



The

Criterion

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Celebration in the Spirit of Hope

Tapestry for Jubilee Mass reminds us we are all part of the Body of Christ

By Mary Ann Wyand

St. Monica parishioners Sarah Hofheinz and Julie Sherer of Indianapolis can't wait to see "The Family of Christ" tapestry suspended above the stage at the RCA Dome for the Sept. 16 archdiocesan Celebration in the Spirit of Hope: The Great Jubilee.

As members of the art and environment committee assigned to decorate the dome for the Jubilee celebration, they have already admired the huge tapestry, which is made up of 11

quilted, appliqued and embroidered patchwork panels that when assembled are 19 feet high and 55 feet wide.

"It's incredible," Sherer said. "The colors are magnificent, and all of the people's faces and the animals are wonderful. I think the tapestry and other visuals will help bring the liturgy alive for people."

The 2:30 p.m. Jubilee celebration this Saturday commemorates the 2,000th anniversary of the birth of Christ.

Archbishop Daniel M.

Buechlein is the principal celebrant for the eucharistic liturgy. Eighteen bishops and two archbishops will assist the archbishop with the sacrament of confirmation for 3,000 teen-agers and adults. The two-hour celebration also includes a nuptial blessing for married couples.

As many as 30,000 Catholics from central and southern Indiana are expected to participate in the Jubilee celebration.

The huge tapestry will serve as a focal point for the altar and ambo, which will be dressed with

white covers

sewn by St. Monica parishioner Bernie Kurzawa of Indianapolis.

"We were trying to find a very, very large backdrop with the Church's Jubilee logo," Hofheinz said. "I think the Holy Spirit led us

to this banner," which was made for the papal Mass in New York in 1995.

"I'm hoping that people will get a sense of the cross symbolically continuing on into the crowd," Hofheinz said, "and that

See TAPESTRY, page 8



Detail of Jesus in "The Family of Christ" tapestry.



Pope John Paul II waves to the crowd before Mass in Central Park in New York in October 1995. "The Family of Christ" tapestry in the background will be used for the archdiocesan Celebration in the Spirit of Hope: The Great Jubilee this Saturday at the RCA Dome in Indianapolis.

CNS file photo

Vatican document warns against concessions to religious pluralism

VATICAN CITY (CNS)—A new Vatican document emphasizing the "exclusive, universal and absolute" value of Jesus Christ prompted mostly cautious approval from Catholic dialogue experts and disappointment among representatives of other Churches.

Taking aim at the notion that "one religion is as good as another," the document warned against concessions to religious pluralism in the Church.

The 36-page declaration, titled "Dominus Iesus: On the Unicity and Salvific Universality of Jesus Christ and the Church," was signed by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and was published Sept. 5.

While acknowledging that non-Christians can be saved through a special grace that comes from Christ, the document said the Church can never be considered merely as "one way of salvation alongside those constituted by the other religions."

Regarding ecumenical dialogue, it said that despite a certain level of communion with other Christian Churches, the "church of Christ ... continues to exist fully only in the Catholic Church."

In a letter to the world's bishops, Cardinal Ratzinger said Pope John Paul II had approved the document and wanted its contents to be accepted by the entire Church. Cardinal Ratzinger said the document was drafted in response to "the growing presence of confused or erroneous ideas or opinions" that cast doubt upon Christianity's universal mission.

The text said there was a tendency among modern Christians to be silent about Christ, to consider him as just one historical manifestation of God, to elevate other religions as pathways to salvation, to downplay Scripture and to undervalue the Church as an institution. It warned that these ideas are "contrary to Catholic faith" and listed a series of truths it said must be "firmly held" by all Catholics.

"The Church's constant missionary proclamation is endangered today by relativistic theories which seek to justify religious pluralism," it said.

The document said salvation is possible

See SALVATION, page 10

Floyd County youth beats the odds to be confirmed with classmates at Jubilee

By Susan M. Bierman

FLOYDS KNOBS—Greg Court wasn't going to let anything stop him from being confirmed this Saturday at the archdiocese's Jubilee celebration at the RCA Dome in Indianapolis—not even life-threatening surgery.

"Jubilees don't come but every 50 years," Greg said.

Greg, 17, a member of St. Mary-of-the-Knobs Parish in

Floyds Knobs, has muscular dystrophy. He has been confined to a wheelchair since the second grade.

On June 6, two metal rods were surgically placed through Greg's spine to hold him upright. He was hospitalized for eight days on a respirator.

It took him the entire summer to regain his strength. There were times his family and friends worried that he might not be well enough to attend Celebration in the Spirit of Hope: The Great Jubilee and be confirmed with 3,000 teen-agers and adults from

throughout the archdiocese.

While recovering, Greg missed two days of classes that he needed to prepare for confirmation. It was important to Greg that he complete these because he wanted to be confirmed with his classmates at the Jubilee Mass.

Tammy Becht, youth and young

adult ministry coordinator at St. Mary-of-the-Knobs Parish, said that Greg's friends are thrilled that he will be joining them on Saturday.

Becht said the students, who didn't know that Greg had to have metal rods placed through his spine, became con-

See CONFIRM, page 8



Greg Court



Photo by Susan M. Bierman

Greg Court, who has muscular dystrophy, works on his computer as his mother and father, Rita and Tom, and his brother, Mark, look on. Greg will be confirmed Saturday at the Jubilee Mass in Indianapolis.



Celebrating the jubilee

in the
Archdiocese
of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 3,000 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m. †

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special 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.

Banner carriers

Anyone carrying a banner in the entrance procession for the Jubilee Mass at the RCA Dome should enter the Dome through the disabled entrance at Gate 3 no later than 1 p.m. Check in at the registration table to receive a badge and instructions. Banner carriers will meet at the floor level South Hallway at 1:45 p.m. After the procession banner carriers will be led to assigned seats. They will not be seated with their family or parish. †

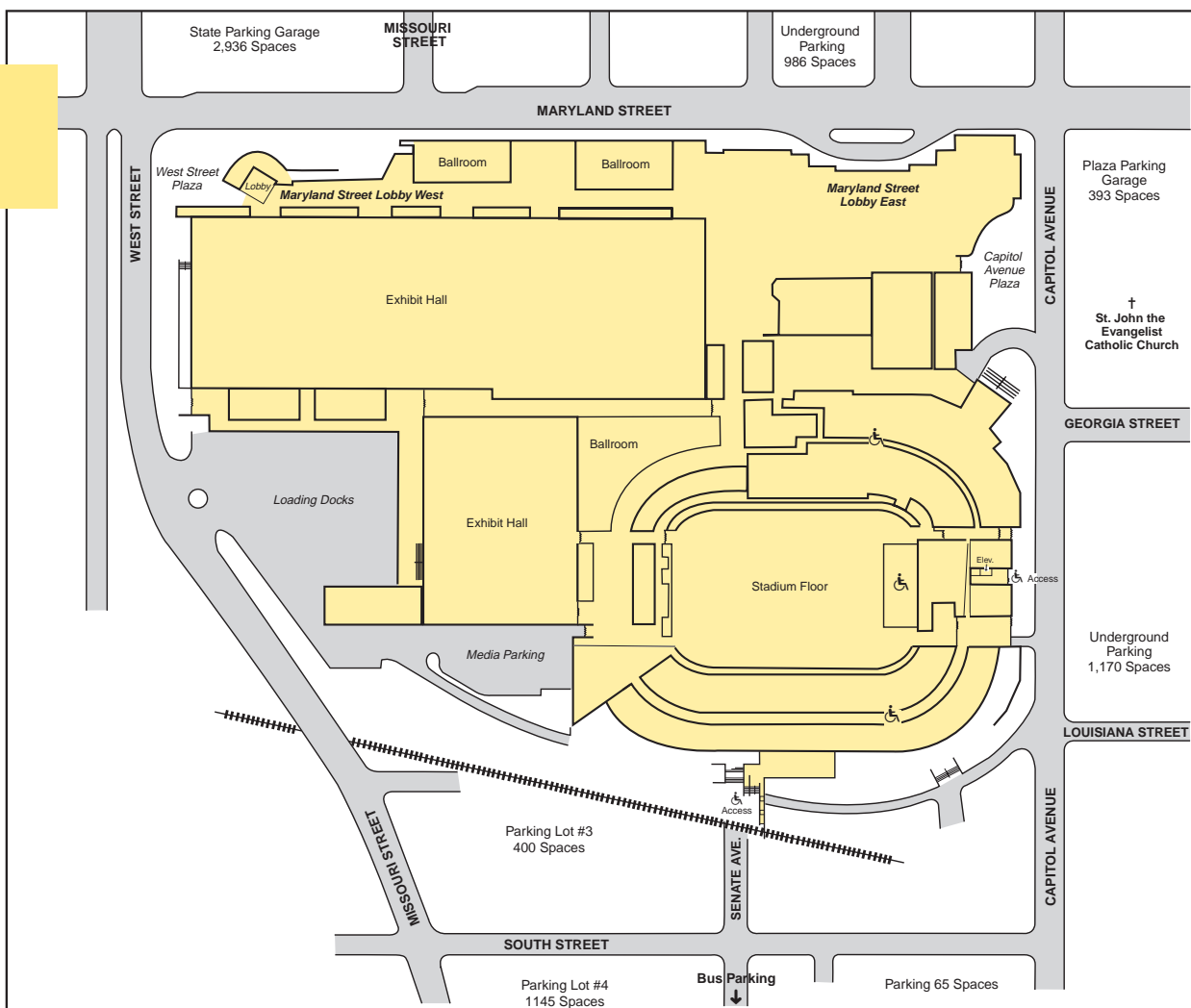
RCA Dome and Surrounding Parking Facilities

For Volunteers: Park in lots 3 and 4, off of South Street, south of the RCA Dome. Walk up Senate Avenue and enter Gate 3 before the training session and check in at the registration tables. Registration tables open at 5 p.m. on Friday and at 9 a.m. on Saturday.

For the General Public: People who use wheelchairs or who have difficulty walking can enter the Capitol Avenue or Senate Avenue entrances. They will not have to use stairs or elevators. Ushers will help guide them to the east side of the RCA Dome. Seating for the hearing impaired is located between aisles 139 and 140 at the north side of the dome. Parking for buses is on Senate Avenue, south of the Dome. This is the only bus parking area. Please park the bus there and unload the passengers. Passengers then will know the location of the bus. Please be aware that there is a fee for parking. Parking for cars is available for a fee in nearby garages and in lots south of the Dome.

Reconciliation

The sacrament of reconciliation will be offered before the Jubilee Mass. Priests will be available in the back part of the Dome starting at 12:45 p.m. Directions to the designated areas will be posted on the large video screens near the stage.



Jubilee Volunteers

The Steering Committee for Celebration in the Spirit of Hope: The Great Jubilee is seeking volunteers for the Sept. 16 event at the RCA Dome in Indianapolis. Volunteer opportunities are available in the following areas:

- **Communion guides:** will lead the eucharistic ministers to their places. Training session time has been changed to 10:30 a.m., Saturday, Sept. 16.
- **Confirmation guides:** will lead confirmandi and sponsors to confirming minister. Training session: 9:30 a.m., Saturday, Sept. 16.
- **Chirm bearers:** will assist bishops and priests conferring chirm. Training session: 9:30 a.m., Saturday, Sept. 16.
- **Hospitality ministers and ushers:** Greeters at the main entrances; hand out worship aids; ushers will help people find seats and will assist the movement of people for communion. Training session: 10:30 a.m., Saturday,

Sept. 16.

- **Eucharistic ministers:** will assist with the distribution of the Eucharist. Training session: 11 a.m., Saturday, Sept. 16.

Volunteers should park in lots 3 and 4 at the RCA Dome, just south of the Dome off of South Street. Walk up Senate Avenue and enter Gate 3 before the training session and check in at the registration tables, which will be open at 5 p.m. on Friday and at 9 a.m. on Saturday.

If you are interested in serving the assembly in one of these positions and have not turned your name in to your parish jubilee coordinator, send your name, parish and telephone number to Steve James, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

If you have submitted your name, you will be notified of the position you are filling. †

The Criterion

9/15/00

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The Dream of Gerontius has inspired listeners for 100 years

By Doug Finn

Proficiscere, anima Christiana, de hoc mundo!

Go forth upon thy journey, Christian soul!

With those words, the priest and his assistants exhort the departing soul of Gerontius.

Gerontius's sojourn through death, purgatory and finally to salvation is the subject of British composer Sir Edward Elgar's 1900 masterpiece, *The Dream of Gerontius*, an oratorio whose text is taken from a mystical poem of the same title written by Cardinal John Henry Newman in 1865.

The Indianapolis Symphony Orchestra, along with the Indianapolis Symphonic Choir and university choirs from Ball State, Indiana University, Indiana State, Purdue University and Indiana University Purdue University Indianapolis, will perform Elgar's acclaimed work at Hilbert Circle Theatre in downtown Indianapolis on Sept. 15-16, the same weekend the Archdiocese of Indianapolis will host its Celebration in the Spirit of Hope: The Great Jubilee.

Cardinal Newman wrote the poem *The Dream of Gerontius* upon the death of his close friend, Father John Joseph Gordon, in 1865.

Elgar, a Roman Catholic, received a copy of Newman's poem as a wedding gift in 1889. Largely self-educated musically, Elgar had been commissioned to write a work for the 1900 Birmingham Triennial Musical Festival. After rejecting the lives of St. Augustine and Jesus as topics for his commission, he decided to set Newman's poem to music.

He completed *The Dream of Gerontius* on June 6, 1900. On the manuscript score, Elgar quoted John Ruskin from *Sesame and Lilies*: "This is the best of me; for the rest, I ate and drank, and slept, loved and hated like another; my life was as the vapour and is not; but this I saw and knew; this, if anything of mine, is worth your memory."

Following the disastrous premier of *Gerontius* on Oct. 3, 1900, a successful performance in Dusseldorf, Germany, in 1901 saved the work and thrust it into the realm of enduring international acclaim.

An orchestral prelude containing several *leitmotifs*, or recurring, symbolic musical themes, sets the tone for the oratorio and

prepares the audience for Gerontius's at once ominous and joyful journey to come.

After the prelude, Gerontius appears on his deathbed. Conscious of his impending death, he declares his faith in God and Church. Both he and his assistants implore Mary to intercede on his behalf. His passing marks the end of Part One of the oratorio.

The second part traces his journey through purgatory to judgment. Gerontius's guardian angel guides him along the way as a chorus of demons, angelicals and souls sing in the heavenly court. When given a glimpse of paradise, Gerontius retreats, frightened by the sight of God.

Elgar's work is a favorite of Raymond Leppard, who is beginning his final year as music director of the Indianapolis Symphony Orchestra. Next season he will return as conductor laureate for the orchestra.

Leppard pointed out that Elgar's work has roused controversy due to its Catholic themes.

But, he noted, "I think the work transcends any particular religion, because it is an allegory for life in general."

Newman's imagery of death, purgatory, and a glimpse of heaven parallels the mor-

tal lives of such modern-day holy people as Mother Teresa and Nelson Mandela, who underwent "spiritual death, re-examination and purging leading to an exalted condition of faith" by abandoning "the devils of their early life as they came to their eventual, unassailable affirmation of goodness," writes Leppard in his paper, "Sir Edward Elgar, Cardinal Newman & *The Dream of Gerontius*."

Tim Northcutt, media relations manager for the ISO and a member of St. Roch Parish in Indianapolis, sees fate at work in the fact that such a spiritually significant work will be performed the same weekend that the archdiocese holds its Jubilee celebration at the RCA Dome in Indianapolis.

Gerontius's spiritual journey to God should relate well to those who prepare to take an important step in their spiritual lives through the sacrament of confirmation, said Northcutt, who is sponsoring two people to be confirmed during the Jubilee celebration.

(For more information about tickets or to make reservations, call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com. Specify Code #CG2000 to receive the discount.) †

Catholic colleges again ranked among the best in nation

WASHINGTON (CNS)—Catholic colleges and universities once again made it into *U.S. News & World Report's* annual ranking of the nation's best colleges.

As in past years, Catholic schools fared best in the rankings of regional universities, topping the lists in the North and Midwest.

In the national ranking, three Catholic colleges made the top 50, including the University of Notre Dame in Indiana (19th), Georgetown University in Washington (23rd) and Boston College (38th). The College of the Holy Cross in Worcester, Mass., was 29th among national liberal arts colleges.

Princeton University ranked top in the nation with Harvard and Yale coming in second and third. Amherst College in Massachusetts topped the list of national liberal arts schools.

U.S. News & World Report based its rankings, published in its Sept. 11 edition, on a wide range of factors, including academic reputation, retention rates, faculty

resources, student selectivity, financial resources and alumni giving.

Among regional universities, Creighton University in Omaha, Neb., topped the list in the Midwest, and Villanova University in Pennsylvania placed first in the North.

Catholic schools had strong showings in every region except the South.

Other schools making it to the top 15 in the North, in addition to Villanova, were Providence College in Rhode Island (second), Fairfield University in Connecticut (third), Loyola College in Baltimore (fifth), the University of Scranton in Pennsylvania (seventh), St. Joseph's University in Philadelphia (10th) and St. Michael's College in Colchester, Vt. (15th).

Several other Catholic colleges placed in the top 30.

In the Midwest, in addition to Creighton, Catholic schools included the University of Dayton in Ohio and John Carroll University in Cleveland, which tied for fourth. Xavier University in Cincinnati placed seventh and the University of

St. Thomas in St. Paul, Minn., placed ninth. Rockhurst College in Kansas City, Mo., placed 15th.

Eight of the top 15 regional universities in the West were Catholic. They were Santa Clara University in California (second), Loyola Marymount University in Los Angeles (third), Gonzaga University in Spokane, Wash. (fourth), the University of Portland in Oregon (tied for sixth), St. Mary's College of California in

Moraga, Calif. (tied for ninth), St. Mary's University of San Antonio (12th), Seattle University (13th) and Mount St. Mary's College in Los Angeles (14th).

Three Catholic schools made the top 15 in the Southern region—Loyola University in New Orleans (seventh), Wheeling Jesuit College in West Virginia (12th) and Spring Hill College in Mobile, Ala. (tied for 15th).

Among liberal arts colleges, Catholic **See COLLEGE, page 7**

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Editorial

Come, celebrate the gifts and the promise

"All you who are thirsty,
come to the water!
You who have no money,
come, receive grain and eat;
Come without paying and without cost ...
Seek the Lord while he may be found,
call him while he is near" (Is 55:1,6)

In last week's issue of *The Criterion*, Archbishop Daniel M. Buechlein repeated over and over in his column: "There's a place for you, and it's free!"

On one level, the archbishop was referring to this Saturday's archdiocesan-wide gathering at the RCA Dome in Indianapolis: Celebration in the Spirit of Hope: The Great Jubilee. If you haven't made up your mind yet about attending, please come. There's a place for you, and it's free!

On another level, the archbishop, like the prophet Isaiah, was inviting everyone to seek the face of the Lord in this event during which the Eucharist will be celebrated and the power of the Holy Spirit will be invoked to equip our local Church in its work of proclaiming and sharing the Gospel of Jesus Christ.

On Saturday, as a Church, we Catholics in central and southern Indiana will do what we have never done before—at least, not on this scale. We will come together—perhaps some 25,000 or more of us—in a massive display of faith and hope to publicly bear witness to our belief that the Incarnation of Jesus Christ 2,000 years ago was a lifesaving and lifegiving event that has changed our lives and the lives of our ancestors in the faith. We will also affirm our belief that Jesus Christ will also change the lives of those who follow us into the third millennium. Even more so, the coming of Jesus Christ among humanity has—in one way or another—touched the lives of everyone on our planet. And you can participate in this public witness to your faith—there's a place for you, and it's free!

On Saturday, as the local Church here in southern and central Indiana, we will proclaim the Good News that Jesus came to live among us, died for us, rose from the dead, returned to the Father but

continues to live among us through the Holy Spirit. And that's *good* news: We are a holy people because Jesus is our brother and we are members of God's family; we are a forgiven people because Jesus died for our sins; we are a hope-filled people because Jesus defeated death and death no longer has power over us; and we are an empowered and gifted people because the Holy Spirit abides with us. And you are a part of this good news: There's a place for you, and it's free!

On Saturday, as the Church in central and southern Indiana, we will renew our baptismal promises—rejecting Satan and his works and his empty promises and affirming our belief in the Holy Trinity, the Church, the communion of saints, the forgiveness of sins, bodily resurrection, and everlasting life. There's a place for you, and it's free!

On Saturday, we will gather as the local Church in central and southern Indiana to confirm nearly 3,200 young people and adults in the faith of their forebears. We will pray with the archbishop, the participating bishops and archbishops and our priests for our confirmandi to "be sealed with the Gift of the Holy Spirit." There's a place for you in this, and it's free!

On Saturday, as God's People in southern and central Indiana, we will witness the blessing of the married couples among us. Those sisters and brothers who have given themselves to each other in a covenant to faithfulness, love, and mutual respect and support. You can be a part of this and a witness to it because there's a place for you, and it's free!

On Saturday, as the Church in central and southern Indiana, we will take Archbishop Buechlein up on his promise that this celebration will give us "a new sense of liberation." The archbishop made that promise because of the Church's assurance that the Holy Spirit will offer the gifts of liberating faith and hope to everyone present. There's a place for you there, and all the gifts that will be showered upon you Saturday will be free! †

— William R. Bruns

Seeking the Face of the Lord

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



Teaching is inestimable contribution to society, Church

One of my treasures is an antique writing desk that belonged to my mom. As I recall, the desk was a gift from my dad at the time he and mom became engaged to be married. I believe Dad helped make the desk, but I am not sure about that part. It comes to mind because in one of the desk drawers there is still the nameplate—Mrs. Buechlein—from my mom's classroom door at Holy Family School in Jasper.

Of even greater interest, in the drawer there is also a teacher's report she had filled out when teaching in a county one-room school in the early 1920s. It was signed by a county commissioner who also penned in the amount of her salary for that year: \$800.

I never asked Mom what her salary was in the '60s and '70s at Holy Family School in Jasper, but I know it was substantially below what she would have received had she taught in a public school. Nor do I think the Diocese of Evansville had a retirement benefit in place during her teaching days. It dawned on me that my mom would never have considered teaching in any school other than a parochial school in her later teaching career. For her, teaching was a vocation, and she came to see it as a contribution she could make to the life of our Church.

This weekend when we gather for our Great Jubilee celebration at the RCA Dome also happens to be Catechetical Sunday. I am reminded that, more than anything, Mom enjoyed teaching the faith in school and at home. Every semester she invited me to attend one of her fourth-grade religion classes. I was always amazed at the excitement of her students and their level of knowledge. Mom's teaching vocation became inspired by our faith.

Teaching in the 1960s and '70s was quite different from teaching in the 1920s. Mom would often reflect on the impact of our changing society and especially the decline of family life on the children. Teaching in the year 2000 has become even more challenging!

Folks talk a lot about classroom size these days. In older times it was nothing to have 50 students in one classroom. That's not possible now, mostly because our teachers have to cope with unprecedented therapeutic needs of children who suffer from the effects of divorce or from a lack of family life. The same circumstances affect our parish religious education programs even more.

Our school and parish religious education teachers deserve commendation and support. Under any circumstances, teaching is hard work and it doesn't end when the students go home. Lesson plans and class preparation—not to mention a seemingly unending variety of extracurricular activities—are part of the workload. And religious education teachers have to accomplish miracles in one or more hours on weeknights or Sunday morning.

And we are not doing much better at paying our teachers salaries and benefits commensurate with those of public schools. Not that we don't want to. It takes a great deal of subsidy from our parishes and the archdiocese to keep tuition charges within range of possibility for most people.

Why the need for so much subsidy and the high cost of education? Mom resumed teaching after my brother and I were off to college and seminary because the number of teaching religious sisters began to decline. Our religious orders offered so much by way of "contributed services" in those earlier times for which they will never receive enough recognition. We didn't know how good we had it because of the generosity of teaching sisters and brothers. Among other factors, the decline in religious vocations has affected the cost of parochial education.

There has not only been a decline in religious who are teachers. There has also been a decline in the number of lay teachers as well. In fact, the decline in the teaching profession around the country is a national concern, and not only for private schools. There is an apparent lack of interest in the helping professions across the board—except those that promise a high income. The materialism that has influenced the decline in vocations to priesthood and religious life also affects the helping professions in general.

Money isn't the answer, important as it is that we find more for our teachers, religious education personnel and lay ministers. We have excellent teachers in our schools and parishes because they are committed to teaching as an art and helping profession. Many sacrifice higher salaries because, like my mom, they are committed to our children and our faith first of all.

Thank you teachers and administrators! You are an inestimable gift to the catechetical mission of our Church. †

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.



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Buscando la Cara del Señor

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



Enseñar es un aporte inapreciable a la sociedad y a la Iglesia

Uno de mis tesoros es un antiguo escritorio que pertenecía a mi mamá. Si mal no recuerdo, mi papá le regaló el escritorio a mi mamá cuando los dos se comprometieron a casarse. Creo que papá ayudó a hacer el escritorio, pero no estoy seguro de eso. Se me ocurre porque todavía su placa con nombre está en mi gaveta de escritorio—Mrs. Buechlein—de la puerta en la sala de clase de mi mamá en la escuela Holy Family en Jásper.

Aun más interesante en la gaveta es el informe de maestro que ella llenó cuando enseñaba en una escuela de una sala en el principio de los años 20. Fue firmado por un comisionado del condado quien también indicó el monto de su sueldo para aquel año: \$800.

Jamas pregunté a mamá cuánto era su sueldo en los años 60 y 70 en la escuela Holy Family en Jásper, pero yo sabía que era bastante menor de lo que ella hubiera ganado en una escuela pública. No creo que la Diócesis de Evansville tuviera un beneficio de jubilación cuando ella enseñaba allí. Caí en cuenta de que mi mamá nunca habría considerado enseñar en cualquier otra escuela más que en la escuela parroquial en los años finales de su carrera de enseñanza. Para ella el enseñar era una vocación y lo vio como un aporte que hacía para la vida de nuestra Iglesia.

Al reunirnos este fin de semana para celebrar el Gran Jubileo en el RCA Dome, también será el Domingo de Catequesis. Me recordó que más que nada mamá gozaba de enseñar la fe en la escuela y en casa. Cada semestre ella me invitaba a asistir a una de sus clases de religión del cuarto grado. Siempre quedaba yo asombrado de la emoción de los estudiantes de ella y de su nivel de conocimiento. La vocación de enseñanza de mi mamá se inspiró por nuestra fe.

Enseñar en los años 60 y 70 era bastante diferente de enseñar en los años 20. Mamá frecuentemente reflexionaba sobre el impacto de nuestra sociedad cambiante y sobre todo sobre el decaimiento de la vida familiar en los niños. ¡Es aún más desafiante enseñar en el año 2000!

Hoy en día la gente habla mucho sobre el tamaño de las clases. En el pasado era común tener 50 estudiantes en una sola sala. Ahora esto no es posible, principalmente porque nuestros maestros tienen que tratar con las necesidades terapéuticas sin precedentes de los niños que sufren de los efectos del divorcio y de una falta de la vida familiar. Las mismas circunstancias afectan a nuestros programas parroquiales de religión aún más.

Nuestros maestros de escuela y de la educación parroquial de religión merecen elogio y apoyo. Bajo cualquier circunstancia, la enseñanza es duro tra-

bajo y no termina cuando los estudiantes regresan a su casa. Los planes de lección y preparación de clase, sin mencionar la variedad sin fin de actividades extracurriculares, son parte del cargo del trabajo. Además, los maestros en la educación de religión tienen que hacer milagros en una hora o más en las noches o en la mañana los domingos.

Todavía no estamos pagando mejores sueldos y beneficios a nuestros maestros equivalentes a los de las escuelas públicas. No es que no queramos. Requiere mucha subvención de parte de nuestras parroquias y de la archidiócesis para mantener los costos de matriculación dentro de lo posible para la mayoría de la gente.

¿Por qué se necesitan tantas subvenciones y por qué es el costo de la educación tan alto? Mi mamá empezó nuevamente a enseñar después de que yo y mi hermano fuimos a la universidad y al seminario ya que el número de hermanas que enseñan la religión ha comenzado a disminuir. Nuestras órdenes sangradas religiosas ofrecieron mucho por medio de los "servicios contribuidos" en el pasado los cuales nunca recibieron el suficiente reconocimiento. No sabíamos que tan bueno fue debido a la generosidad de los hermanos y hermanas que enseñaban entonces. Entre otras razones, la disminución en las vocaciones religiosas ha afectado el costo de la educación parroquial.

No hay una disminución solamente en los religiosos que son maestros. También hay una disminución en el número de maestros laicos. De hecho, la disminución en la profesión de enseñanza a lo largo del país es una preocupación nacional, no únicamente para las escuelas privadas. Al parecer hay una falta general de interés en las profesiones de ayuda, con la excepción de las que tienen altos ingresos. El materialismo que ha influido la disminución en las vocaciones hacia el sacerdocio y hacia la vida religiosa. En general afecta también las profesiones de ayuda.

El dinero no es la respuesta, aun que sea importante que encontremos más dinero para nuestros maestros, personal de la educación de religión y ministros laicos. Tenemos maestros excelentes en nuestras escuelas y parroquias porque están comprometidos a la enseñanza como un arte y profesión de ayuda. Muchos sacrifican sueldos más altos porque, como mi mamá, están comprometidos con nuestros hijos y con nuestra fe ante todo.

¡Gracias a los maestros y los administradores! Son un regalo inapreciable a la misión de catequesis de nuestra Iglesia. †

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!

Research for the Church/James D. Davidson

Interfaith marriage is increasing

Research from the 1970s and 1980s pointed to two conclusions about



Catholic marriages. While a majority of Catholics were still marrying Catholics, interfaith marriage was increasing. A new national study, which I completed with colleagues William V. D'Antonio, Dean Hoge and Katherine Meyer in 1999, shows that the trend toward interfaith marriage continues.

Seventy-one percent of married Catholics are involved in intrafaith marriages (that is, they have Catholic spouses). Twenty-nine percent are involved in interfaith marriages (they have spouses who belong to other faiths or have no particular faith).

There are two types of intrafaith marriages. Fifty-six percent of married Catholics are in purely intrafaith marriages, where someone who was born and raised Catholic (or was a child convert) married another cradle Catholic (or child convert). Fifteen percent are in currently intrafaith marriages, meaning a cradle Catholic married a non-Catholic who converted to Catholicism later in life.

There also are two types of interfaith marriages. Twenty-seven percent of married Catholics are in purely interfaith marriages, meaning a cradle Catholic married a person who was not raised Catholic. Two percent are in currently interfaith marriages where an adult convert is married to a non-Catholic.

We also examined the marriage patterns of three Catholic generations. The pre-Vatican II generation was born in or before 1940. At the time of our study, its members were 59 years of age or older. The Vatican II generation was born between 1941 and 1960. When we did our study, these baby-boomers were between 39 and 58 years of age. The post-Vatican II generation was born between 1961 and 1981. These so-called Generation Xers were 18 to 38 years of age when we interviewed them in 1999. Seventy-six percent of pre-Vatican II

Catholics are married to Catholics. While a majority of post-Vatican II Catholics also are married to Catholics, the percentage in intrafaith marriages declines to 60 among young adults. While only 24 percent of Catholics in the pre-Vatican II generation are in interfaith marriages, 40 percent of post-Vatican II Catholics are.

Further analysis indicates that the percentages of Catholics in both purely intrafaith and currently intrafaith marriages are declining. While 57 percent of pre-Vatican II Catholics and 58 percent of Vatican II Catholics are in purely intrafaith marriages, only half of post-Vatican II Catholics are. While 19 percent of pre-Vatican II Catholics are in currently intrafaith marriages, that percentage drops to 15 in the Vatican II generation and only 10 percent in the post-Vatican II generation. Whereas 21 percent of pre-Vatican II Catholics are in

purely interfaith marriages, 25 percent of Vatican II Catholics and as many as 36 percent of post-Vatican II Catholics are. The figures for Catholics in currently interfaith marriages are small and do not indicate any clear trend.

These findings indicate that the marriage patterns reported in earlier research continue into the present. A majority of Catholics, including post-Vatican II Catholics, still marry Catholics. However, the percentage of Catholics marrying non-Catholics continues to increase.

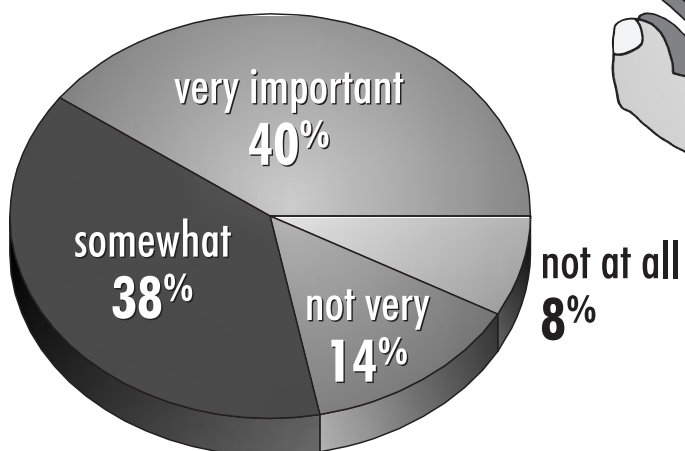
Since 93 percent of pre-Vatican II Catholics and 90 percent of Vatican II Catholics are already married, the percentages for these two generations are not likely to change. However, only 51 percent of post-Vatican II Catholics are married, so the percentage of young adults in each type of marriage is subject to change. As more and more post-Vatican II Catholics marry, we expect the percentage involved in interfaith marriages will continue to increase. We'll keep our eyes on that in future research.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

'A majority of Catholics, including post-Vatican II Catholics, still marry Catholics. However, the percentage of Catholics marrying non-Catholics continues to increase.'

Devotional Practice

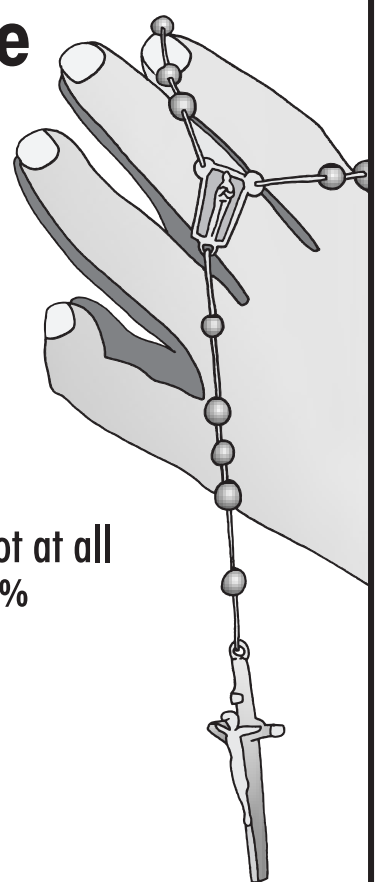
Most Catholic adults say devotional practices, such as praying the rosary or Eucharistic adoration, are important to their sense of being Catholic. How important?



From random sample survey of 2,635 self-identified U.S. adult Catholics

Source: CARA Catholic Poll 2000

© 2000 CNS Graphics



Check It Out . . .

The Office of Multicultural Ministry for the archdiocese is announcing the **reorganization of the Archdiocesan Gospel Choir** under the direction of Andre LaCour. An organizational meeting and first rehearsal will be held on Sept. 20 at 7 p.m. at Holy Trinity Church in Indianapolis. The choir is open to anyone in the archdiocese who wants to sing gospel music. For more information, call Father Kenneth Taylor at 317-631-2939.

Saint Meinrad School of Theology in St. Meinrad will present the **10th annual John S. and Virginia Marten Lecture in Homiletics** on Oct. 3 at 7 p.m. in the Newman Conference Center. For more information, call 812-357-6599 or 800-730-9910.

"St. Paul, the Great Apostle, His Life and Works," a scripture retreat, will be offered Oct. 6-8 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Benedictine Father Eugene Hensell, a monk of Saint Meinrad Archabbey, is the presenter. The registration fee is \$125/single or \$225 /married couple. For more information, visit the Web site at www.archindy.org/fatima or call 317-545-7681.

Liturgical musician and composer Marty Haugen will present a concert and a liturgical workshop at Monastery Immaculate Conception in Ferdinand Sept. 15-16. For more information, call 800-880-2777 or 812-367-2777.

The Saint Meinrad Archabbey Library in St. Meinrad will feature **an exhibit of art glass made by Newburgh artist Leigh Taylor Wyatt** through Sept. 20. For more information, call 812-357-6501.

The St. Joan of Arc Parish 11th annual French market will be held on Sept. 16 from noon-11 p.m. The event is held on the parish grounds located at the corner of 42nd Street and Central Avenue, in Indianapolis. For more information, call 317-283-5508.

The Louisville archdiocesan Catholic Single Adults Club will host a **young adult bash** on Sept. 16 at 8 p.m. at St. Gabriel Loft in Louisville. For more information, call 502-245-1479.

Our Lady of Lourdes School in Indianapolis Class of 1940 will hold its

VIPs . . .



Donald and Kathryn Firsich of Greensburg will mark their 60th anniversary on Sept. 18. They were married on that date in 1940. The couple has four children: Darlene Riedeman, Rosie Daeger, Sharon Osburn and Janet Wilmer. They also have nine grandchildren and nine great-grandchildren. The Firsichs are members of St. Mary Parish in Greensburg. †

60th reunion on Sept. 30 and Oct. 1. Members of the class are asked to attend Mass at 5 p.m. on Sept. 30 at Our Lady of Lourdes Church. Dinner will follow. Brunch will be held on Oct. 1.

Saint Meinrad School of Theology in St. Meinrad will present the annual **Dolle Lecture** on Sept. 26 at 7 p.m. in the Newman Conference Center. Benedictine Father Michael Komechak will speak on "Challenges in Church Architecture for the 21st Century." For more information, call 812-357-6501 or 800-682-0988.

Our Lady of Perpetual Help Parish,

1752 Scheller Lane, in New Albany and Good News Ministries of South Florida will present **"Dare to Live the Gospel,"** a **five-day mission** from Sept. 24-28. The opening session on Sept. 24 is at 7 p.m. Daily sessions will be at 9 a.m. and 7 p.m. Catholic lay evangelists John Schweisthal and Brian Casey will give the mission. For more information, call 812-949-0451 or 812-944-1184.

St. Martin of Tours Parish near Loogootee in the Evansville Diocese will host its 125th anniversary celebration as a parish on Oct. 1. For more information, call 812-854-3200. †



'Coat of many colors'

Father Paul D. Koetter, pastor of St. Monica Parish in Indianapolis, teaches Clay (left) and R. J. Gargas to paint during the parish's "Coat of Many Colors" community service project. More than 300 parishioners participated in the project with a grant from Keep Indianapolis Beautiful. Six houses within the parish boundaries were painted last weekend through the project.

Submitted photo

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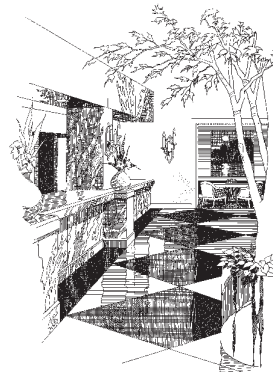
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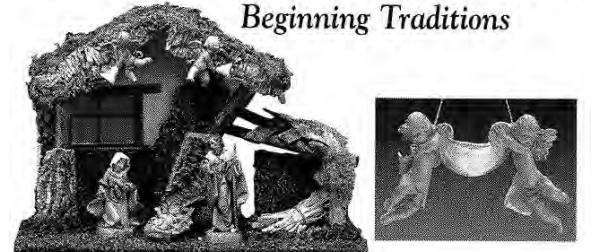
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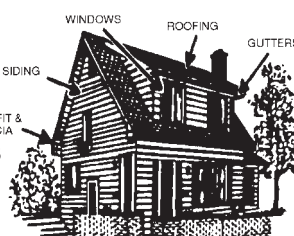
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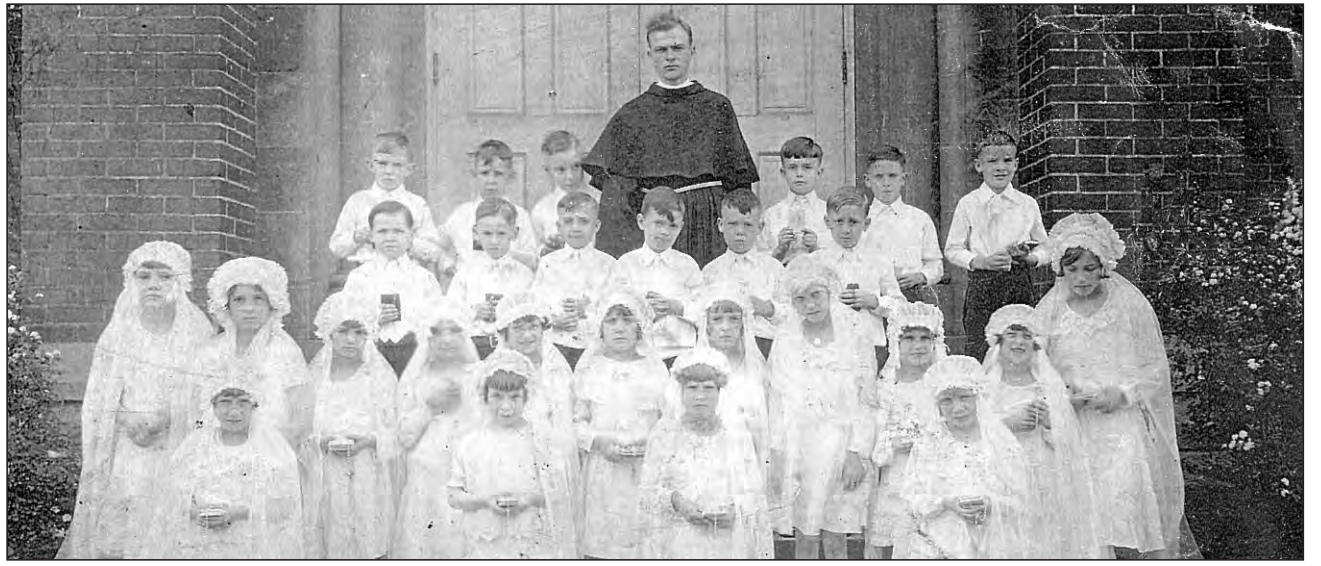
From the Archives

First Communion at Holy Trinity

These 27 children had just received their first Holy Communion on May 15, 1932, at Holy Trinity Church in Indianapolis. The priest is Conventual Franciscan Father Hugh Rochkes, the assistant pastor. Standing immediately in front of Father Hugh (third row, fourth boy from left) is Harry Stevens, who is still a member of Holy Trinity Parish.

Holy Trinity was founded in a section of Indianapolis known as Haughville in 1906 by Father Joseph Lavric. The parish first worshiped in a rented dance hall over a bar. Original parishioners were of Slovene, Polish, and Hungarian descent. Soon the parish was to become the national parish for Slovenes, who had come to Indianapolis from their native Austria-Hungary for jobs with the National Malleable Castings Co. and Link-Belt Co. of Indianapolis. They were second only to Jewish immigrants in the size of Eastern European groups to settle in Indianapolis.

The Conventual Franciscans operated the parish from 1910-1933. Father Edward Bockhold was named pastor



in 1938 and remained pastor until his retirement in 1969.

Parish membership peaked in 1956 with 2,250 parishioners. The school that year enrolled 646 pupils. It was also the year that Malleable and Link-Belt closed their doors.

Today parishioners number about 550 living in 300

households. Women of the parish continue to make potica [poh-TEET-zah], a Slovenian date-nut cake that is sold at holiday times to raise funds for the parish. The present pastor is Father Kenneth Taylor, who is also director of the archdiocesan Office of Multicultural Ministry. †

COLLEGE

continued from page 3

schools in the North took five of the top 10 spots. They were Stonehill College in North Easton, Mass. (second), St. Anselm College in Manchester, N.H. (third) and LeMoyne College in Syracuse, N.Y., which tied for sixth with King's College in Wilkes-Barre, Pa. Regis College in Weston, Mass., placed 10th.

In the Midwest, St. Mary's College in Notre Dame, Ind., ranked first among liberal arts colleges and St. Norbert College in DePere, Wis., placed second. There were no Catholic liberal arts colleges among the top 10 in the South and only one—Carroll College in Helena, Mont., which placed fifth—in the Western region's top 10. †

Pope performs exorcism over girl

VATICAN CITY (CNS)—Pope John Paul II performed an impromptu exorcism on a teen-age girl who flew into a possessed rage at the end of an audience in St. Peter's Square, said the chief exorcist for the Diocese of Rome.

The Rome exorcist, Pauline Father Gabriele Amorth, told Catholic News Service Sept. 11 that the pope spent more than half an hour praying over the girl and ordering a demon to leave her, but failed to fully cure her.

The girl, identified as a 19-year-old Italian with a history of possession, was in the front row at the pope's weekly general audience Sept. 6. As the pope prepared to leave, she began screaming incomprehensibly and speaking in a "cavernous voice," Father Amorth said.

As security personnel struggled to restrain her "super-human" efforts to break free, Bishop Gianni Danzi, a top Vatican City official, alerted the pope.

In an area away from the square, the pope "hugged this poor little girl, tried to console her and promised that the next day, Thursday morning, he would celebrate his Mass for her," Father Amorth said.

Father Amorth was not present at the papal exorcism, but said he had performed an exorcism on the girl the previous day. Father Amorth said that after the girl met with the pope, Bishop Danzi and he performed another exorcism that lasted for two hours.

During that exorcism, the priest said, the demon mocked the pope, saying, "Not even your [Church] head can send me away."

"This is a case where the possession is very, very strong," said Father Amorth, founder and president of the International Association of Exorcists.

"From what can be foreseen by us exorcists, it will take years of exorcisms" for the girl to be fully cured, he said.

The pope did not perform a full ritual exorcism, but Father Amorth said that ritual elements make only "the slightest difference" to an exorcism's effectiveness.

"Many, many exorcists don't do the ritual exorcism, but limit themselves to praying and to ordering the demon to go," he said.

Father Amorth said the girl has been possessed since she was 12 years old and was sent to him for consultation by the exorcist of the Archdiocese of Milan, who had never dealt with such a severe case.

Bishop Danzi was unavailable Sept. 11 to comment, his secretary told CNS.

The Vatican's press office also declined comment.

Pope John Paul reportedly has carried out at least two other exorcisms in the Vatican: one in 1978 and one in 1982. †

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TAPESTRY

continued from page 1

the archdiocesan Jubilee gathering will be an extension of the tapestry as 'The Family of Christ.' It's what our journey on earth is all about—being part of the Body of Christ. The celebration will be a real visual and experiential opportunity to be a part of the Body of Christ."

The tapestry depicts Jesus holding two babies in the midst of a crowd of 200 people who represent all cultures, ages and family circumstances and are arranged in the shape of a cross.

It was designed and created by textile artist Linda Schapper of Maitland, Fla., for Pope John Paul II's October 1995 visit to New York.

Schapper assembled more than 12,000 separate pieces of cloth to make the ornate tapestry after she "woke up one morning in February 1994 with a premonition that the pope would be visiting New York."

In an article published in the October 1998 issue of *St. Anthony Messenger*, Schapper explains that, after experiencing the premonition, she "called [Charity] Sister Janet Baxendale of the New York Archdiocesan Liturgical Commission. I asked her to let me know if she heard anything about a papal visit, because I wanted to do the artwork. She gasped, grew very silent, and said, 'We were informed an hour ago that the pope will be coming to New York.'"

Sister Janet explained that she was in charge of arrangements for the papal visit, and Schapper was wel-

come to submit a design for consideration. A committee of bishops later approved her contemporary and whimsical artwork after requesting that she add noses to all of the faces.

"The tapestry seems to have taken on a life of its own since it was created for the papal Mass," Hofheinz said, explaining that it is owned by the Archdiocese of New York and has been loaned to a number of dioceses.

"The Family of Christ" tapestry even has appeared on the NBC comedy show "Saturday Night Live" as a backdrop for skits by a character called Father Guido Sarducci.

In July, the tapestry was used at Encuentro 2000 in Los Angeles, and it fit perfectly with the theme of "Many Faces in God's House." After its Indianapolis debut, the banner will be returned to California for use in the Diocese of Oakland's Jubilee celebration.

"The artist is so excited that the banner will be used during the Jubilee year in so many ways," Hofheinz said. "It will touch so many different people as the backdrop for millennium celebrations."

Last week, Hofheinz and Sherer carefully opened the shipping box containing the tapestry to take out a panel for a photograph. They removed a few panels on top, then randomly selected one that they thought might have faces on it. When they unfolded it, they were looking at the center panel with the image of Christ!

"I hope people will realize that this tapestry is an extension of the papal visit," Sherer said. "It is very special. Maybe they will get the feeling of the universal Church when they look at it." †



St. Monica parishioners Julie Sherer and Sarah Hofheinz of Indianapolis admire the tapestry panel featuring Jesus holding two babies, which is the center of "The Family of Christ" banner created by textile artist Linda Schapper of Maitland, Fla.

CONFIRM

continued from page 1

cerned when Greg missed some of the confirmation classes. When they were told of the seriousness of the surgery, Becht said the youth began to pray for Greg's recovery and that he would be able to make the journey to Indianapolis for the Jubilee Mass with them.

"We all learned a powerful lesson about how fragile and beautiful life is from a young man whose faith is able to move mountains daily," Becht said.

Rita Court, Greg's mother, said it wasn't certain that Greg would be able to go back to school on time this fall, let alone make it to the confirmation in Indianapolis.

Greg's father, Tom Court, said that up until the first of August, Greg was exhausted from the surgery.

"His energy just shot up the first of August. Basically, up until that point he'd be in the middle of conversation and just start snoring on you," Tom Court said.

Rita Court credits God for her son's speedy recovery, allowing him to go ahead with his plans to be confirmed on time.

"It worked out. There's someone up there wanting him to go through this," she said.

She said she admires her son because "he's always had ambition to fight and go and do ... he never complains."

Greg's uncle and confirmation sponsor, David Andres, said Greg has a great attitude about everything and he isn't hindered by his disability.

"He is an inspiration for kids his age and for everyone," Andres said.

Becht said Greg is "a very positive young man who accepts limitations without questioning God's will for his life."

She recalled one evening last winter during parish youth night. The teen-agers were playing games and having soft drinks. She realized that Greg didn't have a soft drink. She asked him if he'd like something. He said, "No, I'll wait until I get home."

Until then, Becht said she hadn't realized that Greg couldn't open a can or lift it to his mouth to drink. So she fetched a straw and asked him again what he'd like to drink.

"With a smile he answered 'Dr. Pepper,'" she said.

A youth sitting with Greg helped him lift the can to his mouth. Greg hasn't been without a soft drink at a youth

meeting since.

Tom Court gives much credit to the religious education program at St. Mary-of-the-Knobs Parish for Greg's success in being confirmed on time with his friends. He said it has been instilled in the youth that they are a part of the Church, that they need to remain a part of the Church, and that being a part of the Church involves going through confirmation.

"I don't really think Greg ever considered it to be an option. It was just, 'Yes I'm going to be confirmed and this is what I have to do to be confirmed,'" Tom Court said.

Greg and 16 other youth and four adults from the New Albany Deanery parish will be confirmed this Saturday. †

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Nineteen bishops to participate in Jubilee Mass

By Mary Ann Wyand

When Archbishop Daniel M. Buechlein began planning the archdiocesan Celebration in the Spirit of Hope: The Great Jubilee, he asked some

fellow bishops to help with the eucharistic liturgy and sacrament of confirmation.

Indiana bishops John D'Arcy of Fort Wayne-South Bend, Dale Melczek of Gary, William Higi of Lafayette and Gerald Gettelfinger of Evansville will assist Archbishop Buechlein with the Jubilee celebration.

Also scheduled to participate in the Sept. 16 liturgy at the RCA Dome in Indianapolis are Archbishop James Keleher of Kansas City and bishops Thomas Doran of Rockford, Ill.; Raphael Fliss of Superior, Wis.; Bernard Harrington of Winona, Minn.; Joseph Imesch of Joliet, Ill.; Robert Muench of Covington, Ky.; J. Peter Sartain of Little Rock, Ark.; and J. Kendrick Williams of

Lexington, Ky. Bishop Daniel Ryan, retired from the Diocese of Springfield, Ill., also is helping with the archdiocesan celebration.

Auxiliary bishops Robert Donnelly of Toledo, Ohio; Roger Kaffer of Joliet, Ill.; Carol Moeddel of Cincinnati, Ohio; Joseph Perry of Chicago; and Michael Sheridan of St. Louis also will assist with the Jubilee celebration.

Benedictine archabbots Lambert Reilly, archabbot of Saint Meinrad Archabbey and Seminary, and Bonaventure Knaebel, former archabbot of Saint Meinrad and now administrator of St. Michael Parish in Bradford, will join the bishops for the sacrament of confirmation for 3,000 teen-

agers and adults.

During the eucharistic liturgy, Archbishop Buechlein will use a historic 19th century gold chalice bearing the pontifical arms of Pope Gregory XVI, whose papacy lasted from 1831-1846. Pope Gregory established the Diocese of Vincennes—now the Archdiocese of Indianapolis—on May 6, 1834.

Archbishop Buechlein also uses the chalice for eucharistic liturgies on Easter and Christmas.

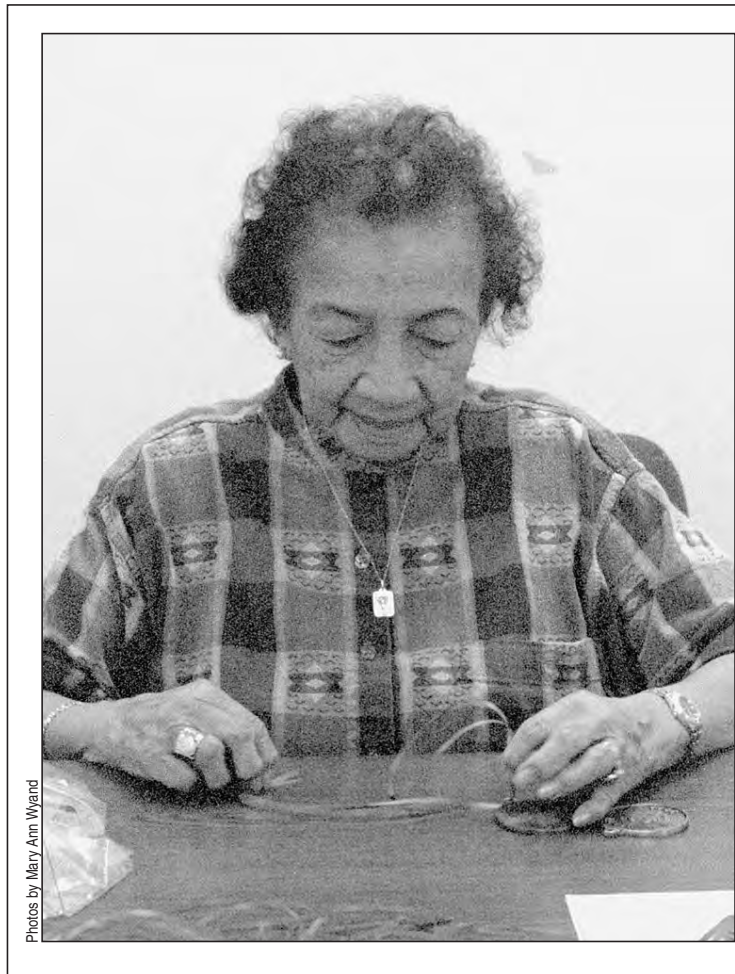
The archbishop will carry a gold crozier that belonged to St. Louis Cardinal Joseph Ritter (1892-1967), the first bishop of Indianapolis who was also a native of the diocese. †



This 19th century gold chalice bears the pontifical arms of Pope Gregory XVI, who established the Diocese of Vincennes in 1834. It will be used in the Jubilee liturgy.



Archbishop Daniel M. Buechlein will carry this gold crozier, which belonged to St. Louis Cardinal Joseph Ritter, during the Jubilee celebration.



Jubilee medallions

St. Augustine Home for the Aged resident Rose Tobias of Indianapolis threads red ribbons through Jubilee medallions that will be presented to confirmands during the Celebration in the Spirit of Hope: The Great Jubilee this Saturday at the RCA Dome.

Photos by Mary Ann Wyand



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SALVATION

continued from page 1

for those outside the Church, but that it always takes place through a special grace from Christ and in an "indispensable" though mysterious relationship with the Church.

"If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation," it said.

It struck an ecumenical nerve in stating that ecclesial communities that have not preserved the valid episcopate through apostolic succession and the valid Eucharist "are not churches in the proper sense."

Speaking at a press conference, Cardinal Ratzinger criticized what he called an "ideology of dialogue" that attempts to replace mission and conversion in the Church with a "false sense of religious tolerance."

The cardinal said that while the Church teaches that good things can exist in other religions, "one cannot close one's eyes to the errors and illusions that are also present" in those religions.

Although the impact of the document was expected to be highest in the Church's dialogue with non-Christian faiths, most initial reaction came from Catholic representatives and other Christian Churches.

Bishop Joseph A. Fiorenza of

Galveston-Houston, president of the National Conference of Catholic Bishops, said the declaration provides "a valuable service in summarizing and clarifying the teaching of the Church." He said the Catholic belief in the unique salvific role of Jesus Christ and his Church "in no way diminishes the sincere respect we have for the religions of the human family or our conviction that their followers can receive divine grace."

Cardinal Bernard F. Law of Boston said the document "does not signal a lessening of the Church's commitment to ecumenical and interreligious dialogue. Rather, it is a statement of truth so that the dialogue may proceed on a firm foundation."

Cardinal William H. Keeler of Baltimore, a leader in dialogue with Jews and Orthodox Churches, said he did not expect the document to create problems for dialogue experts. Most dialogue partners expect the Catholic participants to be true to their faith, which is what the Vatican declaration insists upon, he said.

The World Council of Churches warned of potential damage to ecumenical dialogue, however.

"What a tragedy" if the witness of joint Christian cooperation "were obscured by the Churches' dialogues about their relative authority and status—however important they may be," the WCC said.

The WCC said it would have hoped for "an acknowledgment of the many positive developments" in ecumenical dialogue and

cooperation over the past 100 years.

The World Alliance of Reformed Churches wrote to Vatican ecumenical officials to express "disappointment and dismay" over the document, which it said was "made without ecumenical sensitivity" and "seems to go against the spirit of Vatican II."

Christian leaders in Britain also expressed disappointment at the Vatican document, but said their commitment to ecumenical efforts remains unchanged.

Anglican Archbishop George Carey of Canterbury, head of the worldwide Anglican Communion, said the document "breaks no new ground" but fails to reflect ecumenical understanding achieved through 30 years of dialogue and cooperation.

"The idea that Anglican and other Churches are not 'proper churches' seems to question the considerable ecumenical gains we have made," Archbishop Carey said.

Anglican Bishop Michael Nazir-Ali of Rochester, England, a member of the Anglican-Roman Catholic International Commission, known as ARCIC, said he hoped that the document would not undo years of patient ecumenical work. Like others, he said he thought the Church's ecumenical teaching was better explained in other previous documents.

"The presence and operation of the true

church in other Christian bodies was reaffirmed by Pope John Paul II in his letter 'Ut Unum Sint' ('That All May Be One')," he said.

Catholic Archbishop Cormac Murphy-O'Connor of Westminster, chairman of the Department of Mission and Unity of the Catholic Bishops' Conference of England and Wales, said the document "does not attempt to change the teaching of the Catholic Church regarding ecumenism."

"Certainly no slight is intended by its comments regarding other Christian communities," he said.

In Asia, where the document was expected to have the greatest impact, retired Bishop Francisco Claver of Malaybalay, Philippines, said the text seemed out of synch with what most Asian bishops said at the 1998 Synod of Bishops for Asia.

"It seems to resuscitate something that we associate with the pre-Vatican II Church and that we have tried to avoid in our preaching: a triumphalism that we thought was a thing of the past," the bishop wrote in a statement reported by UCA News, a Thailand-based Church news agency.

"Among the proud religious traditions and ancient civilizations as we have in Asia, this approach is deadly," Bishop Claver said. †

Analysis

Drawing a line: Vatican document on salvation sets boundary

VATICAN CITY (CNS)—The recent Vatican document on salvation and interreligious dialogue drew yet another boundary line across an area of troubled theological and pastoral terrain in the Church.

This particular demarcation set aside a so-called "ideology of dialogue" found in certain theological circles and among Catholics in general, which in the Vatican's view tries too hard to find interreligious common ground and does too little to proclaim the unique and universal salvation offered through the Church.

The Congregation for the Doctrine of the Faith, which issued the latest declaration in early September, has published a number of similar documents in recent years, on such topics as papal primacy, the authority of bishops' conferences, women's ordination and the limits of dissent. Other Vatican agencies have offered texts clarifying Church positions on divorced and remarried Catholics, liturgical questions and procreation issues.

Most of these documents have offered no new teaching, but emphasized certain existing positions as "definitive" and therefore no longer open to argument. The texts share a strongly corrective tone.

Some see in this process a late-in-the-pontificate attempt to nail down present policies in the toughest language possible and preclude change by any future pope.

"In the most traditional sectors of the Catholic Church, a process of refuge-taking is occurring, a frenzy of barring the doors and windows," said an editorial in the most popular Italian daily, *La Repubblica*.

It said the fear is that a future pope could "reform" the current teachings.

But in the view of Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and the three other doctrinal congregation officials who joined him at a press conference Sept. 5, these teachings are not reformable. Putting that fact into clearer focus, they say, is simply an act of "service" necessary for the universal Church to stay on its true course.

Is the aim to cut off theological discussion of these topics? Not exactly, say the officials.

"The theological debate remains open. The roads that were leading to blind alleys have been closed," said Salesian Father Angelo Amato, a theologian who helped prepare the latest Vatican declaration.

But what precisely are these blind alleys? The doctrinal congregation, over the years, has not hesitated to censure individual theologians who it thinks stand out as exemplary offenders.

When the doctrinal declaration "*Dominus Iesus*: On the Unicity and Salvific Uni-

versality of Jesus Christ and the Church" came out, one Rome theologian was awaiting the text with some anxiety. Jesuit Father Jacques Dupuis, a longtime teacher at the Gregorian University, has been under investigation for nearly two years by Cardinal Ratzinger for his book, *Toward a Christian Theology of Religious Pluralism*.

On Sept. 4, the day before the document was issued, Father Dupuis met with Vatican officials to discuss his case. Sources said the encounter was inconclusive, and there was some expectation that a note censuring the Jesuit's positions might soon follow.

In the Vatican's view, Father Dupuis' book seems to offer a concrete example of the kind of wrong-headed thinking that would see all religions as valid paths of salvation.

The priest once wrote that the Catholic Church's purpose is not to "render the kingdom of heaven accessible only through itself." The latest Vatican text, on the other hand, stressed that it would be "contrary to the faith to consider the Church as one way of salvation alongside those constituted by other religions."

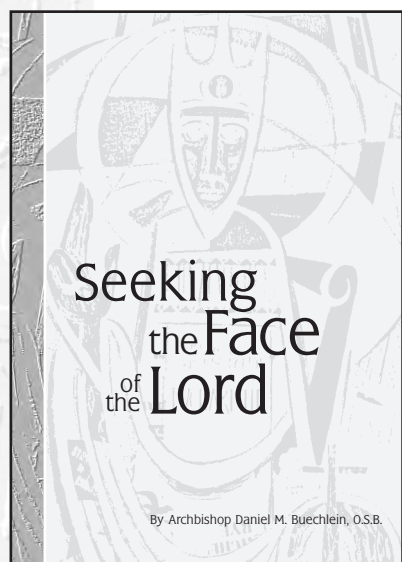
No wonder Father Dupuis may be expecting a notification from the doctrinal congregation.

The trouble is, Father Dupuis doesn't recognize himself in the accusatory picture drawn in the Vatican declaration. He has tried to explain to Cardinal Ratzinger—in a 200-page response in 1998 and another 60 pages in mid-1999—that he does not think all religions are equally salvific, but he does think other religions have a positive meaning in God's plan for humanity.

The effect of the latest document is likely to be felt most strongly among theologians who, like Father Dupuis, are experts in the field of interreligious dialogue, and among pastors in places like Asia where the Church's missionary goals are already treated with suspicion.

Although some of the strongest initial criticism of the document came from other Christian churches in Europe, the Vatican text was aimed more at the Far East. In recent synods of bishops covering Asia and Oceania, Vatican officials have suggested that evangelization in these continents is proceeding too slowly and not aggressively enough, in part because of interreligious sensitivity.

The roots of the latest document go back to 1996, when Cardinal Ratzinger's congregation held a special meeting with India's bishops. One big agenda item was the Vatican's complaint that Indian theologians and pastors were watering down Catholic beliefs in order not to offend the non-Christian majority. †



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Religious Education

SUPPLEMENT



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Celebrating the work of those who teach the faith

By Harry Dudley

This Jubilee year is a year of celebration, as well as a year of personal conversion and reconciliation. We celebrate the 65th year that the Catholic Church has set aside a special day to recognize the important work of the many people who bring Christ to others through their catechetical ministry.



Among its many ministries, the Church holds the role of catechist in high esteem. To paraphrase paragraph #231 in the *General Directory for Catechesis* (GDC): Jesus invites us, in a special way, to follow him as teacher and maker of disciples. This personal call of Jesus Christ and its relationship to him are the true moving forces of catechetical activity. To be a catechist is a distinctive vocation within the Church, a vocation that requires a considerable amount of time, attention and, most importantly, prayer.

The theme for this 65th anniversary

year is "A Year of Favor: Making All Things New." This phrase describes the ministry that all catechists provide for persons of all ages. Whether as a parish administrator of religious education, a youth minister, parish catechist, an RCIA catechist, a school principal a teacher in a Catholic school, or a parent volunteer, each time catechists share their faith in Christ with others, they share God's favor with them.

Through their lives, actions and teaching, catechists invite others into a personal relationship with God where they can experience God's love at its fullest.

Catechetical Sunday is a time to thank them, to pray for them and their ministry and to appreciate what they have been and are to us. Our Jubilee celebration is a moment to recommit ourselves to become rich signs of God's favor for others by how we give our time, attention and prayer to growing in and sharing our faith.

This past June, the bishops of the United States published a Pastoral Plan for Adult Formation in the United States titled "Our Hearts Were Burning Within Us."

See FAITH, page 12

FAITH

continued from page 11

The pastoral plan asks our parishes to give a greater priority to the formation of adults. The *General Directory for Catechesis* has this same emphasis but also states that "the catechesis of children and young people, permanent catechesis and the catechesis of adults should not be separate watertight compartments ... it is important that their perfect complementarity be fostered" (#72).

"Continuing education in the faith is ... an educational activity which arises from the particular responsibility of every member of the community, in a rich context of relationships, so that catechumens and those being catechized are actively incorporated into the life of the community (GDC, #220).

It seems that the more conscious we are of the formative power of the rich context of our individual lives and parish community's life, the better partners in catechesis we can be.

According to Webster's New World Dictionary, a "partnership" is an association of persons who share risks and profits in a joint venture. What might be some of the risks and benefits of our Catholic community's partnership in the joint venture of sharing our faith?

First let's look at some of the risks:

- We risk finding out that there is always more growth and change in living the Gospel values of Jesus. Just as in all our human relationships, we need to renew our commitment to follow Jesus every day in the many decisions we make. The decision to walk in Jesus' footsteps demands a permanent commitment to think like Jesus, to judge like Jesus and to live as Jesus lived (GDC #53).
- We risk constant challenges. Being good partners in catechesis means

that we are always challenged—and are challenging each other—to look at our everyday actions in light of the Gospel. The best catechists challenge us to become heralds rather than obstacles to Jesus' mission. The name Satan found in the Gospel for this Catechetical Sunday means "the obstacle." Jesus is asking Peter to get back in line with his mission rather than being an obstacle to it.

- We risk being different. The aim of our catechetical activity consists precisely in this—"to encourage a living, explicit and fruitful profession of faith." We are called to share in Jesus' journey through his passion into his resurrection. We should not be surprised when the decisions we need to make bring us into conflict with our culture and with those who have not made the same decision to follow the way of Jesus.

With such risks, what might be some of the profits in our partnership in the joint venture of sharing our faith? Our profits include some of the following ways we have to learn and grow:

- The study of and prayer with the Sacred Scriptures. In addition to the many valuable Catholic Bible studies, we can also benefit by careful reflection on the homilies at Sunday celebrations.
- Study of our Roman Catholic tradition by:
 1. Reflecting on the *Catechism of the Catholic Church* to mine its rich resources;
 2. Examining the numerous documents and pastoral letters of our popes and bishops to help us read

- the signs of our times;
- 3. Exploring our 100-year tradition of Catholic Social teaching which helps us discern if our personal and social decisions are in conformity with Gospel teaching.
- 4. Enrolling in any of the various systematic and theological formation opportunities offered through the Catholic colleges in our diocese as well as the workshops and courses offered through the Office of Catholic Education and the archdiocesan Lay Ministry Formation Program.

'This Catechetical Sunday calls on us to thank and pray for all those who have helped us to appreciate the favor of the Lord and also have challenged us to share in Jesus' mission to make all things new.'

tional life teaches us through prayers, signs and gestures about our God's desires for us as well as offering us the power and grace to live as Jesus did.

- Openness to the many teachable moments when friends, family and other Catholics striving to live the Gospel, help or challenge us to interpret our life experiences in light of our faith.
- Participation in the prayer and retreat experiences can also reinforce our conviction, open new perspectives and encourage perseverance in prayer and in the duties of following Christ. We are fortunate enough to have Fatima Retreat House and many prayerful renewal opportunities at our parishes.

This Catechetical Sunday calls on us to thank and pray for all those who have helped us to appreciate the favor of the Lord and also have challenged us to share in Jesus' mission to make all

things new. The readings for this Sunday dare us to look at how well the faith that catechists have shared with us continues to be visible in our lives. All of us who will be celebrating the Great Jubilee at the RCA Dome this same weekend need to ask ourselves:

- Are we committed to continue our ongoing conversion to live as Jesus did?
- In what opportunities will we participate to nurture that faith?
- Are we willing to become better partners in the catechetical enterprise?
- How are we challenged and challenging each other to live as Jesus lived?
- Are we afraid to be different in the face of opposition when the Gospel calls us to be?

The articles in this Catechetical Sunday supplement are just a sampling of the rich, catechetical ministry taking place in central and south central Indiana. This Catechetical Sunday, let us be especially thankful for those who help to provide them for us. On this 65th anniversary of the Catechetical Sunday observance, let us also recommit ourselves to being better partners in the catechetical ministry by participating in as many of the wealth of opportunities available to us as we can.

Certainly one of the best ways of saying "thank you" is by following the example of catechists who have cultivated our faith. One way to say "thank you" is to consider becoming a catechist. If you can't be a catechist, then at least consider being a more conscious partner in the catechetical venture. There is no better way to thank or to partner than to continue to cultivate our understanding of the faith as an adult and to pass it on to others!

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

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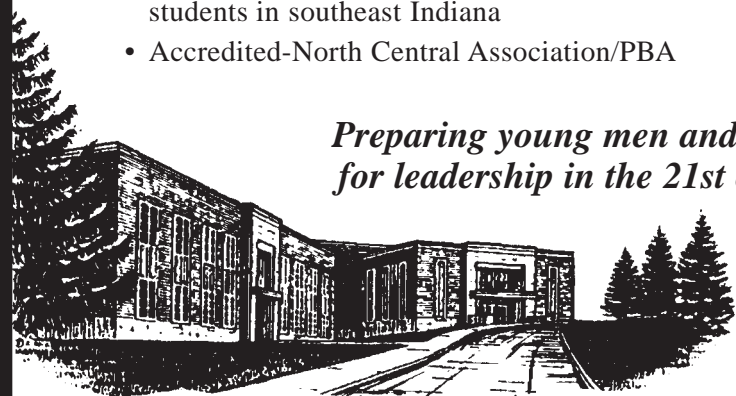


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Cavanaugh earns top religious formation award

By Margaret Nelson

Mary Lynn Cavanaugh, administrator of religious education at St. Mark Parish in Indianapolis, said she was "totally shocked" to become this year's recipient of the annual Excellence in the Ministry of Catechesis Award from the archdiocesan Office of Catholic Education.

"It really caught me off guard," she said. "It is an honor to be honored by your peers. But this is for something I love doing."

"When you love something so much, it just flows out of you," Cavanaugh said. "It makes you feel kind of shy—I can be shy," she added, laughing. "So many people work hard, but this comes so natural to me, why should I get an award?"

She said, "I love meetings. I love being Catholic and our Catholic faith—our Catholic tradition. I love Catholic stuff."

"And I love people," Cavanaugh said. "It energizes me to see people living their faith, sharing their faith and growing and maturing in their faith. I could do that 24 [hours a day], seven [days a week]."

Harry Dudley, associate executive director of faith formation for the archdiocese, presented the award to Cavanaugh at the 9:15 a.m. Pentecost Sunday Mass at St. Mark. She was surprised that the assembly gave her a standing ovation. The parish had a reception in her honor after the liturgy.

All those who nominated Cavanaugh mentioned her sense of humor. Joe Schafer, director of religious education at Holy Name Parish in Beech Grove, wrote, "This award was created for leaders just like Mary Lynn Cavanaugh."

In addition to her sense of humor, Schafer said Cavanaugh was consistent and creative as she served as peer, teacher, trainer and leader from the parish to the archdiocese.

Diane Orr, administrator of religious education at St. Andrew the Apostle Parish in Indianapolis, cited Cavanaugh's connection with parish life, her openness, her involvement in all the peer groups of religious educators and her willingness to have others team with her in ministry and service.

David Bethuram, associate secretary for Family Ministries and executive

director of Catholic Social Services of Central Indiana, highlighted Cavanaugh's wide range of contributions to the parish and the archdiocese.

"If I were to choose a phrase that best describes Mary Lynn's catechetical ministry, it would be loving service," wrote Bethuram.

"Mary Lynn has a great amount of faith in other people and that God is truly working in their lives," he said. "I believe she sees herself as a partner with them in faith, to help motivate and recognize the gifts they possess; and then she has the knack to get them to work together for the betterment of the Church community."

A native of Fort Wayne, Cavanaugh came to St. Malachy Parish in Brownsburg to teach second grade in the school. She taught for another two years at Our Lady of the Greenwood School in Greenwood.

In 1986, Cavanaugh began her work as director of religious education at St. Lawrence Parish in Indianapolis, a ministry she continued for eight years. She's been at St. Mark Parish for six years.

"I love to teach catechists how to share their faith," she said.

The Sunday religious education program motivates her. "You see the progress as the catechists share and the students grow in their love of God. Their faith bubbles forth," she said.

"In the Rite of Christian Initiation of Adults (RCIA), you see people's life journeys open up to an appreciation and need for God—a love of God—and you help them on that journey at that point in time," said Cavanaugh.

She enjoys working with the Adult Catechetical Team (ACT), assisting in the program "to see cradle Catholics who want to know more about their faith—what I've always pushed for—like Bible study and learning about Vatican II."

Cavanaugh coordinates the sacramental preparations with the school for first Communion and reconciliation.

"It is a family catechetical moment," she said. The parish uses a family program that educates parents on how to catechize their children.

In 1999, Cavanaugh received the adult scouting religious award, the Bronze Pelican for her work with scouts

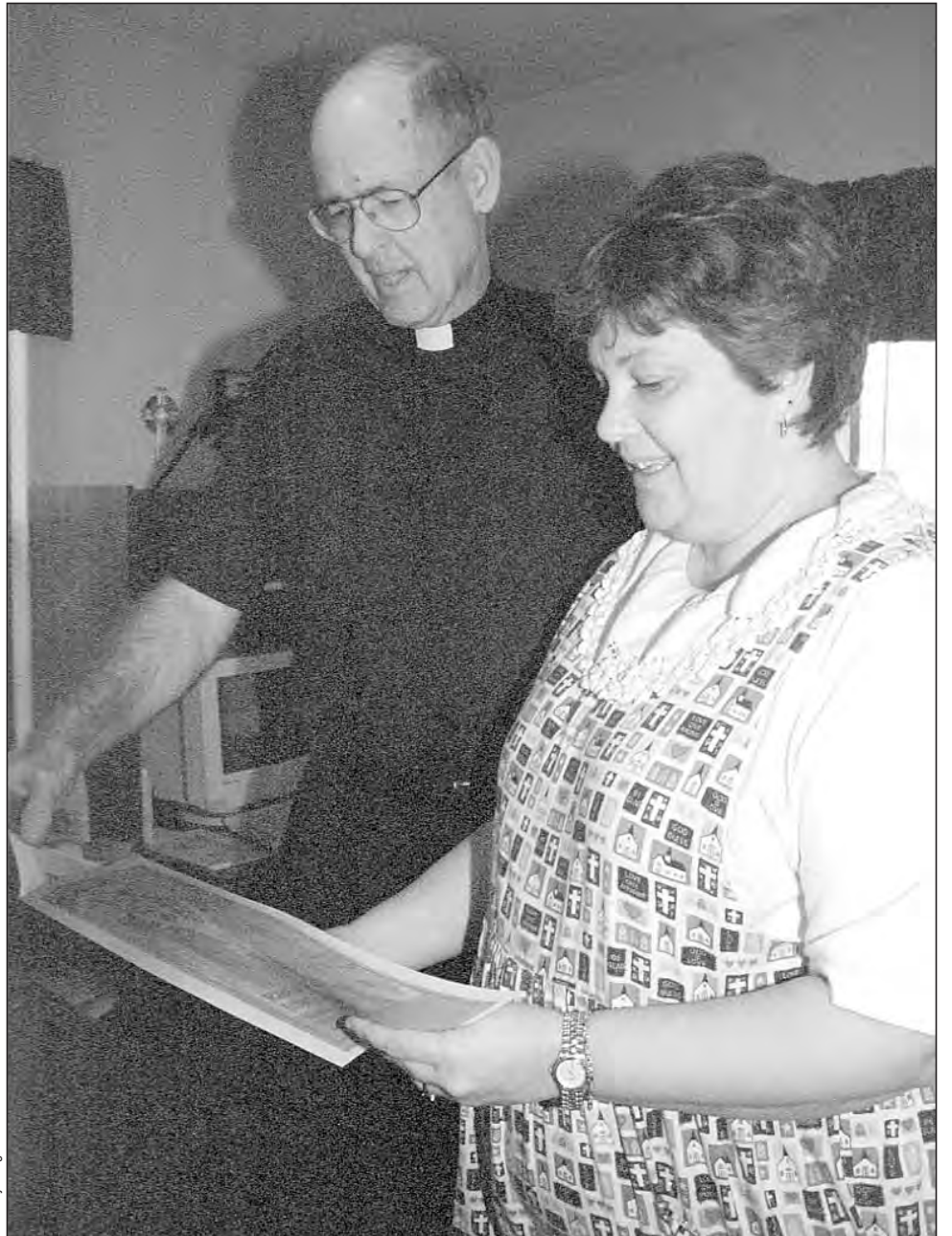


Photo by Margaret Nelson

Msgr. Richard Lawler, pastor of St. Mark Parish in Indianapolis, looks over faith formation materials with Mary Lynn Cavanaugh, the parish administrator of religious education. Cavanaugh received the 2000 Excellence in the Ministry of Catechesis Award.

at St. Mark.

An avid scout in her childhood, she sees that the religious scouting program connects scouts to the Church and helps them grow in their faith.

Some of the things mentioned when Cavanaugh was honored as religious educator were St. Lawrence programs, she said. There, she designed a program for special needs students that was part

of a North Deanery program.

She has completed the Loyola University, New Orleans Ministry Extension (LIMEX) program and plans to enroll in the spiritual direction component of Saint Meinrad's Ecclesial Lay Ministry (ELM) program offered at Marian College in Indianapolis.

"I believe in life-long learning," she said. †

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Parishes use new process to implement faith formation plan

By Karen Oddi

In 1997, when the staff of the Office of Catholic Education began the implementation of *Rooted in Jesus Christ*, the faith formation strategic plan of the Archdiocese of Indianapolis, they knew that much evidence of the plan's success would be found at the parish level—in religious education and spiritual formation efforts grounded in Scripture and the *Catechism of the Catholic Church* and serving all members of the parish family.

They were also aware that parishes would need some assistance in shaping their own plans to encompass a more broad view of faith formation, with religious education as a major component. The means to provide local planning assistance came in the form of TEAMPLAN, which was introduced to a pilot group of parish faith formation and pastoral leaders at a two-day planning workshop last year.

Five parishes or groups chose to work with TEAMPLAN and are now in various stages in its implementation. Those parishes are Our Lady of Lourdes, Indianapolis; Mary, Queen of Peace, Danville; St. Mary, Navilleton; and, St. Joseph, Shelbyville. In addition, the pastoral staffs of St. Mary and St. Patrick parishes in Indianapolis have adopted the TEAMPLAN process to plan strategically for expanding their ongoing ministry to the Hispanic community in the archdiocese.

Later this month, 15 more parish teams will begin the second round of TEAMPLAN at a planning workshop to be held at Fatima Retreat House in Indianapolis. According to Annette "Mickey" Lentz, executive director of Catholic Education and Faith Formation, the process will enable these parishes to

be "at the forefront of leadership and planning in order to meet the challenge of providing sound faith formation programs and opportunities for both young people and adults well into the next millennium."

Upon their return to their respective parishes, the teams will expand their membership and begin to review the parish mission and priorities for faith formation.

They will then examine strengths, weaknesses, opportunities and threats (SWOTS) to identify key issues for strategic planning. To do this, the teams will "pipeline" the issues and seek feedback from as many parishioners as they can before moving to the next step in the process.

The key issues that arise vary greatly from one parish to another. A key issue for the Mary, Queen of Peace parish team from Danville is centered around the needs of Catholics in a rapidly developing suburban area where parishioners may live 15 or more miles from the church. Outreach to the growing number of Spanish-speaking Catholics is a key issue for most parishes. Some parishes need to plan for improvement of facilities, while others may need to look closely at programs, resources or additional faith formation staff.

For several parishes, the TEAMPLAN process has brought new energy and direction to the parish faith formation commission. Ideally, all parishes will put together a modest package of measurable plans that can be implemented over a reasonable period of time. The Office of Catholic Education plans to offer TEAMPLAN to all parishes in the archdiocese over the next several years.

TEAMPLAN, a professional management tool for nonprofit organizations,



Judy Cooper, religious education administrator at St. Mary Parish in Navilleton and Father Thomas Stepanski, pastor of Mary, Queen of Peace Parish in Danville, listen to Theodore J. Wallace, (standing) as he leads a workshop for faith formation and pastoral leaders about implementing the archdiocese's faith formation strategic plan.

has been made available to the Office of Catholic Education by the Dare To Dream Foundation of Dayton, Ohio. Dare To Dream is a family foundation established by the C. L. Mathile family to search out, and implement through others, ways to help men, women and children reach their full potential.

The executive director of the Dare To Dream Foundation and consultant for TEAMPLAN is Theodore J. Wallace, Ph. D., a nationally recognized Catholic educator and former director of the Center for Catholic Education at the University of Dayton.

In addition to ongoing consultation with Wallace, the planning teams use the services of an objective, trained facilitator

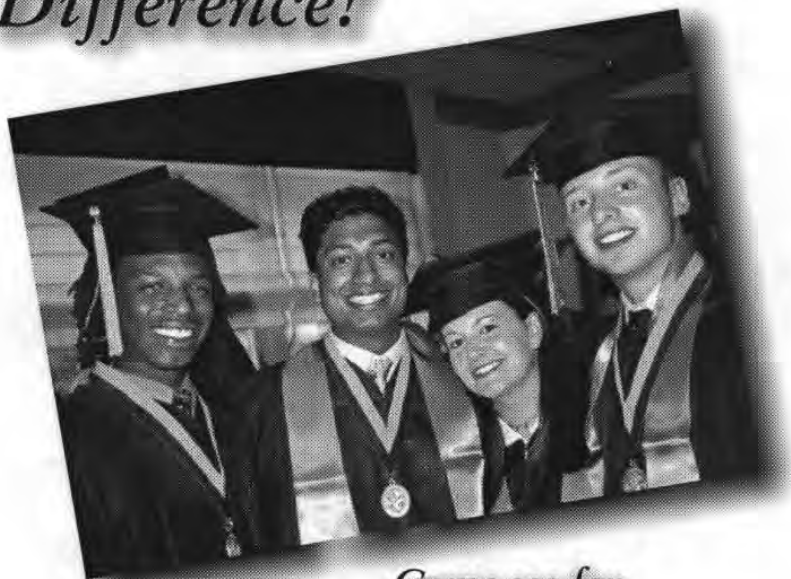
to keep the process on track.

When asked for their assessment of the process, most TEAMPLAN participants have called it challenging, especially at the beginning, but well worth the amount of time and mental energy expended.

They would agree with the words of John Gardner, "Planning is ... attending to the goals we ought to be thinking about and never do, the facts we do not like to face and the questions we lack the courage to ask."

(Karen Oddi is associate director of religious education, sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education.) †

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Plainfield religious education program covers entire parish

By Margaret Nelson

PLAINFIELD—Religious formation is available for everyone at St. Susanna Parish in Plainfield.

That's because of the collaboration of the school principal, Virginia Kappner, and parish administrator of religious education, Barbara Welch.

Kappner said it's their perception—their being aware of religious education as a single program.

Welch said, "We feel like we're leading the parish to think of the program together. When I came, Virginia made me feel welcome. She invited me to the school parents' meetings and introduced me."

"When I offered things for religious education, we sent the notices home with school students," she said.

"I think there is a good degree of crossing over—school families participating in the religious education programs and just the opposite," said Kappner.

"We have a mother with one child in the school who comes on Sundays to teach eighth-grade religious education," said Welch, adding that others with children in kindergarten also teach on Sundays.

"Our personalities blend," she said. "Virginia is a product person—an expert on the computer. I'm a process person."

"One of the things I like is the Lenten Fair Barbara started," said Kappner. "It appeals to all—school families and religious education."

The two, whose offices are very close, described the Lenten Fair as drawing parishioners of all ages—the oldest being 89.

More than three dozen stations are set up on tables, geared to the ages of the chil-

dren. Parents volunteer to help. Items to remind people of Lent are made at school and religious education classes or at home.

Visual and aromatic things are included. Last year, clay pots with hearts, candles, pins and colored beads were popular items.

Prayer books from a religious goods store are available at a discount to all parishioners.

The parish also has an Advent Fair, with videos and books suggested for Christmas presents and items to remind families what Advent season is about.

"The more activities we have, the more involved the whole parish is," said Kappner.

The two women have taken classes together, starting with the archdiocesan computer program.

"We weren't kicked out," quipped Welch.

They also took part in the principals' program on discipline in schools, held at Marian College in Indianapolis.

Kappner said, "It's important for me to have somebody to laugh with." Welch claims that she comes to the principal's office to get her chocolate—from a little computer toy on Kappner's desk that dispenses "melt in your mouth" treats.

Kappner said that they realize how important the technology is. They have a Web page that is changed monthly, with discussion questions and games for families.

"It [technology] makes more resources available," she said. "Without it, we wouldn't have room for the books. With so much reference material available on the Internet and CDs, we don't need to have materials on site. It makes for a better allocation of funds."



Virginia Kappner, (left) principal of St. Susanna School in Plainfield, shares a laugh with Barbara Welch, parish administrator of religious education.

She explained that some families don't have Internet access at home, but the Plainfield library offers free access. Also, St. Susanna families can order anything from the Marian College Library to be shipped to the Plainfield library.

Welch said, "We just need a little more time to keep up with it."

The two ask their teachers to consider the other programs being held in the same rooms. Kappner asked the school teachers to leave room for a box of materials for each of the religious education teachers, so they don't have to carry them in and out.

The principal said, "We both have had experience with 'us/them' situations and

didn't like it. This is our No. 1 priority."

"If we disagree on something, we discuss it," said Welch.

"I do think it takes effort on both sides, but we really focus on it," said Kappner.

"If I have an idea, I tell her," said Welch. "I ask, 'Is this good idea? How can we implement it. Is this crazy?' I want to get her angle on it."

"There's a fine line between creativity and going off the deep end," she said.

"We like to visualize—like Jesus sitting around the campfire with his apostles," said Welch.

Kappner said they are the only two administrators for the parish.

"It's kind of seamless," she said. †

Chastity program revised to better reflect Church teachings

By Mary Ann Wyand

A Promise to Keep: God's Gift of Human Sexuality, the archdiocesan Office of Catholic Education's peer facilitated chastity program, begins its seventh year in October with new revisions that better reflect Church teachings on abstinence, marriage, love and faith.

The curriculum revisions for use in Catholic middle schools and religious education classes are the result of a comprehensive review by several experts in faith

formation and adolescent sexuality programming in other dioceses.

Harry Dudley, associate executive director of faith formation for the archdiocese, edited the curriculum, which now includes quotations from the *Catechism of the Catholic Church* and the U.S. bishops' 1991 document titled "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning."

In their document, the bishops emphasize the need for "strong models" and "constructive peer pressure," which are the

basis for A Promise to Keep programming.

Dudley said program revisions include more references to Church teachings, Scripture and theology.

"It is age appropriate in method and expression," he said, and "allows our youth to witness to the value and need for living chastely."

A Promise to Keep was "designed to supplement other curriculum efforts in the area of adolescent sexuality," Dudley said in a letter to principals and directors of religious education that was co-written with Mickey Lentz, executive director of the archdiocesan Office of Catholic

Education. "We feel the peer mentoring provided by the program is its most powerful contribution over and above other more traditional approaches.

"Each year when we hear testimony from peer mentors at the annual program luncheon with Archbishop Daniel M. Buechlein, we understand that their participation helps the high school mentors clarify and solidify their own position on sexuality," Dudley said in the letter. "Informal evaluation by the middle school students tells us that they look up to these older teens and are inclined to be more open to their advice and modeling than they might

See CHASTITY, page 18

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Indianapolis parish creates summer catechist program

By Mary Ann Wyand

Like many directors of religious education, Benedictine Sister Joann Hunt hesitated to ask volunteer catechists at Holy Spirit Parish in Indianapolis to participate in a certification course because they are so busy with family and job responsibilities.

One day, while driving to the parish, Sister Joann thought of a wonderful solution to this dilemma: Why not offer catechist certification classes at the same time as Vacation Bible School sessions?

Sister Joann said she suddenly realized that the idea of concurrent program schedules would enable mothers to complete certification requirements for catechetical service while their children were enjoying Vacation Bible School nearby.



Sister Joann Hunt, O.S.B.

It was such an obvious solution, Sister Joann said, that she wondered why she hadn't thought of it before. Later, she decided that the idea was an answer to her prayers.

This type of "family-friendly" faith formation programming benefits the catechists in many ways, she said. They gain teaching skills, are affirmed for their volunteer service, and get to know other catechists—without having to

arrange childcare for their children.

The only challenge, Sister Joann realized, would be finding enough volunteers to teach Vacation Bible School classes so the regular Sunday catechists could attend the certification sessions.

But that wasn't a problem after all, she said, because Holy Spirit Parish is known for its strong volunteer base and lots of parishioners wanted to help with Vacation Bible School classes.

"It's been a wonderful solution," Sister Joann said. "I had struggled with this for a long time because the catechists give up their Sunday morning 30 weeks a year, and I didn't feel that I could ask more of them. Yet I always felt guilty about not providing enough training

and spiritual nourishment for them."

Sister Joann shared her idea with Holy Spirit parishioner Joan Wilson, who formerly served as director of religious education at St. Simon Parish when it was located on Roy Road. Wilson loved the concept and agreed to teach the catechetical training sessions based on the Resources for Christian Living (RCL) series "Echoes of Faith" while Sister Joann supervised the Vacation Bible School classes.

"Catechists are so busy with their families," Wilson said, "so directors of religious education have to try to find convenient times for workshops. I was amazed by how the catechists responded to the inservice sessions. It was a perfect opportunity for them to meet one another, discuss teaching skills and share ideas. Some of the assistant catechists also attended the training, and after participating in the course they decided to become catechists."

The catechetical training and Bible School classes

were offered as half-day sessions on four mornings in June, with childcare for the youngest children provided by other mothers and teen-agers.

"Mothers with very small children were so happy to have on-site nursery care while their older children were attending Vacation Bible School," Sister Joann said. "It worked out so well that we are planning to offer it again next summer."

Sister Joann also asked Wilson to teach three Sunday morning catechetical training sessions in October for ongoing faith formation, and arranged for other volunteers to cover the catechists' classes on those dates.

The "Echoes of Faith" course also is open to parishioners who want to participate in these adult education opportunities.

"In January or February, we will offer more sessions on three Sundays," Sister Joann said. "They are great adult education classes, even for parishioners who don't intend to become catechists." †

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CHASTITY

continued from page 16

be to adults."

Eve Jackson, coordinator of adolescent growth programs for the archdiocese, developed A Promise to Keep and is excited about the program's growth in parish religious education programs and schools throughout the archdiocese, in three other Indiana dioceses, and in dioceses in Ohio, Michigan, Alabama and Pennsylvania.

"It couldn't have happened without the Lord laying the groundwork and opening hearts," Jackson said of the program's success. "Several national abstinence organizations now promote the program. What's unique about A Promise to Keep is that it is one of the very few peer mentoring approaches to abstinence education. Most chastity programs are taught by adults."

Assistant coordinators Margaret Hendricks and Sylvia Brunette of Indianapolis help administer the program in the four Indianapolis deaneries and Jackson travels throughout the archdiocese to oversee the curriculum and peer mentor training in other deaneries.

"Now that we have revised the curricu-

lum," Jackson said, "we hope more parish religious education programs will use our chastity peer mentor program."

"The enthusiastic response from our teen-agers proves that A Promise to Keep is filling a need," she said. "More than 1,500 high school students have been peer mentors since 1994, plus another 400 teens throughout the archdiocese this year. Every community's young people can benefit from this kind of positive peer pressure."

Jackson said the archdiocese is grateful to St. Vincent Hospitals and Health Services in Indianapolis for helping the Office of Catholic Education fund the program's operating expenses for seven years and to St. Francis Hospital and Health Centers in Beech Grove for assisting with several special projects.

As a result of the success of A Promise to Keep, Jackson developed a secular school-based version of the abstinence secular curriculum for public school students, which also is presented by high school-age mentors. Peers Educating Peers About Positive Values (PEP) is offered in about 20 public schools in Indiana. In addition, a community-based program called Takin' It to the Streets is offered in Center Township in Marion County.

Clarian Health, Inc. in Indianapolis



File photo by Mary Ann Wyand

Marian College students Anne Elsener of St. Roch Parish in Indianapolis and Dave Guarino of Prince of Peace Parish in Madison lead high school students in prayer during the archdiocesan Office of Catholic Education's annual luncheon for A Promise to Keep chastity peer mentors on April 14 at the Archbishop O'Meara Catholic Center in Indianapolis.

underwrites an adapted secular version called Willing 2 Wait, which is used in the Indianapolis Public Schools.

The Indianapolis Foundation, the Christel DeHaan Family Foundation and

the Moore Foundation, all in Indianapolis, and Title V federal and state grants administered by the Indiana State Department of Health also have provided funding for the peer mentoring abstinence programs. †

Indianapolis parish to use computers in Sunday religion classes

By Barbara Fox

Beverly Hansberry, director of faith formation at St. Simon the Apostle Parish in Indianapolis, is preparing to incorporate one hour of computerized learning each month into Sunday faith formation classes for grades three, four and seven. Students in these grades will work on special projects based on the archdiocesan religion curriculum and assisted with resources found on the World Wide Web

and on CD-ROMs.

Third grade students will find Bible stories using CD-ROMs and visit Web sites to find out things about their faith on the Internet. They will also utilize Bible computer games.

Fourth-grade students will work on a mission project. They will correspond by e-mail with students in a mission country. Not all activities will be computer driven. Missionary Sisters of Our Lady of Africa Sister Demetria Smith, mission educator

for the archdiocesan Mission Office, also present a program with art, artifacts and dance from her years of experience as a missionary in Africa.

The students will also organize class fund-raising projects, with proceeds to go to the missions. Their culminating activity will be to create HyperStudio presentations incorporating information about missions they have learned about through this process.

Seventh-grade students will be asked

to obtain information about a saint featured in the religion curriculum. They will find some of this information on the Internet. These students will create Power Point presentations based on the results of their research and show their work to their parents during the month of April.

(Barbara Fox is associate director of schools, educational technology and government programs for the archdiocesan Office of Catholic Education.) †

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A parish is a community of small communities

By Sheila Garcia

How many people in your parish do you know by name?

Years ago, when I began my first post-college job in Washington, D.C., I knew no one at the downtown parish where I chose to worship. Although the liturgies were beautiful, my sense of loneliness and isolation from the community grew larger week after week.

One evening, I decided to attend the monthly meeting of the parish's young-adult group. Here I found a community within a community. The group not only connected me to other young adults, but to other parish members as well.

Gradually I learned the names of the 82-year-old woman in the first pew, the Hispanic family in the back and even the homeless man who ended up attending my wedding!

Many members of Catholic parishes tell similar stories. Since the average parish has 3,000 members, people often connect to the parish through small groups.

These groups may be based on age, state in life (newly married couples, moms' groups), shared interests (Scripture study, social action), faith experiences (RENEW groups, Cursillo) or other common ties.

The parish where I found the young-adult club, for example, now sponsors more than 20 groups, ranging from the Rite of Christian Initiation of Adults to an HIV/AIDS spirituality group, Homeless Services Project and groups for single men and single women.

Rooted in parish life, small groups pro-

vide a comfortable setting where people can learn from and support each other on a spiritual journey.

The U.S. Catholic bishops, in their 1995 statement "Called and Gifted for the Third Millennium," called these communities a "promising development" for people who want to participate in the Church's life and mission on a smaller scale.

Small communities reveal the Church in miniature. While each small community's specific purpose is different, they all share certain characteristics of the larger Church.

First, members of small communities share faith. They not only hold the same beliefs, but are willing to reveal who God is for them. This experience builds trust, understanding and respect among the group members.

A colleague at work recounted the story of his parish's pastoral council. Each month, after a quick prayer, the council moved quickly to its agenda. One evening, a council member suggested that the first 20 minutes of each meeting be set aside for members to reflect on God's word and how God was working in their lives—in other words, for faith-sharing.

Some members had misgivings, wondering if they could complete the pastoral council work in the reduced amount of time. They agreed to try the suggestion, however, and were amazed by the results. They not only completed the agenda each month, but meetings became much more harmonious and productive.

As council members came to see Christ in each other, the bonds of faith deepened, unity grew and the work

Small groups renew parish life

By David Gibson

"One way of renewing parishes, especially urgent for parishes in large cities, might be to consider the parish as a community of communities and movements," Pope John Paul II wrote in early 1999 in a document on "The Church in America."

The Holy Father said that it "seems timely" to form communities and groups within parishes that are "of a size that allows for true human relationships."

What these groups offer, he said, is a "human context" for members.

"In such a human context," the pope said, "it will be easier to gather to hear the word of God, to reflect on the range

of human problems in the light of this word and gradually to make responsible decisions inspired by the all-embracing love of Christ."

These small groups are not ends unto themselves, however. The pope indicated that the group's spirit of "communion" ought to spread into the larger parish and the larger Church.

A parish renewed in this way, the pope affirmed, can "gather people in community, assist family life, overcome the sense of anonymity, welcome people and help them to be involved in their neighborhood and society."

(David Gibson edits Faith Alive!) †



CNS photo of illustration

Rooted in parish life, small groups provide a comfortable setting where people can learn from and support each other on their spiritual journeys.

became more effective.

Second, small groups have an inward focus. Their members care for, support and challenge each other on the spiritual journey. They provide a community of friends that makes spiritual growth possible.

When my father died four years ago, members of my mother's parish Leisure Club rallied around her. Their presence and comforting words at the wake and funeral moved her to tears. Many had lost their own spouses; they knew her grief and loneliness.

In the months after the funeral, one woman called my mother almost every evening to see how she was doing. Several women, deciding that she needed more social opportunities, invited her to join their Fun Bunch. Others challenged her to assume a leadership role in Meals on Wheels. The group helped her to see that God still had a purpose for her. They gave her the gift of hope.

Third, as with the larger Church, small groups have an outward focus. They are called to transform the world by using their members' diverse gifts and talents.

A variety of small groups within a

parish allows individuals to use their God-given gifts effectively:

- We need people with a gift for intercessory prayer who meet each week to pray for the needs of the parish and the community.
- We need activists who can advocate for the homeless and march for the unborn.
- We need those who can visit the sick and the imprisoned.

No one person and no one group can do it all, but working together we can change our part of the world.

Finally, small groups are connected to each other and to the larger faith community through the Eucharist. Our common worship, especially on Sunday, unites us.

Important as our own small group is, it is not the whole Church. At the Sunday Eucharist, we recognize and celebrate the eyes, ears, hands and feet that make us the body of Christ. Above all, we celebrate God's love that draws us together as a community of communities.

(Sheila Garcia is associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Parish groups respond to needs

This Week's Question

Describe the ministry of a small parish group in which you participate.

"I belong to our parish's domestic violence response team. We are available to people in domestic violence situations, and part of our mission is to educate the parish at large on domestic violence issues." (Barbara Maloney, Buffalo, N.Y.)

"I'm currently a member of the secular Franciscan order. At the local level we gather once a month, and individual formation groups meet twice monthly. We socialize, we pray and we follow a formal program guide. We close with prayer and more socializing. Also, once a month we do service work for local charity organizations." (Barbara Ganz, Independence, Mo.)

"We socialize initially. We become extended family in the process. We have readings and Scriptural questions following the Quest program. We discuss how the Scriptures touch us in our personal lives. Before finishing, we stand, hold hands and pray regarding the events in our lives. And, of course, we stay for dessert." (Jane Fransioli, Las Vegas, Nev.)

Lend Us Your Voice

An upcoming edition asks: What sorts of situations call for ethical reflection in the workplace?

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



CNS photo

From the Editor Emeritus/John F. Fink

Katharine Drexel: only native-born U.S. saint

(Third in a series)



Katharine Drexel, who will be canonized on Oct. 1, is the only native-born citizen of the United States to be canonized or beatified. Blessed Kateri Tekakwitha and St. Elizabeth Ann Seton were born in what is now the United States, but both were born before the United States became a separate country. The other U.S. saints and blessed were born outside the United States.

Katharine was born on Nov. 26, 1858, the second daughter of Francis Drexel and Hannah Langstroth. The Drexels were among the wealthiest families in the United States. Hannah died five weeks after Katharine's birth, and two years later Francis married Emma Bouvier. They had a daughter, Louise, in 1863. Emma died of cancer in 1883 and Francis died in 1885. The three sisters inherited the large estate.

They became interested in the evange-

lization of the Indians and began to finance the construction and support of mission schools. They also tried to recruit priests and nuns for the Indian missions. In January 1887, during an audience with Pope Leo XIII, Katharine asked him to send more missionaries to the Indians. He replied, "Why don't you become a missionary?"

Katharine had long confided to Bishop James O'Connor of Omaha about her wish to become a nun. When she wrote to him that she had decided to do so, he replied, "You have decided to become a religious. The next thing for you to determine is whether you shall establish a new order for the Indian and Colored people."

That was not at all what Katharine had in mind, and she told Bishop O'Connor so in several other letters. But the bishop became ever more insistent until he said that it was no longer "an open question" or an invitation; it was an order.

Katharine capitulated. Bishop O'Connor asked the Sisters of Mercy in Pittsburgh to train her for religious life while, at the same time, she started her

own order. Katharine professed her vows as the first Sister of the Blessed Sacrament for Indians and Colored People in 1891. She and 13 companions moved into the Drexel summer home while the community's motherhouse was being built. Mother Katharine was to direct her community for the next 44 years, traveling almost constantly in the South and Southwest.

By 1942, she had established a system of Catholic schools for African-Americans in 13 states, with 30 convents, 40 mission centers and 23 rural schools in which 15,000 children came under the care of the Sisters of the Blessed Sacrament. At the same time, she established 50 missions for Indians in 16 states. She also founded Xavier University in New Orleans, the first U.S. Catholic institution of higher learning for blacks.

In 1935, when she was 77, she suffered a severe heart attack while visiting missions. Doctors urged her to retire, so she relinquished control of her community. For almost 20 more years she spent her days in constant prayer.

She died on March 3, 1955.†

Cornucopia/Cynthia Dewes

Graduating from know-it-all to wisdom

High school class reunions are powerful events. They conjure up the past, whether it was good or bad, in a way we can't forget even if we'd like to.



Early on after graduation, a reunion is an occasion to size up one's previous competitors. As in, "Hey, her husband isn't nearly as cute as mine." Or, "Would you

look at that football player we used to drool for, already going fat and bald?"

The men may think to themselves, "I'm doing pretty good financially compared to the other guys." Or, chuckling to themselves, "Look at Former Blowhard now selling used cars," or "Cheers for Unassuming Old Pal, who's already made senior partner."

Yes, the petty jealousies, fears and social maneuverings of adolescence are still in recent memory and still can color events. We observe, compare, resolve, but if we've grown up at all, we also enjoy exchanging insights and memories.

We laugh, remembering English class with the oblivious teacher who read poetry to us while the boys in the back row were sneaking outdoors through the window and

then back in again through the classroom door. We recall how sobered we were by our social studies field trip to the state "feeble-minded" school.

We reminisce fondly about the proms and plays and senior days, and enjoy the chance to converse with a few of our teachers who've actually lived long enough to attend our reunion. After all, they seemed pretty ancient when we were in high school.

As the years pass, reunions take on another dimension. Competition gives way to catching up on each other's lives, and we spend most of the time talking about our kids, where we've lived, the jobs, schools and neighborhoods we've experienced. We pass around photographs and maybe brag (or lie) just a little.

Our shared past eventually makes us like family, especially for those of us lucky enough to have spent 12 or 13 years together in one school. We look at the class photos for kindergarten, first grade, etc., and find that some of the "kids" haven't changed at all while others are smiling out from behind an exterior we wouldn't recognize as theirs.

We are amazed at the sorrows our classmates have weathered and are proud of their honors and accomplishments. Now, we seem to compete only in being first to congratulate each other on lives well lived.

It's amazing. When we graduate from high school we know absolutely everything about everything. Not only are we smart, we're immortal. But, after a few years have passed, we come to know just how vulnerable and imperfect we are. So it's a distinct pleasure to reunite with those who remember the same people and events, who shared the same hopes and dreams and who still think you're OK.

Recently I re-read *Darkness at Noon*, by Arthur Koestler, a sad story of disillusion and the betrayal of ideals. The hero sought the worthiest of goals, but in the end he lost not only his goals but his life. His error was in believing that the end justifies the means.

At my own recent class reunion, almost all my classmates listed long and happy marriages and raising good kids as their chief joys and accomplishments. All these people had maintained successful careers and truly left their mark on the world but, in the end, most of them realize exactly what's important in life.

I guess my classmates, unlike Koestler's hero, have realized their ideals. I guess we've finally graduated to wisdom.

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

Faithful Lines/Shirley Vogler Meister

Discerning between façade and substance

Because of uncertainties about health and home, an older colleague changed living quarters four times in less than four months, going from California to Montana, then back west.



Doctors in Great Falls left her confused, and her experience with a retirement community wasn't satisfactory. In an understated comment, she said something so keen about the retirement community that I asked permission to quote her.

Lois Du Lac—the organizer and editor of a proposed anthology by the Catholic Press Literary Guild, *On Our Way Home: Fiction and Poetry by Catholic Journalists*—wrote in a letter:

"The problem with the retirement community consists of its being more façade than substance."

From personal situations with elderly relatives and friends, I know this to be true. I have helped others with such decisions

based on glowing descriptions made by retirement home staff, then learned that tours and talks turned out to be "more façade than substance."

Yet I've also been edified by exemplary places with contented residents, such as those operated by the Little Sisters of the Poor. The difference between most faith-inspired homes and profit-oriented homes is that the residents' welfare is normally top concern with the first.

Outward appearances can be deceiving, not only when in the market for housing, but when choosing anything. How often have I made purchases that seemed perfect but proved imperfect? How often have I been discouraged because of let-downs in personal or professional relationships? How often has misrepresentation caused misunderstanding? How often have I thought, "Promises, promises, but no delivery"? Worse: How often have I not been true to others?

Countless times!

How do we discern between truth and deception? Like my colleague in California who's bewildered, I search for answers,

too. We all do. Recognizing the difference between "façade and substance" isn't easy. We do our best, making decisions based on needs, personality, circumstances, funds, practicality and the honesty and promises of others.

Even indecision can be a decision; and "timing is everything," as one of my favorite professors of literature often said. Now this dear older friend finds herself ill and in a retirement community on the East Coast, wondering whether her choices were wise.

The difference between my two elder friends is this: The woman in the western state has strong faith in God, whereas the one in the East strongly struggles with faith. Both, however, know faith is not a façade—the first from personal experience and the other because she longs for the faith she witnesses in friends. I, myself, believe faith is a substantial and conscious decision—and it is very, very real.

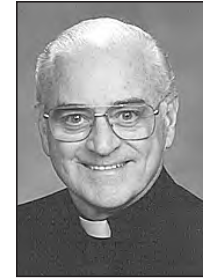
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/

Fr. John Catoir

Learn how to recognize your own spiritual joy

Writing is a vocation within a vocation. Throughout my writing career, I always



have been fascinated by the concept of spiritual joy. To define it more precisely has been a constant preoccupation.

When Jesus told us that he wanted us to be joyful, he meant in this life as well as the next. At the Last Supper he said, "I have told you all these things that your joy may be full." What exactly does that mean?

The *New Catholic Encyclopedia* defines joy as a pleasant state of quiescence in which the will rests satisfied in possessing a good that once was desired or in accomplishing a goal that was pursued diligently.

Joy is a contentment of the soul, as distinguished from a bodily delight. We have in common with the animal kingdom the pleasures of the body, like tasting a refreshing cold drink on a hot muggy day. This is enjoyable to be sure, but it is not of the same quality as spiritual joy, which is found only in the soul.

St. Paul brings a faith dimension to the definition of joy. He calls it one of the fruits of the Holy Spirit; "the fruits of the Spirit are charity, joy, peace, patience, benignity, goodness and perseverance" (Gal 5:22).

Joy is a fruit of the tree of faith. It denotes a quality of the soul, which is the result of a process. Therefore, in the theological sense, joy is the byproduct of a meaningful life lived under the influence of the Holy Spirit. It produces an inner glow. "Joy is the infallible sign of the presence of the Holy Spirit" (Cardinal Suhard).

Here are some examples of joy: the delight that comes from a clear conscience; the feeling of satisfaction that

'On the human level, joy is a celebration of life. It is the wholehearted gratitude we give to God for his goodness and love.'

follows the completion of a difficult task; the comfort of being loved, which is superadded to the pleasure of sex. Joy is the good feeling of knowing you saved someone from a miserable situation.

On the human level, joy is a celebration of life. It is the wholehearted gratitude we give to God for his goodness and love. An inner peace comes from knowing that the Lord is preparing a place for us in heaven. All of these experiences taken cumulatively help us to appreciate our good fortune.

To live in the Holy Spirit is to rejoice in the knowledge of God's unchanging love.

Blessed Julian of Norwich, a 15th century mystic, once wrote, "The greatest honor we can give almighty God, greater than all our sacrifices, is to live joyfully because of the knowledge of his love."

Artists depict this inner glow by means of a halo, but it is more than an imaginary light. It is the spiritual illumination of the Holy Spirit casting an aura of holiness around the soul.

Striving for joy is a noble ambition, but do not be discouraged if you feel nothing. "Ask and you shall receive," says the Lord. Feelings are not facts in these matters. Beneath the pain of life, the Lord's joy is alive and well within you. Joy prevails over sorrow.

(Father John Catoir is a regular columnist with Catholic News Service.) †

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

The Sunday Readings

Sunday, Sept. 17, 2000

- Isaiah 50:59a
- James 2:14-18
- Mark 8:27-35

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



On four separate occasions in the last and third section of Isaiah, this beloved and eloquent Scripture presents a figure whom scholars have come to call the Suffering Servant.

The identity of this figure is unknown.

Some speculate that it is an Everyman, a collective but imaginary person used to represent the People of God. Others think that it pertained to an actual person, perhaps the great Isaiah himself. After all, Isaiah met opposition when he lived and preached. Still others believe that it may be a future personality, perhaps the anticipated messiah.

In any case, the Church has made use of these Songs of the Suffering Servant for many generations by placing them in the liturgy, on occasions such as this weekend in Ordinary Time. Holy Week is another period when they are employed in the Church's public worship.

Regardless of any of these possibilities, their use in the liturgy definitely has in mind Jesus the Lord. Jesus was innocent, absolutely and completely without sin. He was the Redeemer. The hatred, ambition and greed of all humans killed him everywhere and at all times.

While it is appealing to see Jesus in the figure, the prophecy must first be read in its own context. Times were hard. The prophets were not well received. The people were confused, desperate and weary. They were not inclined to listen to demands for more fervor, more exactness, in obeying the laws of God.

In this circumstance, the innocent Servant comes to be quite lifelike.

As its second reading this weekend, the Church offers the Epistle of James.

Authorities today cannot agree on the identity of this epistle's author. The tradition, of course, is that James, the first bishop of Jerusalem, the "brother" of Jesus, was the author. There is no proof that he was not.

The epistle warns that empty pronouncements of faith are meaningless unless they are exhibited in actions and words.

This assertion in time came to be

involved in a great theological debate, which still is alive in Christian scholarship, regarding faith and good works. Constantly, traditionally, the Church has taken the view of this epistle, a view well expressed in this reading.

St. Mark's Gospel provides the third reading.

The scene is an area northeast of Capernaum, very near the area mentioned in news reports today and known as the Golan Heights. Here in this northern, and high, ground, the Jordan River forms. Its origin was a place of scenic attraction in the Lord's day, as it is yet today.

Important in this reading is that once again Peter speaks in the name of the apostolic group. In the name of the Twelve, Peter proclaims that Jesus is the Messiah. Jesus continues, reminding the apostles that one day there will be the pain, disgrace and death of Calvary. But, the Lord reassures them that the Resurrection will occur in three days.

Peter reacts actually as most people would react to a prediction of an agonizing and ignoble death. He responds as would anyone hearing the forecast of an event such as resurrection from the dead. He protests the prediction of death, and in his confusion ignores the promise of the Resurrection.

Jesus responds bluntly, indeed quite sharply, that his mission is to complete the will of the Father, to reconcile all with God, to leave nothing undone in bringing each and all to God.

Reflection

For weeks, the Church has spoken through these Liturgies of the Word about discipleship, stressing the identity of Jesus, calling us to be the Lord's worthy followers, and reminding us that we must be strong in our Christian determination.

This weekend it tells us that discipleship is no rose garden. The Lord suffered and died. His death was cruel. He bore the weight of all human sin on the cross at Calvary.

Such will be the fate of any true Christian. The world is against true devotion to God. Following the Lord is not at all easy. Still, this is our obligation—but also our wonderful opportunity. Faith alone is not enough. We must live and act as Jesus lived and acted. This is the proof of our conviction.

The Church, in the model of the Suffering Servant, in the words of Jesus, reassures us. While true discipleship may be difficult, eternal life itself awaits the true and the just. †

Daily Readings

Monday, Sept. 18

1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, Sept. 19

Januarius, bishop and martyr
1 Corinthians 12:12-14, 27-31a
Psalm 100:1-5
Luke 7:11-17

Wednesday, Sept. 20

Andrew Kim Taegōn, priest and martyr
Paul Chōng Hasang, martyr and their companions, martyrs
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, Sept. 21

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

Friday, Sept. 22

1 Corinthians 15:12-20
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 23

1 Corinthians 15:33-37, 42-49
Psalm 50:10-14
Luke 8:4-15

Sunday, Sept. 24

Twenty-fifth Sunday in Ordinary Time
Wisdom 2:12, 17-20
Psalm 54:3-4, 5, 6-8
James 3:16-4:3
Mark 9:30-37

Question Corner/Fr. John Dietzen

Column on Freemasonry prompts clarification

Q Several months ago, your column claimed that, while Catholics are not



permitted to join the Masons, that prohibition does not apply to women's auxiliary Masonic groups like the Eastern Star and Job's Daughters.

Two priests have told me that is not true. Catholics are not allowed to join even these other organizations. Which is true? (Oklahoma)

A I explained in that column that, according to the principles of Catholic Church law, any regulation that restricts the right of a person must be interpreted strictly.

This means that such regulations, which for example prohibit Catholics from engaging in certain activities or groups, must not be extended to cases other than those actually expressed in them (Canon 36).

As you point out from my previous column, Church law presently prohibits membership in Freemasonry. Their principles and activities are seen by the Vatican to be, in several ways, "irreconcilable" with Catholic doctrine and practice.

Women, of course, are not eligible for membership in the Masons. The groups you mention, and the DeMolay association for boys, are adjunct affiliations, and are not formally part of the Masons.

A 1985 background report for the American bishops on the Church's relationship with Masonic groups noted that, while the possibility of scandal may exist, the fact remains that women and young people in these allied groups do not swear Masonic oaths and are not considered Masons.

They are, therefore, not subject to the canonical prohibitions that apply to actual members.

On the other hand, the report continues, "this would not mean that pastors would encourage such affiliation. ... Membership in Masonic-related organizations such as the Eastern Star should be discouraged."

This should answer your question. According to general Church policy today, participation in these Masonic-related groups is discouraged.

Q My neighbor is from Vietnam and is not at all comfortable with English. However, she is Catholic and wants to go to confession before she receives Communion. What can she do? (Pennsylvania)

A With the large number of immigrants to our country, your friend's situation is not uncommon. First, it is possible, with a priest who is willing to work with her, to confess sins sufficiently without speech, as many must do who, for example, cannot speak.

By other signs as well, she can acknowledge which obligations or commandments have been violated and her desire for forgiveness. It is even possible for her to confess through an interpreter (Canon 990). Ask her to talk with a priest. Most have had experience with this kind of need and can arrange a way for her to receive this sacrament.

Q Can you explain why the Sundays during the summer and fall are called Ordinary Time? I work with a liturgy team in our parish, and we agree it is a pretty dull way to identify Sundays in that time of the year. Our feeling is that no Mass—or Sunday—is "ordinary." Why do we refer to them this way? (Illinois)

A Do you remember studying numbers in grade school, or later studying a foreign language? Numbers were of two kinds—cardinal (one, two, three) and ordinal (first, second, third).

Using this terminology, liturgical Ordinary Time ("*tempus ordinarium*" in Latin) simply means those Sundays and weeks that are numbered or "ordered." They are not part of a major liturgical period such as Advent and the Easter cycle (Lent and Easter seasons).

As you point out, for us the word "ordinary" has a pejorative connotation, something run-of-the-mill or routine, certainly not an appropriate designation for Sunday observance and celebration.

Up to now, however, no one has come up with a good English alternative. Perhaps the best solution is to avoid using the "ordinary" designation, for example at the introduction of our Sunday liturgies. †

My Journey to God

Sing a New Psalm

Jubilee Year 2000

Sing a new psalm, fiery sun,
praise the Man-God who outshines you.
Sing anew, you winds and waters,
the Creator who designed you.

Creatures deep inside the oceans,
beauties winging high above,
all that move on this blue planet,
praise divine, life-giving love.

Sing a new psalm, sons and daughters,
on each tongue his holy name,
Jesus, music of the heavens,
sung over and over and over again.

Sing a new psalm, east to west,
so he who gives us breath may hear



the song of peace that he loves best
echoing through this holy year.

By Sandra Marek Behringer

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

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 15-16

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Annual country fare and hog roast, 4-11 p.m., pork dinners, children's rides, games and prizes. Information: 317-852-0115.

September 15

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

September 16

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. French Market, noon-11 p.m. Information: 317-791-1672 or 317-283-5508.

Sisters of St. Francis, 22143 Main St., **Oldenburg**. Celebrate the '30s, 10:30 a.m.-5 p.m., bring a picnic lunch or purchase hamburgers, hot dogs, drinks and dessert, games, farm tours, hayrides, etc., 4 p.m. EST liturgy. Information: 812-933-6403.

September 17-20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Spiritual Dimensions of Growing Older," presented by

Bill Lesch and Benedictine Sister Antoinette Purcell. Reservations: 317-788-7581.

September 20

Little Flower Church, 4720 E. 13th St., **Indianapolis**. Familia for mothers of young children. Information: 317-356-2151.

September 21

Ritz Charles, 12156 N. Meridian St., **Carmel**. Guardian Angel Guild fall luncheon and musical, 11:30 a.m. social, 12:15 p.m. luncheon, 1:15 p.m. show tunes, \$20. Reservations: 317-898-0877.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting and noon pitch-in luncheon, "Laughter and Tears" by Mary Thopy. Information: 317-849-5840.

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, 10490 N. State St., **Harrison, OH**. 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.

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 30

Kordes Enrichment Center, 841 E. 14th St., **Ferdinand**. Day of prayer, "Centering Prayer," Most Rev. Gerald A. Gettelfinger, bishop of Evansville, 8:30 a.m.-3:30 p.m. EST., \$40 including lunch. Information and registration: 812-367-2777 or 800-880-2777.

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

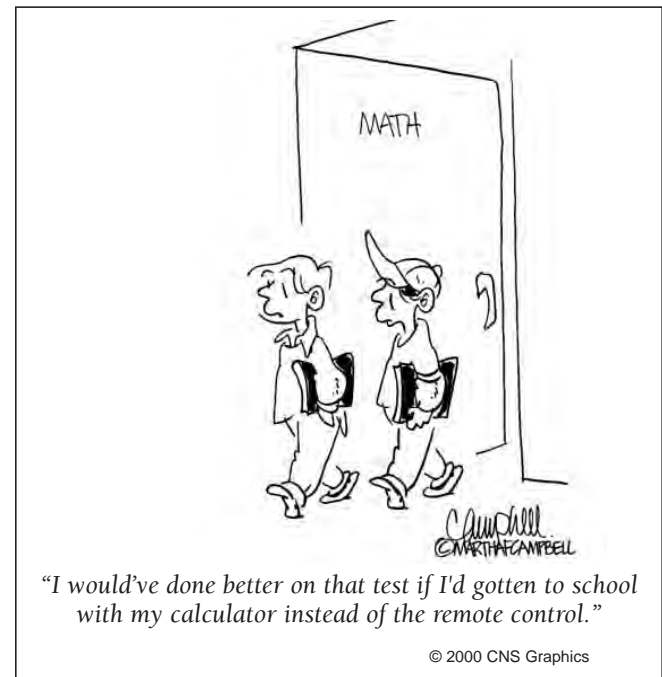
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

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. 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.

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.

Thursdays

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

—See ACTIVE LIST, page 23

St. Thomas More Applefest

1200 N. Indiana, Mooreville
September 22 and 23



Friday, Sept. 22

*30 Kids' Games 5-9 p.m. including Bounce House, Lazer Tag, Monster Slide
Craft Fair 5-9 p.m.
Chili Supper 5-9 p.m.
Food Barn 5-11 p.m.
Bier Garten 7 p.m. - 11 p.m.
Raffles 5 p.m. - 11 p.m.
Vegas Night 7 p.m. - 11 p.m.
Entertainment 5 p.m. - 11 p.m.
Bingo 5 p.m. - 9 p.m.
*Mystery Dinner Theatre 7 p.m.
Apple Pie Bake Off 5 p.m.

Saturday, Sept. 23

*30 Kids' Games 10 a.m. - 9 p.m. including Bounce House, Monster Slide, Lazer Tag
Craft Fair 10 a.m. - 8 p.m.
Hog Roast 11 a.m. - 9 p.m.
*Mystery Dinner Theatre 7 p.m.
Raffles 10 a.m. - 11 p.m.
Vegas Night 7-midnight
Bier Garten 11 a.m. - 9 p.m.
Food Barn 11 a.m. - 9 p.m.
*Kid's Magic Show 11 a.m.

*Advance Sale Tickets Recommended

Big Raffle Drawing 11 p.m.

Prizes for Big Raffle

First Prize\$3,500
Second Prize\$1,000
Third Prize\$500

If you bring this ad to the Festival and buy \$5 in raffle tickets, you will receive \$5 in FREE raffle tickets #021.

One coupon per person—no refunds

For more information, contact St. Thomas More Parish (317-831-1431). License #200000006543

Fall Festival

St. Gabriel Parish

Connersville, IN

Sunday, September 17, 2000

9:00 a.m.-6:00 p.m.

Fried Chicken Dinner - All You Can Eat
Serving 11:00 a.m.-3:00 p.m.

Cost: Adults \$6.50
Children 10 and under \$3.50

Raffles \$1,000 Cash Raffle • Quilts • Basket • Framed Brazilian Embroidery

Youth Tent DJ, pizza, pop

GAMES for ALL AGES

COUNTRY STORE

Public Invited

Lic #200000006567

The Active List, continued from page 22

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, 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

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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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.

BILLINGS, John C., 62, St. Anthony of Padua, Clarksville, Aug. 26. Husband of Alice Billings. Father of John and P. Mae Billings. Brother of Diane Anderson, Donna Scienszinski, Marilyn Stephens, Jim and Larry Billings. Grandfather of two.

BRUNER, Jeffrey P., 46, Prince of Peace, Madison, Sept. 4. Father of Michelle Arnel, Meagan Rhodehamel, Brandi Swint, Dustin and Joshua Melton. Son of Margaret and Merle Bruner. Brother of Christina Abernathy, Joanna Sizemore, John, Lawrence, Mark and Stephen Bruner.

BUCKLER, Edwin J., 70, St. Michael, Brookville, Sept. 1. Father of Rebecca Branstetter, Rosetta Hayes, Teresa Lucas, Jeff, Marvin, Tim and Virginia Buckler. Brother of Martha Dirckissing, Francis, Paul and Tom Buckler. Grandfather of 14.

CECIL, Ceanetta (Vinci), 92, Holy Name, Beech Grove, Aug. 19. Mother of James Jr. and Thomas Cecil. Sister of Mary Vinci. Grandmother of one.

FENTZ, Daniel E., 67, St. Simon the Apostle, Indianapolis, Aug. 28. Husband of Betty Jean (Pohlman) Fentz. Father of Sandra, Scott and Vickie Fentz. Stepfather of Elizabeth Ringen, Diana Whitsett, Bob and David Hughbanks. Brother of Barbara Jean and William Fentz. Grandfather of 13.

GEHRING, Allan, 78, Holy Name, Beech Grove, Aug. 16. Husband of Martha Gehring. Father of Henry and Rose Gehring. Brother of Emma Biltz, Alvina Wenning, Emil and Leo Gehring. Grandfather of three.

HALL, Jean C. (Birn), 79, Holy Name, Beech Grove, Aug. 18. Mother of Pamela Landwer and Charlie Hall. Mother of Alec, Johnny and Willa Birn. Grandmother of four. Great-grandmother of one.

HAYES, Barbara M., 76, Christ the King, Indianapolis, Aug. 31. Wife of Bob Hayes. Mother of Martha Carlson, Catherine Ciresi, Margaret Rawls, Mary Williams, James, Paul and Tom Hayes. Grandmother of 25. Great-grandmother of nine.

HOEING, John J., 37, St. Louis, Batesville, Sept. 7. Husband of Donna Hoeing. Father of Bryan and Michael Hoeing. Son of Kathleen and Jerome Hoeing. Brother of Sandy Meyer, Becky and Joan Metz, Kim Stone, Patti Wenning, Matthew and Robert Hoeing.

McINTOSH, Mary Katherine, 86, St. Anne, New Castle, Sept.

3. Sister of Betty Boslog Wilson. Aunt of several.

MEADOWS, Lotus L., 80, St. Vincent de Paul, Bedford, Aug. 30. Mother of Phyllis Johnson. Sister of June Holbert and Hazel Johnson. Grandmother of four. Great-grandmother of five.

MELTZER, Steven, W., 47, St. Joseph, Shelbyville, Sept. 1. Husband of Karen Meltzer. Father of Carrie Meltzer. Son of Agnes and Emil Meltzer. Brother of Karen Tronstad, Bill, Dale and Keith Meltzer. Grandfather of two.

MORAN, Mary "Jean," 72, St. Mary, Rushville, Aug. 31. Wife of Bill Moran. Mother of Mary Jo Farlow, Susan Hubbell, Kathleen Ketchum, Margaret Rich, Barbara, Bill, Pat and Tim Moran. Sister of Gerald Freese, Patricia Gauck, Jolene Newman and Anne

Wolf. Grandmother of 15.

MORRISON, Bernard G., 64, St. Barnabas, Indianapolis, Aug. 21. Husband of Judith Morrison. Father of Jennifer Allen, Lourie Clarke and Katherine Johnson. Brother of Patricia Boarman, Francis Geller, Christine Pierle, Rosemary Schritz, Edward and Richard Morrison. Grandfather of six.

PETRAITS, Nora K., 52, St. Malachy, Brownsburg, Aug. 29. Wife of Robert Petraits. Mother of Amy Hadley, Jennifer and Kevin Petraits. Sister of Sharon Cooper, Joseph Jr., Michael and Rosemary King. Grandmother of four.

RETTIG, Alexander D., 1, St. Malachy, Brownsburg, Aug. 31. Son of Ame and Paul Rettig. Brother of Adrienne, Alexis and Ashley Rettig. Grandson of Carole and Ron Rettig and Hoa

and Raymond Schneck. Great-grandson of Patricia Rettig and Robert Schneck.

RICKETTS, Shirley, 85, Holy Spirit, Indianapolis, Sept. 2. Stepmother of Jeraldine Greene and Jackie Anderson. Step-grandmother of 10. Step-great-grandmother of 17. Step-great-great-grandmother of two.

RINGWALD, Bernard H., 88, Prince of Peace, Madison, Aug. 31. Husband of Mildred Ringwald. Father of Jean DeVore, Ruth Dixon, Elizabeth Garrett, Pat Goley, Mary Jo Jankosky, Bernie, Bob and Tom Ringwald. Brother of Bill Ringwald. Grandfather of 21. Great-grandfather of 15.

TOSCHLOG, Clarence H., 87, St. Andrew, Richmond, Sept. 3. Husband of Florence Toschlog. Father of Elaine Hamm, Sally Hutton, Jill Powell, Melissa, Don, Jack and Steve Toschlog. Brother of Ethel Toschlog. Grandfather of 11. Great-grandfather of three.

ULE, Stanley Willie, 71, Holy Trinity, Indianapolis, Aug. 28. Brother of Angie Smith.

WALTON, Kiara Nickelle, infant, Sacred Heart of Jesus,

Terre Haute, Sept. 2. Daughter of Melissa Walton. Granddaughter of Jeannie Walton and Don Walton. Great-granddaughter of Mary Walton and Philip Beddow.

WARD, Louis Fredrick, 73, St. Gabriel, Connersville, Sept. 5. Husband of Emily Jane (Roth) Ward. Father of David, Nancy and Steven Ward. Son of Thelma (O'Brien) and Corwin Ward. Stepson of Charlotte Ward. Brother of Velma Riggins and Richard Ward. Grandfather of five. Step-grandfather of one.

WISSEL, Robert, 79, St. Michael, Brookville, Aug. 25.

WRIGHTSMAN, Jennie "Nina," 59, Sacred Heart of Jesus, Terre Haute, Aug. 30. Mother of Kathy Bensinger, James and Robert Wrightsman. Sister of Edith Grayless, Tony Fucone, Donald, James and Thomas McBride. Grandmother of four.

WOODRUFF, Carolyn Jean, 69, St. Malachy, Brownsburg, Aug. 28. Mother of Linda Bittner, Lori Rich and Jess Woodruff. Sister of John, Joseph, Richard, Steve, Thomas and William Roseman. Grandmother of eight. †

Providence Sister Emerita Basso taught in diocesan schools

Providence Sister Emerita Basso died on Sept. 1 in Karcher Hall at Saint Mary-of-the-Woods. She was 93.

The funeral Mass was celebrated on Sept. 8 at the Church of the Immaculate Conception.

The former Rosemary Basso was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1925, and professed first vows in 1928 and final vows in 1933.

In Indiana, Sister Emerita taught at St. Patrick School in Terre Haute, St. Joseph School in Jasper, St. John School in Loogootee, St. John School in Indianapolis, St. Joseph School in Hammond, Cathedral Grade School in Indianapolis, St. Simon School in Indianapolis and Immaculate Heart of Mary School in Indianapolis.

She also taught at five Catholic schools staffed by the Sisters of Providence in Illinois.

Sister Emerita is survived by several nieces, a nephew and a cousin, Providence Sister Sheila FitzSimons. †

Providence Sister Anne Patricia Kelly worked in domestic ministry

Providence Sister Anne Patricia Kelly died on Aug. 31 in Karcher Hall of Saint Mary-of-the-Woods. She was 91.

The funeral Mass was celebrated on Sept. 6 at the Church of the Immaculate Conception.

The former Anne Kelly was born in Carrahulla, near Galway, in Ireland. She entered the congregation of the Sisters of Providence in 1932, and professed first vows in 1935 and final vows in 1940.

Sister Anne Patricia worked in domestic ministry for the congregation in Indiana and New Hampshire. For 33 years, she ministered at the Priests' House at Saint Mary-of-the-Woods. She also served as sacristan for the Blessed Sacrament Chapel and Infirmary Chapel there and worked in the infirmary and the sewing cap room.

She is survived by two cousins, Providence Sisters Teresa Costello and Thomasine Griffin. †

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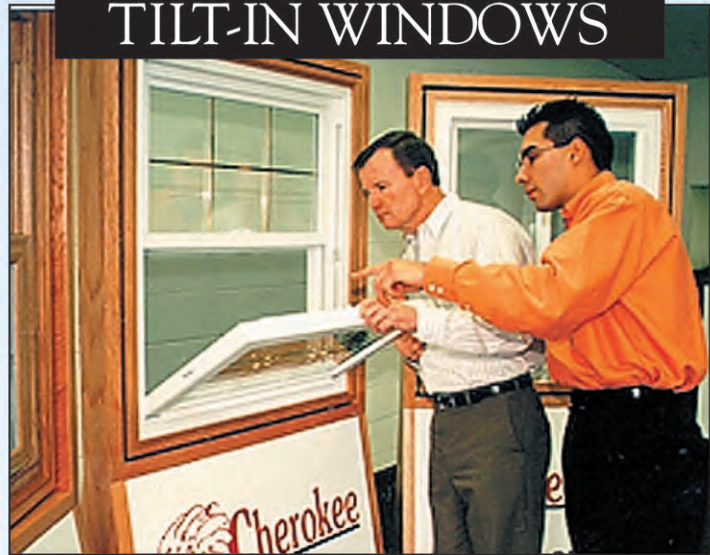
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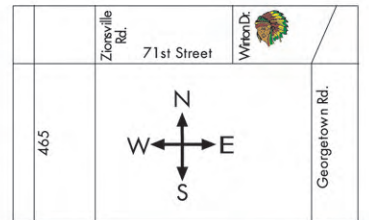


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