



The

Criterion

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The Great Jubilee

Stories and photos:
pages 9-14

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Celebration in the Spirit of Hope



Photos by Banayote Photography, Inc.

Thank you!

Celebration in the Spirit of Hope: The Great Jubilee was a blessed moment in the history of the Catholic Church in our archdiocese. We thank God for this blessing and the countless blessings showered on our local Church! Surely it was a memorable and holy event, not only for those who received the sacrament of confirmation but for all of us.



Archbishop Daniel M. Buechlein

And in the name of all of us—laity, religious and clergy—I want to thank everyone who gathered at the RCA Dome as the Church in central and southern Indiana. I also want to thank the 1,000-plus people who gave their time and talent so that our celebration might be prayerful, joyful and beautiful. An

incredible amount of detail and hard work go into this kind of venture.

Msgr. Joseph Schaedel, assisted by Brian Doyle, Father Patrick Beidelman, Father James Bonke, Bill Bruns, Father Paul Etienne, Jesuit Father Joseph Folzenlogen, Charles Gardner, Father Rick Ginther, Sue Hetzler, David Hodde, Steve James, Kathy Kaplan, "Mickey" Lentz, Carolyn Noone, Karen Oddi, Susan Schramm and Marlene Stammerman formed the steering committee that oversaw the planning and its execution. Countless others served as staff. Mike Fox and C.J. Wright, of the RCA Dome staff, provided invaluable assistance. Heartfelt congratulations and thank you, one and all!

Our Jubilee celebration not only gratefully celebrated the 2,000th anniversary of Christ's birth and our salvation, it was primarily an event that looked to the future.

We prayed for the Holy Spirit's guidance for a new emphasis on our mission of evangelization. We now embark on our Journey of Hope with new vigor as "Disciples in Mission." †

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



Archbishop Daniel M. Buechlein and 18 other bishops from around the country, two archabbots and priests from the archdiocese celebrated the Jubilee Mass last Saturday at the RCA Dome.

Above, 30,000 Catholics from the Archdiocese of Indianapolis gathered in Indianapolis for the Great Jubilee last Saturday to celebrate 2,000 years of Christianity and to thank God for all his blessings. Eighteen bishops, two archabbots and several priests of the archdiocese helped Archbishop Daniel M. Buechlein confirm nearly 3,200 youth and adults at the archdiocese's Celebration in the Spirit of Hope: The Great Jubilee. It was the largest gathering of Catholics in the history of the archdiocese and one of the largest Jubilee celebrations in the United States this year. Archbishop Buechlein called on Catholics of the archdiocese to spread the Good News as the Church prepares to begin a major evangelization effort. For more Jubilee coverage, see pages 9-14.

Six Sisters of Providence celebrate their silver jubilees

SAINT MARY-OF-THE-WOODS—Six Sisters of Providence of Saint Mary-of-the-Woods celebrated their silver jubilee during a eucharistic liturgy on Aug. 19 in the Church of the Immaculate Conception at the motherhouse.

The silver jubilarians are Sisters Mary Ann DeFazio, Jeanette Hagelskamp, Sue Pietrus, Lisa Stallings, Dawn Tomaszewski and Wendy Workman.

Sister Mary Ann DeFazio is a native of Pittsburgh. She currently is a student.

She entered the congregation on Aug. 29, 1975, from St. Mary Parish in Griffith, and professed perpetual vows on Oct. 14, 1984. She earned a bachelor's degree in humanities from Saint Mary-of-the-Woods College.

Sister Mary Ann served as a teacher at Lady Isle School in Portsmouth, N.H., from 1977-79 and at St. Alexander School in Palos Heights, Ill., from 1979-80. She also served St. Alexander Parish as coordinator of religious education from 1980-86 and as pastoral associate and director of religious education at St. Clement Parish in Chicago from 1989-91. She served as director of religious education for St. Ferdinand Parish in Chicago from 1991-2000.

Sister Jeanette Hagelskamp is a native of Indianapolis and currently is a doctoral candidate and instructor at the University of San Francisco. She also has served as assistant director of the Institute for Catholic Education Leadership at the university.

She entered the congregation on Aug. 29, 1975, from St. Matthew Parish in Indianapolis, and professed perpetual vows on Aug. 19, 1984.

Sister Jeanette earned a bachelor's degree in mathematics from Saint Mary-of-the-Woods College. She received a master's degree in mathematics from Purdue University and a degree in educational leadership, administration and supervision from the National College of Education.

She was a teacher at Providence High School in New Lenox, Ill., from 1977-79. She served as a physics instructor, assistant director of financial aid and director of admissions at Saint Mary-of-the-Woods College from 1979-82. At Providence-St. Mel School in Chicago, she taught mathematics and physics and was a computer instructor, curriculum director and guidance counselor from 1982-91. She also served as principal of Mother Theodore Guérin High School in River Grove, Ill., from 1991-97.

Sister Sue Pietrus is a native of Chicago. She currently ministers as a professor of music at Saint Mary-of-the-Woods College, where she also served as music instructor, assistant professor and associate professor from 1980-90 and 1993-99.

She entered the congregation on Aug. 29, 1975, from St. Louise Parish in La Grange Park, Ill., and professed perpetual vows on Aug. 19, 1984.

Sister Sue earned a bachelor's degree in music education at Saint Mary-of-the-Woods College. She received a master's degree in music education from the University of Illinois and a doctor of musical arts in music education from the University of Southern California.

She served as a music teacher at Marywood School in Orange, Calif., from 1977-80.

Sister Lisa Stallings is a native of

Evansville. She currently ministers as director of worship at the Cathedral of the Assumption in Louisville, Ky.

She entered the congregation on Aug. 29, 1975, from Christ the King Parish in Evansville, and professed perpetual vows on Aug. 25, 1984.

Sister Lisa earned a bachelor's degree in English from Saint Mary-of-the-Woods College.

She was a teacher at Our Lady of Providence High School in Clarksville from 1977-81, and a teacher at Providence-St. Mel School in Chicago from 1981-88. She was director of music for St. Bernadette Parish in Evergreen Park, Ill., from 1989-90 and director of music for St. James Parish in Elizabethtown, Ky., from 1994-98. She also served as assistant coordinator of liturgy at Saint Mary-of-the-Woods in 1998.

Sister Dawn Tomaszewski is a native of Chicago. She currently ministers in the Archdiocese of Chicago as the communications and media coordinator for the archdiocesan Office of Catholic Education.

She entered the congregation on Aug. 29, 1975, from St. John Brebeuf Parish in Niles, Ill., and professed perpetual vows on Aug. 19, 1984.

Sister Dawn earned a bachelor's degree in communications from Saint Mary-of-the-Woods College. She received a master's degree in journalism from the University of North Carolina.

She was a teacher at Marywood School in Orange, Calif., from 1977-80 and at Mother Theodore Guérin High School in River Grove, Ill., from 1980-82. She was an instructor at Saint Mary-of-the-Woods College from 1984-87. She also served the Sisters of Providence as director of communications from 1984-90 and as director of the Office of Congregational Advancement from 1990-96.

Sister Wendy Workman is a native of Gilman, Ill. She currently ministers as a healthcare visitor at the congregation's motherhouse at Saint Mary-of-the-Woods.

She entered the congregation on Aug. 29, 1975, from St. Mary Parish in Paxton, Ill., and professed perpetual



Sr. Mary Ann DeFazio



Sr. Jeanette Hagelskamp



Sr. Sue Pietrus



Sr. Lisa Stallings



Sr. Dawn Tomaszewski



Sr. Wendy Workman

vows on Aug. 19, 1984.

Sister Wendy earned a bachelor's degree in religion from Saint Mary-of-the-Woods College. She received a bachelor's degree in physical education from Indiana State University and a master's degree in physical education from the University of Iowa.

She taught at Corpus Christi School in Oklahoma City, Okla., from 1977-80 and at St. Angela School in Chicago from 1980-82. She taught physical education at Saint Mary-of-the-Woods College from 1984-87 and served as chairperson of the physical education department at the college from 1985-87. †

Providence Sister Bernadette Mary Carroll receives papal honor

Providence Sister Bernadette Mary Carroll, who formerly served in the archdiocese, has been awarded the papal honor "*Pro Ecclesia et Pontifice*" ("For the Church and the Holy Father").

Sister Bernadette Mary currently serves as pastoral minister and bookkeeper at St. Teresa of Avila Parish in Los Angeles. The award is presented to Catholics for their exemplary commitment to the Church and the pope. She will receive her papal medal during an afternoon prayer service on Sept. 24 at St. Bernadette Church in Los Angeles.

In addition to her pastoral ministry and

bookkeeping duties, Sister Bernadette Mary also assists women with vocation discernment at Casa Providencia in Los Angeles.

"It is an honor to receive this award," she said. "My family is very, very excited, probably more excited than I am!"

Nearly half of her 60-plus years as a Sister of Providence were spent teaching children in Indiana and California, which is her favorite ministry, Sister Bernadette Mary said. "It has been wonderful. I would do it all over again."

She entered the congregation of the Sisters of Providence on Feb. 2, 1939, and professed perpetual vows on Aug. 15, 1947.

Sister Bernadette Mary served at St. Andrew the Apostle School and the former St. Catherine School in Indianapolis, and at St. Benedict School in Terre Haute. Elsewhere in Indiana, she served at St. John School in Newburgh, St. Simon School in Washington and St. John School in Vincennes. †



Sr. Bernadette Mary Carroll

Catholic physicians to meet Sept. 27 at Fatima Retreat House in Indianapolis

Members of the Society of St. Raphael, a Catholic physicians guild, will hear Dr. Charles J. Dietzen speak at their annual meeting on Wednesday, Sept. 27. The topic of Dietzen's address is "It's More Than a Job: This is a Mission." Dietzen is well-known in medical circles and has practiced, spoken and written extensively.

The society will meet at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Mass will be celebrated in the retreat house's chapel at 6 p.m. A reception follows at 6:45 p.m.

Dietzen will speak at 7:15 p.m., with dinner following at 8 p.m.

The cost for physicians is \$60; for physicians in training, \$40.

Respond to Carolyn Noone, associate director for special events for the archdiocese, immediately. She may be reached at 317-236-1428.

Coordinators for the society are Drs. Niceta Bradburn, Greg Grammelspacher and Mary McAteer. Msgr. Joseph F. Schaedel, vicar general, serves as chaplain to the group. †



9/22/00

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Jubilee Masses for senior citizens and young adults

Several special Jubilee Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Married couples to celebrate their golden anniversaries

More than 200 married couples from 39 counties in central and southern Indiana will be honored at a solemn Mass during the archdiocese's 15th annual Golden Wedding Anniversary Celebration at 2 p.m. on Sept. 24 at SS. Peter and Paul Cathedral in

Indianapolis.

Archbishop Daniel M. Buechlein will celebrate the eucharistic liturgy and lead the jubilarians in the renewal of their marriage vows. Ninety-six couples married in 1950 and other couples married during the 1930s and 1940s will receive

a nuptial blessing from the archbishop.

The jubilarians to be honored this year represent nearly 11,000 years of married life, according to David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries, which coordinates the annual event.

"These couples view their marriage as sacred," Bethuram said. "They recognize that marriage is as demanding and challenging as it is rewarding and pleasurable. Their commitment to one another throughout the years has deepened and developed in a love that moves beyond themselves and gives society a wonderful model of the love and care that God has for all of us."

Twenty-four couples have been mar-

ried 60 years or more and, at the close of the liturgy, the archbishop will present each of them with a special memento in remembrance of this event.

Two couples attending the liturgy have been married for 69 years. Merle and Gladys Cassidy are members of St. Christopher Parish in Indianapolis and Charles and Margaret Murphy are members of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.

A reception to honor the anniversary couples is scheduled after the Mass in the Assembly Hall at the Archbishop O'Meara Catholic Center, across the street from the cathedral. Honored couples will receive personalized certificates at the reception. †

Technology workshop for religion educators set for Sept. 27

By Barbara Fox

The religious education program at St. Michael the Archangel Parish in Indianapolis has gone "high-tech."

Franciscan Brother Bob Baxter, director of religious education at St. Michael, has become the parish computer guru.

After participating in the New Frontiers Technology Planning Process provided to archdiocesan schools and parishes, Brother Bob began to figure out ways to use the technologies he already had available, such as videos and videocassette recorders, in more effective ways. He also assumed responsibility for operating the parish bingo program so that he could use the proceeds for new parish technologies.

The parish center now has a large-screen television that is connected to a computer so that Power Point computer presentations can be made for large-group functions. Three computers are networked so that Internet sites can also be viewed on the large television screen.

Brother Bob also accesses the parish accounting software that is password protected to create lists of students' names, addresses, phone numbers and e-mail addresses. The technology allows

him to communicate with students easier and more frequently. He also uses his computer to create brochures to promote his programs. Program registration forms are also computerized.

Brother Bob's family gave him a digital camera so that pictures can be inserted into his printed documents and Power Point presentations. Commercial CD-ROMs such as "Inside the Vatican" are also available for use.

Parish administrators of religious education are invited to St. Michael Parish on Sept. 27 to participate in a new "hands-on" technology planning process. It is called Dot Com PARES. Sessions will be held again in February.

Dot Com PARES will be meeting at St. Michael's parish center to view the technologies in action. Afternoon sessions will be held in Indianapolis at the Cardinal Ritter High School computer lab so that participants can use the software that has been demonstrated. Openings are still available.

(Administrators of religious education who are interested in attending the Dot Com PARES sessions should call Barbara Fox at the Office of Catholic Education at 317-236-1436 or 800-382-9836, ext. 1436.) †

Respect Life Sunday is Oct. 1

By Mary Ann Wyand

Respect Life Sunday observances in the Archdiocese of Indianapolis are scheduled on Oct. 1 from 11 a.m. until 5 p.m. at SS. Peter and Paul Cathedral and in the Assembly Hall of the Archbishop O'Meara Catholic Center in Indianapolis.

Events include the archdiocese's annual Respect Life Mass, a speech about abortion and Catholic voters, an ecumenical Life Chain prayer vigil and a Life Fair with free educational materials.

The day's events begin with the Life Fair from 11 a.m. until 1 p.m. and from 3:30 p.m. to 5 p.m. in the Assembly Hall. Representatives of a number of pro-life ministries will staff booths and talk with visitors.

Archbishop Daniel M. Buechlein will celebrate the archdiocesan Respect Life Mass at 1 p.m. at the cathedral. During the

liturgy, the archbishop will honor a dedicated pro-life volunteer with the Archbishop Edward T. O'Meara Respect Life Award. The award recipient will be announced in *The Criterion* next week.

The 10th annual Central Indiana Life Chain, a one-hour ecumenical pro-life prayer vigil, begins at 2:30 p.m. on North Meridian Street in Indianapolis.

During the Life Chain, participants will pray for an end to abortion and hold signs that say "Abortion kills children," "Abortion hurts women," "Adoption: The loving option," "Jesus forgives and heals" or "Lord, forgive us and our nation."

After the Life Chain, the archdiocesan Life Fair continues in the Assembly Hall.

At 4 p.m., Dr. Mark Ginter, assistant professor of Moral Theology at Saint Meinrad School of Theology, will discuss "Abortion and the Conscience of the Catholic Voter," in the Assembly Hall. †

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Editorial

Spirit of Hope to empower outreach

It was an awesome event. Possibly the largest gathering of Catholics for worship in the history of the state of Indiana, last Saturday's Celebration in the Spirit of Hope: The Great Jubilee was a marvelous public witness to the power of Jesus Christ to touch and change lives.

It was also a wonderful testimony of the vibrancy of the Catholic Church in central and southern Indiana and of the solid promise for the future we are enjoying. To be present while nearly 3,200 young people and adults—the future Church, the Church of the Third Millennium—were confirmed in the faith was a hope-filled and faith-filled experience. Yes, we celebrated the Spirit of Hope all right, and much of the hope we received last Saturday came from watching young person after young person step forward to be sealed with the gift of the Holy Spirit, strengthened and equipped to help carry out the mission and ministries of the Church.

And that is really the next step. Last Saturday, we invoked the Holy Spirit for the grace and the gifts to implement the third theme of our symbolic Journey of Hope 2001: evangelization—the proclamation of the Good News of Jesus Christ linked with a proposal, or an invitation, to all who will listen to join us on our Journey of Hope.

To Catholics who have been away from the Church for whatever reason, we say, "Come home. We miss you." To those who have not yet found a Church home, we say, "Come in. You are welcome here. You have people here who want to become your sisters and brothers."

Last week's gathering at the RCA Dome in Indianapolis served as both the

major event in our yearlong celebration of the Holy Year of the Great Jubilee and as the launching pad for a major evangelization effort for the archdiocese.

Even before last week, two members of the archdiocesan Disciples in Mission Leadership Team had traveled to the Paulist National Catholic Evangelization Association headquarters in Washington, D.C., for a three-day workshop to familiarize themselves with the Paulists' Disciples in Mission process.

The leaders, Celina Acosta-Taylor and Jesuit Father Joseph Folzenlogen, who also serves as archdiocesan coordinator of evangelization, joined a group in Washington that included representatives from 30 other dioceses. Disciples in Mission is a method that the archdiocese will be using to train local parish leaders to help the entire parish become more aware of and involved in the evangelization mission of the Church. Additional members of the leadership team will be named in the near future.

We have spent nearly five years preparing to celebrate the third Christian millennium. We have been on a Journey of Hope during which we renewed ourselves spiritually and committed ourselves to live our lives in authentic Christian stewardship.

Now is the time for our final preparation for stepping out with a new sense of mission that will see us recommitting ourselves to the Lord Jesus and his Good News, encouraging brothers and sisters to return to active Church membership, and opening wide our doors and our hearts to those seeking a spiritual home.

We have asked the Spirit for help in this endeavor. Let us rely on that grace and move forward in faith and hope and love.

— William R. Bruns

Seeking the Face of the Lord

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



I dream of a corps of volunteers

One time Mother Teresa of Calcutta remarked, "Money can be gotten; the poor need your hands to touch them; they need your hearts to love them ..." Knowing that it is Christ whom we serve in the poor, she went on to say, "After Christ suffered and died for us, how sad it would be if he passed us by and we didn't even notice."

One of my goals for our archdiocese is to raise more awareness of the needs of the poor in our home missions right here in southern and central Indiana. And I dream of doing so to such an extent that people will not only want to contribute their money to help us serve these poor, but that they will also want to offer their precious time and talent in service.

I am particularly thinking of the contribution of time, which these days seems to be every bit as self-sacrificing and humanly expensive as the gift of money. I dream of a *corps of volunteers* willing to do the menial things that are needed in our soup kitchens and shelters. I am thinking of volunteers to help do things like stock shelves in St. Vincent de Paul Society's food pantries and work in the society's distribution center, not only here in Indianapolis but also in centers in other locations in the archdiocese.

I am also dreaming of a *corps of volunteers* to provide help that is needed in our schools, particularly in center-city Indianapolis and in some of the rural areas of the archdiocese.

For example, I think of our need for substitute teachers, teachers' aides and help in cafeterias and libraries. Perhaps there are retired teachers who could give some valuable time as a contributed service in our poorer parishes.

I think of the help needed by pastors of smaller parishes who cannot afford a business manager, but who themselves must give up too much valuable time in administration when they would prefer to provide more of the pastoral and sacramental ministry for which they were ordained. Are there retired accountants and business people who could contribute this service one or two days a week?

There is so much good that qualified volunteer bookkeepers and youth leaders and maintenance personnel (and just plain old ordinary help) could provide home mission parishes. In fact, I need a professional volunteer who could organize this corps of

volunteers so that it would truly make a difference! Is there someone out there who could do that?

I was reminded of this dream some weeks ago when two generous and committed volunteers in our Indianapolis St. Vincent de Paul Society came by to give me a report on their apostolate. The two gentlemen referred to themselves as "empty nesters." They spoke passionately of the need for more hands and feet to help carry on their mission. They have the supplies. The money is coming in. But volunteerism seems to be at a new low. They asked if I would help them appeal to other "empty nesters" to give some time. I told them I would do so. But I also want to challenge young adults to find a way to give some time to "touch the poor." Are you willing to give your hearts in love to people who need people who care?

Patronage at the St. Vincent de Paul Society's Indianapolis Food Pantry is a clear example of the needs to be met. It is the largest food pantry in the Midwest. More than 1 million pounds of food is given out in a year. More than 1,200 families visit the pantry in a week's time. The pantry does provide more than food, e.g., services that promote self-help and other human needs for development. Many patrons of the pantry are working people, but today's minimum wage doesn't go far enough to pay rent for housing and meet other day-to-day expenses as well.

In order to continue its mission, the St. Vincent de Paul Society needs volunteer hands and needs them badly. Like other associations, they also need new and younger members to carry the apostolate into the future. Be assured this society isn't the only charitable organization serving our home missions and in need of volunteers.

Food pantries, soup kitchens, shelters and medical services meet immediate needs. Our parishes in areas of poverty around the archdiocese provide help to break the cycle of physical and spiritual poverty for the long term. This is done through our schools and other parish programs and services. These parishes also need volunteers to provide services that cannot be offered otherwise, e.g., youth programs. Our United Catholic Appeal provides increasing monies for our home missions, but we need hands and hearts, too! †



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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.



Sueño con un cuerpo de voluntarios

Una vez la Madre Teresa de Calcuta comentó, “Se puede conseguir dinero; los pobres necesitan sus manos para tocarles; necesitan sus corazones para amarlos...” Con el conocimiento de que es Cristo a quien servimos por medio de los pobres, ella pasó a decir: “Tras el sufrimiento y la muerte de Cristo por nosotros, sería triste si él nos pasó y no nos fijáramos”.

Una de las metas de nuestra archidiócesis es la de aumentar la conciencia con respecto a las necesidades de los pobres en nuestras misiones locales en la zona sureña y central de Indiana. Sueño con hacer esto hasta tal punto que la gente no solamente querrá contribuir con su dinero para ayudarnos a servir a los pobres, pero también querrá ofrecer su precioso tiempo y talento en servicio.

En particular estoy pensando en la contribución del tiempo, el cual parece ser un gran sacrificio y un costo humano, como el regalo del dinero hoy en día. Sueño con un *cuerpo de voluntarios* dispuestos a hacer los trabajos de baja categoría necesarios en nuestras cocinas de sopa y refugios. Estoy pensando en voluntarios para ayudar a hacer cosas como abastecer los estantes de los bancos de comida de la St. Vincent de Paul Society y ayudar a trabajar en el centro de distribución de la sociedad tanto aquí en Indianápolis como en los centros a lo largo de la archidiócesis.

Sueño con un *cuerpo de voluntarios* para dar la ayuda necesaria en nuestras escuelas, sobre todo en el centro de Indianápolis y en otras áreas rurales de la archidiócesis.

Por ejemplo, pienso de nuestra necesidad de maestros suplentes, asistentes de maestro y personas para ayudar en las cafeterías y las bibliotecas. Tal vez haya maestros jubilados que podrían contribuir algún tiempo valioso como un servicio en nuestras parroquias más pobres.

Pienso en la ayuda que necesitan los pastores de las parroquias menores, las cuales no pueden pagar a un gerente de negocios, pero quienes deben dedicar demasiado tiempo valioso para administrar cuando preferirían brindar ministerio pastoral y sacramental. Esto es la razón que fueron ordenados. ¿Hay contadores o comerciantes quienes podrían proporcionar este servicio uno o dos días a la semana?

Hay muchas cosas buenas que los contadores, líderes de juventud y personal de mantenimiento calificados pueden hacer como voluntarios en las parroquias locales de misión y es trabajo ordinario. ¡De hecho, yo necesito un voluntario profesional que sea capaz de organizar este cuerpo de voluntarios para que realmente haga una diferencia! ¿Hay alguien allí quien pueda

hacer esto?

Me recordaron de este sueño hace varias semanas cuando dos generosos voluntarios dedicados de nuestra St. Vincent de Paul Society en Indianápolis me dieron un informe sobre su apostolado. Los dos hombres dicen que sus hijos ya se fueron y tienen tiempo. Hablaban con pasión sobre la necesidad de más manos y pies para continuar su misión. Tienen los suministros. El dinero está llegando. Sin embargo, el número de voluntarios parece haber tocado el fondo. Me pidieron que yo les ayudara a llamar a las demás personas con tiempo extra como ellos para dar algún tiempo. Les dije que sí, pero quiero también desafiar a los adultos jóvenes encontrar una manera para dar algún tiempo para “tocar a los pobres”. ¿Está usted dispuesto a dar sus corazones en amor a las personas que necesitan a los que cuidan?

El patrocinio en la Despensa de Comida de la St. Vincent de Paul Society en Indianápolis es un buen ejemplo de las necesidades para ser cumplidas. Es la mayor despensa de comida en el mediooeste. Se reparte más de un millón de libras de comida anualmente. Más de 1,200 familias visitan la despensa cada semana. La despensa proporciona más que comida, por ej., servicios que fomentan autoayuda y las demás necesidades humanas para desarrollo. Los usuarios de la despensa son trabajadores, pero el sueldo mínimo actual no alcanza para pagar la renta y cumplir con los gastos diarios también.

Para continuar su misión, la St. Vincent de Paul Society necesita desesperadamente manos voluntarias. Como otras asociaciones, también necesita miembros nuevos y más jóvenes para realizar el apostolado en el futuro. Usted puede asegurarse de que esta sociedad no es la única organización de caridad sirviendo a nuestras misiones locales y que tiene una necesidad de voluntarios.

Las despensas de comida, cocinas de sopa, refugios y servicios médicos cumplen las necesidades de inmediato. Nuestras parroquias en zonas de pobreza alrededor de la archidiócesis proporcionan ayuda para romper el ciclo de pobreza física y espiritual en el futuro. Esto se hace por medio de nuestras escuelas y otros programas y servicios parroquiales. Estas parroquias también carecen de voluntarios para brindar servicios que no se ofrecería de otra manera como los programas juveniles. Nuestro Llamamiento Unido Católico proporciona más dinero para nuestras misiones locales, ¡pero necesitamos manos y corazones también! †

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

Distressed, disappointed by Vatican document

I was very distressed and disappointed by the lead story of *The Criterion* for Sept. 8 headlined: “Vatican says Catholic Christianity necessary for salvation.”

It seems to confirm my worst fears that the Vatican has the desire to concentrate power under its central control, negating the collegiality of Vatican II and ignoring and reversing decisions of bishops’ conferences around the world. Rome has been publishing a long series of documents that offend many, both inside and outside our Church, on issues of faith, morals and practice. We wonder about the thinking that leads to these actions. To what purpose is this?

In my circle of friends, both inside and outside the Roman Catholic tradition, there is almost uniform disgust and rejection of these ideas. I see this as a rejection and discrediting of the thinking of competent theologians and even more significantly of the *sensus fidelium* [the sense of the faithful]. I pray for our Church and the American bishops who have the responsibility and power to forcefully respond to Rome on this and other important issues.

Theodore J. Brentlinger, Terre Haute

Decision easy, not difficult

I don’t normally write letters to newspapers of any sort, but I was incensed by the editorial in your Sept. 1 edition, “Difficult decisions.” The Church *should* endorse candidates on moral grounds, or don’t you believe what you preach?

Candidates and/or parties who openly favor issues that are contrary to natural law (God’s law) should immediately be ruled out as a choice for public office. This Church should become a leader with all other religions to condemn the practices of abortion and euthanasia and all those who support that practice. That decision is very easy for those who believe in God’s law. All other issues of this campaign are social issues and should be of secondary consequence to the debate of conscience. Based on the above, the decision of who should be elected is very simple. Any Catholic or any other moral person of any other religious belief who would vote for a person who would kill or allow to be killed an unborn or soon-to-die person because that candidate would promise to “give” them something for free is, at very least, a hypocrite.

I am sorry if I may have misinterpreted the intent of your editorial, but my reading of it says that if you like the freebies, you may vote for the murderer in good faith. If that interpretation is correct, then I strongly disagree with your position. If I am wrong with that “picture,” then I apologize. But then I must insist that you clarify your position and tell your members that, with clear conscience and the understanding of what is right and wrong, the Church must highly recommend that all good people vote for the man and party that is pro-life for the unborn and the elderly. *No other vote can be acceptable. The decision is easy, not difficult.*

While I’m in the writing mood, I would like to address another subject that I believe the Church seems to ignore. That is the so-called separation of church and state. You are letting the ACLU [American Civil Liberties Union] get away with murder by not challenging their suits against prayer and actions against morality. Here again, you should be leaders in the assembly of all religious belief to fight against their persistence to eliminate morality from government. The First Amendment does not preclude the principles of religious thought, morality or anything else that is good, from being debated in regard to government. On the contrary, that same amendment goes on to give the right of free speech. The ACLU and the immoral groups that they represent

are not the only parts of society that are allowed free speech. And the judges that accept those cases and rule against morality should be removed from office.

George Washington had a very high regard for religion and said it publicly [in his Farewell Address]. . . .

When the Church began teaching its students its social agenda without the background of our old *Baltimore Catechism*, we lost our focus on the principles of life. You, along with the government, are now focused on the principle that the government should take from those that have and give without any consideration to those who do not. Is it not time for this Church to avail itself to instigate discourse with and provide a leadership role in the assembly of any and all religions to exercise pressure on the president-to-be, the Congress and the judges of the country to re-think the relationship of moral and religious thought with the principles under which this country was founded?

Jim Hopp, Indianapolis

Response:

Your apology is accepted. We believe you have misinterpreted our editorial.

First, the editorial in question was an attempt to deal with the reality that few—if any—political candidates will square perfectly with Church teachings. In such situations, what is a responsible Catholic voter to do? To answer this question, the editorial calls on the major points of a recent document produced by the administrative board of the United States Catholic bishops. It is titled “Faithful Citizenship,” and it is available from the United States Catholic Conference at 800-235-8722.

The intent of this booklet and our editorial was to offer guidance to voters in the upcoming and future elections. Both our editorial and “Faithful Citizenship” point out that the consistent ethic of life should provide the moral framework against which we should look at political issues and candidates.

Now, should the Church endorse political candidates? It is the policy of the U.S. Catholic Church *not* to endorse individual political candidates or parties. To do so would violate the Internal Revenue Code and would jeopardize the Church’s tax-exempt status. For this reason, the Church attempts to educate its members by speaking about the issues and how those issues should be seen in light of Church teaching.—WRB

Difficult questions?

Regarding your editorial “Difficult questions” in the Sept. 1 issue: I disagree. As a “watchman” for our faith I need to say this, and all Catholics need to hear it. Mr. Conway has had some good efforts in the past, but this editorial is disappointing. If both candidates and parties were pro-death (pro-choice), then we’d need to do some weighing of their total platforms as he stresses. There is no need for “educated guessing” and the “easy way” to vote is very clear, however, if a candidate is pro-death, i.e., pro-choice.

To be pro-death (pro-abortion) is to be

See LETTERS, page 20

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. †

Check It Out . . .

Cathedral High School's theater department will present the Indianapolis premiere of *The Kentucky Cycle*, an epic drama by Robert Schenkkan, on Thursday, Sept. 28; Saturday, Sept. 30; and Sunday, Oct. 1. The nine-chapter Pulitzer Prize-winning play presented in three parts examines myths of the American past and chronicles the lives of three families who lived in eastern Kentucky from 1775 until 1975. Part I (chapters 1, 2 and 3) begins at 4:30 p.m. on Sept. 28 and Part II (chapters 4, 5 and 6) follows at 7 p.m. On Sept. 30, Part III (chapters 7, 8 and 9) begins at 4:30 p.m. and Part I is repeated at 7 p.m. On Oct. 1, Part II starts at 4:30 p.m. and Part III follows at 7 p.m. For tickets or more information, call Cathedral's theater department at 317-543-4942, ext. 380.

St. Therese of the Little Flower Parish in Indianapolis will celebrate its 75th anniversary with a dinner/dance from 6 p.m.-midnight on Sept. 29 at the Indiana Roof Ballroom in Indianapolis. Ticket prices are two for \$75 or one for \$40. Tables of eight can be reserved. For more information or for tickets, call Mary Moriarty Adams at 317-359-6940.

The Mass schedule at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will be changed to accommodate Formula One race fans on the weekend of Sept. 23-24. The Masses will be held on Sept. 23 at 4 p.m., 5:30 p.m. and 7 p.m. The weekly Spanish Mass will be held on Sept. 24 at noon.

The Conventual Franciscans are

offering a Come and See Weekend on Sept. 29-Oct. 1 for single men ages 20-40 who are interested in finding out more about the priesthood and brotherhood in the Catholic Church. The weekend is held at Mount St. Francis Retreat Center in southern Indiana. For more information, e-mail Conventual Franciscan Father Jim Kent at franvoc@aol.com or call him at 800-424-9955.

A "Life in the Spirit" Seminar will be held each Friday for seven weeks starting Sept. 22 at 7 p.m. at Marian College in St. Francis Hall, 3200 Cold Spring Road, in Indianapolis. For more

information, call 317-592-1992.

Indiana Citizens to Abolish Capital Punishment will sponsor "Calling on the Religious Community: An Open Forum on the Death Penalty," on Sept. 25 at 7 p.m. at the Chapel of the Indianapolis Hebrew Congregation. For more information, call K. Burkhart at 317-839-1618.

St. Michael Parish in Bradford will have its annual picnic on Sept. 24., with ham or chicken and dumpling dinners served from 10:30 a.m.-3:30 p.m. Booths will be open from 10:30 a.m. until 5p.m. †

VIPs . . .



Bernard E. and Flora A. Wessel of Charlestown will mark their 50th anniversary on Sept. 30. The couple was married on that date in 1950 at St. Paul Church in Sellersburg. They will celebrate with a Mass on Sept. 22 at St. Michael Church in Charlestown. A reception will follow in the parish hall. The couple has five children: Diane Cognata, Malia Edmonds,

Rosemary Cantwell, Timothy Wessel and Paula Andersen. They also have three grandchildren and three step-grandchildren.

Two *Criterion* staff members recently received awards in the National Federation of Press Women's 2000 Communications Contest. The awards were announced Sept. 9 during the NFPW conference in Anchorage, Alaska. Mary Ann Wyand, assistant editor, received a first-place award for editing *The Criterion's* 1999 Religious Vocations Supplement. Margaret Nelson, senior editor, earned a second-place award for "Four Dedicated Lives," a photojournalism entry covering the June 5, 1999, ordinations to the priesthood for the Archdiocese of Indianapolis. Nelson retired in August after serving for 14 years on the diocesan newspaper staff. †

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La Casa Jose Maria de Yermo y Perres

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, receives a \$7,500 check from G. Joseph Peters, president of the Serra Club of Indianapolis. The grant is from the Serra International Foundation for the support of a new house of formation at St. Mary's for Hispanic men who are considering priesthood. The house is known as La Casa Jose Maria de Yermo y Perres. Standing (from left) are Jorge Ramirez, a resident; Father O'Mara; Peters; Father Joseph Moriarty, archdiocesan vocations director and Serra chaplain; and Andres Meza, a resident.

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Philadelphia heiress to become newest U.S. saint Oct. 1

VATICAN CITY (CNS)—In a Holy Year highlight for U.S. Catholics, Pope John Paul II will canonize Blessed Katharine Drexel, a Philadelphia heiress who dedicated her life and fortune to helping poor African-Americans and Native Americans.

At a jubilee liturgy Oct. 1 in St. Peter's Square, the pope will declare Mother Drexel a saint along with 120 Chinese martyrs, a Spanish nun and a Sudanese slave.

Mother Drexel will be only the second American-born saint. More than 3,000 U.S. pilgrims—including some who knew her personally before her death in 1955—were expected to attend the ceremony.

When he beatified her in 1988, the pope praised Mother Drexel for her determination in combating "the devastating effects of racism" in the United States, not only through her financial generosity but, most of all, by evangelizing.

She entered religious life after many years of prayer, devotion and missionary interest, and eventually founded the Sisters of the Blessed Sacrament, an order of more than 225 nuns who today run more than 40 schools and ministry sites serving African-Americans and Native Americans in 13 states. Members of the order also serve in Haiti.

Earlier this year, Church authorities officially recognized a miracle attributed to Mother Drexel's intercession when a U.S. girl, Amy Wall, was cured of deafness in 1994. That cleared the way for Mother Drexel's canonization, completing a process that began 36 years ago in Philadelphia.

Jesuit Father Paolo Molinari, postulator for Mother Drexel's cause in Rome, said the new saint will offer a powerful

model in the fight against racism around the world. In the United States, she foresaw the dangers inherent in racist attitudes and acted to correct them by working directly among those who faced the most discrimination, he said.

"She said they were all children of God with equal dignity, a mentality which still needs to be fully accepted today. And not only did she speak, she acted, and with great courage," Father Molinari said.

He said a lesson can also be drawn from her attitude toward wealth, as a gift that must be used to help others.

"She did not despise wealth. She had the Christian idea of how richness should be used—not just giving alms but sharing it and constructing something positive," he said.

Born in 1858 to a wealthy banking family, Katharine Drexel and her sisters inherited an estate of about \$14 million in 1885. Soon afterward, Katharine made a contribution to the Bureau of Catholic Indian Missions, the start of an interest that would eventually become a lifelong commitment.

Touring Europe in 1887, she met with Pope Leo XIII and pleaded for more missionaries to the Indians. He suggested that she become one herself. Later that year, she made an extended visit to Indian missions in the western United States.

Despite concerns about her health, she decided in 1888 to take religious vows, writing to a bishop: "What can I better desire than this?" She was encouraged to start her own order and use her inheritance to support its work, building convents and schools for African-Americans in the South and Native Americans in the Southwest.

In New Orleans in 1915, Mother



CNS photo of illustration

African-American and Native American children are depicted with Mother Katharine Drexel in a painting. Pope John Paul II, recognizing a second miracle attributed to the American nun, cleared the way Jan. 27 for her canonization. She will become the second U.S.-born saint.

Drexel founded Xavier University, which became a leading institution for black education in the segregated South. She also built dozens of small schools in Louisiana's poverty-stricken bayou country, staffing them with black lay teachers from Xavier.

Weakened by two heart attacks in her late 70s, she retired from active ministry and, until her death at age 96, spent much of her time in adoration of the Eucharist, a favorite devotional practice. Those who knew her said she had a "theology of the Eucharist," seeing her service to the poor as a natural outgrowth of the living reality of the

Blessed Sacrament.

- Also being canonized Oct. 1 are:
- Blessed Josephine Bakhita, a black African slave from Sudan who became a member of the Daughters of Charity and worked as a cook, seamstress and doorkeeper for the order.
 - Blessed Maria Josefa Sancho de Guerra, a Spaniard who founded a religious order, the Sister Servants of Jesus of Charity, in the late 1800s.
 - 120 people martyred in China between 1648 and 1930, including bishops, priests, religious and laity. Of the total, 87 were Chinese and 33 were foreign missionaries. †

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St. Martin Parish in Yorkville celebrates 150th anniversary

By Floyd Trossman

St. Martin Parish in Yorkville celebrated its 150th anniversary with a Mass on Aug. 20.

Archbishop Daniel M. Buechlein presided and was the homilist. St. Martin pastor, Father William J. Turner, concelebrated at the 2:30 p.m. Mass.

A choir made up of singers and musicians from St. Martin Parish and the neighboring parish of St. Paul



Archbishop Daniel M. Buechlein blesses Emily White at the Mass celebrating 150th anniversary of St. Martin Parish in Yorkville.

in New Alsace provided the music for the celebration.

George Hornbach, a local historian and lifelong member of St. Martin, gave a history of the Dearborn County parish, which still retains its peaceful rural character.

Settlers of German Catholic heritage were already living in the area when the parish was established. John Heimberger and Adam Broom were among the first settlers. Many descendants of the early settlers still live in Yorkville.

Before St. Martin Parish was established, Catholics from York Township traveled to either New Alsace or Dover for Mass on Sundays. They made the trip together and prayed the rosary.

Father Joseph Ferneding was the pastor at St. Paul Church and lived in New Alsace. He started or helped start several rural parishes in the area, and in 1833 he celebrated the first Mass in Yorkville in a house now owned by Tim and Mary Trabel. The parish was established with 15 families and today has 182 families.

The first church was built on two acres donated by John Heimberger. The church was completed in 1852 and the first Mass was celebrated in the church on Easter Sunday that year. The church stood until 1914, when the present church was built on the same site.

A parish school was built in 1872. The Sisters of St. Francis from Oldenburg served as teachers until the school closed in 1967. A new multipurpose building was constructed on the site of the old school in 1980. This building is used for religious education classes, festivals and various parish meetings.

Following the anniversary Mass, a dinner and music were provided in the parish hall. Florence Aust and Jean Miller were presented with plaques honoring their long service as unpaid organists for the parish.

(Floyd Trossman is a member of St. Martin Parish in Yorkville.) †



Submitted photo

The original St Martin Church was completed in 1852, and the first Mass was celebrated in the church on Easter Sunday that year. The church stood until 1914, when the present church (above) was built on the same site.

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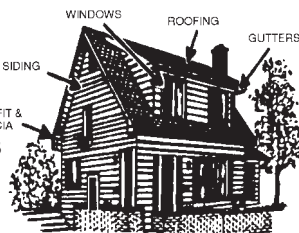


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Celebration in the Spirit of Hope:
The Great Jubilee

Archdiocese's jubilee celebration draws 30,000

Archbishop Buechlein calls on Catholics of the archdiocese to spread the Good News as the Church prepares to begin a major evangelization effort

By Greg Otolski

Thirty thousand Catholics from the Archdiocese of Indianapolis gathered in Indianapolis for the Great Jubilee last Saturday to celebrate 2,000 years of Christianity and to thank God for all his blessings.

The sea of blue and white that usually fills the RCA Dome for Indianapolis Colts football games was replaced with a tableau of multicolored parish banners, vestments and ethnic clothing that highlighted the growing diversity in the archdiocese's 152 parishes in 39 central and southern Indiana counties.

Eighteen bishops, two archbishops and several priests of the archdiocese helped Archbishop Daniel M. Buechlein confirm nearly 3,200 youth and adults at the archdiocese's Jubilee celebration called Celebration in the Spirit of Hope: The Great Jubilee. It was the largest gathering of Catholics in the history of the archdiocese and one of the largest Jubilee celebrations in the United States this year.

In his homily, Archbishop Buechlein tied together the sacrament of confirmation with a call for all 220,000 Catholics in the archdiocese to spread the good news of salvation. The archdiocese will begin a major evangelization effort in the coming year to reach out to Catholics who have been away from the Church and

to invite those who have no church affiliation to join the Church.

"I prayed often during the early summer for the Holy Spirit's guidance on how I might offer a message of hope and inspiration about evangelization this afternoon," the archbishop said. "The answer came in a most unexpected way."

The archbishop's prayers were answered on a Saturday afternoon in early July when he went to the federal penitentiary in Terre Haute to celebrate Mass with inmates in the maximum security section of the prison. The archbishop said he learned a lesson in evangelization that day from the inmates.

"The first person I met introduced himself as Alberto. I asked the young man: 'Alberto where is home?'"

"'Archbishop,' he said, 'home is the kingdom of God.'"

The archbishop said the inmate's answer startled him and for a moment he didn't know what to say.

"His answer wasn't what I expected, for I did not expect my visit to the prison to be a dramatic lesson in evangelization," Archbishop Buechlein said.

The archbishop went on to tell of his conversations with other inmates, including three men on Death Row—two of whom asked the archbishop to confirm them.

"Dear candidates for confirmation, a young man not much older than you,



Bishop J. Peter Sartain of the Diocese of Little Rock confirms Megan Covalt of Holy Spirit Parish in Indianapolis during the Celebration in the Spirit of Hope: The Great Jubilee at the RCA Dome.

whose horizon is defined by four walls of a tiny cell on Death Row, wants to receive the gifts of the Holy Spirit," Archbishop Buechlein told the confirmation candidates. "A young man on Death Row burdened by a terrible crime found the true meaning of freedom, and that it is in one's heart and in one's soul more than anywhere else. And it comes with the merciful forgiveness of sin."

The archbishop said that the lesson he learned that day at the U.S. Penitentiary

federal prison in Terre Haute was a lesson for all Catholics:

- "Our home of destiny is the kingdom of God."
- "In prayer, we find friendship with Jesus and loneliness is lifted."
- "The discovery of divine friendship makes us want to share God's love with others."

The archbishop's message resonated with the youth and the adults in the

See JUBILEE, page 10

Archbishop Buechlein's Jubilee Mass homily

I prayed often during the early summer for the Holy Spirit's guidance on how I might offer a message of hope and inspiration about evangelization this afternoon. The answer came in a most unexpected way.

I arrived at the United States Federal Penitentiary in Terre Haute shortly before noon, Saturday, July 8. I was escorted by gracious officials to the chapel, where I was to celebrate the Great Jubilee for Prisoners in the maximum security part of the prison.

Prisoners were beginning to gather for the Mass. The first person I met introduced himself as Alberto. I asked the young man: "Alberto, where is home?" "Archbishop," he said, "home is the kingdom of God."

Not missing a beat—and in all sincerity—"Home is the kingdom of God."

Frankly, for a moment, I was struck silent. His answer wasn't what I expected, for I did not expect my visit to the prison to be a dramatic lesson in evangelization.

Sisters and brothers, it's the truth: Our home is the kingdom of God's heaven. That is our destiny, and it begins with baptism. The stark environment of a prison brought that reality home to Alberto. And through him, that day to me.

Somewhere between 40 and 50 prisoners participated and sang with gusto at the Jubilee Mass. Afterward, I stayed to greet each of them. An Italian at the high end of young adulthood introduced himself as a Sicilian by way of New York.

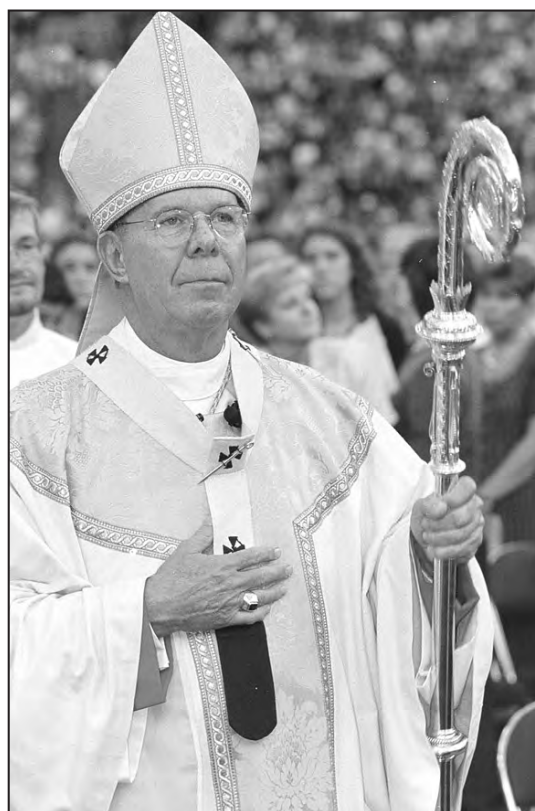
"Your Excellency," he said, "you may not believe it, but for me this place has been a blessing. If I weren't here, I would be dead by now, and I would have lost my soul. I found God and the faith of our Church and now once a week I lead a prayer group."

The Sicilian prisoner said he found God in prayer and his prayer impelled him to invite others to pray with him. Lesson # 2: Sharing prayer and the story of God's love is the stuff of evangelization.

The prison officials asked if I would be willing to visit Death Row. Three inmates there asked if they could visit with me. Of course, I said yes.

Juan Garza's scheduled Aug. 5 execution had received a presidential stay just the day before.

I was able to inform Juan that through the papal nuncio in Washington Pope John Paul was asking President Clinton for clemency on his behalf. Juan asked me to pray with him and to give him my blessing, which I did. He spoke fondly of his wife and three children. He seemed extraordinarily serene to me. His request to pray together and for God's blessing was straightforward and genuine. Ironically, his execution has been rescheduled for Dec. 12, the feast of *Nuestra Señora de Guadalupe*—Our Lady of Guadalupe—his patroness and



Archbishop Buechlein processes into the RCA Dome.

ours.

The second inmate on Death Row, Jeff, is from Arkansas. He looked young to me, perhaps in his mid- to late-20s.

"Archbishop," he said, "I would like to be confirmed before I die. If I prepare for it, would you confirm me? I want to be right with God."

Dear candidates for confirmation, a young man not much older than you, whose horizon is defined by the four walls of a tiny cell on Death Row, wants

to receive the gifts of the Holy Spirit. A young man on Death Row burdened by a terrible crime found the true meaning of freedom, and that it is in one's heart and in one's soul more than anywhere else. And it comes with the merciful forgiveness of sin. Jeff knows that only God can give the freedom that counts.

The third inmate was a big burly guy from Oklahoma. David said, "Most Reverend, I am not a Catholic, but I am preparing to become one. I have been in prisons for 22 and a half years. I have lived a sordid life.

Until Catholic friends started praying for me, I didn't know that God could have mercy even on a sinner like me. I pray every day for the family of Andrew, whom I killed. When I am ready, would you confirm me, too?"

Sisters and brothers, through the power of prayer a hardened criminal found God's mercy, and it has turned his heart around. He cannot undo his crime and he knows that, but now he prays for Andrew and his family. His, too, is an unlikely story of evangelization.

Listen to the dynamics of evangelization as I heard them in that prison:

- Our home of destiny is the kingdom of God.
- In prayer, we find friendship with Jesus and loneliness is lifted.
- The discovery of divine friendship makes us want to share God's love with others.

Confirmation fortifies our hope when the journey home to the kingdom gets rocky and turbulent. The Holy Spirit helps us become truthful with God, before God, and that sets us free. As Pope John Paul has said, we cannot be genuinely free unless we know and live our transcendence over the world—and if we know God as our friend. Sisters and brothers, God, our friend, invites us to seek his mercy when all seems bleak and lost because of sin. Such mercy is God's glory; it leads us to want to make amends for sins against him and our neighbor.

It's all there—a message of evangelization from a maximum security prison—a message for our journey home to the kingdom, a message about the peace and freedom the world cannot give.

The Holy Spirit teaches true freedom even behind prison bars. If it happens there, surely it can happen in our homes. Please God, may it be so! †

Celebration in the Spirit of Hope: The Great Jubilee

JUBILEE

continued from page 9

crowd. (The full text of the homily can be found on page 9.)

The Rev. Dr. Angeliqe Walker-Smith, executive director of The Church Federation of Greater Indianapolis, said she was especially moved by the archbishop's homily because earlier that day she had been at the Plainfield Juvenile Correction Facility.

"We have to be there with God's people wherever they are," she said.

Walker-Smith, who is African-American, said she was also inspired by the diversity in the Jubilee celebration.

"These gatherings are expressions of community, and that is what makes it so special—that we can come to the same place and show our diversity. That was such a blessing today," Walker-Smith said. "We heard from Latinos, African-Americans and Anglos. ... There were people from around the world participating in the intercessions. It was beautiful."

Andrew Lecher, 18, of St. John the Evangelist Parish in Enochsburg, said he had spent the past year preparing to be confirmed.

"It was pretty cool being confirmed with so many other people in such a big place," Andrew said. "It makes you feel connected to the whole Church. It's hard to describe the feeling."

Janet Bedel, Andrew's sponsor and aunt, said the Jubilee celebration impressed her and she thought "The Family of Christ" tapestry suspended above the stage was the perfect symbol for the occasion.

"That tapestry was beautiful," Bedel said. "It was a beautiful symbol for what we're all about. We had to get our picture taken in front of it."

The tapestry, 19 feet high and 55 feet

wide, was made for the papal Mass in New York in 1995. It is a patchwork of 12,000 pieces depicting 200 people of all colors in the shape of a cross. At the heart of the cross is Jesus holding two babies.

Richard Cobb, 83, of St. Michael the Archangel Parish in Indianapolis, said the celebration made him proud to be a member of the archdiocese.

"I've got a few miles on me, but I've never seen anything like this," Cobb said. "This is the goodness of God we are seeing here today. I want to give something back to God."

Msgr. Joseph F. Schaedel, vicar

general of the archdiocese, said it was inspiring to see so many volunteers—about 1,000 people—from around the

archdiocese pull together to make the Jubilee celebration a success. They volunteered to be Communion guides, confirmation guides, chrism bearers, hospitality ministers, ushers and choir members.

The work of the volunteers made it possible for the bishops and priests to confirm the nearly 3,200 youth and adults in 15 minutes and to distribute Communion to the enormous crowd in 15 minutes.

"I think anybody who was here today would say this was a great celebration," Msgr. Schaedel said. "This is a great thing to celebrate Christ yesterday, today and forever."

Msgr. Schaedel said the Jubilee celebration was especially reaffirming for all the clergy and religious who took part.

"Those of us in the religious life and the priesthood also have in the back of our minds that, 'This is what I gave my life to. This is the enterprise that I have given my whole being to. I feel called by God to do this,'" Msgr. Schaedel said.

(Information for this story was also gathered by Criterion staff writer Mary Ann Wyand.) †



Photo by Greg Otolski

Communion hosts were distributed to the 30,000 people at the Jubilee Mass in 15 minutes.

Confirmation candidates say Jubilee was overwhelming experience

By Susan M. Bierman

Greg Court, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs, arrived at the RCA Dome last Saturday about 90 minutes before the archdiocese's Jubilee celebration.

As he sat in his wheelchair waiting for the event to begin, he said he was a little nervous and that the event was "much more than he had imagined" it would be.

Greg, 17, was among nearly 3,200 youth and adults from around the archdiocese to receive the sacrament of confirmation on Sept. 16 at the RCA Dome in Indianapolis during the Celebration in the Spirit of Hope: The Great Jubilee.

Many of the confirmation candidates and their sponsors described the day as a "once-in-a-lifetime event."

"Nothing nearly this large has ever happened in our city of Indianapolis for all the Catholic parishes," said David Kimbley, a confirmation sponsor.

Kimbley sponsored 14-year-old Larry Green. Both are members of Holy Name Parish in Beech Grove.

"This is special event because it doesn't happen every year," Larry said.

Being confirmed was a big step for the candidates. Catherine Marmaduke, 15, of Our Lady of the Greenwood Parish in

Greenwood, said, "It feels really good to say that I'm going to be a Catholic forever."

Catherine's sponsor, Melinda Blakesley, said that although she missed confirmation in a more intimate church building, there was something to be said about being under the same roof with 30,000 other Catholics.

"More enthusiasm, because of all the people who are here," Blakesley said.

Confirmation catechist for St. John the Baptist Parish in Starlight, Ellen Grantz, was excited about the number of teens who filled the RCA Dome.

"To celebrate the Holy Spirit coming into their lives is such a special feeling for the youth throughout the archdiocese," Grantz said.

Confirmation candidate Justin Ohl, 15, a member of St. Vincent de Paul Parish in Bedford, was excited about being confirmed in the same building that is the home stadium of the Indianapolis Colts football team. His grandmother and sponsor, Beverly Ohl, said the day was a "memorable occasion." Beverly Ohl, also a member of St. Vincent de Paul Parish, said she was thrilled when her grandson asked her to be his confirmation sponsor.

"It's an honor to be able to sponsor a fine young man like my grandson. It's an honor for anybody to be responsible and think they

have been part of a young person coming into the Catholic community," she said.

Being confirmed on Sept. 16 at the RCA Dome was just another step toward marriage for Allen Bidwell, 21, and his fiancée, Sherri Lanning, 21, of Indianapolis.

"It's really important to us to have our kids brought up in a Catholic environment," said Bidwell, a member of Holy Spirit Parish in Indianapolis.

The couple is getting married on June 16, 2001, at Holy Spirit Church in Indianapolis.

Friends from Catholic grade and high schools were the sponsors for Bidwell and Lanning.

James Thompson, 21, a member of Holy Spirit Parish, sponsored Lanning. Thompson said the importance of confirmation hit home for him when Lanning



Photo by Mary Ann Wyand

Greg Court of St. Mary-of-the-Knobs Parish in Floyds Knobs overcame life-threatening spinal surgery earlier this year to be confirmed at the Jubilee Mass.

asked him to be her sponsor.

"It says a lot about the way she thinks about me—that I have the capability to be her guide to the Catholic Church—that means a lot," he said. †

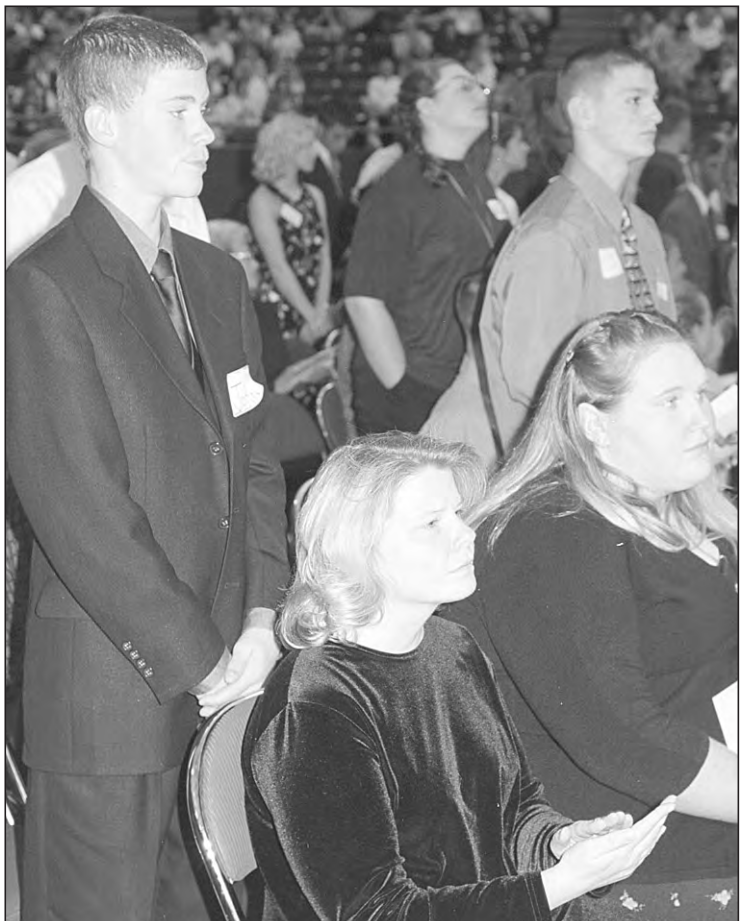


Photo by Susan M. Bierman

Larry Green (standing, front left) of Holy Name Parish in Beech Grove is presented with the other confirmation candidates to Archbishop Buechlein.



Photo by Baneyote Photography Inc.

Bishop John D'Arcy, of the Diocese of Fort Wayne-South Bend, was one of 18 bishops from around the country who assisted Archbishop Buechlein in confirming nearly 3,200 teen-agers and adults from the archdiocese.

Celebration in the Spirit of Hope:
The Great Jubilee

Bishops say Jubilee connects us to the universal Church

By Mary Ann Wyand

"A celebration like this reminds us of the universality of the salvation of Jesus," Bishop J. Peter Sartain of Little Rock, Ark., said before the start of the archdiocesan Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16 at the RCA Dome in Indianapolis.

"It's great to be here," the recently ordained bishop said, "and to think about the symbolism of the turning of the millennium and the fact that we mark time from the birth of Christ. It really is momentous in a lot of ways."

Bishop Sartain said he was glad he could join 17 other bishops to help Archbishop Daniel M. Buechlein with the archdiocesan Jubilee liturgy marking the 2,000th anniversary of the incarnation of Christ.

The eucharistic liturgy also included the confirmation of 3,150 teen-agers and adults as well as a nuptial blessing for married couples.

"When I was a kid, I always thought about what it would be like to be alive in the year 2000," Bishop Sartain said. "Nowadays, we're noticing a resurgence of people's spirituality—a hungering to grow closer to God in prayer, a renaissance of Scripture study and also a deeper appreciation of what it means to be linked to other Catholics throughout the world. This really is the time to renew our own efforts in that regard."

The archdiocesan Jubilee celebration was, in a sense, a homecoming for Bishop Sartain, who is a graduate of the former Saint Meinrad College in southern Indiana. He also served then-Bishop Buechlein as chancellor and vicar general in the Diocese

of Memphis before Pope John Paul II assigned Archbishop Buechlein to Indianapolis. In January, the pope appointed Father Sartain as bishop of Little Rock.

"Bringing so many Catholics together like this gives people a sense of something bigger than just their local parish and the Church community that they see every week," Bishop Sartain said. "The pope has a sense of what it means to bring people together, a sense of the largeness of salvation and a sense of Jesus' love for people all over the world. I think that's why he has called us to celebrate the millennium in a big way, because he knows that these kinds of celebrations build people's faith."

The Great Jubilee is "a wonderful year to be confirmed," he said, "because this is the springboard year for the new evangelization and they are the ones who are going to be leading the rest of us in spreading the Gospel in this coming millennium."

Bishop Joseph L. Imesch of Joliet, Ill., said the Jubilee year is "a good time for people to take stock of where they are [in their faith] and try to come up with some workable resolutions, even just for minor improvements, but to do something."

Millennial celebrations, like the archdiocesan Jubilee liturgy, enable Catholics to experience the larger Church, he said. "To come together to pray like this is a very powerful thing. It lifts everybody's spirit up to know that there are so many Catholic people who share their same values and beliefs."

Scripture also unites us in faith, Bishop Imesch said. "It's a living word. The Lord speaks to us. I still am astounded some days. I will read Scripture that I've read 40 times and something new pops right



Bishop William L. Higi (left) of the Diocese of Lafayette-in-Indiana and Bishop Bernard J. Harrington of the Diocese of Winona, Minn., look over the program before the start of the Jubilee Mass.

out of the page for me."

Auxiliary Bishop Carl K. Moeddel of Cincinnati said diocesan liturgies are "a good expression of the community of faith, not just of the individual congregational community, but of the diocese. We don't get a chance that frequently to come together as a diocese, so I'm just delighted to be here as the Archdiocese of Indianapolis celebrates as a community of faith."

"Our Holy Father is energized by youth," Bishop Moeddel said, "and I

think we all are energized to witness the faith of young people, especially so many coming together in prayer to give thanks and praise to God. That gives us a sense of hope in the Church."

Bishop Moeddel's motto is "Be reconciled," which was taken from St. Paul's speech in the fifth chapter of Second Corinthians.

"Paul talks about reconciliation as the reason why Jesus Christ came into this world," Bishop Moeddel said. "Jesus called us to be reconciled with the Father, but he also called us to be reconciled with each other. And if we're agents for reconciliation, we're carrying on the mission and the ministry of Jesus Christ. That's what he's called us all to, once we're called to baptism. Then we're called through confirmation to participate in the ministry of Jesus Christ. I hope the young people confirmed here today have heard that message over and over again in their preparation."

Benedictine Archabbot Lambert Reilly of Saint Meinrad sometimes assists Archbishop Buechlein with confirmations throughout the archdiocese. The archabbot also helped with the Jubilee confirmation ceremony at the dome.

"I say to young people, 'Don't be too sure of all that you think you know. Be ready to learn. Be open, be willing and know that God is speaking in everything,'" Archabbot Lambert said. "I tell them the world needs them, and it needs Christ in and through them." †

Bishops and priests who took part in the Jubilee Mass put on their vestments in the Indianapolis Colts locker room in the RCA Dome. Bishop Raphael M. Fliss (far left) of the Diocese of Superior, Wis., and Bishop William L. Higi (sitting) of the Diocese of Lafayette-in-Indiana relax before the start of Mass.



Married couples receive nuptial blessing at Jubilee Mass

By Susan M. Bierman

Archbishop Daniel M. Buechlein sent forth a special blessing to all married couples present during the Jubilee Mass on Sept. 16 at the RCA Dome in Indianapolis.

"You can always take a blessing anytime you can get it," said Dolores O'Riley, a member of St. Monica Parish in Indianapolis.

She and her husband, Edward O'Riley, have been married 49 years. They were married at Holy Trinity Parish in Indianapolis.

The couple has eight children—most of whom still live in the Indianapolis area.

Harold and Margie Gauer, members of St. Patrick Parish in Terre Haute, have also been married 49 years. They were married at St. Benedict Parish in Evansville.

The Gauers attended Celebration in

the Spirit of Hope: The Great Jubilee with two of their three daughters and two of their grandchildren.

Margie Gauer said she feels "happy and blessed" to have had such a long marriage in a time when "not too many people have that anymore."

Lou and Dave Huff, members of St. Martin of Tours Parish in Martinsville, said they didn't know there was going to be a special blessing for married couples at the Jubilee celebration.

"I sure appreciate it. We could all use one every now and then," Lou Huff said.

He and his wife of 44 years came to the RCA Dome to gather with an estimated 30,000 Catholics from the archdiocese and to see the teen-agers and adults receive the sacrament of confirmation.

Lou Huff said the Mass "seemed so meaningful and emotional. It raised the hair on the back of my neck." †



Dolores and Edward O'Riley of St. Monica Parish in Indianapolis hold hands during the blessing for married couples at the Jubilee Mass.

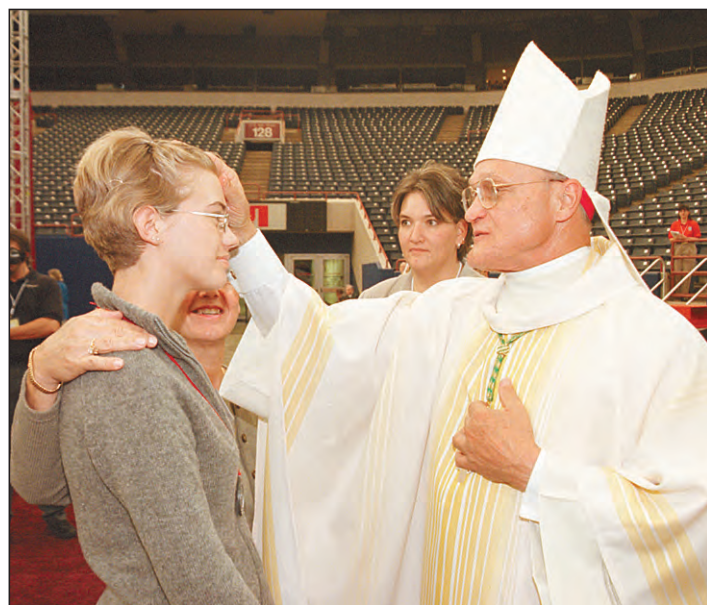
We are all one body



Above, Matthew Chong, a member of the Korean Catholic Community in Indianapolis, prays after offering one of the General Intercessions.



At right, members of the Jubilee Choir and Schola lend their voices to the Great Jubilee celebration.



Above, Bishop Gerald A. Gettelfinger of the Diocese of Evansville comforts Sarah Ann Brooks of St. Bartholomew Parish in Columbus.

At right, from left, Bishop J. Peter Sartain of Little Rock, Ark., Auxiliary Bishop Joseph Perry of Chicago and Benedictine Archabbot Lambert Reilly of Saint Meinrad process into the RCA Dome at the start of the Jubilee celebration.



Above, Forty-six Fourth Degree Knights of Columbus from the Bishop Chataud Assembly and several other Indiana assemblies assist with the Great Jubilee celebration. Representatives of the Knights and Ladies of Peter Claver, the Knights and Ladies of the Holy Sepulchre and the Knights of Malta also participated in the Celebration in the Spirit of Hope.



Above, Archbishop Daniel M. Buechlein elevates the consecrated bread during the Jubilee liturgy at the RCA Dome.



Far left, Franciscan Father Thomas Fox, associate pastor in charge of Hispanic ministry at St. Patrick Parish in Indianapolis watches Mauricio Hernandez tie a St. Patrick's banner to a railing in the RCA Dome.

At left, a father and daughter from the Vietnamese Catholic Community enjoy the Celebration in the Spirit of Hope: The Great Jubilee.

Below, banner carriers representing some of the 152 parishes in 39 central and southern Indiana counties process into the dome.



Above, St. Rita Parish music ensemble member Gregg Bacon of Indianapolis raises a "joyful sound unto the Lord" with his soprano saxophone.



At right, Msgr. Vincent Lengerich, a retired priest from the Diocese of Gary, processes into the RCA Dome.



Above, some of the 1,000 volunteers wait for the start of the Jubilee liturgy.



Above, eighteen bishops, two archbishops and priests of the archdiocese concelebrate the Jubilee Mass with Archbishop Buechlein.

Celebration in the Spirit of Hope:
The Great Jubilee

Celebration in the Spirit of Hope:
The Great Jubilee

Little Sisters of the Poor bring elderly to Jubilee

By Mary Ann Wyand

"The most beautiful thing was when the announcer said the procession was beginning, and perfect silence went over the stadium," Little Sister of the Poor Marie Geraldine Freeman recalled. "That was really beautiful."

Seven Little Sisters of the Poor and 20 residents of St. Augustine Home for the Aged in Indianapolis, assisted by staff members and volunteers, attended the archdiocesan Jubilee celebration on Sept. 16 at the RCA Dome.

Several of the sisters and residents said they were touched by the respectful silence and reverence demonstrated by the faithful during the eucharistic liturgy.

"There were periods of time when the silence was the most impressive because you knew everybody was at prayer," said Mother Charles Marie Pilz, superior of the Little Sisters of the Poor in Indianapolis, who served as a eucharistic minister.

"At communion time, it was wonderful to see so many people," Mother Charles said. "It reminded me of the Scripture about the multitude coming to Jesus."

Watching so many people being confirmed in the faith also was impressive, Sister Marie Geraldine said. "What struck me the most was when Msgr. [Joseph F.] Schaedel said, 'Will the candidates for confirmation stand up,' and those 3,000 people stood up. It was beautiful. I almost cried. Monsignor turned to the archbishop and said, 'These are the candidates for confirmation.' That was the most beautiful thing."

Sister Marie Geraldine said she also liked watching the confirmation ceremony.

"We were up on a balcony and could watch the people as they were being confirmed," she said. "The expressions on their faces were the most beautiful I've ever seen—the boys and the girls—and it was really something to see."

Little Sister of the Poor Mary John Cain said she enjoyed Archbishop Daniel



Little Sister of the Poor Katherine Ann Fairbairn (right) helped bring 20 residents of the St. Augustine Home for the Aged in Indianapolis to the Jubilee.

M. Buechlein's homily about the prisoners he met at the U.S. Penitentiary in Terre Haute last July.

"I thought his homily was beautiful," she said. "We have to realize that God touches us any place we are, and he touches us in all of the circumstances of life. One prisoner told the archbishop that if he hadn't been sent to prison he probably would never have known God in the same way that he knows him now."

St. Augustine Home for the Aged resident Georgia Sullivan, who is a 30-year member of St. Pius X Parish in Indianapolis, said she enjoyed watching her great-

granddaughter, Elizabeth Eicholtz, be confirmed with the other St. Pius candidates somewhere in the huge football stadium.

"There were so many people that I couldn't really see her," Sullivan said, "but I knew she was there somewhere."

Sullivan said she also liked watching the procession.

"It was fantastic," she said. "It brought everybody together in prayer. The fact that everybody was there for one reason—to worship Christ—was magnificent."

St. Augustine resident Pat Miller, a longtime member of Little Flower Parish

in Indianapolis, said she was amazed by the number of young people who were confirmed and the number of young Catholics who served as volunteers.

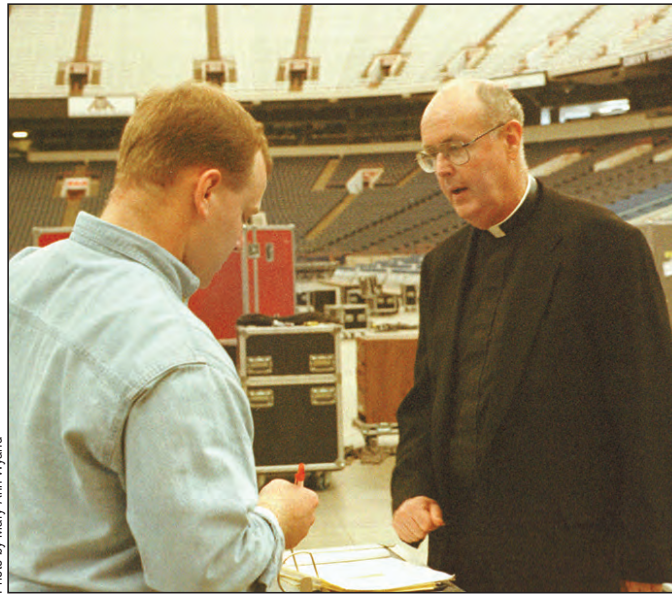
"It was fantastic to see so many Catholics together," she said. "It was really a tribute. The enthusiasm of the young people was a real witness to the faith."

On Sept. 24, the Little Sisters of the Poor and St. Augustine Home for the Aged residents will celebrate the Church's Jubilee Day for the Elderly with a Mass and picnic for relatives and friends. †

Preparing for the Jubilee Mass



In addition to helping plan the liturgy for the Jubilee Mass, Father Patrick Beidelman, associate pastor of St. Monica Parish in Indianapolis, also helped set up chairs in the RCA Dome.



Brian C. Doyle (left), executive assistant to Archbishop Daniel M. Buechlein, and Msgr. Joseph F. Schaedel, vicar general, go over plans for the set-up of the RCA Dome on Sept. 14 before the archdiocese's Jubilee celebration. Msgr. Schaedel chaired the Jubilee steering Committee, Doyle assisted him.



Archbishop Daniel M. Buechlein shakes hands with Father Rodger Rudolph of Immaculate Conception (St. Mary) Parish in Rushville, as he greets other priests from the archdiocese.

Old Testament chronicles history of Israelites

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

Central to the story of the Israelite people was their quest for a homeland.

As a band of Hebrew slaves in the 13th century B.C., they escaped from slavery in Egypt to make their way to the land of Canaan.

As a small community of exiles in Babylon in the sixth century B.C., they were given the opportunity to return to Israel after an absence of almost 60 years.

Between these two pivotal events—exodus and exile—the Israelite people settled for nearly 700 years on the land known first as Canaan and then as Israel. It was a narrow strip of land 150 miles long and 50 miles wide at the eastern edge of the Mediterranean—a crossroads for caravan routes and military forces.

The Israelite people's only protection against the area's international traffic was to strengthen their defenses or retreat to higher elevations away from the Mediterranean. Even when peace reigned, the threat of foreign foes was never far distant.

When Israel fled Pharaoh's yoke in the 13th century B.C., Pharaoh's power was in decline outside of his own land. Since the 16th century B.C., Egypt had controlled Canaan and siphoned off its agricultural products as tribute. The pressure on the farming people in Canaan, relatives of the Hebrew slaves in Egypt, was so severe that they too seemed to be Pharaoh's slaves.

But many Canaanites were hired as mercenaries to fight for the pharaoh against the Hittites, a powerful kingdom to the north (present-day Turkey). And this military experience helped prepare the Canaanites to join the Hebrew slaves in the takeover of Canaan in the 13th and 12th centuries B.C.

The Hebrews and Canaanites, however, were not the only peoples fighting the imperial rule of the Egyptians and Hittites. A diverse group of warriors known as the Sea People, who came to Canaan from Greece and Asia Minor, were a major force in reshaping the political landscape of the eastern Mediterranean countries.

The Sea People overthrew the Hittite kingdom; they laid siege to the northern part of Egypt. Some of them finally settled along Canaan's Mediterranean coast and became known as the Philistines.

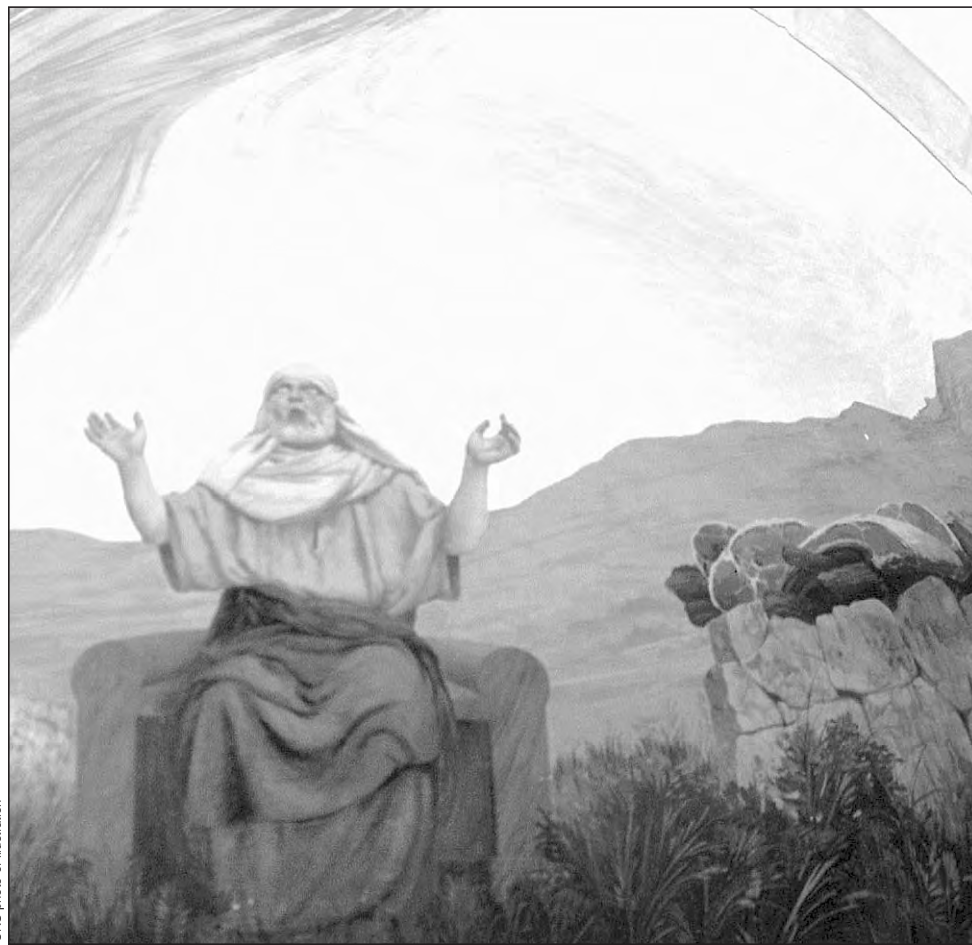
The impact of the Sea People marked Egypt's retreat from Canaan.

Further to the east in the land of Mesopotamia, the city-state of Ashur had transformed itself by the 13th century B.C. into a national state known as Assyria. Yet it did not grow into an imperial power that threatened Israel until the ninth century B.C.

In the latter part of the eighth century B.C., Assyria deported the 10 tribes of northern Israel and made the area north of Jerusalem and Judah into Assyrian provinces. The northern Israelite tribes were divided and mixed with other populations in the area east of the Tigris River (the present-day border of Iraq and Iran) and vanished from recorded history.

The Israelites had lived in small agricultural communities in Israel. Their ancestors were buried on that plot of land, and the people could not be separated from it without losing their roots and a concrete sense of what it meant to be an Israelite.

Jerusalem and Judah were able to stay in the land by paying tribute to the Assyrian king. The weight of the Assyrian burden was felt religiously as well as economically. Compromises in the faith practices of the Israelite people crept into



CNS photo of illustration

The prophets of Old Testament times were not afraid to point out people's sins and warn them of the consequences that might follow their actions. This illustration depicts Elijah's duel with priests of Baal.

Jerusalem, which led many of the people, including refugees from the northern tribes, to call for reform and more careful attention to their identity as the Lord's people.

Such efforts helped them to strengthen religious and communal practices that would sustain them even if they were deported to a different land.

Babylon became the dominant imperial power in the area in the late seventh century. In 598 B.C., Nebuchadnezzar, king of Babylon, deported a large number of Jerusalem's leaders and skilled workers to Babylon. They were allowed to settle together and to carry on communal worship and other activities in Babylon.

In 587 and again in 582, two additional groups of people from Jerusalem and Judah were deported to Babylon. Because they lived together and kept alive their worship practices, these deported people were able to mount a strong resistance to the forces of assimilation that engulfed them in Babylon.

In 539 B.C., Cyrus, king of Persia,

conquered Babylon and allowed the exiles to return to Jerusalem. Many of them had been born in Babylon and had learned of Jerusalem only through their parents. Their desire to go back to Jerusalem and start over was not overwhelming. In fact, many remained in Babylon and sustained their Jewish identity as the primary center of the Jewish Diaspora until well into the first millennium A.D.

The crucible of the exile, it should be noted, had intensified efforts to preserve the traditions and worship practices of the people of Israel. The majority of the biblical writings were composed or edited in the exile or in the time shortly thereafter.

And while faith in the Lord for the Israelites was not tied inextricably to the land, the land remained a sacred place that they always would look to as the anchor of their identity.

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

Commandments guide the faithful

By David Gibson

When Pope John Paul II visited Mount Sinai in Egypt this year, he spoke of the Church's roots in the Old Testament, focusing on the law delivered to Moses.

At the Red Sea, he said that the Israelites, making the exodus from Egypt, discovered that "God does indeed set his people free." At Sinai, he said, "God seals his love by making the covenant that he will never renounce."

The exodus and covenant "are forever the destiny of all God's people," the pope said. "The Ten Commandments now make themselves heard through ... the beloved Son. The Ten Commandments are the law of freedom: not the freedom to follow our blind passions, but the freedom ... to choose what is good in every situation," even when that is a burden.

(David Gibson edits Faith Alive!) †

Discussion Point

Old Testament offers life lessons

This Week's Question

What aspect of the Old Testament most interests or inspires you? Why?

"I would say the Psalms because they're important in the prayers of the Church and also because they reflect human life with all of its joys and sorrows." (Robert Siler, Moses Lake, Wash.)

"The honesty of the portrayal of the faults and human emotions of the principal figures of the Old Testament: Moses doubted; David committed adultery; Adam sinned. The good people of the Old Testament had faults. Also, the Old Testament goes into great psychological depth—the Psalms, primarily. It may be the founding literature of depth psychology." (Father Joseph Ponessa, Glendive, Mont.)

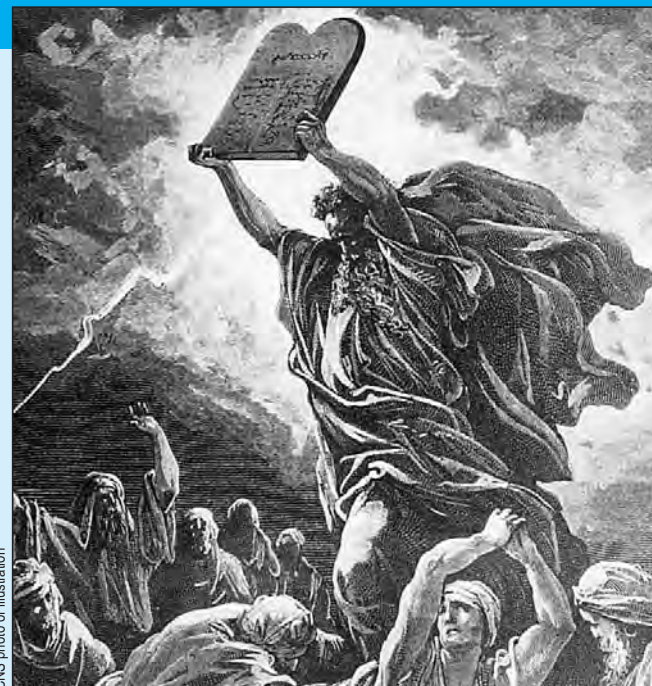
"To me, the story of Job is probably the most inspiring story of the Old Testament. After everything Job went through, God was still there. This message of covenantal love is very much needed in today's world." (Greg Layton, Baraboo, Wis.)

"What I can relate to most about the Old Testament is the history that it teaches us." (Mary Ann Whitbrodt, Bay City, Mich.)

Lend Us Your Voice

An upcoming edition asks: What do people you know fear or doubt the most? Can your faith address this fear or doubt?

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



CNS photo of illustration

From the Editor Emeritus/John F. Fink

U.S. saints: Eight Jesuits killed by Indians

(Fourth in a series)

We can quibble with whether I should include the eight Jesuits who were killed by Iroquois Indians as saints of the United States. They died in the 1640s, well before there was a United States. Furthermore, although they all worked among the Indians in what is now northern New York, only two of them died in what is now the United States. The other six died in what is now Canada. All eight were born in France.

In 1638, the French Jesuit missionaries established a mission among the Huron Indians with Father John de Brébeuf in charge and Father Isaac Jogues as his assistant. By the summer of 1642, they were in serious need of supplies and Father Jogues, accompanied by Indian converts, was chosen to go to Québec to get them.

During the trip, they were suddenly attacked by a group of Mohawk Indians,

one of the Iroquois tribes, enemies of the Hurons. Father Jogues, René Goupil, his lay companion, and 18 Hurons were captured. Father Jogues was forced to watch as the Hurons were mangled and killed. The Indians also killed Goupil, the first of the martyrs to die.

For 13 months, Father Jogues was led from village to village, where the women of each village inflicted unbelievable tortures on him. Then he was made a slave, a common practice among the Iroquois. On July 31, 1643, he was taken along when the Indians went to Fort Orange (modern Albany, N.Y.) on a trading trip. He managed to escape with the help of the fort's commandant.

After the Indians left, Father Jogues made his way back to France, where he was welcomed with great respect as a living martyr. Rather than remain in France, though, he returned to New France.

In 1646, he and John de Lalande, his new lay companion, arrived at the Mohawk village of Auriesville, N.Y., thinking that the Indians would observe a peace treaty. They again made him their prisoner. On Oct. 18, 1646, as he entered a cabin for a

meal to which the Indians had treacherously invited him, the Indians tomahawked him and cut off his head. The next day they killed Lalande.

Meanwhile, Father Brébeuf and the other missionaries were experiencing considerable success among the Hurons. Father Brébeuf converted 7,000 Indians before his death. However, with the martyrdom of Father Jogues, the Iroquois made new efforts to destroy their enemies, the Hurons.

On July 4, 1648, they attacked St. Joseph Mission in Teanaustaye, where Father Anthony Daniel was serving. They killed him with arrows, threw his body into his chapel and set it on fire.

On March 16, 1649, the Iroquois attacked the Huron village where Fathers Brébeuf and Gabriel Lalemant were stationed. The Indians tortured them savagely before finally killing them.

Fathers Charles Garnier and Noël Chabanel was martyred when the Iroquois attacked an unprotected village where they were serving.

Pope Pius XI canonized the eight martyrs in 1930. Their feast is observed on Oct. 19. †



Cornucopia/Cynthia Dewes

Home is where God lives

"There's no place like home. ... There's no place like home." Dorothy says this on her way back from Oz, and we all nod our heads in rapt agreement. Yup, there's no place like it.

But, why is that? What is so endearing about the concept of home?

Even homeless people, or those whose homes are anything but friendly, tend to think of "home" as a place of nurture, safety and protection from all the bad things in life. Home is where the heart is, even when the body can't be there.

Most of the responsibility of creating a home used to be, and probably still is, the province of women. They were (are) "homemakers." They "kept (keep) house." Men, the hunters/gatherers, provided the necessities for existence while women made that existence comfortable and even joyful.

Sometimes homemaking was sheer drudgery, and it still is in some societies. Women had to carry water long distances, cook over open fires, and skin, peel and gut every item of food they prepared. That is, after first planting, feeding and harvesting it.

Besides food, women were usually in charge of the family shelter. Sometimes they built it themselves, or created mattresses, curtains and other furnishings for it. They were the ones who arranged and cleaned the home, doing all the "housework," whatever it was.

Women were largely responsible for raising the children. When no school was available, and sometimes today even when there is, women educated their kids—you guessed it—at home. Usually they were the ones who encouraged music lessons and trips to the museum, as well as making sure the family got to church.

Nowadays, gender roles are less rigid, probably because of technology and expanded opportunities for women. Women and men both try to do their share of homemaking and raising children. Either or both keep the family books and pay the bills, make sure clothes are sent to the cleaners, and drive the kids to Scouts and sports on time. They cut the grass and gas up the car and shop for groceries.

But, is "women's work" what home is all about?

As comforting as good food and clean clothes and a pleasant living atmosphere are, they're really not "what makes a house a home." We have only to hear the Martha/Mary Gospel story to remind us that logistical excellence is not always the better

part of life for someone to choose.

Neither is luxury the arbiter of what makes a home. We've all known ordinary folks whose modest homes were havens for themselves and others, or wealthy people whose 20,000-square-foot houses invited absolutely no one to enter or live there.

No, home is something more abstract than a building or its furnishings. It's more than meals and wide-screen TVs, neat lawns or comfy beds. It's even more than the quip that "it's where they have to take you in when no one else will."

Home is the place where we can heal from whatever wound life is handing us at the moment. We can grieve there, or retreat to within its walls when we've failed or made fools of ourselves. It's where we go to rest, physically, emotionally and spiritually.

Home is also the place where we celebrate our joy. It's sharing milestones, triumphs and laughter with those who best understand our gifts and faults but who love us anyway. It's reciprocal trust and acceptance.

Home is the next-best thing to our final destination. It's a foretaste of that glorious promised home, which is God.

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



Faithful Lines/Shirley Vogler Meister

Emergency can bring out our best—or not

Sirens screamed north on my street, stopping near the end of the block.

Neighbors gathered on lawns, worried as they watched firemen and rescue equipment rushing in. At my front door, I prayed "Dear Lord, be with them now. Give them the calm and the strength to deal with whatever is happening..." I've said prayers like this many times before. Unfortunately, I didn't pray the two times I called 911 myself.

The first was when the house filled with smoke. My ailing mother-in-law, a nurse, my cat and I were the only ones home. The nurse and I did all the wrong things, according to the courteous firemen who swiftly arrived. The rule is to call 911 and get everyone out immediately. Leave the windows open, feel walls for heat and never tarry indoors. If a fire were raging in

hidden places, we could've been trapped. In this case, only furnace wires burned out. Able to repair nearly anything, my husband, Paul, later fixed this.

My second emergency call involved Paul. He'd gone to early Mass in order to spend a Sunday morning working on our car. As I prepared to walk to church for a later Mass, he checked the front brakes. Hearing him shout for help, I dashed outdoors and found his left leg pinned to the blacktop by a wheel rim. The jack had slipped; the weight of the car was upon him.

Again, my reaction was foolish: I tried to lift the car. He was amazingly calm. I panicked, but I did yell for help. That brought a neighbor to the rescue. Frank's response was logical: He put the jack back into position and told me to call 911. This also ended well. The damage narrowly missed Paul's thigh bone, while thick denim protected muscles. The emergency room doctor found only deep bruising and abrasions.

Why I didn't pray either time, I don't know. I'd been confronted with emergencies before, but usually kept my cool and prayed silently. Even if prayer isn't any better than a reverent "God help us," it is still calming. It puts God in charge.

While rearing three daughters, I learned to discern immediate needs well, but I especially discovered the soothing power of prayer when caring for brain-dysfunctional, elderly mothers. When each entered a nursing home, there were many emergencies. Through prayer, I believe I coped fairly well, considering the severity of some of the circumstances.

Emergencies vary in intensity and seriousness. Asking for God's grace and guidance softens these stressful situations whether we are spouses, parents, neighbors, colleagues, friends, strangers, teachers, clergy—anyone.

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

The Bottom Line/Antoinette Bosco

Why is mean-spiritedness so popular?

Some days you pick up the newspaper and get a barrage of stories that really get you thinking.

That happened to me last month when everyone was carrying news about the winner on "Survivor," the blockbuster summer program on CBS-TV. It occurred to me that I might have been the only person in the country who hadn't watched even one segment of that program. Why?

Well, I didn't care about the premise. But when the winner was announced I had to hear about it, simply because every channel I tuned into headlined the morning news with the "Survivor" finale.

Reading *The New York Times* that morning, I found out why the man called "the naked fat guy" won. He was the meanest, most devious, most Machiavellian, most adept at dog-eat-dog challenges and most skilled at maneuvering psychological mind games. Do we love villains, real or perceived?

Turning the page that day, I then read about an online service for anyone desiring to get even with someone anonymously. The story was titled "Revenge Among the Nerds," and so at first I thought this was a harmless game. No. It's real, a way of trying to drive someone crazy with anonymous messages. "The senders love the fact that it is anonymous, and the victims hate it," said Tyson Liotta, one of the site's designers.

Can there be anything more mean-spirited than sending a cruel message to someone, never letting the recipient know who the detractor or outright enemy is? I knew a woman once who nearly went crazy when she got an unsigned letter saying her husband had a mistress. It was a lie, but it caused her nearly terminal pain.

Turn another page that same day and you found out about a new program on Court TV. This would not be fiction, but reality programming. Now we'd be able to hear and see videotaped confessions of killers, rapists and other felons. I wondered, wasn't it a violation of a person's rights and privacy? Apparently not. Unless people are acquitted, their confessions are a matter of public record.

Same day, another page, and there was a story about another Internet opportunity where people can watch real people undergoing the arrest process at Maricopa County Jail in Arizona. Mind you, these people have not been convicted of any crime. This is merely "punishment by humiliation," to quote *The Times*.

I find it disturbing that we've come to a point where we see real people convicted, or only accused, of crime as such great entertainment. No concern is given to how much harm can be dished out, not only to the prisoners, but to their families, by this kind of exposure.

I am not "soft on criminals." I believe they must be punished. But must this become entertainment?

I also worry that when people hear of a terrible crime, they will not give a hoot about mitigating factors—such as the age, mental condition, past life conditions or circumstances—that led a person to crime. The inhuman cry to keep the death penalty will get stronger.

We must counter this rampant mean-spiritedness, and there's only one way: Jesus' way of mercy and love for others.

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

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

The Sunday Readings

Sunday, Sept. 24, 2000

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

The Book of Wisdom is the source of the first reading.



Migration to distant places to better a personal economic situation is nothing new, nor is flight to find freedom and security from oppression. These were experiences often met by the ancient Jews.

Leaving the Holy Land to find a steady diet, or to escape hardship or tyranny, many Jews made homes for themselves in communities in which they were a distinct minority.

When this occurred after the Greek sweep across Asia Minor under Alexander the Great, Judaism found itself face to face in a contest with Greek philosophy. The Greeks, of course, prided themselves on the clarity and depth of their logic. This intellectual prowess led them to regard themselves as others regarded them; they were thought to be very wise, and they thought themselves to be very wise.

Jews living among those affected by the Greek culture had to insist that their ancient knowledge of the One God of Israel not only was reasonable, but that it was supremely intelligent.

The Book of Wisdom arose in these circumstances. As a literary device, the book makes a person of wisdom. Wisdom may conflict with certain inclinations and attitudes. In these cases, wisdom is spurned and even attacked, but wisdom prevails. It is the reflection of reality.

For its second reading, the Church again employs the Epistle of James. This epistle was the source of the second reading on several Sundays earlier this season.

This epistle extols wisdom. Wisdom is innocent and without guile, for it is the true reflection of reality, and reality is in order, at peace and productive when it thrives in God's law.

The epistle brings this rather lofty view to the practical aspects of life. It frankly tells its audience that discord and personal pettiness are of no use whatsoever.

St. Mark's Gospel furnishes the last reading.

As happened in the reading last week, Jesus warns that one day his death will come on the cross.

Just as was the case last week, the disciples cannot comprehend what the Lord is saying. When they complete their journey, Jesus tells them that humility is vital. As an example, he shows them an innocent young child.

The message is clear. In earthly terms, earthly peril may be on the horizon. Only by complete dedication to God is there the possibility of victory and reward.

Reflection

In these readings, the Church celebrates wisdom. It also teaches us a lesson about ourselves. It reminds us that we are finite and limited. We are humans.

However, it does not underestimate us or belittle us. We can rise to great heights. And, after all, we are the objects of God's eternal, boundless love. There is no greater tribute to our essential worth.

Still, as were the apostles, we can be quite foolish and off the mark. The apostles of their own designs could never fully explain to themselves the meaning of the Lord's words.

Only Jesus could guide them. His words were clear and to the point. He spoke in the name of, and with the power of, God.

God is all wisdom. His wisdom comes to us in the words and example of Jesus.

We must devote everything to the Lord. Nothing is more important than to be one with God in Jesus. Realizing this is the true wisdom. †

My Journey to God

Interruptions and Distractions

Like many folks in central Indiana, Fatima Retreat House in Indianapolis lost its telephone service for three days last month due to storms.

I am sure it made many a customer frustrated because they could not contact us, and I heard grumbling from our staff.

What does this have to do with our spiritual life? I believe it has plenty to do with it because all of our life is, or should be, connected to our walk with God.

Life is full of interruptions and distractions we have not intended. The more focused we are on accomplishing certain tasks when these interruptions come our way, the more frustrated and irritated we can become with them. The key is where are we centered and focused in our hearts.

How do we respond when we are stuck in a traffic jam on the interstate? Most of us respond with frustration and irritation ... now we will be late and our entire day will be "thrown off." Might we instead use the time to reflect in prayer as we sit in traffic? Could we ask ourselves how our life with God and our significant relationships are going? How might we improve these relationships?

These times could also be when God is asking us what we really need. When we become frustrated and irritated, it always says something about ourselves; maybe

we are not prepared for the meeting in which we are headed.

The question for each of us is: Are we listening to the small voice of God within our hearts throughout the day?

I no doubt missed many "important" telephone calls that week. As I typed this, I still did not have access to the Internet and my e-mail messages. Yes, I was finding the latter an important need. What I did instead was put my e-mail energy toward my relationship with God. I was richly rewarded.

As the telephone lines at Fatima went down, I asked myself if my phone line with Jesus had gone down. It had not, but it gave me some good time to be sure it was a strong line.

When the next storm of life hits, I think it will help to have done spiritual maintenance on such lines.

A quote from a book I highly recommend says it all: "Real spirituality dawns when our life with God becomes as real as the problems and the joys we experience each day" (*Everyday Simplicity* by Robert J. Wicks).

Phone lines down and all the various interruptions of our lives could become opportunities for us if we can change the way we view them and see them as invitations.

By Kevin DePrey

(Kevin DePrey is the director of Fatima Retreat House in Indianapolis.)

Daily Readings

Monday, Sept. 25

Proverbs 3:27-34

Psalms 15:2-5

Luke 8:16-18

Tuesday, Sept. 26

Cosmas, martyr

Damian, martyr

Proverbs 21:1-6, 10-13

Psalms 119:1, 27, 30, 34-35, 44

Luke 8:19-21

Wednesday, Sept. 27

Vincent de Paul, priest

Proverbs 30:5-9

Psalms 119:29, 72, 89, 101,

104, 163

Luke 9:1-6

Thursday, Sept. 28

Wenceslaus, martyr

Lawrence Ruiz, martyr

and his companions, martyrs

Ecclesiastes 1:2-11

Psalms 90:3-6, 12-14, 17

Luke 9:7-9

Friday, Sept. 29

Michael, Gabriel and Raphael, archangels

Daniel 7:9-10, 13-14

or Revelation 12:7-12a

Psalms 138:1-5

John 1:47-51

Saturday, Sept. 30

Jerome, priest and doctor of the Church

Ecclesiastes 11:9-12:8

Psalms 90:3-6, 12-14, 17

Luke 9:43b-45

Sunday, Oct. 1

Twenty-sixth Sunday in Ordinary Time

Numbers 11:25-29

Psalms 19:8, 10, 12-14

James 5:1-6

Mark 9:39-43, 45, 47-48

Question Corner/Fr. John Dietzen

Canon law requires parish finance council

Our pastor complains that only about half of the 5,000 parishioners support the Church. If the parish is in trouble, we'd like to know, but all finances seem to be considered secret. Is there anything in canon law about this? Do pastors have the option of not providing financial information to the parishioners? (New York)



A General Church regulations on finances are quite limited, partly because Church financial structures, procedures and sources of income differ hugely from country to country.

Canon law requires that each parish have a finance council. Accounting to parish members is demanded according to norms established by each diocese (Canons 537 and 1287). Most dioceses in the United States now require some form of financial accounting to the people of each parish.

It is certainly the right of parishioners to ask that they be supplied with this information. Most parishes already provide financial reports in some form, at least annually.

Finance councils are the only parish organizations or councils actually required by universal Church law. Parish pastoral councils are to be established in each parish if the bishop "judges it opportune" (Canon 536).

At the end of the movie *Stigmata*, there was a printed statement that a Gospel of Thomas (words of Jesus) was found near the Dead Sea Scrolls. It states that the Vatican will not accept this Gospel, calling it heresy.

The message from Jesus in this Gospel is supposed to be that "the kingdom of God is within us all." What is this all about? Does the Gospel exist, and if so why is it kept from us? (Pennsylvania)

The so-called Gospel of Thomas is perhaps the most well-known of sev-

eral early Christian "gospels" that are not included in the books of the New Testament. Written most likely before the year 100, its existence had been known for centuries through brief references and quotes in other Christian documents.

The text has been available for only 55 years. The accidental discovery of the entire document in 1945, in a clay jar near the modern town of Nag Hammadi in upper Egypt, is among the most significant archeological events in the history of New Testament scholarship.

Unlike the four canonical Gospels, the Gospel of Thomas contains no narrative or theological structure. It consists of 114 "hidden sayings" of the "living Jesus," many of which can be found nearly word-for-word in Matthew, Mark, Luke or John.

A good example is the passage you point out. The Thomas Gospel, Saying 3, reads, "The kingdom is inside you and outside you." The Gospel of Luke (17:21) quotes Jesus, "The reign of God is already in your midst"—literally, within you.

While not among the accepted books of the Bible, the antiquity and content of the Gospel of Thomas have proven to be enormously helpful in studying the life and words of Jesus. However, it reflects many gnostic beliefs that caused serious theological and pastoral problems in the early Christian Church.

As in other gnostic literature, Peter is portrayed as hostile to Mary (Magdalene) in blatantly sexist ways. The final saying of the Gospel of Thomas has Peter telling Jesus, "Mary should leave us, for females are not worthy of life." Jesus responds, "I shall guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter heaven's kingdom."

The Catholic Church has not taken a formal position on the Gospel of Thomas. Since it is not one of the four canonical Gospels, it is seldom, if ever, referred to in official Catholic documents or liturgy. A new translation, with the original Coptic text and notes, was published in 1992 by Harper Collins Publishers in New York. †

The Active List

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

September 22-23

St. Thomas More Parish, 1200 N. Indiana, **Mooreville**. Apple festival, mystery dinners, hog roast, meal, kid's games, kid's matinee, chili dinner. Information: 317-831-1431.

September 22-24

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Poetry for Spiritual Growth" retreat. Information: 317-545-7681.

September 22

St. Francis Hall Marian College, 3200 Cold Spring Rd., **Indianapolis**. "A Life in the Spirit Seminar," seven week series, 7 p.m. Reservations: 317-592-1992.

September 23

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., **Indianapolis**. An evening dinner with Freetown Village, seating 6:30 p.m., dinner 7 p.m., adults \$20, children

under 12, \$8. Reservations: 317-823-8835.

September 24

St. Teresa Benedicta of the Cross Parish, 10490 N. State St., **Harrison, Ohio**. second annual fall pork/apple festival, 11 a.m.-8 p.m., pork dinners served 11:30 a.m.-5 p.m. Information: 812-637-1354.

St. Michael Parish, 11400 Farmers Lane NE, **Bradford**. Parish picnic, ham or chicken and dumpling dinner, 10:30 a.m.-3:30 p.m., quilts, games, bingo, etc., 10:30 a.m.-5 p.m. Information: 812-364-4289.

St. Lawrence Auxiliary and Knights of St. John, 312 S. Wilder St., **Greensburg**. Fall festival, turkey and roast beef dinners, 10:30 a.m.-3 p.m. EST, adults \$6.50, children 5-10, \$3. Information: 812-663-6225.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Good News Ministries, "Dare To Live The Gospel," five-day mission, Sept. 24-28, opening session Sept. 24, 7 p.m. Information: 812-949-0451 or 812-944-1184.

September 27

Our Lady of Mount Carmel Parish, 1045 W. 146th St., **Carmel**. University of Notre Dame Law School professor, Dr. Charles Rice, recent decisions for life issues and why the November election is so important. Information: 317-846-3475.

September 29

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Dr. Rebecca Evans, Alzheimer's research, 1 p.m. Information: 317-236-1565.

St. Mary-of-the-Woods College, Hulman Hall, Room 207, **Terre Haute**. "Earthform and Stories of Home," Sister Marion Honors, C.S.J., 7 p.m. Information: 812-535-5160.

September 30

Kordes Enrichment Center, 841 E. 14th St., **Ferdinand**. Day of prayer, centering prayer, Bishop Gerald A.

Gettelfinger of Evansville, 8:30 a.m.-3:30 p.m. EST., \$40 including lunch. Information and registration: 812-367-2777 or 800-880-2777.

October 1

Holy Family Parish, Main St., **Oldenburg**. Festival, chicken and roast beef dinners, 10 a.m.-4 p.m., games, crafts, quilts, baked goods, etc.

St. Therese/Little Flower, 4720 E. 13th St., **Indianapolis**. Dr. Mark Ginter, "Abortion and the Conscience of Catholic Voter," 7 p.m. Information: 317-357-8352.

St. Joseph, 2607 St. Joe Rd. West, **Sellersburg**. Fall festival/chicken dinner/turkey shoot, homemade dumplings, games and booths. Information: 812-246-2512.

October 3

Roncalli High School, 3300 Prague Rd., **Indianapolis**. Archdiocesan Special Education Task Force, Surviving with Special Needs, information night for parents, teachers and learning disabled students. \$5, 6-9 p.m. Information: 317-236-1430.

October 4

Sacred Heart Church, 1530 Union St., **Indianapolis**.



"Blessing of Pets," in honor of St. Francis, courtyard, 7 p.m. Information: 317-638-5551.

October 6-8

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Weekend retreat, "The Life and Works of St. Paul." Information: 317-545-7681

Recurring

Daily

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

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

Weekly

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood

Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

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

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

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

Thursdays

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

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

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

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

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

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

Affiliated Women's Services, —See ACTIVE LIST, page 19

St. Michael's Picnic

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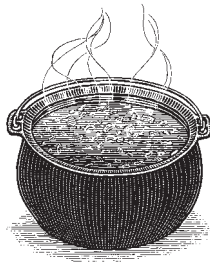
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Holy Family Church, Oldenburg, Indiana

Fall Festival

Sunday, October 1, 2000

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The Active List, continued from page 18

Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

Saturdays
Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

Monthly

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

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

First Mondays
Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

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

◆◆◆
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy

hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

◆◆◆
Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

◆◆◆
Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

◆◆◆
Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

◆◆◆
St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

◆◆◆
St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

◆◆◆
St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the

Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays
St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆
Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

◆◆◆
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆◆◆
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆
St. Mary Church, **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m.

Information: 317-257-1073.

◆◆◆
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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

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

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

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

◆◆◆
Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

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

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas*

Dei, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

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

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We, the members of St. Joseph Parish in Shelbyville, Indiana wish to extend our thanks to

Archbishop Buechlein

and all those people throughout the Archdiocese who worked so hard to organize the

Celebration in the Spirit of Hope:

The Great Jubilee.

We also send our prayers of thanks to God for blessing this wonderful event.

THANKS

St. Joseph Parish, Shelbyville

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From the Archives

St. Maurice named for former bishop

St. Maurice Parish in southern Decatur County was founded by three French-speaking Brothers of Christian Doctrine who came from Buffalo, N.Y., to establish a Catholic settlement in Indiana in the 1850s. The school and church were completed in 1859. The parish is named for Bishop Maurice de St. Palais, the fourth bishop of Vincennes (now the Archdiocese of Indianapolis). A college and seminary were also established here by the brothers.

The parish went bankrupt during the Civil War. Townspeople bought the original church and the lot where the present church stands. Franciscan priests assumed responsibility for the parish, and it was renamed St. Francis of Assisi Parish.

The present church, shown in this undated photograph, was completed in 1882, and once again the parish was called St. Maurice. The rectory, shown at right, was completed in 1886.

In 1898, the pastor fired shots at the Franciscan sisters serving the parish. Their superiors removed them from St. Maurice and no women religious served there for 81 years until Beech Grove Benedictine sisters arrived in 1979 as pastoral associates/directors of religious education. The Benedictines were Sister Mary Philip Seib, former prioress of Our Lady of Grace Convent (now Monastery), who is now deceased, and Sister Mary



Cecile Deken, former subprioress.

The present parish administrator is Father Gregory D. Bramlage. The parish numbers about 500 persons living in 150 households. †

(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, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

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St. Francis
1844
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LETTERS

continued from page 5

anti-American and unfit for public office on that basis alone. A true American knows he's God's creation, and even though our Founding Fathers failed to state it, they know God's expectations of us. Medical science and God tell us when life begins. Jesus was pro-choice, too. He didn't make us puppets. A woman's choice comes when she decides to have sexual relations, not after God knits the soul in the new being in her womb.

What our Catholics and all Christians need to hear is that it is a "serious sin" to vote for pro-death candidates; also that it is a "serious sin" of omission not to vote at all, to be irresponsible for government, because of what government is doing. Not voting is to invite more of the same.

If Catholics knew this, we would never have experienced the last eight years of our culture of death, or have we seen the post-election statistics on the heavy Democratic voting in "Catholic" areas?

Father Elmer J. Burwinkel, via e-mail

Response:

I respect Father Burwinkel's position on this issue. I wish it were possible to vote only for candidates whose beliefs (and actions) correspond to the vision of life and its sacredness that we find in the Gospel and in the teaching of the Church. Regrettably, it is not possible today to be a good citizen—as recently described by the bishops—and vote only for those candidates whose positions are truly and completely consistent with Church teaching. As a result, difficult choices must be made.

— Dan Conway

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Rest in peace

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

ABBOTT, Cecil, Jr., 71, St. Lawrence, Indianapolis, Sept. 10. Husband of Mary Lou (Helt) Abbott. Father of Val Bennett, Chris Boerner, Kathy Cox, Kelly Ellson, Corky Foley, Kim Perkins and Bill Abbott. Grandfather of 22.

ADAMS, John Francis, 62, Holy Cross, Indianapolis, Sept. 4. Husband of Helen (Huesing) Adams. Stepfather of Randa Brennan, Angela, Kirk and Michael Neuner. Brother of Ann Linder, Mary McFadden, James and Joseph Adams. Step-grandfather of four.

ANDERSON, James F., 62, St. Gabriel, Indianapolis, Aug. 30. Husband of Mary Lou Anderson. Father of Ilene, James and Michael Anderson. Grandfather of five. Great-grandfather of one.

BARTON, Martha P., 80, Christ the King, Indianapolis, Sept. 10. Sister of Margaret, Veronica and John Barton.

BOESCHE, Charles, 90, Christ the King, Indianapolis, Sept. 9. Father of Marilyn Pehrson, David and John Boesche.

Grandfather of five. Great-grandfather of one.

BURNS, Eileen L. (Reidenbach), 81, Good Shepherd, Indianapolis, Sept. 13. Mother of Doddie Fentz. Grandmother of two.

CHRISTIAN, Steven E., 47, Nativity, Indianapolis, Sept. 5. Husband of Marsha Christian. Father of Lawanna Carullo, Phillip Christian, Daniel Disney and Lisa Robards. Brother of Sharon Griner. Grandfather of seven.

CASPER, Edith, 73, Holy Cross, St. Croix, Aug. 31. Mother of Marsha Astrike, Charles and Warren Casper. Sister of Silvery D'Amico. Grandmother of seven. Great-grandmother of four.

DAY, Frances J., 86, St. Mary, New Albany, Sept. 9. Wife of Bernard Day. Mother of Rosemary Killen, Bernie, Charles and James Day. Sister of Bertha Bottorf, Franciscan Sister Rose Grantz, Ursuline Sister Carmelita Grantz, Clara Quinkert and Vincent Grantz. Grandmother of nine. Great-grandmother of one.

DOERFLINGER, Louise, 93, St. Mary, Greensburg, Sept. 12. Mother of Dorothy Feeney, Phyllis Doerflinger, Pat Luken and Jackie Sizemore. Grandmother of nine.

EFTINOFF, Frances, 89, Sacred Heart, Clinton, Sept. 5. Aunt of several.

FRANCHVILLE, Wayne, 44, St. Isidore, Bristow, Sept. 10.

Father of Brandy and Melissa Aders. Son of Vivian Franchville. Brother of Patsy Casper, Carol Rahman, Sue Shipp, Bud, Larry and Randy Franchville.

KEITH, William J., 62, Sacred Heart, Jeffersonville, Sept. 3. Husband of Judy Keith. Father of Nora Abbott, Jonathan Keith and Debra Taylor. Brother of Louise Fritts, Reva Jones, Viola Nichols, Mertie Yeskie, Daniel, David, Jimmy, Otis and Robert Keith. Grandfather of five.

KLEPFER, Ilene A. (Apple), 77, St. Simon the Apostle, Indianapolis, Sept. 12. Wife of Ralph Klepfer. Mother of Marsha and Lanny Apple. Stepmother of Gary and Steven Klepfer. Sister of Eleanor McCool and Carol "Mack" Richards. Grandmother of six.

KNOOP, Edward, 51, St. Simon the Apostle, Indianapolis, Sept. 9. Husband of Sue (Faust) Knoop. Father of Elyse, Evan and Sara Knopp. Brother of Tom Knoop.

LAMKIN, Clayton, 38, St. Isidore, Bristow, Sept. 10. Father of Holly Lamkin. Son of Carol Jean Lamkin. Brother of Brenda Leistner and Ricky Lamkin. Grandson of Mary Lamkin.

PAYNE, Henry B., 71, St. Michael, Bradford, Sept. 6. Husband of Margaret Payne. Father of Sharon Cooper, Michelle Dillion, Jeanie Hall, Luann Schroeder, Betsy Senn, Amy and Michael Payne, Stepfather of Valerie Caffee, Kelly Hammer, Anita Sprigler, Carl, Ronnie and Steven Atwood. Brother of Ann Huber, Martha Nichols, Betty Jean Reiser, Jane Skelton, Billy, Bob and Vincent Payne. Grandfather

of 24. Great-grandfather of one.

POLLOCK, Mary, 96, Sacred Heart of Jesus, Terre Haute, Sept. 6. Sister of Alex Hollo and Rose Miller. Grandmother of two. Great-grandmother of four.

REILLY, Mary Elizabeth (French), Our Lady of Perpetual Help, New Albany, Sept. 6. Mother of Patricia Baker, Mary Boyett, Elizabeth, Walter, Cathy, Dennis and Michael Reilly. Sister of Virginia Schaffer. Grandmother of seven.

SCHULTZ, Philip R., 86, St. Andrew, Indianapolis, Aug. 26. Father of Janet Baumgarner, Sharon Hawks, Philip and Stephen Schultz. Grandfather of 12. Great-grandfather of two. Great-great-grandfather of one.

SELLMER, Frances R., 73,

J. Paul O'Brien was the father of Jesuit Father J. Paul O'Brien

J. Paul O'Brien, the father of Jesuit Father J. Paul O'Brien, died on Sept. 5 in Cincinnati, Ohio. He was 91.

A Mass of Christian Burial was held on Sept. 6 at St. Antoninus Church in Cincinnati. Burial was at St. Joseph Mausoleum in Cincinnati.

In addition to Jesuit Father J. Paul O'Brien, he is survived by two other sons, Dr. John R. O'Brien and William J. O'Brien, Ph.D., and two sisters, Lillian Schneider and Rose Mildred Ploeger. Seven grandchildren and four great-grandchildren also survive him.

Memorial contributions may be made to the St. Xavier High School Scholarship Fund, 600 N. Bend Road, Cincinnati, Ohio, 45224 or the St. Antoninus School Endowment Fund, 1500 Linneman Road, Cincinnati, Ohio, 45238. †

Sacred Heart, Jeffersonville, Sept. 2. Wife of Donald Sellmer. Mother of Dona Khiani, Janna and Randall Sellmer. Sister of Phyllis Thompson, Charles, Joseph and Ronald Wise. Grandmother of three.

STAHL, Todd Douglas, 21, St. Roch, Indianapolis, Sept. 9. Son of Linda (Miller) and Mark Stahl. Grandson of Yvette and

Charles Miller and Rose and Joe Stahl.

WHISENAND, Francis Elizabeth (England) (Duncan), 87, St. Jude, Indianapolis, Sept. 6. Mother of Patty Culver, Joyce Johnson, Judy List and Connie Rushton. Stepmother of Maralee Costino, June Crafton, Burt and Dan Whisenand. Grandmother of 29. Great-grandmother of 35. †

Providence Sister Catherine Eleanor Thomas was 90

Providence Sister Catherine Eleanor Thomas died on Aug. 31 in Karcher Hall at Saint Mary-of-the-Woods. She was 90.

The funeral Mass was celebrated on Sept. 7 at the Church of the Immaculate Conception.

The former Dorretha Catherine Thomas was born in Henderson, Ky. She entered the congregation in 1933, professed first vows in 1936 and professed final vows in 1942.

Sister Catherine Eleanor ministered in convents where

the Sisters of Providence lived in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she served at the former St. Agnes Convent in Indianapolis, Our Lady of Providence Convent in Clarksville, and Immaculate Heart Convent in Terre Haute.

She is survived by three brothers, Joseph, Arthur and John Thomas, and three sisters, Allie Helm, Eleanor Marynell and Margaret Wiman. †

The Criterion now has a home on the World Wide Web!

If you have internet access through your computer at home or in the office, you can access the electronic version of *The Criterion*. Every week the website is updated with special on-line versions of your weekly archdiocesan newspaper. Use it to catch up on all the important local news from around the archdiocese.

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Novena

THANK YOU St. Jude & St. Anthony for favors granted. A.M.S.

THANK YOU Sacred Heart & St. Jude for prayers answered. D.J.C.

THANK YOU St. Jude, powerful intercessor, for prayers answered. V.L.S.

THANK YOU Sacred Heart, Blessed Mother, St. Joseph, St. Ann, St. Jude, Padre Pio & Mother Theresa for prayers answered. O.J.S.

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Please send cover letter and résumé (with references) to:

Director of Development
Saint Meinrad Archabbey & School of Theology
Development Office
St. Meinrad, IN 47577-1040
e-mail: mziemianski@saintmeinrad.edu
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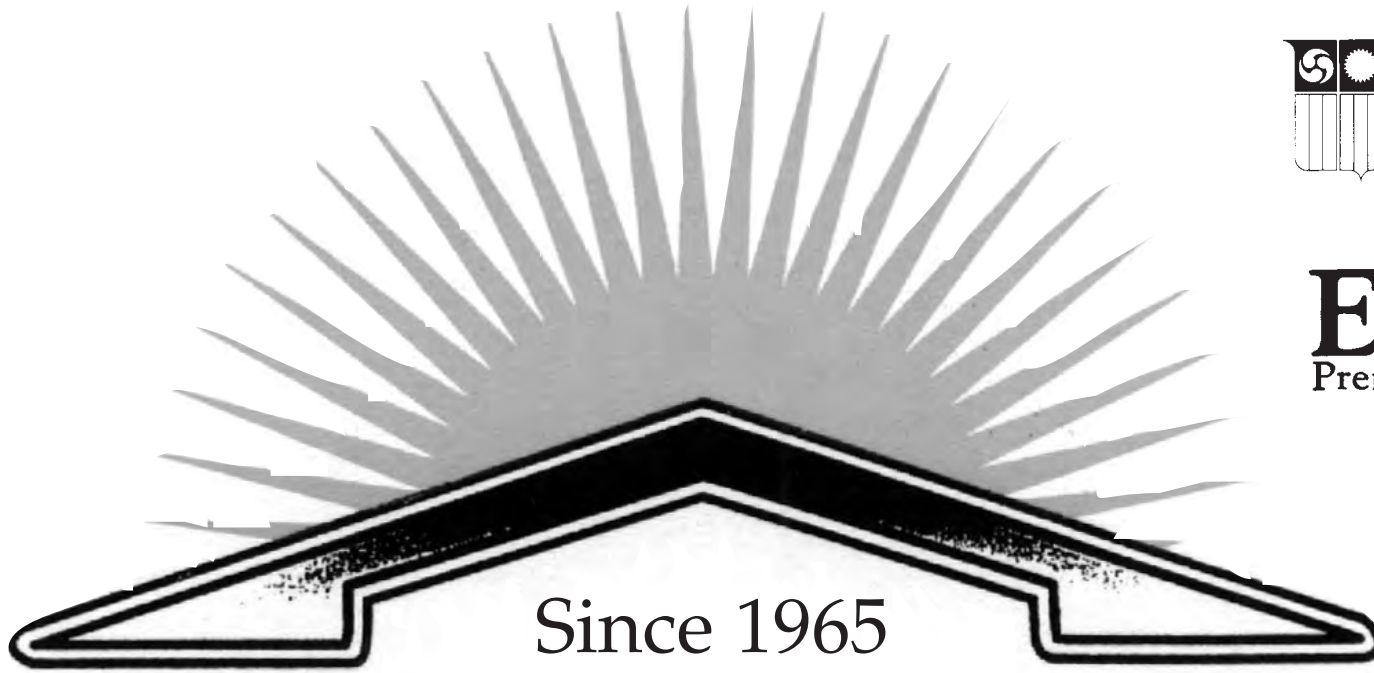
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