sister Julia added.

She said people need to feel that they are important.

"Maybe it's because of the year 2000 that people are feeling they have to be connected somewhere," she said.

Renewing their spirit

The parish hosted a three-day retreat during Lent last year. The retreat was the kick-off for the spiritual renewal program in the parish that will conclude during Advent this year. The renewal theme is "Walking into the 21st Century with God."

Jesuit Father Joseph Folzenlogen, coordinator of evangelization for the archdiocese, presented the retreat. The retreat was well-attended.

"People were really enthused about it," Sister Julia said. †



The seventh and eighth Stations of the Cross at St. John Church in Osgood.

Photos by Susan M. Bierman

St. John, Osgood (1867)

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Church Capacity: 200 & Number of Households: 300
Mission: St. Magdalen, New Marion

Pastor: Rev. Francis J. Eckstein
Director of Religious Education: Sr. Julia Biehle, OSF,
812-689-6670

Music Director: Patricia Hicks
Parish Council Chair: James Miller
Parish Secretary: Mary Ann Warnken

Religious Education Center: 349 S. Buckeye St., Osgood, IN

Masses: Saturday Anticipation — 5:00 p.m.
Sunday — 8:00, 10:00 a.m.
Holy Day Anticipation — 6:00 p.m.
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Life Chain will be held in Terre Haute on Oct. 3 from 2:30 p.m.–3:30 p.m. Assembly begins at 2 p.m. at the Vigo County Courthouse fountain. Parking is available at the city-county lot. Life Chain is an observance held the first Sunday of October throughout the state and nation. The purpose of Life Chain is to provide a visual statement of solidarity by the Christian community that abortion is wrong and that Christians support the sanctity of

human life. Participants are encouraged to pray, read Scripture and sing during the one-hour event. For more information, call Rick Mascari at 812-466-7594 or John Fuller at 812-232-8518.

Saint Meinrad School of Theology in St. Meinrad will present **the ninth annual John S. Marten Lecture in Homiletics** on Oct. 5 at 8 p.m. in the Newman Conference Center. Dr. John S. McClure, the Frank

Caldwell Professor of Preaching and Worship at Louisville Presbyterian Theological Seminary, will present "Collaborative Preaching: God's Empowering Word." He will also conduct a workshop on Oct. 6, from 9 a.m. –3:30 p.m., also in the Newman Center. The lecture/workshop series is made possible by an endowment established by the John S. Marten family of Indianapolis. The lecture/workshop is free, but registration is encouraged. For more information, call 812-357-6599 or 800-730-9910.

any of the 24 Tuchman Cleaners locations around the Indianapolis area through Oct. 23. All donated coats will be cleaned free of charge by Tuchman Cleaners and transported by The Salvation Army to the Indiana State Fairgrounds, where they will be sized, sorted and stored. The goal for this year's campaign is to collect 13,000 coats. Volunteers are needed to help with the sorting and distribution process. Interested persons can contact Bessie Shatzer at The Salvation Army at 317-937-7000.

On Oct. 16, thousands of Regis stylists across North America will volunteer their time to give more than 21,000 \$10 haircuts as part of the ninth annual **"Regis Clip for the Cure."** All proceeds will go to the Regis Foundation for Breast Cancer Research. In addition, from Oct. 1–16, 10 percent of proceeds from the sale of all Regis-brand products will be contributed to the cause.

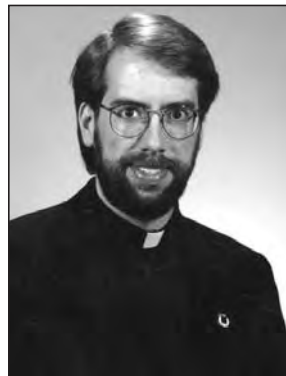
Sisters of Providence of Saint Mary-of-the-Woods invite women interested in religious life to join them for "Quiet Moments," a **vocation discernment retreat**, to be held Oct. 22–24 at their motherhouse at Saint Mary-of-the-Woods. This weekend retreat is for women ages 18–40 who are seeking some quiet time for

prayer and reflection on the direction that God may be leading them. The weekend will include individual quiet time as well as directed sessions on finding the sacred through centering prayer, nature and art. Several Sisters of Providence will serve as spiritual directors. For more information or a registration brochure, call Providence Sister Bernice Kuper at 800-860-1840, ext. 124.

Individuals with Down syndrome and their families and friends will march Sept. 25 during the second annual **National Buddy Walk to promote the acceptance of all people with Down syndrome.** The event will begin with registration at 9 a.m. and the walk will follow at 10 a.m. All festivities will be at Military Park in downtown Indianapolis at the corner of New York and West streets. There is no fee but donations are encouraged. By encouraging the acceptance of people with Down syndrome, the Indiana Down Syndrome Foundation aims to include these individuals in community activities, education and employment. Proceeds from the walk will go toward supporting a Motor Activity Clinic at IUPUI, purchasing materials such as books and videos to educate the public about Down syndrome, a scholarship program for young adults with Down syndrome, and the National Down Syndrome Society. For more information, call the Buddy Walk hotline at 888-989-9255.

"Signs of Salvation in the Gospel of John," a scripture retreat, will be held Oct. 8–10 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Benedictine Father Eugene Hensell is the presenter. Father Eugene travels throughout the world presenting retreats for priests, religious and lay persons. The registration fee is \$110 per individual and \$180 per married couple. For more information, call 317-545-7681. †

VIPs . . .



Stephen Kempinger, a native of Indianapolis, took final vows of chastity, poverty and obedience in the Congregation of Holy Cross on Sept. 4 at

the University of Notre Dame. He will spend the next several months finishing his graduate studies in theology on his way to priestly ordination. Kempinger grew up in

St. Barnabas Parish in Indianapolis and is a graduate of the University of Notre Dame.

Archbishop Daniel M. Buechlein recently appointed the following to the board of directors of Fatima Retreat House in Indianapolis: **Jim Gurzynski, of Holy Spirit in Geist; Steve Helmich, president of Cathedral High School; Paul J. Knapp, of St. Pius X Parish in Indianapolis; and Rita M. Parsons, of St. Matthew Parish in Indianapolis.** Fatima Retreat House is a spiritual conference center that exists to aid in the search for spiritual enrichment, self-discovery, and professional growth. †

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The Criterion

Religious Education

SUPPLEMENT



CATECHETICAL SUNDAY

September 19, 1999

Catechetical Sunday, Sept. 19

A day to celebrate faith formation leaders

By Harry Dudley

This year as we approach the millennium, we have much to celebrate in our archdiocese.



Many parish administrators of religious education, youth ministers, RCIA team members, catechists, parents, principals and school teachers dedicate countless hours to create and offer excellent faith formation opportunities for persons of all ages.

Whether they are preparing adults or children for initiation into the Church, someone for first reconciliation, a couple for marriage, or guiding someone through reflections on the loss of a spouse, these catechists continually strive to faithfully "echo God's word."

The root meaning of the word *catechesis* itself is "to echo God's word."

Good catechists share their own journeys of conversion. When they do this, they invite us into an even deeper relationship with Jesus. Catechetical Sunday is a time to thank them, to pray for them and their ministry and to appreciate the blessings they have been and are to us.

This special day also challenges each of us to consider our own call to share our faith. This call is rooted in our very baptism and confirmation. Do we take this call to share our faith seriously or do we always leave it up to someone else? Will we join those who catechize consciously and well or will we be among those who share our faith less

consciously and often poorly?

The new *General Directory for Catechesis* (1997) states, "Catechesis is a responsibility of the entire Christian community. Christian initiation indeed 'should not be the work of catechists and priests alone, but of the whole community of the faithful.' Continuing education in the faith is a question which concerns the whole community; catechesis, therefore is an educational activity which arises from the particular responsibility of every member of the community, in a rich context of relationships, so that catechumens and those being catechized are actively incorporated into the life of the community" (#220).

This echoes a theme also found in Rite of Christian Initiation of Adults. In a very real way, we are all partners with the catechists in the formation of our members. Pope John Paul II said it well in 1979 in the apostolic exhortation *On Catechesis in Our Time*: "Catechesis has always been and always will be, a work for which the whole Church must feel responsible and must wish to be responsible" (#16).

To put it more directly, whether or not we are catechists we are all responsible for catechesis. We are all partners in handing on the faith.

We don't only teach by words. More of us teach by our example. St. Francis of Assisi used to tell his friars to preach always and "sometimes to even use words!" I have always thought that we would all live differently if we had that same awareness of Francis and his followers!

The more conscious we are of the formative power of example, the better

partners we can be.

This is why parents are so important. Parents are the primary educators of their children. What this means is that they are the first to give example—to model the life of faith for their children.

The good news is that they are not alone. During the baptismal ceremony, the community members pledge to do all they can to assist the parents in raising their child.

To paraphrase an African proverb, it takes a parish to raise a Catholic. So primary does not mean exclusive. Parents are the first among the many partners in formation of their children.

How seriously do we take our role to teach by example? Do we do it intentionally and well, or unconsciously and poorly? Do we realize that every decision and every action of ours speaks volumes about our values and our beliefs?

Whenever I reflect on the power of example, I recall a statement I once heard on National Public Radio. During an interview, violinist Itzhak Perlman once said, "Poor teaching leads to more music depreciation than music appreciation!"

His statement made me stop to ask myself: "Is my example leading my children and others to more appreciation or depreciation of the Roman Catholic faith?"

Each of us needs to become more conscious of our responsibility in this partnership of passing on the faith. This very awareness is one of the key aspects of the "new evangelization."

We all have a responsibility to invite others to experience the good news of Jesus Christ. We have a responsibility to live in such a way that others want to join us. Ask members of your parish RCIA team. They can tell you that they are harvesting the fruits of the example of spouses, co-workers and friends of the candidates joining the Church.

Consider the impact of the following:

- What does bringing children to religious education and then not taking them to Mass teach?
- What do we teach when we frequently excuse ourselves from going to Mass?
- What do we teach when we stop learning about our faith after our confirmation?
- What do we teach when we tolerate racist or violent remarks?
- What do we teach when we are pro-life and then pro-death penalty?
- What do we teach when we laugh at humor at the expense of our Church and our beliefs?

The list could go on and on. In fact, we can add to it with each examination of conscience.

This Catechetical Sunday calls us first to thank and pray for all those who have taught and modeled so well. The readings also call us to examine how

well we have been teaching the faith by our own example:

- Have we been good or poor partners in the Church's mission to pass on the faith?

- Have we contributed more to faith appreciation or faith depreciation?

The articles in this Catechetical Sunday supplement are just a sampling of the rich, conscious and well-done catechetical ministries taking place in central and southern Indiana.

Some of the catechesis involves words. Those words have power to change lives because they are lived. The catechist's message is strengthened when we accompany our words with the example of parents, friends and others—in fact, with the lives of the whole parish community.

Our catechists and, in fact, all of us teach every day by the decisions we make and the way we live.

Do we allow ourselves to be challenged by the ways of God the Father in the Scripture readings this Catechetical Sunday?

The first reading tells us that, "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts" (Is 55:9).

When we pray the Our Father, do we really accept that all are God's children? When we accept the generosity of God and his saving love for all, we participate in the hallowing of God's name, the coming of the kingdom and the fulfillment of God's will. In light of all God has done for us, it is quite petty to complain about God's generosity to others! (Mt 20:1-6).

In Christ Jesus, we are children of God. That is why we call God "Our Father." As children of God, we are sisters and brothers in the family of God. That is why we share our faith with others. We want everyone to join the family of God.

All in the family have a responsibility for forming the members. This Catechetical Sunday, let us be especially thankful for those who have taught us well by both word and example.

Let us also reflect on how we can each better partner with them. We can do this when our faith is more living, conscious and active. One of the best ways of saying "thank you" is to follow their example.

Consider becoming a catechist. If you can't be a catechist, then at least consider being a more conscious partner. Just think what would happen if more of us took this role seriously. Can you imagine the possibilities!

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

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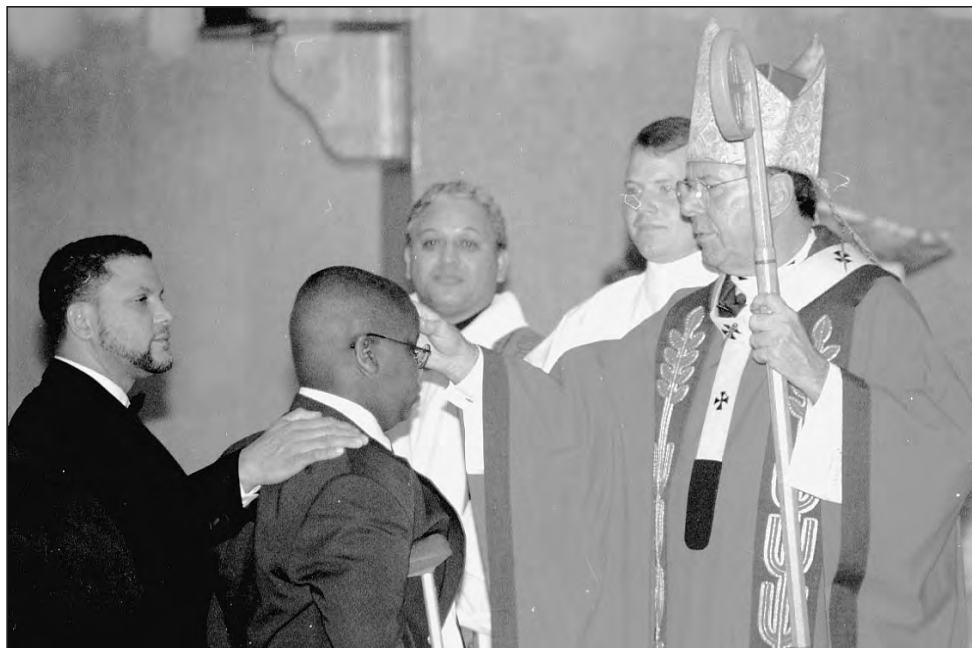
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Religious educators prepare those who will receive sacraments, such as confirmation. Here, Jack Phelps III of St. Rita Parish in Indianapolis is confirmed by Archbishop Daniel M. Buechlein.

Jeffersonville woman is humbled by award

By Susan M. Bierman

JEFFERSONVILLE—She's a woman who views her husband as a living hero—and their two daughters as her "pride and joy."

"I tell them never to ask which is which, because it varies," she said laughing.

This woman—Ann Northam—is this year's recipient of the *Excellence in the Ministry of Catechesis*, an award the archdiocesan Office of Catholic Education has presented since 1996.

Northam, 50, is the administrator of religious education at St. Augustine Parish in Jeffersonville—a position she has held now for 15 years.

Karen Oddi, associate director of religious education for the archdiocese, said Northam is known for her creative parish programs for persons of all ages.

Oddi added that Northam is also a mentor to other administrators and a leader in the New Albany Deanery "who is truly both loved and respected by her colleagues in religious education."

Oddi said Northam is "unassuming

Franklin Religious education staff, students sponsor carnival for missions

Everyone involved in religious education at St. Rose of Lima Parish in Franklin looks forward to Mardi Gras each year.

That's when religious education catechists and students, grades preschool through 12th grade, have a carnival to help the missions in the Parish Life Center.

Julie Haney, coordinator of religious education for the parish, said, "Our parish is very dedicated to supporting children throughout the world. Our children are our future. Our children understand the need to give of themselves and to make the world a better place. They have made a difference."

Last year, St. Rose Parish gave \$3,405—\$1,700 from the Mardi Gras—to the Holy Childhood Association, a mission of the Church.

Each class sets up and operates its own booth. Bingo, a raffle, white elephant sale and many more activities benefit needy children. †

about her many gifts, yet clear-minded in her vision."

According to Northam's oldest daughter Katie, 23, the pressure is on since her mother received the *Excellence in the Ministry of Catechesis* award.

"She wants to make sure that she's living up to this award," Katie said.

Northam said receiving the award is a humbling experience.

"One thing it's going to guarantee is that I'll work really hard this year to live up to the recognition," Northam said.

In his letter nominating Northam for the award, Father Clifford Vogelsang, pastor of St. Augustine Parish, said, "Ann brings to her ministry a deep love of and concern for people," and has demonstrated exceptional initiative in moving the catechetical ministry into a position of priority in the parish.

This year in her ministry, Northam is focusing on three major areas with goals in place at St. Augustine Parish. These areas include stewardship, evangelization; and communication.

She said stewardship ties in with all the ministries in the parish.

"We're all called to be stewards of the life God has given us—that's something we need to focus on and then it ties in with everything we do," Northam said.

Evangelization is another priority of Northam's.

"Part of the call of baptism is the great commission in Matthew's Gospel that says to go therefore and teach. And to baptize in the name of the Father, the Son and the Holy Spirit," she said.

Northam's third priority is communication. She said the parish has its own Web site. Parishioner Keith Harbeson, 14, is the Webmaster. Northam believes that good communication opens many doors and helps with relationships.

"There's no limit to what we can do if we communicate well. There's no end to the potential if we can get the good news of Christ out into the world," Northam said.

Even though Northam has her strategies in order, she said the future will bring many challenges. Her biggest challenge may be helping both children and adults develop wholeness.

"And to realize that if they work on their wholeness that they will understand that people love them, God loves them and that they're going to be all right," she said.

Even with all the challenges of her position, Northam said "there's no limit to the rewards."

She said she is thankful for her relationships with the parishioners and the support she receives from them at St. Augustine.

"I love this parish because I've never asked for anything that they have not supported me or helped me with," she said.

Northam credits Father Edward J. Ripperger for initially introducing her to her ministry 15 years ago.

"I always teased him that he helped God call me to this vocation," she said.

Father Ripperger was the pastor at St. Augustine Parish from 1973 to 1988. He is currently the pastor of St. Thomas More Parish in Mooresville.

She credits her 26-year marriage to Stephen Northam as proof of God's love.

She said Stephen exemplifies faithfulness and the love of God.

"That's how I've come to know God's love—through my marriage and through my family," she said.

Northam said knowing God's love also goes back to her family of origin.

The youngest of seven children, Northam is the daughter of the late James and Margaret Gorey of Paris, Ky.

"One of the best gifts my parents gave me was the gift of faith," she said.

Northam is a life-long Catholic. She moved to Jeffersonville when she married Stephen. She and Stephen have been parishioners at St. Augustine Parish in Jeffersonville since their marriage 26 years ago.

She attended Catholic grade and high schools in Kentucky. She earned her undergraduate degree in education in 1971 from Thomas More College in northern Kentucky. Northam went on to Spalding University in Louisville, Ky., to earn a mas-



Ann Northam, administrator of religious education at St. Augustine Parish in Jeffersonville, lights a candle in her office. Northam received the archdiocesan 1999 Excellence in the Ministry of Catechesis Award.

ter's degree in religious studies in 1993.

Other than her work at the parish level, Northam has also served at the deanery and archdiocesan levels—including the Southern Indiana Directors of Religious Education Association (SIDRE) and the archdiocesan Association of Parish Administrators of Religious Education (APARE), of which she is the president. Northam is a member of the South Region Archdiocesan Evangelization Committee and a member of Leadership Southern Indiana.

She was also a steering committee member for the implementation of the *Catechism of the Catholic Church* and was chair of a task force to develop *Rooted in Jesus Christ*, the archdiocesan faith formation strategic plan. †

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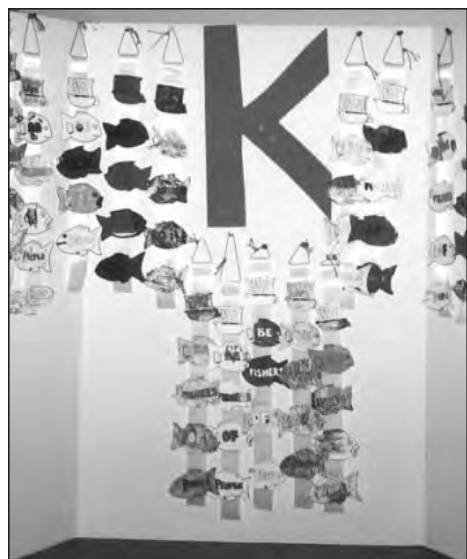
Summer is good time to teach children faith

Batesville gathers school, religious ed children

At St. Louis Parish in Batesville, the summer Bible school brings together parish school and religious education children.

Classes, which had been held in the school in past years, were held in the new Knights of Columbus hall this summer.

"We were able to gather in a common



Submitted photo

Display boards helped divide spaces and sported art work of the participants in St. Louis Parish, Batesville, summer Bible school.

room for review of the daily lesson and music, said Prudence McFarland, director of religious education. "This worked out so well because we felt like a community, especially when we gathered around the prayer table."

Mothers of parish school and religious education children joined McFarland in the planning.

They chose stories from the New Testament to follow each line of a poem recorded by Richard Harris: "And my Lord said to me: I am for you—need me. I am with you—see me. I am in you—feel me. I am here—hear me. I am of you—be me."

The leaders taught a song to the children they heard from Jesuit Father J. Glen Murray at the National Conference of Catechetical Leaders in Indianapolis in April: "If anybody asks me who I am . . . I tell them I'm a child of God." On the closing day of the summer school, they taught the song to the adults.

"For the two summers," said McFarland, "this activity has been a bridge between the school and religious ed families. It is refreshing to cross the bridge together."

Parents from both groups helped with snacks, music, pictures, art, games and leadership. Teens and pre-teens gave extra assistance to any group in need, especially the younger children in kindergarten through the fourth grade. †

Our Lady of the Greenwood sponsors family enrichment

Our Lady of the Greenwood Parish has a different approach to summer family enrichment. It goes beyond vacation Bible school. It's turned into a family week.

The parish still sponsors a Morning Kid's Camp each day in the Our Lady of the Greenwood School cafeteria.

"Rings in a Pool of Water" is the kids' camp theme on Tuesday. The kindergarten to fifth-grade children receive an introductory session on the meaning of service—that to serve others is to serve God. Prayer, recreation and snacks are part of the program.

"Picture This!" is the Wednesday morning theme. It gives ways children can serve God by service to others.

The Thursday wrap-up session helps the children put what they have learned about service ministry into action.

High school youth over 13 are asked to share their faith with the youth by working with five children at the kid's camp.

The youth are also invited to join representatives of Youth for the Third Millennium (YTM), a national group of youth trained to evangelize. They share the impact Christ has had in their lives by going door-to-door in the neighborhoods. Our Lady of the Greenwood has hosted some of the young men for the past two summers. (Holy Spirit has hosted the girls.)

The nights are for the whole family to gather in Madonna Hall. The first night includes a "Kitchen Table Gospel" rally, an adventure that helps the families realize that Jesus Christ is a very real part of all they are and all they do. Though the program is introduced on the first family activity night, it can be continued throughout the summer at home.

Wednesday night features a "Fam Jam" concert, with the oldest and youngest gathering for music, drama and prayer.

The Thursday family activity night starts with a pitch-in and cook-out in the park east of the parish. Afterwards, the YTM missionaries share their experiences of door-to-door evangelization. †

St. Agnes, Nashville, children use cartoons

By Therese Chamblee

Veggie Town Values was the theme for vacation Bible school at St. Agnes Parish in Nashville.

Ninety-five children and 30 helpers participated in the program that features a series of educational children's videos called "Veggie Tales." In them, cartoon vegetable characters portray various problems real people have when they are learning how to build community.

Good choices and Christian values of forgiveness, self-esteem, faith, patience,

kindness, courage and overcoming fear were taught through parables, Bible verses and songs.

The mornings began in a general assembly with songs led by the "Veggie Town Band," made up of several elementary, junior and senior high school students.

Depending upon grade level, children were divided into vegetable family groups—like carrots, tomatoes, corn and green beans—with big sisters, brothers and nannies from the junior and senior high school and adult helpers.

Veggie Town classroom centers were decorated as a school, where citizens discussed self-esteem; home, which had freedom from fear because of the love of God and family; a construction site, where citizens built their faith; and a park where children learned about forgiveness from the story of Joseph and the coat of many colors. Citizens made tie-dyed shirts there and wore them on the last day of vacation Bible school. The general store helped children learn to make good choices.

Because of the witness of faith shared by so many volunteers, the children experienced church as an exciting place to learn about God. †

(Therese Chamblee is coordinator of religious education for St. Agnes Parish in Nashville.)

Greensburg children are 'Rooted in Christ'

Youth of St. Mary Parish in Greensburg were invited to Kids Rooted in Christ (KRIC) Camp for a week in late July.

It's for fifth- to eighth-graders. "Camp KRIC offers youth the opportunity to meet with old and new friends in a Christian environment," said Anita Navarra, parish coordinator of religious education.

She said that, beyond keeping in touch during the summer months, the young people gather to celebrate and pray.

Theme days include "Celebrate Life" and "Great Outdoors" on Monday morning and Thursday afternoon and evening at St. Mary Parish. Wednesday is King's Island Day. Tuesday is Grungy Olympics at the city park.

On the closing Thursday evening, families are invited to a cookout and prayer service.

Sixth-grade St. Mary School students end the year with a retreat, Discovery Day, at St. Maurice Church Hall in St. Maurice in Decatur County.

"It's a day for students to discover ways that God relates to aspects of their lives and to be reassured that he is with them always," said Navarra. "It's a day for students to be together before leaving our school and to reflect on their immediate future." †

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File photo by Margaret Nelson

Ben and Becky Rist try out the "fishing" at the Port Hope backdrop for the vacation Bible school at St. Thomas More Parish in Mooresville.

Parishes offer faith formation for adults

Adult education important in Lawrenceburg

St. Lawrence Parish in Lawrenceburg is waiting until Oct. 2 to learn more about Revelation.

That's when Father John Buckel, associate professor of Scripture at Saint Meinrad School of Theology, will talk to parishioners about "The Book of Revelation: What Is God Really Saying to Us in this Book?"

Benedictine Sister Mary Cecile Deken, pastoral associate at St. Lawrence, said that the faithful are interested in Revelations as they near the year 2000 A.D.

"Misinterpretation of the book results in all the prophecies of doom for the year 2000," she said. "Many persons believe the fundamentalist preachers and have fears. It is a book of hope when understood."

Father Buckel's presentation will be from 9 a.m. to 2 p.m. on Saturday, Oct. 2.

The parish will follow up with monthly study groups in November, January, February, March and April.

St. Lawrence has seven women's groups of Christ Renews His Parish preparing for Team 8.

The parish has five groups of men preparing for Team 6.

Last April, the women at St. Lawrence presented a weekend to begin the Christ Renews His Parish program for women at St. Mary Parish in Greensburg. This fall, the St. Lawrence men presented a weekend for men at the Greensburg parish.

In February, 2000, 15 men from the St. Lawrence Christ Renews His Parish groups will present a weekend for the

combined group of men from St. John the Baptist Parish in Dover and St. Joseph in St. Leon.

Also in the Batesville Deanery, Father Gregory Bramlage is administrator of three parishes: St. Maurice, Decatur Co.; St. John the Evangelist, Enochsburg; and St. Anne in Hamburg. Each parish has its own religion classes and coordinator of religious education.

Brenda Emsweller ministers at St. Maurice Parish; Mary Lou Kinker at St. John; and Bert Patterson at St. Anne.

The three parishes come together for adult education, retreats for the students, youth ministry and vacation Bible school. A Catechist Appreciation Dinner is held every year at one of the parishes, on a rotating basis. †

Greensburg adults get 'Crash Course in Catholicism'

St. Mary Parish in Greensburg has been offering adults "A Crash Course in Catholicism."

Session One on Aug. 26 was "What We Believe—The Catholic Creed." The Sept. 2 session covered "How We Worship—Liturgy and Sacraments." On Sept. 9, the topic was "How We Live—The Moral Life." And Session Four on Sept. 16 was "Relationship with God—Prayer and Spirituality."

The sessions, which were held in St. Mary Church, were for family members who are not Catholic, but often ask questions about the faith, said Anita Navarra, coordinator of religious education for St. Mary.

"Or maybe you have not been as active in your faith as you would like and have

some unanswered questions," she said.

The parish urged people who would just like to learn to come and bring a guest to the "refresher" course. †

Terre Haute families participate in liturgies

At St. Benedict Parish in Terre Haute, families of religious education students—kindergarten through eighth grade—plan and participate in Sunday liturgies.

Adults help as eucharistic ministers and greeters. Their children do the readings, songs and even skits.

The families plan eight 11 a.m. Sunday Mass liturgies for St. Benedict Church during the school year.

Susie Hall, director of religious education at St. Benedict, said that the class planning helps prepare the children for future participation and leadership in the Church.

"It makes them comfortable with liturgy," she said, "making a connection between coming to the table of the Lord together, celebration and the idea that, when the liturgy ends, the service begins." †

November weekend planned to build faith of Brownsburg adults

At St. Malachy Parish in Brownsburg, parents of grade school and younger children are being urged to learn more about their faith the weekend of Nov. 12-13. All parishioners are welcome to attend.

Diane Burns, administrator of religious education, said that the parish Faith

Enrichment Team is meeting and working on building the faith community.

"The team is helping to shape the weekend," she said, by planning a weekend of presentations, discussions, prayer and reflection on the sacraments.

Burns said that some parents believe they did not receive enough religious instruction when they were in school. Others have asked for some type of retreat experience.

"We thought that we might be able to combine these two purposes," said Burns.

Members of the Faith Enrichment Team will serve as table leaders at the event to be held in St. Malachy's Holy Family Room. †

Series on the Ten Commandments to be available as booklet

Archbishop Daniel M. Buechlein's recently completed series on the Ten Commandments is being published in booklet form in both English and Spanish by Criterion Press, Inc.

The 52-page booklet, "Guideposts to Freedom: God's Ten Words"/"El Camino Hacia la Libertad: las Diez Palabras de Dios," may be ordered free of charge while supplies last from Criterion Press at P.O. Box 1717, Indianapolis, IN 46206-1717, by telephone at 317-236-1454, or 800-382-9836, ext. 1454, or by e-mail at criterion@archindy.org. †

Archdiocesan team studying faith formation technology

Mark Hofer, coordinator of educational technology for the Office of Catholic Education, explained why the Church needs its new steering group for technology use in faith formation.

"We recognize the enormous potential of new technologies to spread the Gospel," he said.

"While many leaders in religious education already make use of the Internet, cable television and other media to reach their parishes, the potential is tremendous," said Hofer.

To facilitate further progress, the steering committee distributed a needs assessment questionnaire at the Administrators' Conference this August in French Lick.

The committee plans to analyze and tabulate the results of the survey. Then they will recommend and implement strategies to facilitate the integration of technology in faith formation.

Hofer said that some of the needs that have surfaced are catechist access to technology, especially computers; knowledge of and funding for software; automation of office work; and software training.

Some of the positives Hofer came across are the increasing number of staff members who have skills with computers; the variety of uses for technology in parishes—from e-mail to keeping in touch with college-age parishioners—and the religious educators' desire to learn more about technology.

Members of the steering committee include Judy Koch, Ray Bessenbach and Beth Perkins from Our Lady of the Greenwood; Theresa Roberts from St. Barnabas, Indianapolis; and Mary Alice Devor from St. Gabriel, Connorsville.

Beverly Hansberry from St. Simon, Indianapolis is on the committee as are Ann Northam from St. Augustine, Jeffersonville; Barbara Welch from St. Susanna, Plainfield; Bob Leonard from the Aquinas Center, New Albany, and Hofer.

Koch said, "We need more trained people to help us make use of what we have." She explained that, with more qualified volunteers, the parish could make better use of its open lab on Sunday mornings. †



Judy Koch, director of religious education at Our Lady of the Greenwood Parish in Greenwood, and Beth Perkins, coordinator of religious education, check some of the capabilities of the parish computer lab, which is used in the religious education program. The women are members of the archdiocesan steering group for use of technology in religious formation.

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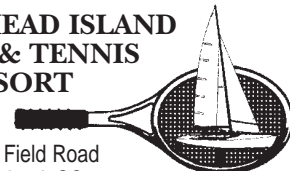
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Faith formation for challenged is SPREDing

Religious education for mentally challenged adults is nothing new at St. Paul Parish in Tell City.

Beginning its 10th year, the SPRED (Special Religious Education) program comes out of the St. Paul Faith Formation Office and is directed by Ferdinand Benedictine Sister Mary Emma Jochum.

The parish reaches out to 10 adults, with 12 parishioners serving as catechists. The group meets on Tuesday and Wednesday nights each week from 7 p.m. to 9 p.m.



Special friend (catechist) Karen Kelly gets a hug and card of appreciation from Eric Roos during a St. Paul, Tell City, SPRED session. St. Paul's special religious education program is in its 10th year.

in the St. Paul Catholic Ministry Center SPRED Room.

Each adult participant has his or her own catechist, known as a "special friend."

The Tell City Knights of Columbus support the SPRED program with a spring candy sale.

Four from the Indianapolis SPRED groups were confirmed last May.

The Indianapolis-area SPRED groups include two for adults in Brownsburg in collaboration with St. Malachy Parish, plus two at St. Pius X Parish in Indianapolis. A group is starting later this month at St. Michael the Archangel for 11- to 16-year-old youth. The Brownsburg groups meet for two-hour sessions on Tuesdays and Wednesdays and the Indianapolis groups meet on Mondays.

Each mentally challenged youth has a "friend"—helper or catechetical leader. The first hour is a preparation time. During the last hour, they go to the celebration space and focus on the catechetical theme of the day.

Deborah Armenta, volunteer director of the Indianapolis program, said that "friends" and their training are critical to the program, which helps the young people understand what the sacraments are about. Most of them have been unable to find any appropriate faith formation after their first Communion preparation.

A special religious education (SPRED) catechist training workshop was held for Indianapolis-area religious educators at St. Pius X Parish on Sept. 11.

Benedictine Sister Barbara Schmidt, former director of SPRED for the Diocese of Evansville and current director of Kordes Enrichment Center in Ferdinand, helped the new catechists learn about the SPRED theology and methodology. †



File photo by Margaret Nelson

Mary Murphy (from left), confirmand Patricia Murphy and SPRED coordinator Deborah Armenta participate in the May 2 Mass, during which four young adults were confirmed.

Resources improve for teaching faith formation to Hispanic youth, adults

Eva Morales is the volunteer coordinator of religious education for Hispanic parishioners at St. Patrick Parish in Indianapolis.

Oldenburg Franciscan Sister Jean Marie Cleveland, parish life coordinator, said, "It's growing so fast, it's really amazing to me. There is a lot of sacramental preparation for kids."

Because of the shortage of faith formation materials in Spanish, she compares the situation to that of parish leaders trying to implement the changes of Vatican II.

"That's kind of where the Hispanic group is," she said. But she is working with Karen Oddi, of the Office of Catholic Education, to find more materials.

Christian Brother Ricardo Iman-Trevino is helping the adults. "He spends three hours at a time—it's deep theological stuff," said Sister Jean Marie. "It's the only place they can go to get it."

Morales coordinates sacramental preparation for the young people. These programs are offered in Spanish:

Children from ages 6 to 14 attend the Sunday morning session, using bilingual books on the doctrine to know their faith.

Twice a year, young adults, 15 and older, can attend sessions to prepare them for the sacraments.

Four times a year, couples planning marriage may begin studies for that sacrament.

The parish has a youth program that gathers twice a month on Saturdays for faith formation and social contacts.

The theology classes meet twice a week—on Thursdays and Saturdays. †



File photos by Margaret Nelson

St. Patrick Church in Indianapolis has standing room only at the annual Our Lady of Guadalupe Mass in December. Masses are also celebrated at St. Mary Church (below) and Our Lady of the Greenwood Church.



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Catholic young adults meet to learn of faith

By Margaret Nelson

Sure, the 35 Generation Xers like being with other young Catholics when they meet once a month at St. Michael the Archangel Parish in Indianapolis.

But it's not just a social gathering.

They want to know more about their Catholic faith—their Church.

Many come from a distance—from 18 parishes in Franklin, Columbus, Greenwood and Indianapolis—to hear speakers who can help them form their faith.

And they end their Saturday morning sessions with Mass. Well, they do meet at a restaurant after that.

Gigi Abelliada has kept the group of 50 updated through phone and e-mail. She says they are all blessed that God has brought them together and provided for their needs.

"Really, we feel like a lost generation. We are thirsting for spirituality," she said.

Abelliada said that she met Colleen Johnson earlier this year at a prayer group at Divine Mercy Chapel north of St. Michael Church.

She had known the then-Cincinnati resident from some overseas pilgrimages. Johnson and her husband and children had just moved near the chapel. Abelliada lived close, as well.

The two young women said they wanted to learn more about their faith and Mary Ann Schumann, who coordinates the chapel, agreed to meet with them weekly to study the sacraments and how they pertain to their daily lives.

Not long afterward, the archdiocese sponsored an all-day conference at Marian College for young adults.

The day ended with Mass. "We were all so excited, we didn't want the day to end," said Abelliada. About a dozen of the participants went to a southside restaurant after the conference.

"We talked for a few hours at fever pitch," she said. "It was about Catholicism. We were so excited we talked at the same time."

"Everybody had the same problems," she said. "They don't know what they are doing at Church. They don't know enough to defend the Church."

Those with children were especially concerned that they did not know how to explain their faith to the next generation.

Johnson said, "I don't know my own faith. How can I pass it along to my kids? Especially those of us who have families have more a sense of urgency. And it's hard to learn on your own."

Gary Kaiser, now a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., went to Catholic schools until college. He attended the young adult conference.

"There is always something else you can learn about your faith," he said. "These people want to be with people of the same background. We want to learn more about our faith."

Some of those who attended the conference decided they could get together once a month—usually the first Saturday—for prayer, instruction and Mass.

At the Aug. 14 gathering at 9:30 a.m., people brought typical refreshments—cake, doughnuts and soft drinks.

Now known as the Catholic Young Adult Network (CYAN), they are ages 21 to 40. Most are single, but there are several couples. A few are college students.

After some prayers, the speaker, Benedictine Father Bede Cisco, coordinator of Saint Meinrad's Indianapolis programs, fielded some questions from the participants.

Someone asked, "Why don't we hear about things like purgatory at Mass?" Father Bede explained that most homilies are based on the Scriptures of the day and there are only a few places in Scripture where purgatory is alluded to.

Father Bede's presentation was on the Eucharist. Participants asked questions as he went along and stayed beyond the allotted time for his talk.

Sometimes Schumann talks to the group. All speakers give Bible passages for reference. Most talks are backed up with printed materials.

Abelliada said that some of the young people, who live near each other, go to church together on Sundays. Many have said that they feel alone at Mass in their parishes.

They were surprised to learn that others shared their feelings about the Church, she said. "In order to convert non-Catholics, we need to convert or evangelize cradle Catholics."

"It's becoming like a family," she said. "You can be yourself because it has a spiritual tie."

"How do you battle anything in your life without God?" asked Abelliada. "People want this. They are desperately looking—trying New Age [religion], drugs,



Submitted photo by Colleen Johnson

Gigi Abelliada (from left), Mary Ann Schumann, Trent Rauck and David March gather in the conference room after Tuesday night Benediction at the Divine Mercy Chapel near St. Michael Parish.

alcohol, anything.

"We're letting the Holy Spirit guide us. Slowly our lives are being chiseled out," she said.

Abelliada said some have learned about keeping the Sabbath holy. "Sunday was the day to do laundry. Everybody was too busy for God and that is not the way it should be."

"It's so cool to really have nothing to do on Sunday," she said. "That's what God meant."

Abelliada invites others to join the group gathering at St. Michael. "It's not too late to join; everybody is new."

She wants it to become a social/spiritual network. "If people of the archdiocese want to pray for us, that would be cool," she said.

Schumann said, "I see the group as a real springtime. It gives me hope."

Several members of the group are promoting the archdiocesan Y2K New Year's Eve Mass for young adults at SS. Peter and Paul Cathedral. Archbishop Daniel M. Buechlein will preside, many of the priests will celebrate and there will be a reception afterwards. †

(Those wishing further information about the CYAN may call Abelliada at 317-328-8560.) †

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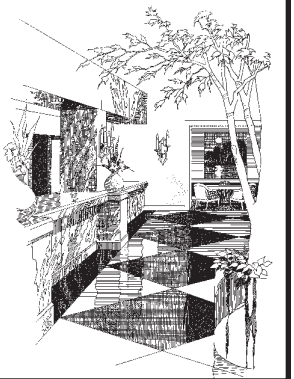
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Faith *Alive!*

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The Bible tells us that God is incomparable

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

Who is God? Various biblical texts cause us to wrestle with that question—one that forever eludes a final answer.

Just as our own “self” is couched in mystery, so also is the question of God’s identity.

The First Letter of John tells us that God is love (Jn 4:10) and teaches that if we love God we will keep God’s commandments. In Matthew’s Gospel we learn that Jesus commanded us to love God above all and our neighbors as ourselves (Mt 36:40)—a commandment that finds roots in Deuteronomy (Dt 6:4) and Leviticus (Lv 19:18), and expresses the highest ethical aspirations of both Testaments of the Bible.

Love, it appears, is both the means and the end toward which we are striving. Obedience to this love command stretches us, and it brings us to recognize how deeply dependent we are on God’s help.

Through acts of love for others and toward God, we also come to know God and participate in God’s life.

Many biblical stories emphasize how characters in particular circumstances struggle to respond to God’s commandments. The terrifying story in Genesis of the “binding of Isaac” (Gn 22:1–19)—where Abraham is commanded by God to take his only son, Isaac, and sacrifice him to God on Mount Moriah—stretches our imagination of a just God to the breaking point.

The obedient Abraham passes the test, but we are left wondering who this God is who will test his people to the point of absurdity.

In the New Testament, Jesus confronts

his disciples with the paradoxical teaching that those who wish to be his followers must deny themselves and take up their cross. Furthermore, he says in the Gospel of Mark, if we lose our life for the sake of Jesus and the Gospel we will save it (Mk 8:34–35).

God’s love can genuinely be embraced only through death to oneself. Any aspect of our lives that becomes more important to us than God will be challenged. It is this all-consuming, demanding aspect of God’s love that seems to be communicated in the phrase “a jealous God” from Exodus (Ex 20:5).

The commandments, stories, oracles and prayers of the Bible guide the twofold task of gaining information about God from our tradition and then entering into relationship with God.

Like the prophets and the people of Israel, we come to know God more deeply when we can stand back and reflect upon the ways God has worked in our lives.

The prophet Amos interpreted calamity and military defeat in Israel as chastisement by God, designed to bring Israel back to God (Am 4:10).

When we are struck with disaster, most often we are confused and angry. When our neighbors suffer, we rightfully focus attention on being with them in their sorrow.

But in retrospect we see more clearly how God has been working through our troubles to call us to a deeper relationship.

The wisdom thinkers were another important group in Israel who sought to find traces of God’s hand in ordinary human affairs. These teachers in families and the royal court created proverbs, poems and stories such as those in the

God continued, “I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob.” Then God revealed the divine name, “I *am* who am.”

The name of God is not about God’s existence, but about God’s personal presence. To grasp God’s name and appreciate its meaning, we have to look to Jesus, the name of God made flesh. Jesus’ life, teaching, ministry, passion and resurrection reveal God’s name.

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



CNS illustration

The terrifying story in Genesis—where Abraham is commanded by God to take his only son, Isaac, and sacrifice him to God on Mount Moriah—stretches our imagination of a just God. We are left wondering who this God is who will test his people to the point of absurdity.

Book of Job to instruct the Israelites about the sometimes puzzling ways of God.

These teachers tried to show how we can discern the hidden ways of God within the patterns of our lives.

Prayer is indispensable to biblical figures in the search for God. The ups and downs of their experience carved new contours in their image of what God is like. Dialogue and conversation with God brought them to a deeper understanding not only of God but also of themselves.

For example, the biblical psalms invite us to draw upon the full range of human emotions in order to relate to God. Hate and anger, as well as joy and gratitude, have important roles to play in our journey toward God. The psalms urge us to be honest and forthright in our dealings with God.

God is incomparable, the Bible testifies over and over. We cannot reduce God to one who is made in our image. Yet we could not say anything about God if we did not imagine that God must be some-

thing like the people in our communities—for example, parents, teachers, rulers, judges.

Our challenge in coming to know God is to come into relationship with God by walking with one foot firmly in our worldly experience where God is present, and to use our other foot to push the limits and try to commune with a God who exceeds all earthly boundaries.

This challenge is one we cannot complete during our earthly sojourn. Our mark of success is to remain faithful to this call to search for God.

We find God described in ways that are both consoling and unsettling. This is a merciful, loving and just God who will hold us accountable and stretch us beyond ourselves to live for God and for others. It is the God whom we know and yet do not know.

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

To grasp God’s name, look to Jesus

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

We have many biblical titles for God—the Almighty, the Holy One, the Heavenly King—but only one biblical name.

God’s name was revealed to Moses on Mount Horeb when an angel of the Lord appeared in a bush aflame.

When Moses approached the bush, God called to him: “Moses! Moses!”

Responding, Moses said, “Here I am.”

Then God said: “Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground.” †

Discussion Point

God is hope, life, peace, gentleness

This Week’s Question

What is your favorite Scriptural image or name for God?

“Jesus as a friend and listener. The image is Jesus sitting at the well and listening.” (Gary McSwain, Coeur d’Alene, Idaho)

“The image of the dove, the peaceful one, with wings extended, signifying not just the Holy Spirit but God—hope, life, peace, gentleness.” (Tom Gagliardi, Newport, Minn.)

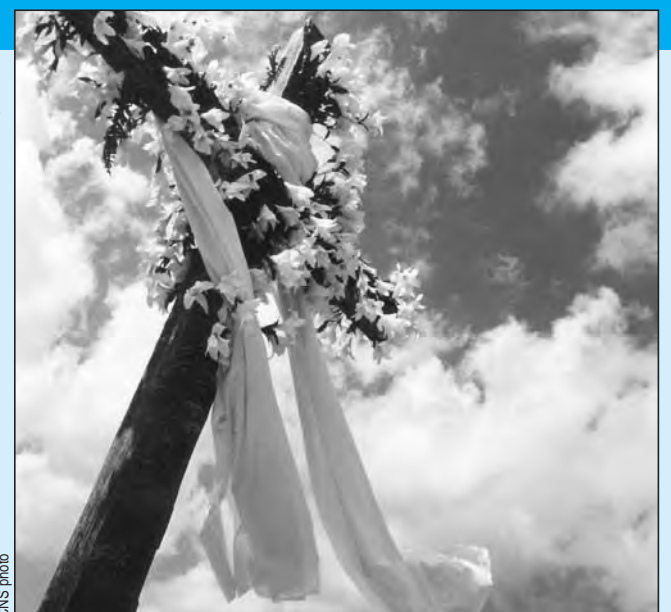
“The shepherd, because it implies leadership, connectedness and caring.” (Audra Cole, Sioux City, Iowa)

“God is breath, the breath of life, breathing life into me, the source of my breath.” (Father Andrew Schumacher, Cottonwood, Idaho)

Lend Us Your Voice

An upcoming edition asks: Tell of a time when humor helped turn things around in your home.

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



CNS photo

From the Editor Emeritus/John E. Fink

Council of Constance settled Western Schism

The 16th ecumenical council, the Council of Constance, settled what is known as the Great Western Schism.



The 14th century has been called the period of papal decline. During almost 70 years of that century, popes lived in Avignon, France. Then, when they returned to Rome, the schism began that continued into the second decade of the 15th century. (*Schism* is derived from a Greek word meaning *separation, split or tear.*)

Avignon was the residence of seven popes from 1309 to 1377, when Gregory XI took the papacy back to Rome. Well, not Rome exactly. Finding it impossible to live in Rome, he made his residence in Anagni, Italy. He died there in 1378.

The conclave in the Vatican after Gregory's death was the first to meet in Rome since 1303. The Romans were so afraid that another French pope would be elected, since the college of cardinals was

dominated by Frenchmen, that crowds demonstrated in the streets. The cardinals elected an Italian, who took the name Urban VI.

Soon, though, the cardinals decided they had made a mistake. Apparently Urban's unexpected elevation to the papacy upset the balance of his mind, and he began to subject the cardinals to violent abuse and uncontrollable tirades. The cardinals met at Anagni and published a declaration that the pope's election was invalid "as having been made, not freely, but under fear" of mob violence. They went on to elect Cardinal Robert of Geneva, who took the name Clement VII. Thus began the schism.

There were now two popes, each recognized as legitimate by parts of the Christian world. Even men and women eventually canonized as saints disagreed on which pope was the true pope. Urban ruled from Rome and Clement moved to Avignon. Urban was succeeded by Boniface IX, Innocent VII and Gregory XII. Clement lived until 1394 when he was succeeded by Benedict XIII.

In 1409, the world's bishops convened

the Council of Pisa to try to settle the matter. The council found both Pope Gregory XII and Pope Benedict XIII guilty on 30-odd charges of schism and heresy, deposed them and elected a new pope—Alexander V. The other two claimants, though, did not recognize the Council of Pisa since it wasn't canonically convoked, i.e., by a pope. So now there were three men claiming to be pope. When Alexander, the man elected by the council, died in 1410, he was succeeded by John XXIII.

Emperor Sigismund convinced John XXIII to call another council. The Council of Constance held 45 sessions from 1414 to 1418. First the council deposed John XXIII, the man who convoked it. Then Gregory XII, the successor of Urban VI, formally convoked the council, making it valid. After convoking the council, Gregory abdicated and the council accepted the abdication. Finally, the council dismissed the claims of Benedict XIII.

This cleared the way for the election of a new pope. On Nov. 11, 1417, Pope Martin V was elected and the Western Schism was finally ended. †

Journey of Faith/Fr. John Buckel

Genuine freedom and love are divine gifts

Christian living makes one a better lover.



Life is too precious and too short to settle for anything less than the best. Love provides a person with the opportunity to make the most out of one's life. In order to live life to the fullest one must love to the fullest.

Love presupposes freedom. In order to love to the fullest, one must first be free to love. According to St. Paul, only those who have been liberated from the enslavement of sin are truly free and thus have the capacity to love God, others and themselves to the fullest.

Genuine freedom and love are divine gifts that come to those who believe in Christ. God has bestowed these gifts on those who have committed themselves to his Son for the benefit of others as well as for the Christian believer's own well-being.

It is of the utmost importance for the followers of Jesus to realize that they have not been liberated from sin to merely satisfy selfish desires of the flesh.

Rather, they have been set free to take an active role in Christian ministry and assist those who struggle with the hardships of life.

Christian freedom must not be understood in isolation. On the contrary, it must be viewed in conjunction with love. Having been rescued from the confines of sin, Christians are free to turn their attention away from themselves and concentrate on the needs of others. The followers of Jesus are called to express their love for him by doing everything in their power to alleviate the burdens of others. Whether at church, home or at play, the inner reality of Christian freedom is to be manifested by charitable deeds.

In view of their union with the risen Lord, the followers of Jesus have received the spirit of God's son and are now free to address him in a warm, intimate and personal manner, namely, as "Abba" (Daddy). They have the opportunity to experience in a new way the wonderful freedom from anxiety that comes to those who have a child-like confidence in divine providence.

As children of God, Christians belong to one big, glorious family of faith. Consequently, within the community of

believers, they have been set free from the cultural divisions of society and must therefore consider one another as sisters and brothers in the Lord. Christians are thus free to love others regardless of their race, social status or gender.

Christians have a vocation to love. Hopefully, our capacity to love God, neighbor and ourselves increases with the passing of each day.

The New Testament authors portrayed Jesus as the personification of love. His life, death and resurrection exemplified God's tremendous love for humanity.

The incarnation (God became a human being) reinforces the belief that "love seeks equality." God became like human beings so that we might become like God. God, who is free and loving, desires that all human beings be free and loving through the mediation of his beloved son Jesus.

Jesus dedicated his life to the service of others. Christians are called to do likewise. In doing so, we imitate Christ, follow in his footsteps and become better lovers.

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.) †

Cornucopia/Cynthia Dewes

Dealing with the strong-willed human child

We come into this world kicking and screaming and, more often than not, we go out the same way. We seem not to want to be in this life, but then we hate to leave it.



Is this rational? No, but who ever said humanity was rational? Certainly not God, who nevertheless puts up with us all the

time (See Old Testament).

After a couple months of being cooed at, cradled, rocked to sleep and otherwise closely attended, most of us decide this life is even better than the one we had in that comfy womb. We settle into the self-centeredness of infancy, accepting all favors and doling out rewarding smiles and general cuteness.

As time passes, life takes on an unexpected edge. Mama says "no" or Brother grabs our toys, so we learn to bargain and compromise and even obey. But we never lose sight of our main goal, which is to get our own way. So far, so good.

We go to school, join the Girl Scouts, play Little League or hang out with the neighbor kids, and we experience more erosion of our objective. More compromise, maybe more obedience, and sometimes we just don't get our own way. So we learn a new skill: passive aggression, a.k.a. going with the flow, putting up with stuff—but only as long as we must.

About the same time, we learn at Mom's knee, or at church or religion class, that the main reason we're in this life is to follow God's will, not ours. Surprise! We're supposed to deny that primal urge to act as we want to, all the time, regardless.

Seems almost unnatural, doesn't it? And I suppose it is, in a human way. We think that getting our own way will make us happier, richer, more in control of our work and relationships. We believe that only we know what is best for us.

God's will may be hidden, and it may seem too hard to follow when we find it, but inevitably (maybe sometimes beyond the grave) we'll be glad we did what he asked. And there are aids available, including prayer and the support of oth-

ers, to help us do what comes unnaturally.

Luckily, most of us mature spiritually and emotionally as we mature physically, and one day we come to realize that following God's will is not just some abstract command dreamed up by ancient hermits. When promptly executed with hope and faith, it can even make us joyful!

God frequently asks us to die to this world by going against our innate selfishness. But, believe it or not, when we do this, it actually works for us in a human way. Even if our daily circumstances are terrible, our lives become focused, and we feel satisfied in a way that has nothing to do with things or events. Our human restlessness is quelled.

For most of us, the most difficult thing God asks us to do comes at the end when he asks us to literally die to this world. That's why some of us leave kicking and screaming, as we arrived. And that's why our promised reward is so great.

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

The Good Steward/Dan Conway

Bill Beam's legacy

Every parish in the Archdiocese of Indianapolis owes a debt of gratitude to William T. Beam Sr., of Louisville, Ky., who died Sept. 2, 1999, at the age of 63, following a serious debilitating illness. A decade ago, Bill Beam left a successful career in advertising to start his own company. His new career as chairman of the board of The



Beam Group included helping nonprofit organizations (including many churches) obtain the basic research data they needed to successfully plan for the future. The Archdiocese of Indianapolis was the benefi-

ciary of this research through a series of "Beam Studies" that provided pastors and archdiocesan officials with important information about the growth (and decline) of parish communities throughout the 39 counties that make up the Church in central and southern Indiana. Bill Beam's contribution to the growth and vitality of the archdiocese was not limited to demographics and other data. As part of his commitment to the Church, Bill also worked with parishes and other organizations to raise funds for urgently-needed projects.

Whereas many fund-raising firms prefer to work only with large organizations with affluent constituencies, The Beam Group reached out to smaller organizations (including churches) in poor neighborhoods. Sometimes working against his own research findings, which suggested that the future looked bleak, Bill Beam helped parishes, schools and other charitable organizations "beat the odds" and build a successful future.

In recent years, Bill Beam traveled all over the U.S., South America and the Middle East helping organizations plan for the future. His greatest contributions, however, were made here in Indiana, and in his home state of Kentucky. Hundreds of Catholic parishes, and many other organizations, in the archdioceses of Indianapolis and Louisville were strengthened by his quiet dedication and research. There will be no more "Beam Studies," but, God willing, the growth and vitality of the Church in this region will serve as a proud testament to Bill Beam's faith and generosity for many years to come.

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Series on the Ten Commandments to be available as booklet

Archbishop Daniel M. Buechlein's recently completed series on the Ten Commandments is being published in booklet form.

The 52-page booklet, "Guideposts to Freedom: God's Ten Words"/"El Camino Hacia la Libertad: las Diez Palabras de Dios," may be ordered free of charge while supplies last from Criterion Press at P.O. Box 1717, Indianapolis, IN 46206-1717, by telephone at 317-236-1454, or 800-382-9836, ext. 1454, or by e-mail at criterion@archindy.org. †

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

The Sunday Readings

Sunday, Sept. 19, 1999

- Isaiah 55:6-9
- Philippians 1:20c-24, 27a
- Matthew 20:1-16a



The third part of the Book of Isaiah provides this weekend with its first reading. Each of the three sections of Isaiah comes from a time when God's people were decidedly without good fortune, so this aspect of vulnerability and unease is very much a consideration in reading this weekend's text.

People's faith was severely challenged, and many simply turned away from God. Many people believed God had abandoned the ancient covenant, otherwise they would not be suffering so much at the mercy of neighbors or of the elements. Many others resented God, believing that God was responsible for all their miseries.

Prophets such as Third Isaiah had a difficult assignment. It was their task to call the people back to God.

Any part of Isaiah is interesting and uplifting reading. The book is one of the literary masterpieces of Hebrew Revelation. This passage is certainly no exception.

In eloquent and compelling language, the prophecy summons the people to God. Its fundamental, uncompromised point is that God exists. Furthermore, God lavishly bestows mercy and strength.

Acquiring this mercy and strength is simple. People need only to find themselves in humility and to beg God for assistance in their needs.

The prophet recognizes the fact that people have sinned. For the classic Jewish prophetic mind, disobeying God is the cause of every true human problem. So the reading reassuringly counsels that God is the God of forgiveness.

St. Paul's Epistle to the Philippians is the source of the second reading.

As is the case in most of Paul's letters, the intended audience for this epistle is a community of Christians, probably not too large in number, certainly not by comparison to the much larger, pagan society all around, in which a need of encouragement and a need of further clarity in preaching the Gospel is obvious.

In this passage, Paul gives another of his great testimonies to the identity, life

and power of Jesus. In Jesus is everything. The Lord is life. The Lord is goodness and perfection.

Through baptism, Christians, such as the Christians of Philippi, unite themselves with the Lord Jesus in a most profound way.

In this unity is their hope. In this unity is life itself. This unity stands on more than mere lip service. It requires devotion to Christ. This necessarily demands lives that resemble the life of Jesus.

St. Matthew's Gospel furnishes the third reading.

It is a parable, one of the better known parables of this Gospel in which God rewards latecomers in the vineyard as much as those who began their work early in the day.

Throughout this story is the theme of God's great generosity. The owner of the vineyard, who surely is a figure representing God, offers employment at the beginning of the day. The laborers at this point in the parable are neither owners of the vineyard nor workers without the owner's knowledge. They are there because he has hired them.

As the day passes, a group of other workers stands idly at the edge of the vineyard. They apparently have come on the scene recently. It is important to realize that the point here is not that they are lazy. They simply have not been hired.

The owner invites them to work, but they go away. He sees another group around noon and again at midafternoon. Finally in the late afternoon, never a time to hire, he sees even more, and he calls them to work.

When accounts are settled, all receive generous but equal pay. Those who worked in the vineyard longer murmur about the equal payment. The owner reminds them that it is his vineyard and he invited them to work.

Reflection

The Gospel reading tempts readers to lose themselves in questions of whether or not the owner of the vineyard was just in his actions. While the management of this situation by the owner of the vineyard is highly important since he represents God, the basic message in the passage is that God is abundantly generous in providing salvation for people.

It is important to note that as the owner sees workers standing at the edge of the vineyard, he invites them to work. He has no obligation to hire them.

Secondly, it is the owner who assesses the work of each. So it is he who pays them their due. The latecomers receive

Daily Readings

Monday, Sept. 20
Andrew Kim Taegon, priest
and martyr
Paul Chong Hasang, catechist
and martyr
and their companions, martyrs
Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

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

Wednesday, Sept. 22
Ezra 9:5-9
(Response) Tobit 13:2-5, 8
Luke 9:1-6

Thursday, Sept. 23
Haggai 1:1-8

Psalm 149:1-6a, 9b
Luke 9:7-9

Friday, Sept. 24
Haggai 1:15b-2:9
Psalm 43:1-4
Luke 9:18-22

Saturday, Sept. 25
Zechariah 2:5-9, 14-15a
(Response) Jeremiah
31:10-12ab, 13
Luke 9:43b-45

Sunday, Sept. 26
Twenty-sixth Sunday in
Ordinary Time
Ezekiel 18:25-28
Psalm 25:4bc-9
Philippians 2:1-11
or Philippians 2:1-5
Matthew 21:28-32

an equal share. Only those unaware of the true standards and services of each worker are discontent with this arrangement.

Altogether these three readings greatly reassure us and illustrate for us a most important aspect of life. We are not sublime. We are not supremely wise. We can love. We can be selfish.

God offers us salvation in Jesus. It is

everything. It answers every need. It gives us eternal life. No gift could be greater.

This invitation is a sign of God's great love and mercy. So too is the gift itself. Some turn to God lately. Others came to God long ago. In each case, God received them in love. To each, God gives the immeasurable gift of Jesus, the Son of God, the Savior. †

Question Corner/Fr. John Dietzen

Canon law governs life of the Catholic Church

Q Frequently in your column you refer to the canon law of the Catholic



Church. I know in general what that means, but where can one get a copy? Or is it even available to everyone?

It seems like so much of what happens is explained simply by the statement, "It's canon law." I for one

would be interested in reading it or at least having it to check on. And I imagine others would also. (Illinois)

A As you indicate, the *Code of Canon Law* is the basic set of regulations that govern the life of the Catholic Church, from electing a pope to receiving the sacraments.

As an institution made up of human beings, the Church has always had rules, or canons (Greek for *precept, law*), of some sort. We find them even in the New Testament.

As human society changes, of course laws change also, including in the Church. So frequent revisions and reorganizations of one kind or another have taken place over the past 2,000 years.

Various compilations of existing laws were published through the centuries, perhaps the most famous being the 12th-century Concordance of Discordant Canons, in which a monk, Gratian, attempted to compile and reconcile all prevailing legislation.

Surprisingly, the first real Code of Canon Law was published only in 1917. When Pope John XXIII convoked Vatican Council II in 1959, he also announced a revision of the code, which was completed under Pope John Paul II in 1983.

It is this code which presently governs Catholic life in the Latin Church. Another

code exists for Eastern Catholic Churches. Many elements of the Eastern (Oriental) code are similar to those in the code for the Latin Church, but many also naturally reflect the distinctive traditions of those Churches.

The code is available from the Canon Law Society of America, Washington, D.C., 20064. It is not awfully long and, as legal documents go, is nearly a gem of simplicity and clarity.

I should warn anyone who is considering buying it, however, that while it is easy to read, it is far from easy to apply correctly. It compacts into 1,752 canons the legal experience of hundreds of years, and like any tightly written legal document is highly complex.

Canons interrelate broadly with each other. Innocent-sounding phrases one might easily pass by can be crucial for a right understanding and interpretation of the law. It is necessary to spend years of study and training to properly apply the code in the daily life of the Church.

The Code of Canon Law can be interesting reading, even fun (if one enjoys that sort of thing), and an enlightening window into what makes the Church function and how legalities affect the spiritual and other realities of Catholic life.

Just be aware of the limitations. A careful, serious reading of canon law does not make one a canon lawyer, any more than a careful reading of the Internal Revenue Code makes one an expert on income tax.

(A free brochure in English or Spanish answering questions Catholics ask about baptism practices and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Reminders

The leaves are falling in slow, rocking spirals,
sinking like heavy snowflakes,
sprinkling like salt from a shaker.
Sparrow brown and canary yellow, they
tear free from branches,
swooping and diving, drifting to earth.
Free at last to let the wind take them,
they fly to their assigned places.

I am reminded that I, too, will fly away,
one surprising day,
in a swirling, breathtaking moment of
ultimate freedom,
carried on one final wind of life,
dancing and golden,
to my assigned place.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



CNS photo

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

Sept. 17-18

St. Malachy, Brownsburg, 326 N. Green St., annual Country "Fare" and Hog Roast. Dinners, games, rides, raffles, country music, 4 p.m.-11 p.m.

Sept. 17-19

St. Michael Parish, 101 St. Michaels Dr., Charlestown, Septemberfest parish festival and yard sale. Yard sale hours: 9 a.m.-3 p.m. Fri.; 9 a.m.-5 p.m. Sat. Chicken dinners Sun. Information: Allan, 812-256-3791; Harold, 812-293-4240.

Sept. 18

St. John the Evangelist, Indianapolis, 126 W. Georgia St., beginning RCIA process, 9 a.m. in the rectory. Information: 317-635-2021.

♦♦♦

St. Thomas Aquinas, Indianapolis, 46th and Illinois streets, with St. Simon the Apostle Parish, Fairview Presbyterian, University Park Christian Church and the Indianapolis chapter of Bread for the World, sponsor musical "Lazarus" at 8 p.m. at St. Thomas, \$5. Information: 317-244-2956 or 317-634-5330.

♦♦♦

St. Joan of Arc, Indianapolis, 4217 Central Ave., French

Market, noon-11 p.m.

Children's area closes at 5 p.m. Mass at 5:30 p.m. French menu includes ratatouille, crepes and quiches. Six bands, children's games, arts and crafts, flowers. Information: 317-283-5508.

Sept. 18-19

St. Gabriel, Connersville, 232 W. 9th St., Fall Festival. Raffle, games, Sat. 6 p.m.-10 p.m. EST; Sun. 11 a.m.-3 p.m. Sat., rib-eye steak or pork chop dinner, \$5 per person, 4 p.m.-8 p.m.; Sun, all-you-can-eat chicken dinner, \$6 adults, \$3 age 10 and under.

Sept. 19

Mary, Queen of Peace, Danville, Reflection by Divine Word Father Chester Smith, 7 p.m.

Sept. 24

St. Nicholas, Sunman, Turtle Soup Supper, 5 p.m.-9 p.m. fish, roast beef, chicken sandwiches; raffle, games, and music.

Sept. 25

St. Patrick Parish, Indianapolis, at Central Catholic School, 1155 Cameron, second annual Multicultural Parish Festival. Ethnic African, Irish, Italian, Mexican, German and American foods, face painting, music,

Mexican dancers, kid and adult games, health screenings, 3 p.m.-9 p.m. Free admission.

♦♦♦

Ladies Peter Claver Court #109 St. Catherine of Sienna, Indianapolis, Archbishop O'Meara Catholic Center, annual card party, 11 a.m.-3 p.m., salads, desserts. \$8 donation.

Sept. 26

New Catholic Community, Dearborn County, Harrison, 10490 N. State St., Parish Festival. Mass, 10:30 a.m.; pig roast, noon; raffle, booths, family activities, festivities last until 7 p.m.

♦♦♦

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

♦♦♦

St. Michael Parish, 11400 Farmers Lane, Bradford, annual picnic, 10:30 a.m.-5 p.m., home-cooked dinners with dumplings, silent auction and booths. Information: Darlene Cole, 812-364-6646.

♦♦♦

Mary's Rexville Schoenstatt, 2:30 p.m., "Child Mary and Mary Our Mother," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

September 28

Bishop Chatard High School, 5885 N. Crittenden, Indianapolis, Archdiocesan Special

Education Task Force information night for parents, teachers, learning disabled students, "Surviving with Special Needs," 6 p.m.-9 p.m. Information 317-236-1441.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

♦♦♦

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

♦♦♦

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour, 6 p.m.

♦♦♦

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

♦♦♦

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

♦♦♦

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer group from 2:30 p.m.-3:30 p.m.

Wednesdays

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

♦♦♦

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.



"Grandma's was great! I didn't watch a single P or Q, or get a single Z."

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Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

♦♦♦

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

♦♦♦

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

♦♦♦

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

♦♦♦

Christ the King Chapel, Indianapolis, 5884 N. Crittenden

Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

Fridays

St. Susanna Church, Plainfield, 1210 E. Main St., adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

♦♦♦

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

♦♦♦

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

♦♦♦

St. Joseph Church, Sellersburg, —See ACTIVE LIST, page 21

Central Indiana Life Chain October 3, 1999

People from Central Indiana churches of all denominations are invited to gather and affirm their belief in the sanctity of human life.

Respect Life Sunday, October 3, 1999

1:00 p.m. Archbishop Daniel Buechlein, O.S.B., will celebrate a Mass for Life at SS. Peter and Paul Cathedral downtown.

2:30-3:30 p.m. 1999 Central Indiana Life Chain, a peaceful public Pro-Life display. Participants line both sides of Meridian Street downtown while holding signs with Pro-Life messages and silently praying.

1999 Life Chain T-shirts are now available for \$7 each. Shirts are medium-gray with black print on the back. On the back, "Love in Deed and in Truth" (1 John 3:18) is printed in black letters above a heart. Inside the blue and red heart is a drawing of a mother enfolding her baby in her arms. "Pro-Life Means Love" is printed in the heart. The front of the shirt has a cross inside a heart, along with the words Life Chain, Central Indiana, 1999. T-shirts are available from your parish Pro-Life chairperson. You can call in t-shirt orders to our voice mail at 317-971-2685.

To order by mail, please fill out this form and mail it to: Central Indiana Life Chain, Inc., P.O. Box 531164, Indianapolis, IN 46253. Please include payment of \$7 per shirt and make checks payable to Central Indiana Life Chain.

Number of shirts requested:

Youth Medium (size 34) _____ Adult Small (36) _____ Adult Medium (40) _____ Adult Large (44) _____

Adult XLarge (48) _____ Adult XXLarge (52) _____ Adult XXXL (56) _____

Name of Church _____

Zip Code of Church _____

Name and Address of Coordinator _____

Phone (____) _____

All remaining T-shirts that have not been picked up will be distributed along with your Life Chain signs at a preselected site.

Don't Forget . . .

St. Louis Church FESTIVAL

BATESVILLE, INDIANA
(I-74 & SR 229 - One Hour from Indianapolis)

Sunday
September 19

10:30 AM - ????

FUN FOR EVERYONE!!

O'MALIA FOURTH ANNUAL INDIANA IRISH FAMILY FESTIVAL

MUSIC • DANCE • EXHIBITS • WEE FOLK AREA

SATURDAY
SEPTEMBER 18, 1999

INDIANA STATE FAIRGROUNDS
ENTERTAINMENT PARK
11:00 a.m. - 7:30 p.m.

ADMISSION

ADVANCE SALE \$3.00
AT ALL O'MALIA LOCATIONS
\$5.00 AT THE GATE
FIVE AND UNDER FREE

Benefits charities supported
by the Irish Groups



The Active List, continued from page 20

2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

◆◆◆
Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

Saturdays

A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

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

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the Blessed

Sacrament, 7:30 p.m.; confession, 6:45 p.m.

◆◆◆
St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass to 5 p.m.

◆◆◆
Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

◆◆◆
St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

◆◆◆
Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

◆◆◆
St. Vincent de Paul Church,

Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.-6 p.m.

◆◆◆
St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

◆◆◆
St. Mary Church, New Albany, eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

◆◆◆
Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament after

7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

Third Sundays

Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

◆◆◆
Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Office

for Youth and Family Ministries, St. Matthew Parish, Indianapolis, 4100 E. 56th St., at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

◆◆◆
Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

◆◆◆
Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass, 2 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, Indianapolis, 3200 Cold Spring Rd.

Third Saturdays

The archdiocesan Office of Pro-Life Activities and St. Andrew Church, Indianapolis, 4052 E. 38th St., Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

St. Michael's Picnic

Bradford, Indiana

15 miles west of New Albany on Highway 150

Watch for signs
Rain or Shine



Sunday, September 26

Dinner Served 10:30 a.m. - 3:30 p.m.
Booths open 10:30 a.m. - 5:00 p.m.

Chicken and Dumplings Dinner
Children 5 and under eat free - dining room only!

Silent Auction • Cash
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Bingo • Booths

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Turtle Soup Supper

September 24, 1999
St. Nicholas Church
Sunman, IN



Serving from 5:00 - 9:00 p.m. (E.S.T.)
Turtle Soup, Fish, Roast Beef and Grilled Chicken Breast Sandwiches



Big Raffle \$1,000 Total in Prizes
Games for All Ages
Cloggers at 7:00 p.m. (EST)



Senior Shuttle from Parking Lot
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Directions:
Take I-74 to the Sunman-Milan exit and turn south on S.R. 101 and follow the signs) 3 miles west of Sunman.

License #199900004018

Spiritual Retreats: Come, practice the Art of renewal.



October 8-10 *Signs of Salvation in the Gospel of John* with Fr. Eugene Hensell, OSB

October 8-10 *The Spiritual Practice of Photography* with a team of presenters including Rich Clark. Join others who experience God through deliberate noticing

Thursday, November 4, 6:00-9:00 p.m.
Pieces and Patterns of Our Lives, a "quilting" evening for women led by Dede Stomoff.
Sponsored by the Indiana M.O.M.S. Association

Monday, November 15, 9:30 a.m. - 2:00 p.m. *Reflection Day on the Psalms* with Fr. Bill Munshower

November 19-21 *CRHP Alumni Retreat.*
A renewal weekend for yourself and your parish program with Fr. Al Ajamie

December 3-5 Charismatic Retreat:
Let the Fire Fall Again
with Sr. Nancy Kellar, SC

December 17-19 Advent Silent Retreat:
Your Call to Holiness, with Fr. Donald McGuire, SJ, spiritual director to Mother Teresa for 18 years

January 21-23 Spirituality in Art series
Mozart: Music and Theology
with Fr. Noel Mueller, OSB



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Sponsored by Catholic Shrine Pilgrimage of Belleville, Illinois, a non-profit religious organization offering tours for adults to various sites in the world. All tours are escorted by a priest for daily and Sunday Mass. Fares shown below include round trip air on scheduled airlines from Chicago, hotels with private bath, meals, ground transportation, entrance fees and guides.

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Rev. Kevin Vann
Decatur, IL
St. Peter's, St. Paul Outside the Walls, Roman Forum and Colosseum, Trevi Fountain, Bay of Naples. Visit shrines of St. Peter, St. Clair and St. Francis and surrounding countryside.
Rome hotel, dinner and breakfast.

11 days in November \$1,968.00



GREECE & GREEK ISLES

Fr. Steve Pohlman
Glen Carbon, IL
9 days in November to follow in St. Paul's footsteps to Athens, Corinth, Aegapus and the Acropolis. Fly from St.

Louis to Athens. Cruise to Greek Isles in the Aegean Sea. Includes hotel, dinner and breakfast. \$1,588.00

CANARY ISLANDS

Fr. Dan Jurek
DuBois, IL
15 day-cruise and tour in November on the Mediterranean. Fly from the U.S. to Genoa, overnight then board The Azur of First European Cruises at Savona. Cruise to Southern Europe, North Africa with stops at Almeria; Malaga, Spain; Madeira, Portugal; and San Juan, Puerto Rico with final destination Ft. Lauderdale, Florida. Price includes air. from \$2,388.00

• ROME & ASSISI, 11 DAYS IN NOV '99.....\$1,968	• FLORENCE, PISA & ROME, 11 DAYS IN NOV. '99.....\$1,926	• BELGIUM, 9 DAYS IN MAR. 2000.....\$1,486
• SPAIN & PORTUGAL, 12 DAYS IN NOV. '99.....\$1,880	• SICILY & ROME, 11 DAYS IN NOV. '99.....\$1,798	• RUSSIAN WATERWAYS, 17-DAY CRUISE IN JUNE 2000.....FROM \$2,828
• CANARY ISLAND CRUISE, 15 DAYS IN NOV. '99.....FROM \$2,388	• EGYPT, 9-DAY CRUISE ON THE NILE IN NOV. '99.....FROM \$2,288	• ROME, 11 DAYS IN MAR. 2000.....\$2,368
• GRAND CRUISE, 23-DAY WORLD CRUISE IN NOV. '99.....FROM \$2,788	• HAWAII, 8-DAY CRUISE IN DEC. '99.....FROM \$1,816	• ALASKA, SUMMER 2000.....FROM \$2,048
• GREECE, 9 DAYS IN NOV. '99.....\$1,588	• AMAZON RIVER CRUISE, 15 DAYS IN JAN. & FEB. 2000.....FROM \$2,942	• ROME & ASSISI, 9 DAYS IN AUG. 2000.....\$2,368
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• VENICE & ROME, 11 DAYS IN NOV. '99.....\$1,982	• GERMANY & AUSTRIA, 10 DAYS IN MAY 2000.....\$1,892	• SICILY & ROME, 11 DAYS IN NOV. 2000.....\$2,220
	• EASTERN CARIBBEAN, 8-DAY CRUISE IN JAN. 2000.....FROM \$1,180	• VENICE & ROME, 11 DAYS IN NOV. 2000.....\$2,382

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For reservations, call 1-800-716-1558.

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.

ALLEN, Ray C. "Foxie," 55, St. Michael, Cannelton, Aug. 11. Father of Christina Gaynor, Steve and T. J. Allen. Brother of Virginia Kellems, Judy Zuelly, Janie Flamion, Freda Lawrence, Darrel, Bobby and Eddie Allen. Grandfather of six.

BAUMANN, Elsie M., 98, St. Joseph Hill, Sellersburg, Aug. 30. Mother of Geneva Andres, Cletus, Anthony and Alfred Baumann. Grandmother of 13. Great-grandmother of two.

BOHN, Philip L., 56, Our Lady of the Greenwood, Greenwood, Aug. 23. Husband of Carol A.

(Marsh) Bohn. Father of David, Paul and Ernest Bohn. Brother of Virginia Carpenter and Linda Pickett. Grandfather of three.

COYLE, Dolores C., 67, St. Paul, Tell City, Aug. 28. Mother of Bill, Jon, Paul and Ron Coyle. Daughter of Marcella Young. Sister of Shirley Lemaire, Betty Keffer, Charlene Young and Debra Lemaire Hunt. Grandmother of six.

DAWNOROWICZ, Anthony L., 79, Holy Trinity, Indianapolis, Sept. 3. Husband of Martina Dawnorowicz. Brother of Stella Koch, Helen Batley, Stephanie Carver and Francis Dawnorowicz.

EDER, Christina M., 97, St. Mary, Greensburg, Sept. 4. Mother of Mary Ann Luken, Marjorie Fisse and Jean Scheidler. Sister of Loretta Zoellner, Eleanor Peters, Margaret Feldman, Anna Marie, Mary Catherine, Olivia Marie and Matilda Stier. Grandmother of 20. Great-grandmother of 56. Great-great-grandmother of three.

ETTENSohn, Earl "Butch," 62, St. Paul, Tell City, Aug. 14. Husband of Dorothy Ettensohn. Father of Joanie Cotton, Joe and Mark Ettensohn. Brother of Mary "Cappie" Diekmann, Clete, Robert and Dave Ettensohn. Grandfather of two.

FARRINGTON, John Thomas, 72, Our Lady of Lourdes, Indianapolis, Sept. 6. Husband of Barbara (Craney) Farrington. Father of Theresa (Farrington) Rhodes and Thomas M. Farrington. Brother of Marie Kingsbury and Virginia Dietz. Grandfather of one. Step-grandfather of four.

GRANNAN, Francis B., 84, Christ the King, Indianapolis, Aug. 29. Husband of Henrietta Grannan. Father of Francie Hinds, Frederick, Richard and Thomas Grannan. Brother of Mary Heinz. Grandfather of 14.

GREEN, Marjorie J., 76, Holy Family, Richmond, Aug. 30. Mother of Becky Sand, Meg Ferguson, Roger and Rick Green. Sister of Norma Harter, John and Joe Roberts. Grandmother of 12.

GUEST, Michael Kurt, 50, St. Christopher, Indianapolis, Aug. 31. Husband of Janet Browning Guest. Father of Christine Gordon, Anya, Matthew and Andrew Guest. Son of Elmer

Guest and Joanne Ardery. Step-son of Charles W. Ardery Jr. Brother of Terry and Mark Guest.

HANEY, Mildred (Haffley), 81, St. Anthony, Indianapolis, Aug. 19. Mother of Judith Thompson. Grandmother of three. Great-grandmother of four.

HARDEBECK, Carl C., 84, St. Ambrose, Seymour, Aug. 26. Husband of Catharine Hardebeck. Father of Marilyn, Joyce and Robert Hardebeck. Brother of Eleanor Stefanic, Clara Wagner, Geneva Tunny, Irvin and Arthur Hardebeck.

HARPENAU, Casper M., 93, St. Paul, Tell City, Aug. 17. Father of Theresa Pifer, Agnes Hosler, Ruth Esarey, Lucille Gengelbach, Mary Lou Wheatley and James Harpenau Sr. Grandfather of 36. Great-grandfather of 87. Great-great-grandfather of 11.

HOWARD, Josephine (Lampert), 73, St. Anthony, Indianapolis, Aug. 19. Step-mother of Sherry Cadient. Sister of Frances Borders, Ernestine Distler, Mary Richeson, Joseph, Martin and John Lampert. Step-grandmother of one.

JENNINGS, Patrick R., 47, St. Mary, Richmond, Sept. 1. Brother of Sandra Ryan, Pamela Reese, Patricia Tegeler, Christina, Michael, Dennis, Christopher and Robert Jennings.

JOHNSTON, Clara Yvonne, 65, St. Augustine, Jeffersonville, Sept. 4. Wife of A. Ben Johnston Jr. Mother of Susan Jones, Nancy Johnston, Roy, Gregory, David and A. Ben Johnston III. Sister of Ronald and Leon Boucher. Grandmother of three.

JONES, Eric William Joseph, infant, St. Andrew, Indianapolis, Aug. 26. Son of Daniel and Michael "Chelley" Jones. Brother of Derrek McClellan, Daniel and James Jones. Grandson of David and Kay Crouch, J. R. and Linda Horton and Donald and Betty Jones.

LAGRANGE, Everett, 81, St. Meinrad, St. Meinrad, Sept. 1. Father of Gene and Don LaGrange. Brother of Mark, Clyde and Gerald LaGrange. Grandfather of 10. Great-grandfather of 13.

LEIST, Amelia L., 92, Holy

Family, New Albany, Aug. 23. Mother of Betty Busing, Rose Mary, James, Danny and Robert Leist. Sister of Marietta Gesenhues, Irvin, Odell, T. J. and Arthur Banet. Grandmother of 14. Great-grandmother of 24.

LEWIS, Donald, 69, St. Ambrose, Seymour, Aug. 16. Husband of Colleen Lewis. Father of Kathy McNeely and Rodger Lewis. Brother of Bernadine Redicker and H. Robert Lewis. Grandfather of four.

LITZELMAN, Roselle S. (Broering), 89, St. Michael, Indianapolis, Sept. 3. Mother of Rose Ann Weisenbach, Evelyn Walz, Marilyn Zahnen, Helen Downton, Jim and Larry Litzelman. Sister of Paul Broering. Grandmother of 18. Great-grandmother of 21.

LOGAN, Mary R. Warren, 69, Our Lady of the Greenwood, Greenwood, Aug. 9. Wife of Donald F. Logan. Mother of Maria Harris, Steven Warren, Anthony Warren, Michael, Rob, Steve and Brian Logan. Sister of Lucy Didonto and Nettie Tropiano. Grandmother of 14.

MADLEY, Adolph, 83, Holy Trinity, Indianapolis, Sept. 3. Husband of Antonia Madley. Father of Anthony and Steven Madley. Brother of Alice Turk, Clara and Henry Madley. Grandfather of one. Great-grandfather of two.

MOORE, Rosemary K., 82, St. Ambrose, Seymour, Aug. 30. Mother of Elizabeth Fleetwood, Marilyn Hawn, Julia Schroer, Deanie Steinwedel, Consuelo "Susie," John and Philip Moore. Sister of Anna Weber. Grandmother of 16. Great-grandmother of 7.

MURPHY, William F., 62, St.

Anthony, Indianapolis, Aug. 13. Father of Cathy Tripp, Mary Beth Lane and Heather Evans. Brother of Mary Swords, Margaret Stychno, Elizabeth Abbott, Helen Rote, John and Charles Murphy. Grandfather of four. Great-grandfather of one.

NORDHOFF, Richard, 50, St. Roch, Indianapolis, Sept. 1. Father of Richard Nordhoff Jr. Son of Beulah Paetz-Nordhoff and Charles Nordhoff. Brother of Kathleen Hedges, Carolyn Brown, Robert and Ronald Nordhoff. Grandfather of one.

PURVIS, Richard, 48, Holy Cross, Indianapolis, Aug. 22. Brother of Fred, Duke, Marion, Terry, David and Ollie Purvis.

SABELHAUS, Roger C., 70, St. Paul, Tell City, July 31. Brother of Sister of Charity Sister Vivian Mary Sabelhaus, Joan Conner, Stephen, Douglas, Patrick and Dr. Jerome Sabelhaus. Uncle to several nieces and nephews.

Mary Jane Wilmoth was mother of Father James

Mary Jane Shoup Wilmoth, 85, of Beech Grove, died on Sept. 4. She was the mother of Father James Wilmoth, pastor of St. Roch Parish in Indianapolis.

A funeral Mass was celebrated at St. Roch Church on Sept. 7.

She operated a dairy food stand at the Indianapolis City Market and was the widow of Ralph "Dutch" Wilmoth.

Father Wilmoth is her sole survivor.

Memorial contributions may be made to the St. Roch building fund. †

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Phone 317/842-6778 ext. 27 / Fax: 317/576-1932
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THANK YOU St. Jude for intentions granted. — J. A. B.

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From the Archives

Pastoral visit

The late Archbishop Edward T. O'Meara visits with students at Christ the King School in Indianapolis on Oct. 24, 1980. The archbishop was installed as the spiritual leader of the Church in central and southern Indiana on Jan. 10, 1980. In his first few years as archbishop, he tried to visit all parishes and institutions in the archdiocese. Benedictine Sister Mary Luke Jones (left), then principal of Christ the King School, looks on. Archbishop O'Meara died on Jan. 10, 1992, 12 years after his installation as archbishop. †



(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Indiana 46206-1410. Newland, may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

Around the archdiocese

INDIANAPOLIS—Marian College's cycling team captured the 1999 National Collegiate Track Cycling championship for the third year in a row Sept. 11-12 in Carson, Calif., a suburb of Los Angeles.

Marian's team has won four national track cycling titles since 1995.

A celebration rally to honor team members for their latest national title is scheduled at 11:30 a.m. on Sept. 20 in the Allen Whitehill Clowes Amphitheatre on the Marian campus.

Sophomore Neil Fronheiser from Pennsylvania won the national title in the men's points and men's individual competitions.

The Marian Knights captured the national title with 843 points, a 2-to-1 ratio over Collin County Commercial College in Texas.

Penn State University in Pennsylvania finished third and Stanford University and California Polytechnic State University, both in California, finished fourth and fifth.

Marian's cycling team members also excel in the classroom. Team members have a collective grade point average of 3.31 on a 4.0 scale, and four of the cyclists are on the dean's list for academic honors. †



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