



**The**

# Criterion

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## Inside

Archbishop Buechlein . . . . .	5
Editorial . . . . .	4
Question Corner . . . . .	11
Sunday and Daily Readings . . . . .	11

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## New priests will direct archdiocese's youth ministry program

By Jennifer Lindberg

Two newly ordained priests will oversee the archdiocese's youth ministry program.

Fathers Robert Robeson and Jonathan Meyer have been appointed by Archbishop Daniel M. Buechlein to assume the new duties along with their parish assignments.

Marlene Stammerman was the former youth ministry director. Her position was cut last month as part of a restructuring of several administrative jobs to help erase the archdiocese's \$2 million budget deficit.

Father Robeson was named the director of youth ministry and associate pastor of St. Monica Parish in Indianapolis.

Father Meyer is the associate director of youth ministry and associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Both men, who were ordained on June 28, have extensive experience in youth ministry. They said their main goal is to bring youth and young adults closer to Christ and his Church, present sound catechetical instruction and provide support for youth ministers.

Father Robeson's background includes  
**See YOUTH, page 2**



Photo by Jennifer Lindberg

Fathers Robert Robeson, left, and Jonathan Meyer pose with Archbishop Daniel M. Buechlein following their ordination on June 28 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Buechlein recently appointed the two new priests to oversee the archdiocese's youth ministry program.

## New Albany Deanery teens put their faith into action

By Jennifer Lindberg

Calling it their mission trip at home, 48 teen-agers from the New Albany Deanery in southern Indiana completed several days of hard work last week to make their community better by serving others.

The Faith in Action Service Week, now in its seventh year, helps teen-agers in the New Albany Deanery meet new friends, learn about service and grow in their faith.

Lucy Summerville, 18, of St. Mary-of-the-Knobs Parish in Floyds Knobs, said the week spent helping others on July 7-11 gave her new appreciation for everything in her life.

"I learn why we do service and see how people appreciate it," Summerville said. "It makes me feel like I'm doing what God wants me to do and makes me appreciate what he's given to me."

The teen-agers stayed at Mount St. Francis Retreat Center in Floyd County, where they were divided into four working groups.

The groups rotated at each of four sites that included painting an elderly person's home, visiting with residents at the Providence Retirement Home in Floyd County, helping with a vacation Bible school at a children's home in Sellersburg or being part of the home crew that fixed the group's meals and worked on trails and other projects at Mount St. Francis.

Each year, there is a waiting list for the service week, said Ray Lucas, deanery director for Catholic Youth Ministries in the New Albany Deanery.

The opportunity teaches high school



Photos by Ray Lucas

Teen-agers from the New Albany Deanery work with adult supervisor Mark Reisdorfer to make a nature trail at Mount St. Francis Retreat Center in Floyd County. The teens worked at various sites for one week as part of a deanery youth ministry program called Faith in Action.

students how to serve others, Lucas said.

"I see them growing in so many different levels, and I see servant leadership take root," Lucas said. "I also see them grow spiritually in prayer and grow in community. They get a sense of community and are excited to be with their new friends at the youth Mass."

Summerville said she enjoyed prayer time together as a group.

Summerville, who has participated twice in the event, said it has made her want to do more service activities when she goes to college this fall.

"This is a great way to grow in your faith and meet people," she said. "The

**See SERVICE, page 2**



Drew Kruer of Holy Family Parish in New Albany paints an elderly person's home.

## Philadelphia's cardinal retires; archbishop of St. Louis to succeed him

WASHINGTON (CNS)—Pope John Paul II on July 15 accepted the resignation of Cardinal Anthony J. Bevilacqua of Philadelphia and named Archbishop Justin F. Rigali of St. Louis to succeed him.

Cardinal Bevilacqua, who turned 80 in June, has headed the Philadelphia Archdiocese since 1988. For the past two-and-a-half years, he has been the oldest active U.S. bishop.

Archbishop Rigali, 68, has been archbishop of St. Louis since 1994. Before that, he spent 30 years in Vatican service, culminating in posts as president of the Pontifical Ecclesiastical Academy in

Rome from 1985-89 and secretary of the Vatican Congregation for Bishops from 1989-94.

In Philadelphia, he will lead an archdiocese of 1.5 million Catholics—nearly triple the St. Louis Catholic population—  
**See RETIRE, page 3**

## Teachers use technology to motivate students

By Jennifer Lindberg

Fifth-grade teacher Marilyn Langston took teachers on a virtual tour of the Oregon Trail to help them learn new ways to integrate technology into their classroom.

Langston, a teacher at St. Simon the Apostle School in Indianapolis, helped teach the Project EXCEED Technology Academy held on June 16-19 at St. Simon School. A separate training session for high school teachers was held on June 24

at Cardinal Ritter Jr./Sr. High School in Indianapolis.

Project EXCEED, the acronym for Excellence in Catholic Expectations for Education, is an archdiocesan project made possible by a \$10 million challenge grant from Lilly Endowment.

Improving technology is only one component of Project EXCEED.

Langston helped about 30 teachers each day learn Microsoft PowerPoint and Excel along with other computer programs that

they can teach to their students and incorporate into classroom projects and assignments.

The Oregon Trail, which Langston traveled via the Internet, was just one of many examples she shared from her experiences of helping students learn.

Her class did Microsoft PowerPoint presentations on the Oregon Trail, used hyperlinks to Web pages on the Internet along the way, and made diary entries as

**See TEACHERS, page 2**

# YOUTH

continued from page 1

18 years of working with young adults in a college setting and working with youth while he was a Franciscan brother in Pennsylvania. He later left the order to study for the diocesan priesthood.

"My greatest strength is in training and leadership development," said Father Robeson, who has spent many years conducting peer-based leadership training programs and working on adolescent development issues.

He taught a class on adolescent development at Indiana University in Bloomington and has a doctorate in higher education administration with specializations in learning and cognition and organizational development.

His doctoral dissertation was about the influence of peers on adolescents.

Father Meyer's experience draws from working with the United States Conference of Catholic Bishops on World Youth Days held in Rome and Toronto.

His duties included helping youth with catechesis and liturgy planning for the events. He has also assisted with the Catholic Leadership Conference in breakout sessions and hosted numerous "Nights with the Youth" during his summer experiences while studying for the priesthood that centered on education, prayer and social activities.

Father Robeson sees his appointment to youth ministry as an answer to prayer.

For about four years, he prayed that he could offer up his vocation to the priesthood for youth.

As the new director, his first goal is to meet with youth ministers and learn more about their needs and ideas.

"Youth ministry is such a critical role and youth ministers have a tough job," he said. "Youth ministers take young people seriously and challenge them not just as a buddy, but as someone who will challenge them to be the person God created them to be, and they [help them] build on that connection."

The goal is to support youth ministers not only with training or sacramental assistance, but also "just to be there for them when they need to talk things over. We will be present with them," Father Robeson said.

He said the future direction of youth ministry for the archdiocese includes defining the mission of youth ministry and establishing a commission that would include youth, youth ministers, representatives of the Office of Catholic Education and Catholic Youth Organization to help shape the direction of youth ministry.

"Our aim is a deepening of faith because faith in Jesus Christ is the source of peace, the source of happiness and the source of fulfillment," said Father Robeson.

Father Robeson divides youth ministry

into several subtopics: advocacy, social development and catechesis.

Under advocacy, youth ministry will help youth who are experiencing problems from broken homes or other crises, peer issues and reaching out to young adults in their 20s and 30s.

By social development, Father Robeson wants to help youth function effectively within their social environment by a deepening of faith.

Father Meyer sees the social aspect as teaching youth that there is an alternative to what the world offers, which is often in dispute with the teachings of Christ. Instead, youth ministry can help youth build friendships in Christ, he said.

Catechetical instruction is also key, the priests said.

"I am part of that generation of Catholics that wasn't properly catechized," said Father Robeson. "You need to know your faith and the teachings of the Church to draw more deeply into the mysteries of the Church and be given a framework for living a life in Christ."

That means doing it in a variety of ways, not only in a standard catechetical component.

The priests said youth ministry is about showing youth and youth adults that everything they do has a connection with faith.

For example, a fun trip to an amusement park can still include a discussion about how they can look for the presence of God in their day and then process that

when they get home, Father Robeson said. "There has to always be that attempt to connect faith and life," he said.

Both priests believe that their witness could also encourage vocations to the priesthood, religious life or marriage.

Father Meyer said that the Second Vatican Council speaks of a call to holiness for everyone.

"I want to assist the youth to realize that and act upon that universal call to holiness by fulfilling their individual call to a vocation," he said.

That means thinking about "how do I serve the Church," he said. "If it's marriage, how do I live as a Catholic in the married life?"

It's also about showing youth the sacramental life that they can always have with them long after they've been part of a structured youth ministry program, said Father Meyer.

Father Robeson said it's also important for youth to see priests and religious who love their work, love kids and love the Church so that love can possibly help inspire in them a vocation to the priesthood or religious life.

"This is valuable for the development of faith," he said. "We want young people to think seriously about the possibility of having a vocation. The reality is, in this culture, it's a difficult call to accept . . . . But it is a unique call that demands a certain morality that our culture doesn't support." †

# TEACHERS

continued from page 1

they traveled along the trail.

While a social studies assignment, Langston said it also incorporated language arts and research skills.

But first, Langston had to learn how to integrate Microsoft PowerPoint, hyperlinks and a variety of other computer skills before bringing it to the classroom.

As part of the technology initiative, she is helping other teachers learn the same skills, especially at schools that have

received new computer labs through Project EXCEED.

Laura Mates, assistant principal at St. Simon School, also helped teach the class.

She has worked with integrating technology as a first-grade teacher and now as a principal.

Encouraging teachers to take the classes is important.

But it's also important to remind teachers that they don't have to know everything about the computer programs before they can start using them in the classroom.

Using technology allows teachers to be more productive, utilize their time, track

classroom needs more efficiently and produce better worksheets to use as teaching tools, Mates said.

Having been given the technology, Mates said it would be "an injustice for children not to have the ability to learn through technology because they are surrounded by it.

"Kids not only need content, but inspiration to get them hooked, and technology is so much of a motivator in the classroom," she said.

Valerie Bernauer, the technology teacher for all grades at Our Lady of Lourdes School in Indianapolis, came away with ideas on how to integrate various subject areas in the school's curriculum.

For example, in religion class, students will go to the school's prayer garden, pick a plant to research and write a prayer in relation to the plant.

The assignment incorporates religion, language arts, technology and science, Bernauer said.

There is even an idea to use the digital camera to take photo graphs of the plant and have the students make some type of book from the experience.

While technology camp is over, it won't stop there.

Teachers who already know about the computer programs will go out to various schools this year to help other teachers implement their new technology. †

# SERVICE

continued from page 1

work is fun, and when you get together with a bunch of people that become your friends the work doesn't seem that bad. It's just having fun, helping people, and [it] makes great memories."

Brittany Tretter, 17, of Our Lady of Perpetual Help Parish in New Albany, said she liked working with her peers for a good cause.

"Sometimes people don't think the youth are going to do good things, but we wanted to have fun and work for God," she said.

The experience showed her that, regardless of any situation, God is there.

"God helps me endure, even if it's something little," Brittany said. "God is there, especially in the faces of the little kids or people in the nursing home." †

Photo by Ray Lucas



Katie Renneker from St. Michael Parish in Bradford goes for a walk with a resident she was visiting at the Providence Retirement Home in Floyd County.

Submitted photo



Jon Combs, a middle school teacher at Little Flower School in Indianapolis, and Karen Wagner, technology coordinator, also of Little Flower, learn how to integrate technology into their classroom at a special Project EXCEED technology camp held last month.



7/18/03

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# RETIRE

continued from page 1

in 282 parishes. Philadelphia's last four archbishops have been cardinals, going back to 1921 when Cardinal Dennis Dougherty received the red hat.

Archbishop Gabriel Montalvo, papal nuncio to the United States, announced the changes in Washington.

Archbishop Rigali's installation in Philadelphia is tentatively scheduled to take place in October. Until then, he and Cardinal Bevilacqua will continue to lead their respective archdioceses as apostolic administrators.

When the U.S. bishops held their yearly June meeting in St. Louis this year, Archbishop Rigali gave a presentation on the spirituality and identity of priests and bishops during a closed-door session devoted to reflecting on what the bishops regard as some of the most serious issues facing the U.S. Church today.

Since his move to St. Louis, he has continued to have an active role in international affairs and quickly became involved in national affairs as well.

Cardinal Bevilacqua, originally a priest of the Diocese of Brooklyn, N.Y., has been a bishop since 1980. He headed the Pittsburgh Diocese from 1983 until 1988, when he was made archbishop of Philadelphia. Pope John Paul made him a cardinal in June 1991.

Justin Joseph Rigali was born in Los Angeles on April 19, 1935. He was

ordained a priest of that archdiocese on April 25, 1961, after theological studies at St. John's Seminary in Camarillo, Calif., earning his theology degree from The Catholic University of America in Washington.

After six months in parish work, he was sent to Rome in October 1961 for graduate studies in canon law, earning a doctorate in 1964. When the Second Vatican Council began, he served as a priest-assistant at St. Peter's Basilica for the 1962 and 1963 sessions.

In 1964-66, he attended the Pontifical Ecclesiastical Academy, the training ground in Rome for priests entering Vatican diplomatic service.

He was assigned to diplomatic service in Madagascar from 1966 until 1970, when he returned to Rome as director of the English section of the Vatican Secretariat of State and chief English-language translator for Pope Paul VI.

The then-Msgr. Rigali remained in that post after Pope John Paul's election in 1978, and he usually traveled with the pope on his many visits to English-speaking countries. He accompanied the pope to the United States in 1979 and again in 1987.

In 1985, the pope personally ordained him a bishop, giving him the rank of archbishop and naming him president of the Pontifical Ecclesiastical Academy. He was the first American to head the Church's diplomatic school in its 284-year history.

In 1988, the pope made him a member of the Congregation for Bishops. He was the only supernumerary member—one

who is neither a cardinal nor a bishop heading a diocese. He was also made a counselor to the Pontifical Commission for Latin America.

That same year, the pope established the Council of Cardinals and Bishops to assist the Relations With States section of the Secretariat of State. Archbishop Rigali was one of two archbishops named to the council along with 35 cardinals.

He was made secretary of the Congregation for Bishops in December 1989 and received appointments to several other Vatican agencies as a member or con-

sultor. The following month, he was named secretary of the College of Cardinals.

During his nearly three decades as a Vatican official, Archbishop Rigali also worked in various Rome parishes and seminaries, and was chaplain for many years to the cloistered nuns at the Monastery of St. Joseph in Rome.

He was appointed the eighth bishop and seventh archbishop of St. Louis on Jan. 25, 1994, and installed there on March 15 of that year.

In his nine years there, he has continued to play a role in the wider Church as well. †

## South African Church officials hope Bush's trip leads to action

CAPE TOWN, South Africa (CNS)—South African Church officials said they hope U.S. President George Bush's five-day trip to Africa will lead to a more concrete commitment to Africa.

"We hope that on his trip Bush saw how serious the AIDS pandemic is here and that there is an urgent need to take action," Cardinal Wilfrid Napier of Durban, president of the Southern African Catholic Bishops' Conference, said in a July 14 telephone interview.

Bush visited Senegal, South Africa, Botswana, Uganda and Nigeria on his trip to Africa that ended on July 11.

Noting that Africans infected with the AIDS virus need antiretroviral drugs as well as nourishment to fight off the disease, Cardinal Napier said he hopes Bush "will respond by providing funds southern Africa needs to deal with the problem."

The southern African region has the highest prevalence of AIDS infection in the world, with the infection rate in some countries reaching 40 percent.

During his trip, Bush praised Ugandan President Yoweri Museveni for leading the fight against AIDS. The incidence of HIV infection has dropped in Uganda, where the use of antiretroviral drugs is widespread.

Bush also praised the policies and efforts of Botswana's government in the wake of its infection rate of almost 40 percent.

Bush's visit "shows his commitment to Africa and is evidence that Africa is still on the global agenda," Neville Gabriel, head of the bishops' conference's justice and peace department, told Catholic New Service.

But "we are concerned that promises are not backed up with action," Gabriel said in a telephone interview from Pretoria.

"We are looking for substantive ongoing cooperation in terms of trade issues, debt cancellation and development aid," he said.

Cardinal Napier said he wished Bush had offered a "message of hope" for people in Zimbabwe.

"Zimbabweans need to know that international leaders know what is going on there," he said.

Gabriel noted that, while in South Africa, Bush did not commit to reducing agricultural subsidies.

"Bush refuses to make a joint commitment to reduce subsidies for the benefit of Africa, but without joint cooperation poverty in Africa will continue to rise," he said.

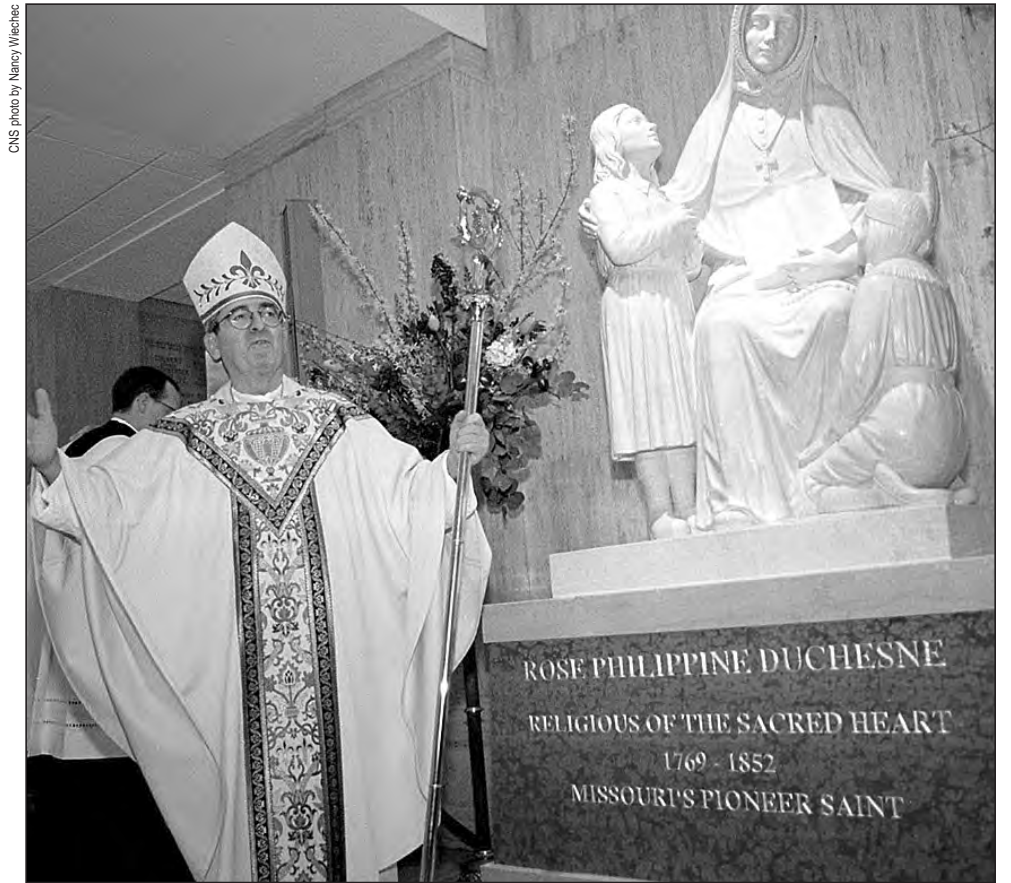
"Grand statements by Bush about caring about Africa are good, but need to be translated into concrete action," he said.

Catholic Relief Services in a July 11 statement applauded Bush for his efforts in addressing key African issues, yet noted that many urgent needs remain, particularly in Ethiopia, where more than 12 million people face the threat of starvation.

CRS said it is pleased with the Bush administration's AIDS initiative as well as its commitment to development assistance to Africa through the Millennium Challenge Account.

But the account is geared toward higher-performing nations and "there needs to be an improved plan that ensures needy countries like Ethiopia ... are not left behind," the statement said.

The U.S. government has pledged approximately \$475 million in emergency aid this year, more than half of the entire food need for Ethiopia. However, less than \$5 million has been provided for agricultural development in the country, the statement said. †



St. Louis Archbishop Justin Rigali blesses a statue of St. Rose Philippine Duchesne at the Basilica of the National Shrine of the Immaculate Conception in Washington on April 16, 1999. Pope John Paul II accepted the resignation of Cardinal Anthony J. Bevilacqua of Philadelphia on July 15 and named Archbishop Rigali to succeed him.



U.S. President George W. Bush holds the hand of Senegal President Abdoulaye Wade as the departure portal from the former slave house on Goree Island in Senegal on July 8. The island was a slave trade depot for millions of Africans between the 16th and 18th centuries.

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## Editorial



Army chaplain Father Ron Neitzke poses with local children near the ancient city of Babylon during his duty in Iraq. The pastor of St. Mary Magdalene Parish in Joliet, Ill., has returned home following a five-month mission with the 6th Engineering Support Battalion.

## Alleviating Muslims' fears

"Is an American victory [over Iraq] any guarantee of lasting peace, or will it destabilize the Middle East and fuel enduring animosity between Arab and European nations?"—Cardinal Thomas Williams of Wellington, New Zealand

"We're asking for reflection not only on whether a war would be just or unjust, moral or immoral, but also whether it is opportune to irritate a billion followers of Islam."—Cardinal Angelo Sodano, Vatican Secretary of State

Those were only two of many Catholic voices that spoke out against the war in Iraq. Unfortunately, what those two cardinals warned against now seems to have come about. There is a deepened hostility among those billion followers of Islam toward the United States as a result of that war. They also fear that they're next.

That was obvious from the results of the poll released by the Pew Global Attitudes Project last month. Most Muslims are convinced that the United States is an imperialist power intent on conquering Muslim countries.

Thus, 74 percent of Indonesians, 72 percent of Nigerians, and 72 percent of Pakistanis said that they were "very worried" or "somewhat worried" about a perceived military threat from the United States. In Turkey, supposedly a friend of the United States, 71 percent said that they fear the United States. We haven't seen the figures, but we suspect that an even greater percentage of Syrians and Iranians fear invasion by America.

The Pew Research Center for the People and the Press interviewed 16,000 people in 20 countries and parts of the West Bank and Gaza Strip to come up with those figures.

To his credit, President Bush has emphasized from the beginning that our disagreements are not with the Muslims but with terrorists. Obviously, though, that message has never gotten through to the Muslims. They have paid much more attention to people like Osama bin Laden, who characterized the West as Crusaders intent on conquering the Muslim people. Muslim fundamentalists want a religious war, and Arab media

have convinced most Muslims that that was what the war in Iraq was all about.

As for the Israeli-Palestinian conflict, who can blame Muslims for believing that the United States favors Israel too much? Even 47 percent of Israelis, according to the Pew poll, believe that. Only 38 percent of Israelis think the U.S. policy is fair to both sides and 11 percent believe the United States favors Palestinians too much.

The poll was taken before President Bush met with the Israeli and Palestinian prime ministers to promote the "road map" to peace in the Holy Land. That peace plan is fair in that it demands concessions from both sides. If Bush can remain evenhanded as the extremists in both Israel and the Palestinian Authority try to disrupt the peace plan, perhaps some of the Muslim animosity toward America can be dispelled.

The U.S.'s efforts to try to stabilize Iraq since the war have not done anything to make the Muslims feel better about our intent. They consider us to be an occupying power much as they view Israel as occupying Arab land in Palestine.

Since Pope John Paul II and other Christian leaders did all they could to prevent the war, the Muslim animosity toward the United States doesn't seem to have spread to all of Christianity despite bin Laden's attempts to do so.

Fortunately, the Bush Administration seems to recognize the need to repair relations with Muslim countries.

President Bush was wise to meet with Arab leaders prior to his meeting with Ariel Sharon and Mahmoud Abbas to try to get the Arabs' cooperation. We must convince Muslim moderates that we're sincere in what we have said about our intentions.

It won't be easy, but success in stabilizing Iraq and establishing a democratic government there—and then taking our troops out—would go a long way toward solving this problem. If we can demonstrate to the Muslim world that the United States really is not an imperialist country and that our war against terrorism isn't a war against Islam, it would go a long way to changing the Middle East and alleviating Muslims' fears.

— John F. Fink

## Letters to the Editor

### Thank you, Msgr. Harold Knueven

The Gospels alert us that the harvest for the kingdom of God is vast, yet has few laborers. The harvest in our archdiocese will be losing one of its tireless laborers—Msgr. Harold Knueven, who is retiring next month as pastor of Our Lady of the Greenwood Parish in Greenwood.

In a metaphorical sense, Msgr. Knueven might be described as a priest having a shadow challenged to keep up with him, an appointment ledger wearied with taxing engagements, tear glands wrenched by bouts of compassion and a forthright faith resonant with the spirit of Abraham.

He has remarkably enhanced the spirituality of Our Lady of the Greenwood Parish as reflected in more than 70 active ministries, twice-daily Masses, daily confessions and a perpetual adoration chapel. Through his leadership, a new church has been built (and paid off) and the construction of a family life

center initiated.

In these distressing times for the Church, it behooves us to recognize and appreciate the dedication and service of our steadfast clerical laborers. In the case of Msgr. Knueven, a laborer extraordinaire, we are especially grateful.

Ben Cerimele, Greenwood

### Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content.

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

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Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

### Our Turn/Therese J. Borchard

## Let faith guide you when confronted with difficult pregnancy/life issues

At just 19 weeks of pregnancy, my husband and I viewed with breathtaking clarity the four chambers of the fetal heart. Only a few months after conception, baby No. 2 shows off his or her 10 toes, 10 fingers, elaborate spine and complex brain on the monitor in front of us, which the sonogram technician studies with haunting concentration.

The small fetus is already his or her own person; the miracle that began at conception develops and grows, moving and kicking within my womb every day.

I already consider myself a mother of two: one weighing approximately 30 pounds, kicking and thrashing on the kitchen floor when I attempt to limit his sugar intake; the other approximately a pound, fluttering inside, just as active as his or her older brother.

Should this little person have rights? After witnessing a 19-week sonogram and feeling tiny feet hit my uterine wall, it is impossible for me to say no.

Partial-birth abortion is banned in 40 states after Week 23. That means 10 states allow a mother to terminate life after a fetus has begun to kick and in some cases is able to survive outside the womb. Twenty-eight states now prosecute a person for harming a fetus.

The topic of fetal rights has garnered much attention lately, with remnants of the Laci Peterson case on the nightly news and Congress ready to pass the Unborn Victims of Violence Act and to send to the president a bill to ban partial-birth abortions.

Both abortion and fetal rights are personal matters for me these days. The

subject has moved from a hot-button issue to be debated with my pro-choice friends over dinner to an issue that accompanies me to the doctor's office.

Having run a mental marathon during my last pregnancy when I agreed to take tests that screened for Down syndrome and other birth defects, I knew better this time. If the only purpose for the tests was to give me the option to terminate a pregnancy that wasn't perfect, I would pass.

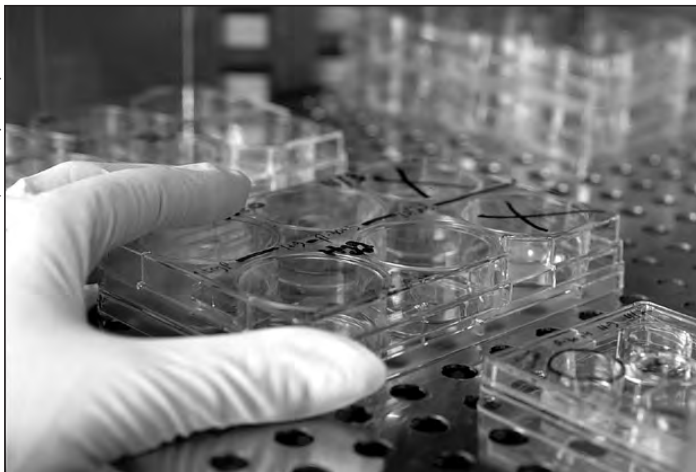
But then the nurse sprang another one on me: Would I consider preserving the stem cells in my baby's umbilical cord in order to assist research on various cancers, genetic diseases, blood disorders and immune deficiencies? This stem-cell option differs from the controversial embryonic stem-cell research, which requires destroying human embryos. However, the whole issue makes me uncomfortable because it blurs the line between God-given life and medical advances.

Protecting the life of the unborn isn't always such a black-and-white issue anymore. Science and technology are making it increasingly difficult for young adults—especially young moms—to separate right from wrong, ethical from unethical, savvy from irresponsible.

With each new scientific or technical advance, the nation is thrust again into a heated debate. I can no longer keep up with the arguments from each side on every new issue. I'm confused. I need to rely on the moral voice of the Church for clarity. It has done its homework over the last 2,000 years.

I want to protect my children in any way I can. And so I let my faith guide me, in the maze of options, toward life.

(Therese J. Borchard is a columnist for *Catholic News Service*.) †



A researcher handles culture trays containing human embryonic stem cells in a lab at the University of Wisconsin-Madison. Biologist James Thomson led the team there that successfully established the first embryonic stem-cell lines in 1998. U.S. Catholic bishops have opposed research utilizing cells developed from human embryos that are then destroyed.

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

# Instructions for praying the Rosary

*Seventh in a series*

**H**ow do we pray the Rosary? Some folks have never prayed the Rosary, and some have not prayed it for many years. For them, I outline the prayers that are said. There are many ways to pray the Rosary. I will offer the most common practice. This will be a bit technical, but I hope it is helpful. I will also say a few words about the repetitive nature of this way of praying.

Taking the Rosary in hand, we begin with a series of introductory prayers. First, we hold the crucifix in our right hand and make the Sign of the Cross. Then, while still holding the crucifix, we profess our faith by praying the Apostles' Creed. As we prepare to meditate on particular mysteries of the life of Christ, it seems appropriate to begin with a general affirmation of our faith.

The Lord's Prayer, or the Our Father, follows in association with the first Rosary bead. It is customarily offered for the intentions of the Holy Father. Three Hail Marys are recited on the following three beads, during which we pray for an increase of faith, hope and charity. The next bead is for the Glory Be to the Father, the Son and the Holy Spirit (formally called a doxology). Since the apparition of Our Lady at Fatima, a prayer which she requested is usually

said after each Glory Be during the entire recitation of the Rosary: "O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those most in need of your mercy." In this way, we intercede for the souls of the "faithful departed" who may yet need the support of our prayer.

Then follows the five decades of the Rosary, introduced by one of the five mysteries of Christ's life, namely one of the Joyful, Luminous, Sorrowful or Glorious mysteries—which I will introduce in the next four columns. The Lord's Prayer follows the introduction of each mystery and is prayed on the same bead as the Glory Be or on the medal or medallion, and then the 10 Hail Marys are prayed, each on a bead. These prayers are followed by the Glory Be. The next mystery is brought to mind, then the Lord's Prayer is said, followed by another 10 Hail Marys. At the end of the Rosary, some folks add the prayer Hail, Holy Queen. This sounds a lot more complicated in print than it is in reality!

In terms of the format, it is customary to pray the Joyful Mysteries on Mondays and Thursdays, the Sorrowful Mysteries on Tuesdays and Fridays, and the Glorious Mysteries on Wednesday, Saturday and Sunday.

Pope John Paul II proposes a new set of mysteries, which he calls the

Luminous Mysteries, or the Mysteries of Light, and he suggests these might be prayed on Thursdays. In his new arrangement, the Joyful Mysteries would be prayed on Mondays and Saturdays, while the Glorious Mysteries would be prayed on Sundays and Wednesdays, with the Sorrowful Mysteries remaining as customary on Tuesdays and Fridays.

I know that some folks who have prayed the Rosary daily for many years find this new set of Mysteries of Light a little unsettling after all this time. Most of us were taken by surprise with the pope's suggestion, but if you think about it, the introduction of the mysteries of Christ's public life, preceding the Sorrowful Mysteries of his passion and death, makes good scriptural sense. Now that I am accustomed to the Mysteries of Light, I appreciate them very much.

In his apostolic letter, Pope John Paul wrote: "Meditation on the mysteries of Christ is proposed in the Rosary by means of a method designed to assist in their assimilation. It is a method based on repetition. This applies above all to the Hail Mary, repeated 10 times in each mystery.

If this repetition is considered superficially, there could be the temptation to see the Rosary as a dry and boring exercise. It is quite another thing, however, when the Rosary is thought of as an outpouring of that love which tirelessly returns to the person loved with expressions similar in their content but ever fresh in terms of the feeling pervading them.

"In Christ, God has truly assumed a 'heart of flesh.' Not only does God have a divine heart, rich in mercy and in forgiveness but also a human heart, capable of all the stirrings of affection. ... To understand the Rosary, one has to enter into the psychological dynamic proper to love.

"One thing is clear: although the repeated Hail Mary is addressed directly to Mary, it is to Jesus that the act of lover is ultimately directed, with her and through her" (*Rosarium*, #26).

The Holy Father also said: "We should not be surprised that our relationship with Christ makes use of a method. God communicates with us respecting our human nature and its vital rhythms" (*Rosarium*, #27). The rhythm of repetition not only fosters contemplation, it calms the soul. †

### Archbishop Buechlein's intention for vocations for July

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

# Instrucciones para rezar el Rosario

*Séptimo de la serie*

**¿**Cómo rezamos el Rosario? Algunos nunca han rezado el Rosario y otros tal vez no lo hayan rezado por muchos años. Para todos ellos, indicaré las oraciones que se dicen. Existen muchas maneras de rezar el Rosario. Aquí les ofrezco el método más común. Esta columna será un poco técnica, pero espero que les sea de ayuda. Asimismo, quisiera hacer algunos comentarios sobre la naturaleza repetitiva de este tipo de oración.

Tomando el Rosario en nuestras manos, comenzamos con una serie de oraciones iniciales. Primero, sostenemos el crucifijo con la mano derecha y hacemos la Señal de la Cruz. Luego, manteniendo aun el crucifijo en la mano, profesamos nuestra fe rezando el Credo de los Apóstoles. Para disponernos a meditar sobre ciertos misterios de la vida de Cristo, es apropiado comenzar con una reafirmación general de nuestra fe.

Seguidamente rezamos la Oración de Nuestro Señor, o el Padre Nuestro, con la primera cuenta del Rosario. Es costumbre ofrecerlo por las intenciones del Santo Padre. Se rezan tres Ave Marías con las tres cuentas siguientes, durante las cuales rezamos por la intensificación de la fe, la esperanza y la caridad. La cuenta siguiente es el Gloria al Padre, al Hijo y al Espíritu Santo (formalmente llamado doxología) Desde la aparición de Nuestra Señora en Fátima, Ella misma pidió una oración que generalmente se reza después del Gloria

durante todo el Rosario: "Oh Jesús mío, perdona nuestros pecados, presérvanos del fuego del infierno, lleva al cielo a todas las almas, especialmente las más necesitadas de tu misericordia." De esta manera, intercedemos por las almas de "los fieles que ya se han ido", quienes tal vez necesiten aún de nuestra oración.

Luego siguen las cinco décadas (o decenarios) del Rosario, anunciadas por uno de los misterios de la vida de Cristo, a saber: uno de los misterios Gozosos, Luminosos, Dolorosos o Gloriosos, los cuales presentaré en las próximas cuatro columnas. Un Padre Nuestro sigue a la presentación de cada misterio y se reza utilizando la misma cuenta que el Gloria, o en la medalla o medallón, y luego se procede a rezar los diez Ave Marías, cada uno en una cuenta. Un Gloria continúa después de estas oraciones. Se medita sobre el siguiente misterio, luego se reza el Padre Nuestro seguido de otros diez Ave Marías. Al final del Rosario algunas personas añaden la oración de La Salve (Salve Regina). ¡Así escrito parece mucho más complicado de lo que es en realidad!

En cuanto al estilo, se acostumbra a rezar los Misterios Gozosos los lunes y jueves, los Misterios Dolorosos los martes y viernes, y los Misterios Gloriosos los miércoles, sábados y domingos.

El Papa Juan Pablo II propone un nuevo conjunto de misterios que llaman Misterios Luminosos, o Misterios de Luz, y sugiere que éstos se recen los

jueves. De acuerdo a este nuevo orden, los Misterios Gozosos se rezarían los lunes y sábados, en tanto que los Misterios Gloriosos se rezarían los domingos y miércoles, y los Misterios Dolorosos quedarían, como de costumbre, para martes y viernes.

Sé que para aquellos que han rezado el Rosario a diario por muchos años, este nuevo conjunto de Misterios de Luz resulta un poco incómodo después de todo este tiempo. La sugerencia del Papa tomó a muchos por sorpresa, pero si pensamos al respecto, la presentación de los misterios de la vida pública de Cristo, antes de los Misterios Dolorosos de su pasión y muerte, tienen mucho sentido desde el punto de vista de las escrituras. Ahora que ya estoy acostumbrado a los Misterios de Luz, los aprecio mucho.

En su Carta Apostólica el Papa Juan Pablo II escribió: "El Rosario propone la meditación de los misterios de Cristo con un método característico, adecuado para favorecer su asimilación. Se trata del método basado en la repetición. Esto vale ante todo para el Ave Maria, que se repite diez veces en cada misterio. Si consideramos superficialmente esta repetición, se podría pensar que el Rosario es una práctica árida y aburrida. En cambio, se puede hacer otra

consideración sobre el Rosario, si se toma como expresión del amor que no se cansa de dirigirse a la persona amada con manifestaciones que, incluso parecidas en su expresión, son siempre nuevas respecto al sentimiento que las inspira.

En Cristo, Dios ha asumido verdaderamente un 'corazón de carne'. Cristo no solamente tiene un corazón divino, rico en misericordia y perdón, sino también un corazón humano, capaz de todas las expresiones de afecto. (...) Para comprender el Rosario, hace falta entrar en la dinámica psicológica que es propia del amor.

"Una cosa está clara: si la repetición del Ave Maria se dirige directamente a María, el acto de amor, con Ella y por Ella, se dirige a Jesús." (*Rosarium*, #26).

El Santo Padre también escribió: "No debe extrañarnos que la relación con Cristo se sirva de la ayuda de un método. Dios se comunica con el hombre respetando nuestra naturaleza y sus ritmos vitales. (*Rosarium*, #27). El ritmo de la repetición no solamente ayuda a la contemplación, sino que también calma el espíritu. †

*Traducido por: Language Training Center, Indianapolis*

### La intención de vocaciones del Arzobispo Buechlein para julio

**Hombres Religiosos:** Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

## Check It Out . . .

St. Andrew the Apostle Parish, 4052 E. 38th St., in Indianapolis, will have a **luncheon and doll show** from 1 p.m. to 3 p.m. on July 19. For more information, call 317-546-1571.

St. John the Baptist Parish, 25743 State Road 1, in Dover, will have its **summer festival** from 11 a.m. to 6 p.m. (EDT) on July 20. There will be a fried chicken dinner. For more information, call 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, in Floyds Knobs, is having its **parish festival** from 9 a.m. to 5 p.m. on July 20. There will be chicken and ham dinners. For more information, call 812-576-4302.

The 14th annual Italian POW's Rosary, Mass and Picnic will be held on Aug. 3 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh. Festivities begin at 11 a.m. with the posting of colors, followed by a rosary and Mass celebrated by Father Christiaan Kappes, associate pastor of St. Louis Parish in Batesville. A pitch-in picnic begins at 12:45 p.m. There will be singing, music, volleyball and bocce games. All are invited. The occasion



### Third anniversary

Msgr. Joseph F. Schaedel, vicar general, stands with Missionaries of Charity Sisters Mary Catherine Claire, from left, Mary Gaynel, Mary Danielle and Mary Stefana at their convent chapel in Indianapolis. Msgr. Schaedel celebrated a Mass for the sisters and their guests in honor of the third anniversary of the sisters' ministry in Indianapolis.

commemorates the 60th anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. It is sponsored by the Indiana National Guard and the Italian Heritage Society of Indiana. For more information, call Salvatore Petrucci, event chairman, at 317-849-9731.

St. Francis Hospital and Health Centers is offering a course titled "**Freedom from Smoking**" that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning on July 21, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at

## VIPs . . .



**Paul and Leona (Barron) Kapernak**, members of St. Ann Parish in Terre Haute, will celebrate their 60th wedding anniversary on July 26 during a reception with family and friends from 1 p.m. to 4 p.m. in Kramer Hall at their parish. The couple was married on July 25, 1943, at Sacred Heart Church in Salina, Kan. They have two children: Paula Slinger and Patty Talen. They have five grandchildren.

St. Vincent Hospital Foundation has announced its new board of directors effective July 1. **Jeffrey McDermott**, a partner at Krieg DeVault LLP, is chairman. **Cheryl Lanza**, vice president of Sallie Mae Inc., has been named vice chairwoman. **Bradley Fuson**, a partner at Krieg DeVault LLP, is the new secretary, while **J. Timothy Worthington**, president and chief operating officer of General Hotels Corporation, has been named treasurer. The other new members of the board are **William Benner**, vice president of communications for Indiana Sports Group; **Michael Engel**, an agent with Northwestern Mutual; **Sarah Lechleiter**, community volunteer; and **Mark Roesler**, chief executive officer and founder of CMG Worldwide. †

St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. The cost of the program is \$75, but it is being offered for \$50 for a limited time. For more information or to reserve a space, call Kim Modglin at 317-782-7999, ext. 2999.

There will be a **charismatic Mass** at 7 p.m. on July 28 at Mount Saint Francis Retreat Center, U.S. Highway 150, in Mount St. Francis. Conventual Franciscan Father Christian Moore will be the celebrant, and music will be provided by "Testify," a group from Laneyville. All are welcome. For more information, call Mary Lynne and Bill Fritsch with the Louisville Catholic Charismatic Renewal at 502-239-0208 or e-mail [m\\_landbfritsch@aol.com](mailto:m_landbfritsch@aol.com).

The Saint Meinrad Archabbey Guest House in St. Meinrad is offering a retreat titled "**Pray Your Way to Happiness**" on July 25-27. The weekend, presented by Benedictine Father Eric Lies, will look at prayer as the substance of life and the key to strength and joy, rather than as an obligation. The retreat is a practical introduction to prayer for life. The cost is \$175 per person or \$300 per couple. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu) or log on to [www.saintmeinrad.edu/abbey](http://www.saintmeinrad.edu/abbey).

## Awards . . .

St. Mary Parish in Mitchell presented the first annual Faithful Servant Award on June 14 to **Vernon Green and Everett Green**, members of the parish who have served faithfully for many years. The brothers are part of a family that were charter members. When they were boys, they were altar servers and built the fire in the old stove. As adults, they have contributed their craftsmanship as woodworkers and continued to serve in many ways. A plaque in their honor was placed in the church foyer. †

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

**The League of Extraordinary Gentlemen** (Fox) Rated **A-III (Adults)** because of much action/adventure violence, some frightening supernatural effects with gore and a few instances of crude language with sexual innuendo. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

**Pirates of the Caribbean: The Curse of the Black Pearl** (Disney) Rated **A-II (Adults and Adolescents)** because of recurring action/adventure violence, some frightening supernatural effects and mildly lewd humor. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †

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# Migration advocates raise wide range of concerns at conference

WASHINGTON (CNS)—A five-day conference in Washington for people involved in Church-sponsored migration work highlighted the enormity of their task and the everyday challenges faced by U.S. immigrants.

During the July 6-10 Church-sponsored National Migration Conference, nearly 800 migration advocates from various Catholic agencies looked for answers and support to problems ranging from international trafficking in human beings to how to get visas for foreign priests to work with immigrant communities. They also raised concerns about easing legal status for immigrants and discussed U.S.-Mexican border issues.

Conference speakers, including Church and government officials and migration advocates, spoke about Catholic social teaching on migration, immigration law and policies, refugee admissions and resettlement, and multicultural approaches to pastoral care.

"To be Catholic is to be about connections," Father J. Bryan Hehir, president of Catholic Charities USA, told conference participants in the opening keynote address.

He said that in the United States, with its long history of welcoming immigrants but a current political and legal environment that is increasingly hostile to them, Catholics have a responsibility to bring together the two diverse approaches and their advocates.

The Church's ability to mix policy advocacy with pastoral care and its mixture of local, national and universal structures make the Catholic Church uniquely situated—and powerful—when it comes to shaping society's approach to immigrants, he added.

When speakers from various federal agencies addressed the group and gave a positive picture of what the government has done and would continue to do for immigrants, many conference participants were not entirely convinced.

"The status quo is simply unacceptable," said Mark Franken, director of Migration and Refugee Services for the U.S. Conference of Catholic Bishops. "We can, as a nation, do better for these folks," he said, specifically referring to refugees and asylum seekers.

One participant asked what the State Department was specifically doing to speed up the rate of refugee admissions and others asked why there is currently a 14-year backlog for asylees to sort out their legal status and why it's become so difficult for foreign religious workers to obtain visas.

One of the "lost boys" from Sudan—young refugees who have been resettled in the United States after up to a decade in refugee camps—asked what was being done to assist those who arrived with physical disabilities, such as severed limbs. Another wanted to know how he could reconnect with family members in Sudan he has located since he reached this country. These young men also met with members of Congress during a lobbying session of the conference.

"We are happy to be here, but we worry about those back home," said 18-year-old James Nai.

Another Sudanese youth, Elijah Riek, 20, spoke of friends from his homeland who had completed the documentation for resettlement, but after the terrorist attacks of Sept. 11, 2001, "everything was blocked."

Solutions weren't readily available for many of the issues raised during the conference, although some officials promised to look into specific problems such as obtaining visas for religious workers.

But for many participants, simply finding out what others in immigration work were doing energized them for their work.

Refugee resettlement workers, immigration attorneys, people who try to meet newcomers' pastoral needs and those who provide social services regularly meet with their own counterparts from around the country. But this joint meeting—sponsored by the Catholic Legal Immigration Network Inc., known as CLINIC, and MRS—was the first of its kind.

Many of the sessions aimed to prepare participants for lobbying visits with members of Congress and their staffs.

In one session, Don Kerwin, executive director of CLINIC, told participants that the Catholic Church as an institution has 2,000 years of expertise with migrants.

"Catholic social teaching could not reverence migrants any more than it does," he said, explaining why Church-based advocates are battling recent government initiatives such as indefinite detention of asylum seekers and national profiling.

"As a Church, we recognize security as an important value, but not as the only one," Kerwin said. "Our vision extends well beyond security."

Jeanne Butterfield, executive director of the American Immigration Lawyers Association, outlined 10 areas that the immigration advocacy community is emphasizing. They include things as simple as speeding up the processing time of applications for routine work permits and eliminating backlogs that currently mean waits of 14 years for asylum applicants to regularize their legal status.

She and other speakers touched on restrictions and new requirements of immigrants imposed since the terrorist attacks of Sept. 11, 2001. They include special registration requirements for immigrants from certain countries and the policy of deporting even longtime legal residents for what previously were treated as minor infractions, such as

failing to submit a change-of-address form.

"The war on terrorism has become a war on immigrants and refugees," Butterfield said, noting that even the Justice Department's inspector general recently issued a report critical of the agency's new policies that it said "fly in the face of common sense."

In the closing address, the Mexican secretary of governance, Santiago Creel, quoted from a joint U.S.-Mexican bishops' document about border issues and said it is time for the two governments to return to the path toward relaxed migration restrictions that was pushed aside by the terrorist attacks of Sept. 11, 2001.

"Paradoxically, the terrorist attacks that delayed the discussion on migration make even more evident the need to reach a migratory understanding between our two nations," he said.

Creel, who holds a position comparable to the U.S. secretary of state, said it is "time for us to explore new alternatives" to the U.S. policy of containment on its southern border.

Other conference speakers addressed the issue of forced labor, saying that the Catholic Church and other religious organizations have been helpful in identifying the exploitation of men, women and children in this practice, but that more needs to be done.

John Picarelli, project analyst at the Transnational Crime and Corruption Center at American University in Washington, said the Church can raise awareness about the need for "consumer activism" to identify and ban goods produced by slave labor.

Human rights activist Harry Wu spoke of the current existence of *laogai*—the name of a system of Chinese



Father Steven Brown, right, from Alviso, Calif., leads a group of Sudanese youths to a lobbying session on Capitol Hill on July 9, to express their concerns about thousands of children who are victims of Sudan's civil war. The youths were in Washington for the National Migration Conference on July 6-10, co-sponsored by Migration and Refugee Services of the U.S. Conference of Catholic Bishops and its legal aid program, the Catholic Legal Immigration Network Inc., known as CLINIC.

forced labor prisons—and his campaigns to make people aware that products made by forced labor in the prisons continue to find their way to U.S. markets.

For now, he is pleased with a minor victory: the newest edition of the Oxford English Dictionary contains the word *laogai* for the first time.

"I can go to my grave with my eyes closed," said Wu, confident that he accomplished his goal of teaching the world about the horrors of the *laogai* system. †

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# Sisters of Providence honor 15 golden jubilarians

Fifteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating their golden jubilee this year. They were honored during a eucharistic liturgy on June 28 in the Church of the Immaculate Conception at the motherhouse west of Terre Haute.

They are Sisters Ann Brendan Burget, Teresa Costello, Elaine Doucette, Mary Catherine Duffy, Jane Gibson, Carolyn Glynn, Marilyn Ann Kofler, Jeanette Marie Lucinio, Ann Paula Pohlman, Mary Margaret Quinn, John Mary Rifner, Martha Ann Rifner, Helen Vinton, Regina Mary Wallace and Leona Walsh.

Six of the jubilarians are natives of the Archdiocese of Indianapolis, and all of the women religious either currently or formerly ministered in the archdiocese.

Sister Ann Brendan Burget is a native of Terre Haute. She currently ministers as director of the Woods Day Care/Pre-School at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1953, from

St. Benedict Parish in Terre Haute and professed perpetual vows on Jan. 23, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from Ball State University in Muncie, Ind.

Sister Ann Brendan taught at Nativity School in Indianapolis from 1958-61, St. Jude School in Indianapolis from 1961-65, St. Andrew School in Indianapolis from 1965-67, Holy Cross Central School in Indianapolis from 1974-87 and St. Patrick School in Terre Haute from 1967-74. She also taught at a Catholic school in Illinois.

Sister Teresa Costello is a native of County Galway, Ireland. She currently ministers as director of Providencia Academica de Ingles in Bradenton, Fla.

The former Sister Ellen Maureen entered the congregation on July 22, 1953, from St. Peter Parish in Dorchester, Mass., and professed perpetual vows on Jan. 23, 1961. She graduated from Saint Mary-of-the-Woods College with a

bachelor's degree in education then received a master's degree in education from Indiana State University and a master's degree in pastoral counseling from Emmanuel College in Boston. She received a doctorate in spirituality in ministry from the Graduate Theological Foundation.

Sister Teresa served as coordinator for Providence Self Sufficiency Ministries in Terre Haute from 1995-96 and as child care staff member and receptionist for Providence Self Sufficiency Ministries in West Terre Haute in 1996. She served as director of ministry for divorced, separated and remarried Catholics in Norwich, Conn., and coordinator of tenant services for Symphony Towers and coordinator of tenant services for STEARNS, both in Boston. She also served as a teacher of life enrichment for Alzheimer patients at Adult Day Care Services, a staff member at Just Like Family Home Health Aid, and director of reading and director for Project Light of Manatee Inc., all in Bradenton. She taught at schools in Illinois, Massachusetts and New Hampshire.

Sister Elaine Doucette is a native of Melrose, Mass. She currently ministers as a member of the health care services staff at Saint Mary-of-the-Woods.

The former Sister Elaine Marie entered the congregation on July 22, 1953, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education.

Sister Elaine taught at the former St. Agnes Academy in Indianapolis from 1959-62 and St. Jude School in Indianapolis from 1963-66. She served as a nursing assistant, caregiver for the aged, driver, manager of the Sisters of Providence gift shop, seamstress and residential services staff member, all at Saint Mary-of-the-Woods, from 1980-98. She taught at schools in Illinois, Maryland, Massachusetts and New Hampshire.

Sister Mary Catherine Duffy is a native of Indianapolis. She currently ministers as executive director of the Hispanic Education Center in Indianapolis.

The former Sister Marie Michele Duffy entered the congregation on Jan. 6, 1953, from St. Philip Neri Parish in Indianapolis and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in special education from Indiana State University in Terre Haute.

Sister Mary Catherine taught at St. Matthew School in Indianapolis from 1986-87. She served at the Hispanic Apostolate for the Archdiocese of Indianapolis from 1975-78, was provincial councilor for the congregation's St. Gabriel Province from 1978-86 and was a staff member at the Hispanic Wholistic Education Center in Indianapolis from 1987-88. She also taught at schools in Illinois, California and Arequipa, Peru, in South America, where she also served as principal.

Sister Jane Gibson is a native of Louisville, Ky. She currently ministers as a caregiver for Home Health Care Services in Indianapolis.

She entered the congregation on Feb. 2, 1953, from Sacred Heart Parish in Terre Haute and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from Indiana State University.

Sister Jane taught at Holy Cross Central School in Indianapolis from 1972-74. She served as a housekeeper for Cathedral Parish in Indianapolis from 1974-77, an attendance records and bookstore staff member at Cathedral High School in Indianapolis from 1979-80, a neighborhood worker for the Metropolitan Association of Community Organizations from 1980-81, and associate director and outreach worker for the Riley Area Revitalization Program in Indianapolis from 1981-92.

She taught at St. Simon School in Washington, Ind., from 1959-60, Sacred Heart School in Whiting, Ind., from 1960-63 and St. Joseph School in Jasper, Ind., from 1966-71. She served as a pastoral minister for Resurrection Parish in Evansville, Ind., from 1978-79. She also taught at schools in Illinois and California.

Sister Carolyn Glynn is a native of Malden, Mass. She currently ministers as an instructor at Providencia Academica de Ingles in Bradenton, Fla.

The former Sister John Michael entered the congregation on July 22, 1953, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education then received a master's degree in education from DePaul University in Chicago. She received a doctorate in ministry from the Graduate Theological Foundation.

Sister Carolyn taught at the former St. Anthony School in Indianapolis from 1958-61. She served as director of religious education for St. Mary Parish in Riverside, Ill., as well as a consultant for religious education and spirituality in Chicago and director of religious education and a literacy instructor for Project Light of Manatee Inc., both in Bradenton. She also taught at schools in Illinois, Massachusetts and California.

Sister Marilyn Ann Kofler is a native of Chicago. She currently ministers as executive assistant in the department of



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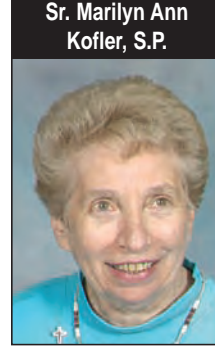
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evangelization, catechesis and worship for the Archdiocese of Chicago.

Sister Marilyn Ann entered the congregation on Feb. 2, 1953, from St. Andrew Parish in Chicago and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education administration and supervision from the University of Illinois and a master's degree in pastoral theology from Saint Mary-of-the-Woods College. She received a doctorate in theology from the University of St. Mary of the Lake in Chicago.

Sister Marilyn Ann taught at Cathedral High School in Fort Wayne, Ind., from 1957-59 and St. Malachy School in Brownsburg from 1959-61. She also served as a consultant in the department of religious education for the Archdiocese of Chicago and as a pastoral associate for the Church of the Holy Spirit in Schaumburg, Ill. She also was project manager for the office of research and planning, executive assistant to the planning and implementation team, and executive assistant in the department of education, all for the Archdiocese of Chicago. She served as director for the office of mission development for the congregation while living in Chicago. She also taught and served as principal at schools in North Carolina, Texas and Illinois.

Sister Jeanette Marie Lucinio is a native of Evanston, Ill. She currently is on sabbatical.

She entered the congregation on Feb. 2, 1953, from St. Francis Xavier Parish in Wilmette, Ill., and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in religious studies from Mundelein College in Chicago, a master of divinity degree from Catholic Theological Union in Chicago and a doctorate in ministry from Catholic Theological Seminary in Chicago.

Sister Jeanette Marie taught at St. Paul School in Sellersburg from 1955-56 and the former St. James School in Indianapolis from 1959-60. She served as sacramental consultant for the Archdiocesan Office of Religious Education as well as instructor and assistant professor in religious education, director for the master's program in pastoral studies and director of the field education program for Catholic Theological Union. She also served as director of religious education for Our Lady of Mercy Parish in Chicago and director of religious education for St. Zachary Parish in Des Plaines, Ill. She also taught at schools in Illinois and California.

Sister Ann Paula Pohlman is a native of Indianapolis. She currently ministers as director of development for Project Light in Bradenton, Fla.

She entered the congregation on Jan. 6, 1953, from St. Philip Neri Parish in Indianapolis and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education then received a master's degree in elementary education from Ball State University and a master's degree in religious education from Seattle University in Seattle, Wash.

Sister Ann Paula taught at the former St. Catherine School in Indianapolis from 1968-74, where she also served as principal from 1971-74. She served as principal at Central Catholic School in Indianapolis from 1974-76. She also taught at St. Charles School in Peru, Ind., from 1966-68 and St. Mary School in Lafayette, Ind., from 1976-78, and served as principal at St. Mary School from 1978-83. She served as activities coordinator for Sun Coast Manor, activity director for The Oaks and assistant director of fundraising for Project Light, all in Bradenton, Fla. She also taught at schools in Massachusetts, Illinois, New Hampshire and Florida.

Sister Mary Margaret Quinn is a native of Indianapolis. She currently ministers as a pastoral associate for Holy Angels Parish in Indianapolis.

The former Sister Charles Agnes Quinn entered the congregation on Jan. 6, 1953, from Holy Cross Parish in Indianapolis and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music then received a master's degree in music history and literature from Butler

University in Indianapolis.

Sister Mary Margaret taught at the former St. Joseph School in Indianapolis from 1967-69, St. Andrew School in Indianapolis from 1969-71 and St. Thomas Aquinas School in Indianapolis from 1971-72. She served as a parish assistant at Holy Angels Parish in Indianapolis from 1971-86. She taught at Sacred Heart School in Evansville, Ind., from 1955-58. She also taught at Catholic schools in Illinois and Texas.

Sister John Mary Rifner is a native of New Castle. She currently ministers as a driver and as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1953, from St. Anne Parish in New Castle and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from Indiana State University.

Sister John Mary taught at the former St. Anne School in New Castle from 1966-69, St. Susanna School in Plainfield from 1969-81 and St. Simon School in Indianapolis from 1981-85. She taught at St. John School in Evansville, Ind., from 1962-63, and also taught at schools in Massachusetts, Illinois and Maryland.

Sister Martha Ann Rifner is a native of Muncie. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1953, from St. Anne Parish in New Castle and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from Indiana State University.

Sister Martha Ann taught at the former St. Margaret Mary School in Terre Haute from 1968-77 and St. Michael School in Greenfield from 1966-68. She served as director of transportation at Saint Mary-of-the-Woods from 1987-2001. She taught at Cathedral School in Fort Wayne, Ind., from 1955-59 and Flaget Elementary School in Vincennes, Ind., from 1977-87. She also taught at schools in Illinois.

Sister Helen Vinton is a native of Gordon, Neb. She currently ministers as assistant executive director of the Southern Mutual Help Association in New Iberia, La.

The former Sister Helen Jean entered the congregation on July 22, 1953, from St. Leo Parish in Gordon and professed perpetual vows on Jan. 23, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then received a master's degree in biology from St. Mary's College in Notre Dame, Ind.

Sister Helen taught at the former St. Mary School in Richmond from 1958-64, the former Ladywood School in Indianapolis from 1964-70 and the former Ladywood-St. Agnes Academy in Indianapolis from 1970-75. She served as a staff member for the National Catholic Rural Life Conference in Des Moines, Iowa, as well as director of the Plantation Initiative Program, coordinator of the Plantation Initiative program in rural development advocacy and assessment, and rural resource development with sugarcane farmworkers, all in Jeanerette, La. She also ministered in development of sustainable agriculture and as director of rural resource development for the Southern Mutual Help Association. She also taught at a school in Illinois.

Sister Regina Mary Wallace is a native of Addison, N.Y. She currently ministers as an instructor at Providence University in Shalu, Taiwan.

She entered the congregation on July 22, 1953, from Most Holy Rosary Parish in Syracuse, N.Y., and professed perpetual vows on Jan. 23, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from the University of Maryland.

Sister Regina Mary taught at the former St. Patrick School in Indianapolis from 1957-62. She taught at St. John the Baptist School in Fort Wayne, Ind., in 1956 and has served as teacher, director of the evening division and associate professor at Providence University. She also taught at schools in Massachusetts and Maryland.

Sister Leona Walsh is a native of Saginaw, Mich. She currently ministers as a receptionist at the Woods Day Care/Pre-School and as a general administration staff member at Saint Mary-of-the-Woods.

The former Sister Mary Charlene entered the congregation on Feb. 14, 1953, from St. Mary Cathedral in Saginaw, Mich., and professed perpetual vows on Aug. 15, 1960. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in French. She received a master's degree in library science from Spalding University in Louisville, Ky.

Sister Leona taught at the former St. Catherine School in Indianapolis from 1955-56, St. Philip Neri School in Indianapolis from 1959-60, Holy Cross Central School in Indianapolis from 1960-62, the former Ladywood School in Indianapolis from 1963-64 and Our Lady of Providence High School in Clarksville from 1962-63. She served as a librarian at the former Ladywood School from 1964-70 and at the former Ladywood-St. Agnes School from 1970-76. She served as periodicals librarian and cataloguer at the Saint Mary-of-the-Woods College library from 1976-2002. She also taught at schools in Illinois. †

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From the Editor Emeritus/John F. Fink

## Important events: The Council of Trent

Thirty-eighth in a series

The Council of Trent, credited with reforming the Church, lasted from 1545 to 1563, but was in session for only a bit more than three years. It is the 38th on my list of the 50 most important events in Catholic history.

Pope Paul III, unlike previous popes, realized the gravity of the religious situation when he became pope in 1534. Germany, Switzerland and England had all broken with Rome because the Church was corrupt. Pope Paul stopped the selling of indulgences and started a thorough cleansing of the Church.

He appointed a commission to study the question of Church reform. On March 9, 1537, the commission reported that much of what Martin Luther had been saying was true. It criticized the rampant lust for money among bishops, cardinals and members of the curia.

Armed with the report, Pope Paul announced that he would convoke a council. However, because of objections from some of the secular powers, that didn't happen until Dec. 13, 1545, when he convened it in Trento (Trent), Italy. Because of a dispute with Emperor Charles V, the pope moved it to Bologna.

Pope Paul died in 1549. His successor, Pope Julius III, was friendly with Emperor Charles, so he reconvened the council in Trent in 1551. Then a war broke out and the council was recessed. It did not resume again for 10 years.

Pope Julius died in 1555 and his successor, Pope Marcellus II, lived only three weeks as pope. He was succeeded by Pope Paul IV, who vehemently opposed the council and refused to reconvene it. After his death in 1559, Pope Pius IV revived the council in 1562 and it finally completed its work in December 1563.

Despite the trouble it had convening, the Council of Trent issued a great number of decrees concerning doctrinal matters opposed by the Protestant reformers. It defined the Canon of the Bible, the rule of faith, the nature of justification,

grace, faith, original sin and its effects, the seven sacraments, the sacrificial nature of the Mass, the veneration of saints, use of sacred images, belief in purgatory, the doctrine of indulgences, and the jurisdiction of the pope over the whole Church.

It initiated many reforms for renewal in the liturgy and general discipline in the Church, the promotion of religious instruction, the education of the clergy through the formation of seminaries and much more. Each of the council's decrees was a response to Martin Luther—a very belated response, to be sure, since Luther wrote his theses 46 years earlier.

Although the Council of Trent ended abuses, it also decreed an authoritarian Church. It gave the pope absolute authority over the Church. Bishops were to exert absolute control over their dioceses and pastors were to rule the same way over their parishes. It left no role for the laity except, as the saying became, "to pray, pay and obey."

It also ensured the finality of the split between the Catholic Church and the Protestant reformers. †



Making a Difference/

Tony Magliano

## America needs real patriots

We Americans love our country. Among our most prized possessions are the freedoms of religion, speech, the press and peaceful assembly as guaranteed by the U.S. Constitution.

But mature patriotism goes beyond waving the flag and extolling the virtues of a nation. It also owns up to its weak-

nesses and sins.

An immature patriotism, which only looks at the good of one's country while ignoring its faults, is disastrous. All loving patriots are called to heal the wounds of our beloved homeland.

"In God We Trust" is imprinted on our money, but not always in our hearts. While polls continue to reveal that more than 90 percent of Americans believe in God, our culture increasingly is showing signs that it has gone secular and is devoid of the wisdom of God.

Our culture promotes a highly individualistic "do as you please" kind of freedom that disregards the well-being of others and of society as a whole. But this is not real freedom. On the contrary, this growing attitude is enslaving us to the vices of selfishness, greed, lust, arrogance, power, violence and indifference.

In his challenging encyclical *Evangelium Vitae* ("The Gospel of Life"), Pope John Paul II warned: "This view of freedom leads to a serious distortion of life in society. If the promotion of the self is understood in terms of absolute autonomy, people inevitably reach the point of rejecting one another" (#20).

In numerous ways, we have reached that point already.

In the United States, 1.3 million unborn babies are brutally murdered by abortion every year. And it's legal throughout nine months of pregnancy.

At \$400 billion, our nation's military budget is bloated beyond comprehension, while the war on poverty is but a skirmish. In the United States, one out of every six children lives in poverty. Three million people are homeless. More than 40 million Americans lack health insurance.

Half the world lives in abject poverty, yet our nation—the richest on earth—allots only 0.2 percent of its budget to global poverty reduction.

We are the world's leading arms merchant. Our nation is fueling more than 90 percent of the world's major conflicts with weapons or military technology.

Street crime at home also is fueled with an endless supply of guns. The United States is the Western world's most violent country and the only industrialized nation that executes human beings.

Corporate America often chooses profit over people. Many employees are paid low wages with weak benefits.

Drugs are trafficked and abused in every city, suburb and town across America.

Much of the "entertainment industry" is sick to the core. Many TV programs, movies and much of today's music are saturated with sex and violence.

Pornography is rampant on the Internet and readily available in book, video and convenience stores nationwide.

Immodest dress and behavior is commonplace. Cohabitation is often viewed as an equivalent to marriage. Homosexual lifestyles now are accepted widely.

"Political correctness" is no substitute for moral integrity. Our country's illnesses cross over conservative-liberal lines. America needs courageous men and women willing to strengthen what is good and change what is not.

America needs true patriots!

(Tony Magliano is a columnist for Catholic News Service.) †



Cornucopia/Cynthia Dewes

## Class is the fly in the democratic ointment

Sometimes there are causes or charities or activities which all of us seem to find good. Almost no one will argue about the value of God, motherhood, the flag, etc., at least not in public.

So, imagine my surprise recently when I heard a radio commentary on the plight of Habitat for Humanity in Boca

Raton, Fla. There, residents are complaining bitterly about the possibility of Habitat homes going up in their neighborhoods. It's the NIMBE (Not In My Back Yard) effect.

We've all heard about, or experienced the importance of Habitat. Among many others, former President Jimmy Carter and his wife are heavily involved in its work of building decent homes for the working poor. They not only provide some of the actual labor, but also try to raise money nationwide for that purpose.

Many individuals, Churches and social agencies support Habitat's efforts, which are almost always favorably reviewed in the media. That is, until Habitat decided to erect some of its new homes in

fashionable, wealthy Boca Raton.

Habitat homes are rarely over 1,500 square feet in size, although they are sturdy and comfortable and contain every necessity for a decent life. They are built for people whose incomes are low, but who are stable and employed. These prospective homeowners are selected carefully, must contribute a certain number of hours of labor toward the effort, and agree to enter modest mortgage contracts.

Residents of Boca Raton were irate in their interviews on the radio. They declared that the decline of their properties' value was inevitable if Habitat houses were built next door to them. They sniffed at the unpleasant possibilities the new neighbors might bring, such as overcrowding and destruction of the local schools.

Repugnance toward people of another economic or social level was never alluded to in their remarks. But, if only by implication, the message was clear that the Habitat homeowners were just not the right class of people to live in Boca Raton.

We talk a lot about the polarization of the rich and poor in this country, rightly condemning it as undemocratic and totally

alien to the principles of our American Experiment. But we sometimes forget that class is an even more insidious snake in our prospective Eden.

Think about it. At least privately, we may look down upon those with less education or bad teeth or poor grammar, no matter how much money they have. We may feel superior to the damaged participants in Jerry Springer's TV show, to the handicapped, the unemployed or the new immigrants whose religion, customs and language may not be like our own.

Sometimes we may exult inwardly that we are not the oldest or the dowdiest or the fattest person in the room. And sometimes we may lump whole groups of such people into classes of perceived undesirability. We, who pride ourselves on freedom and tolerance, may ourselves be guilty of class prejudice.

Notice I did not mention moral superiority, probably the worst kind of class distinction and the least appropriate. That's because, in the end, true moral superiority lies in true humility, and that's a class all by itself.

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

Faithful Lines/Shirley Vogler Meister

## Families reuniting in life and in death

My maternal grandfather, Anton Huber, used to say our family was completely

German except for "a little bit of Swiss." To illustrate that "little bit," he'd put his thumb and first finger nearly together. Within the last decade, however, we learned that a "whole lot of Swiss is going on" since Grandpa

Huber's parents (my great-grandparents), Casper and Mary (Ackermann) Huber, immigrated from Switzerland, settling in Trenton, Ill.

Using an Old Testament word, the Hubers "begat" (procreated) well. Grandpa Huber had 14 siblings, one being his twin. Two died young; the rest grew to adulthood, married and also "begat." However, we didn't know where many were, knowing mostly only those on the Illinois side of the Mississippi River. Fortunately, through separate but nearly simultaneous genealogical research, some

then unknown cousins in the St. Louis area finally connected.

They connected with my younger cousin, Bonnie, in Collinsville, Ill., and planned a Huber family reunion. I attended it last month, personally knowing only Bonnie and my sister (our grandfathers were brothers), their husbands, one niece, her daughter, and two other cousins. By the time we left, we felt a strong bond with dozens more of the extended family.

Six days later, cousin Bonnie's husband, Bob, called to report that, without warning, she collapsed and died that afternoon. (Bonnie had not been ill.)

At the mortuary service the night before the funeral, Father Joseph C. Rascher related the Gospel about death coming like a thief in the night (Pt 3:10 and 1 Thes 5:2). Next morning, at the Mass of the Resurrection at St. Stephen Church in Caseyville, Ill., Father Rascher spoke about the rending of the temple curtain after Christ's crucifixion (Lk 23:44). Both messages were appropriate metaphors for Bonnie's sudden death.

At the mortuary, newly acquainted

cousins arrived, gathering in the shock and grief of death just as we'd gathered in joy at the Huber reunion. At Mass, I remembered how happy Bonnie was because of that reunion, and I felt and witnessed sorrow for the sudden loss of a devoted wife, mother, relative and friend.

Our grief parallels the grief of thousands upon thousands of families in thousands upon thousands of places in America and throughout the world but, as with each death, ours is unique and personal to us. Also, I doubly grieve because my beloved Godmother Violet's husband, Henry, died in the same Illinois area the very morning of Bonnie's funeral. (Violet is my late mother's first cousin on my Grandma Huber's side.)

However, there is something special about our family's lives and deaths: Most continue in the faith of our forefathers—and-mothers. We are predominantly Catholic.

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



Sixteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 20, 2003

- Jeremiah 23:1-6
- Ephesians 2:13-18
- Mark 6:30-34

The prophecy of Jeremiah provides this Liturgy of the Word with its first reading.



While the writings of prophets are plentiful in the Bible, today we have access to the words of only a few of the many prophets who certainly were active among God's people during the many centuries before Christ.

Of course, the words of Jeremiah, or at least some of the words, are available to us. They are contained in the Book of Jeremiah, an important inclusion in the Hebrew Scriptures.

However, Jeremiah himself likely was not alone as a prophet in his time and, surely to his distress, others who were not authentic representatives of God presented themselves to the people. These misled, or deliberately misleading, figures—by assuming for themselves the prophetic mantle—easily could point the people away from God.

Understandably, Jeremiah looked upon these interlopers with dismay and even alarm. To emphasize the falseness and peril of these would-be prophets, in this reading Jeremiah writes on behalf of God. The prophet uses the first person to speak the mind of God. Clearly, God speaks through Jeremiah. This is precisely the impression Jeremiah wishes to convey.

God rejects these falsely constituted prophets. Obviously, God has not appointed them and they should be ignored. However, Jeremiah is God's own chosen representative. Jeremiah's voice is the voice of God.

Authenticity is one issue. Another fact is that God has provided for the people. He

instructs them and guides them.

The Epistle to the Ephesians supplies the next reading this weekend.

This message is typical of this epistle and of Pauline theology itself. Christ is everything. In Christ, all the faithful are redeemed. In Christ, the faithful possess true life and can anticipate eternal life.

The Lord Jesus, the Son of God, the lamb of Calvary, reconciled fallen, sinful humankind with God. His redemption, sealed in the Crucifixion, bridged the gap created between God and humanity by sin.

St. Mark's Gospel provides the last reading.

Throughout all four of the Gospels, the Apostles were crucial figures in fulfilling the divine plan of salvation achieved in, and by, Jesus. This reading makes quite evident two aspects of their role.

First, they were the Lord's special students. He took them aside, and they heard and saw what was not in the hearing or sight of others. More than any of the contemporaries of Jesus, they were prepared to teach the Good News of salvation.

Secondly, they actually were sent to teach the Good News. Even before Jesus was crucified, even before Jesus ascended, they were sent into the highways and byways as the Lord's representatives, and they repeated what they had been taught. At the end of a mission, they returned to Jesus to report and to be reassigned.

## Reflection

This weekend, the Church brings us face to face with a reality very important as we seek our own salvation. Voices contrary to the Gospel, or even vying with God for our allegiance, surround us. The voices may come from within us. They may be from other persons or from the culture and popular attitudes of the time. These voices lure us to our own distress and danger.

God is still our savior. He provides for us. This weekend, in these readings, the Church insists that we need God, and

## Daily Readings

**Monday, July 21**  
Lawrence of Brindisi, priest  
and doctor  
Exodus 14:5-18  
(Response) Exodus 15:1-5  
Matthew 12:38-42

**Tuesday, July 22**  
Mary Magdalene  
Exodus 14:21-15:1  
(Response) Exodus 15:8-10,  
12, 17  
John 20:1-2, 11-18

**Wednesday, July 23**  
Bridget of Sweden, religious  
Exodus 16:1-5, 9-15  
Psalm 78:18-19, 23-28  
Matthew 13:1-9

**Thursday, July 24**  
Exodus 19:1-2, 9-11, 16-20b  
(Response) Daniel 3:52-56  
Matthew 13:10-17

**Friday, July 25**  
James, Apostle  
2 Corinthians 4:7-15  
Psalm 126:1-6  
Matthew 20:20-28

**Saturday, July 26**  
Joachim and Anne, parents of  
the Blessed Virgin Mary  
Exodus 24:3-8  
Psalm 50:1-2, 5-6, 14-15  
Matthew 13:24-30

**Sunday, July 27**  
Seventeenth Sunday in  
Ordinary Time  
2 Kings 4:42-44  
Psalm 145:10-11, 15-18  
Ephesians 4:1-6  
John 6:1-15

God reaches out to meet our needs. Always, God has reached out to guide people.

Long, long ago, he provided the prophets, such as Jeremiah, to advise the people. Then God gave us Jesus. The Lord also provided the Apostles for us. They

heard and knew the Lord. He selected them to give us the words of salvation and access to divine life itself.

They formed the Church. It still endures, relying upon the Apostles and those whom they selected to follow them in continuing Christ's redemption of the world. †

## Question Corner/Fr. John Dietzen

# God's love and mercy are offered to every person

**Q** What is the official Church teaching about those conceived out of wedlock?

Are they regarded as equally called forth by God as others or merely accepted by him as an after-thought? Are they allowed to be baptized or not? Are they still forbidden to enter the priesthood or religious orders? (Missouri)



**A** I wish I could say I was astounded by this letter, but unfortunately I was not. The misconceptions it reveals, especially in the first part, are shared by an unbelievably huge number of Catholics as well as Christians of other faiths.

I don't blame the writer for what he learned, of course, and I'm glad he wrote. But how did we ever manage to convey such a weird image of a God who treats people well or badly because of how other people behave?

Whatever sin or wrong the parents may have done, God does not treat their children any differently or love them any less than he does the rest of us.

In fact, if Jesus always shows, as he does, an exceptional care toward those in greater need, the social pain and financial hardships that often accompany the birth of children whose parents are not married might suggest that God has a special place in his heart for these children and their families.

At any rate, the Church has no official doctrines about it. There's no reason it should have. What it teaches, and what the Bible tells us, about God's fatherly and motherly love for everyone applies to these boys and girls as well.

Children of unwed mothers and fathers are correctly and routinely baptized under the same conditions as anyone else.

As the rite for baptism of children provides, these conditions include appropriate

practice of their faith by the Catholic parents, well-founded hope that the parents will nourish the child's faith properly in coming years, and so on.

Formerly, illegitimacy was an impediment to holy orders and to entrance into at least some religious communities. Dispensation from this impediment, however, was easy and common, if other requirements were met.

Today, the impediment of illegitimacy no longer exists in Church law.

**Q** We call Jesus Christ the Prince of Peace and often sing the prayer of St. Francis, "Make me an instrument of your peace." In light of this, how do we interpret the words of Jesus in Matthew (Mt 10:34-36) that he has come not to spread peace but division, even dividing families in their relationships with each other. What does that mean? (Michigan)

**A** The traditional, perhaps somewhat obvious, understanding of this passage and the similar one in Luke (Lk 12:51-53) is that the decision whether or not to accept Jesus and his teaching will divide people, even members of the same family.

Jesus himself is, of course, the primary proof of that fact. While he taught that the kingdom of God would be one of peace and reconciliation, his very proclamation of that kingdom inflamed the emotions of people who did not wish to accept it.

Since the decisions we are invited to make about God's kingdom require resolution and total commitment, it is inevitable that the process will be divisive, until its final fulfillment. Yet, even in these painful conflicts, Jesus calls us to reconciliation and forgiveness of our "enemies."

As Dominican Father Benedict Viviano puts it in his commentary on Matthew, "The struggle is not a goal in itself, but an inevitable consequence of the absolute allegiance Jesus claims from his disciples" (*New Jerome Biblical Commentary*, p. 652). †

## My Journey to God

# May I Be the Lamb, Once Lost, Now Found

How blest the lamb the gentle Shepherd sought,  
To safety from the wolf and bramble brought.  
They follow His voice, His sheep know its sound.  
The lamb sleeps in His arms, once lost, now found.

I beg Thee, God, for gentle hands like these,  
With which the Shepherd frees His wayward sheep.  
Held fast by piercing thorns, the lamb could freeze  
Or be torn by wolves in fields wild and steep.

With His flock led leeward from wind and frost,  
He seeks till he finds the lamb that is lost.  
His merciful hands ease its wounded flesh ...  
As, thus, He heals souls with divine caress.

Father, grant me respite from worldly harms:

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin. This stained-glass window from the original St. Bartholomew Church in Columbus is now in the narthex in the new church.)



May I be the lamb in the Shepherd's arms.

By Anna-Margaret O'Sullivan

## 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](mailto:mklein@archindy.org) (e-mail).

### July 17-19

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Mid-summer Festival, Thurs., Fri., Sat. 5-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

### July 18

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

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Bartholomew Church, Home Ave. and National Road, **Columbus**. Healing Mass, 7 p.m. Information: 812-379-9353.

### July 19

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. Luncheon and doll show, 1-3 p.m. Information: 317-546-1571.

St. Mary-of-the-Woods Parish, **St. Mary-of-the-Woods**. All-school reunion, open house, 1-5 p.m.

### July 20

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

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-6 p.m. (EDT), fried chicken dinner. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish festival, 9 a.m.-5 p.m., chicken and ham dinners. Information: 812-923-5419.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Covenant Sunday Holy Hour, 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### July 21

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail [decarollo@archindy.org](mailto:decarollo@archindy.org).

Mary's King's Village Schoenstatt, **Rexville** (located on 925

South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### July 21-24

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. Vacation Bible School, children 4-12 years old, 6:45-8:15 p.m. Information: 317-638-5551.

### July 24

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open house, 6-8 p.m. Information: 317-927-7825 or [www.cardinalritter.org](http://www.cardinalritter.org).

### July 25-26

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

### July 25-27

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Pray Your Way To Happiness," Benedictine Father Eric Lies, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### July 26-27

St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$15 adults, \$7 children, children's games, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, 11:30 a.m.-7 p.m., picnic, children's games. Information: 812-623-3408.

### July 27

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts.

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

### July 28

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Charismatic Mass, 7 p.m. Information: 502-239-0208.

### August 1-3

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

St. Joseph Hill Parish, 2605 St. Joe Road West, **Sellersburg**. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

### August 2

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

### August 3

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, 10:30 a.m.-3 p.m., chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

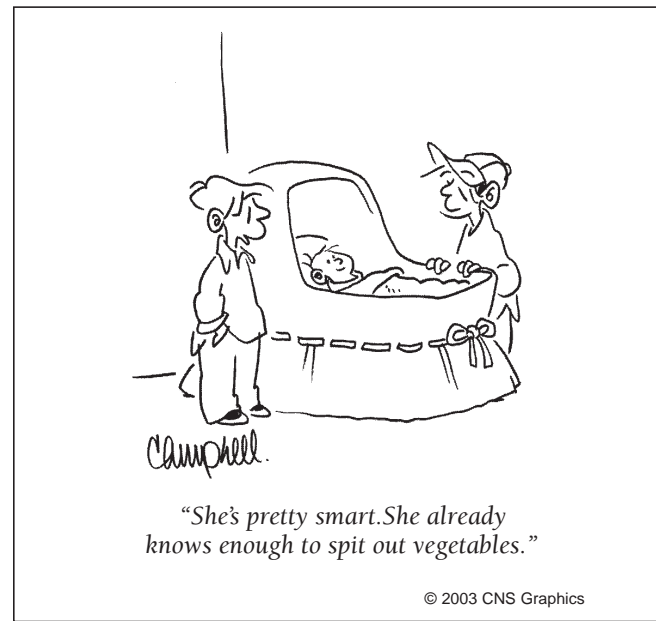
St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

### Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217



Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

### Monthly

#### Third Sundays

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

#### Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m.

Information: 317-236-1596 or 800-382-9836, ext. 1596.

#### Third Wednesdays

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

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

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

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

#### Third Thursdays

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

#### Third Fridays

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

#### Third Saturdays

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

#### Fourth Wednesdays

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

#### Fourth Sundays

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

#### Last Sundays

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

## St. Augustine Church Picnic

**Leopold, IN (Perry County)**

### Sunday, July 27, 2003

Mass Time 10:00 a.m. (central)

**Quilts • Bingo • Chicken Dinners**  
AIR CONDITIONED DINING ROOM

**Ice Cream • Games & Novelties**  
**Baked Goods • Crafts**

10:00 a.m. to 5:00 p.m. (central)

Exit 79 from I-64, south on Hwy. 37, watch for signs

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LICENSE #99716



# SAINT PATRICKS

## School Alumni Homecoming

St. Patrick Parish 1807 Poplar Street in Terre Haute, IN

### Saturday, September 6

6 p.m.—Cocktail hour • 7 p.m.—Homecoming Dinner  
8 p.m.—Official Signing of the Alumni Constitution followed by an Alumni Dance.  
Dinner and dance \$20 per person • \$35 per couple.

### Sunday, September 7

11:30 a.m. a special Homecoming Mass  
12:30 p.m. Family BBQ at the Parish Family Life Center  
\$10 per adult, children 6-12 \$5 • 5 and under eat fr ee.

To RSVP or join the St. Patrick School Alumni Association please contact Kenneth Michael at (812) 232-9158 or [kmichael@saintpat.org](mailto:kmichael@saintpat.org), by August 22, 2003.  
Please pass this information on to alumni outside of the Indianapolis Archdiocese.

### For more information visit [www.saintpat.org](http://www.saintpat.org)

ST. MARTIN - YORKVILLE, INDIANA

# PICNIC

SATURDAY, JULY 26, 2003

## Prime Rib Dinner

4:30 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar,  
Dinner Roll, Tea and Coffee, Homemade Desserts  
Air Conditioned Hall - Indoor or Outdoor Dining  
**MASS at 4:00 PM (EDST)**

**NO RESERVATION REQUIRED THIS YEAR**  
Call (812) 623-2591 if you have any questions  
**Adults: \$15.00 Children Under 12: \$7.00**

*Games • Raffles • Quilts  
Food • Kiddie Land • Beer Garden • Crafts  
"Live Music"*

Time: 5:00 PM-11:30 PM (EDST) Fast Time

SUNDAY, JULY 27, 2003

## Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST) Fast Time  
**Adults: \$8.00 Children under 12: \$4.00**  
*Air Conditioned Hall*

*Lunch Stand • Booths • Games • Quilts  
Country Store • Food • Kiddie Land  
Beer Garden • Crafts  
5 Mile Country Run • Live Music*

**MASS at 10:30 AM (EDST)**  
IN Lic. #100210

### ROUTE TO PICNIC

Take I-275 to Lawrenceburg (exit #16) - cross U.S. 50 and follow Rte #1 (North) to Yorkridge Road, Guilford (5 miles). Left on Yorkridge Road to Yorkville, about 4 miles to the Church.

**Or**  
Take I-74 to St. Rte. #1, South on Rte. #1 (3 miles) to North Dearborn Rd. (West) to New Alsace, left on Yorkridge Rd. to Church.

# Benedict Inn offers retreats and programs for people of all ages

By Mary Ann Wyand

What do the late Mother Teresa of Calcutta and basketball have in common?

The beloved Missionaries of Charity founder—who died in 1997 and will be beatified by Pope John Paul II on Oct. 19 at the Vatican—and the popular sport are the topics of a fall retreat and a summer camp scheduled at the Benedict Inn Retreat and Conference Center in Beech Grove.

The Benedictine retreat center, located next to Our Lady of Grace Monastery at 1402 Southern Ave. in Beech Grove, is expanding its programming in creative new ways ranging from sports camps to gardening retreats to spa days.

Benedictine Sister Mary Luke Jones, administrator of the retreat center housed in the former Our Lady of Grace Academy buildings, said the Sisters of St. Benedict have much to share and much to learn by hosting a variety of spirituality programs for people of all ages.

“When the academy for high school girls was closed in 1978,” she said, “the sisters had to discern what the former school buildings would be used for because of their close proximity to the monastery building.”

“The sisters were interested in continuing to provide religious education,” Sister Mary Luke said. “What we’ve tried to do over these past 21 years is convert a boarding school into a facility for lifelong learning.”

“The Benedict Inn gives the monastic community a great opportunity to minister to people of all faiths,” she said. “It broadens our ecumenism. It’s the one avenue in which we can reach out and welcome and honor people of other denominations.”

The sisters’ vision of the Benedict Inn ministry continues to evolve in new ways, she said, which include programs that make use of the former academy’s gymnasium and swimming pool.

Benedictine Sister Joan Marie Massura, director of programs, said the gymnasium and pool enable the sisters to offer a variety of programs and activities for adults and children.

A “Basketball for Life” camp for girls in the fourth

through eighth grades is scheduled from 6 p.m. to 9 p.m. on Aug. 4-8 in the gymnasium, she said, and will focus on basketball fundamentals as well as the Benedictine life skills of balance, listening, respect, work and discipline.

Suzie Dailer of Wheeling, W. Va., who was the National Collegiate Athletic Association’s Women’s Division I three-point shooting champion in 1995, will serve as camp director.

In early July, the Benedictine sisters offered a one-day gardening retreat at a residence in Noblesville, Ind., Sister Joan Marie said, which filled quickly and necessitated the addition of two more retreat days for gardening enthusiasts.

This fall, the sisters will offer “Treat Yourself Gently,” a spa day for women on Sept. 20 at the Benedict Inn, which features meditation, consultation with a fitness coach, swimming, water aerobics,

breakfast and lunch in addition to facials and other traditional spa services.

Another fall program at the Benedict Inn is a one-day retreat on Oct. 27 that pays tribute to the life and spirituality of Mother Teresa.

Benedictine Archabbot Lambert Reilly of Saint Meinrad and WTHR Channel 13 anchor Anne Ryder of Indianapolis will share their personal experiences with Mother Teresa.

Ryder filmed a WTHR documentary titled “In the Arms of Mother Teresa” during a visit to Calcutta in 1996.

Sister Joan Marie said the retreat was planned to celebrate Mother Teresa’s beatification and will focus on “how her joy and love for God and serving the poorest of the poor touched their lives and can still touch yours.”

The sisters also sponsor a mini-retreat for certified nursing assistants and plan to offer similar spirituality

programs for other professional people who need a short respite from their busy work life.

As part of “Remembering and Reconciling,” the 2003 Spirit & Place Festival in Indianapolis, the sisters have arranged for Precious Blood Father Joseph Nassal of Chicago to present a retreat titled “Six Pathways to Forgiveness” on Nov. 15, which will examine healing hurt feelings and living in peace with self and others.

The Beech Grove Benedictines also offer ongoing spiritual direction programming and a spiritual direction institute coordinated by Benedictine Sister Betty Drewes of Ferdinand, Ind.

“The sisters’ vision for the Benedict Inn Retreat and Conference Center continues to evolve,” Sister Mary Luke said. “We are happy to respond to any requests for programs. We have the resources and the desire to be responsive to what people tell us they need in the

way of spirituality programs. The sisters not only support this ministry, they also support the people who come here by remembering them in prayer.”

(For more information or to register for summer and fall programs at the Benedict Inn Retreat and Conference Center in Beech Grove, call 317-788-7581.) †

## St. John's Dover Festival and Chicken Dinner

Sunday, July 20

11 a.m. to 5 p.m. E.D.T.

Carry Out until 6 p.m.

❖ Bingo ❖ Raffle ❖  
❖ Games ❖ Food ❖

State Route 1 • Dover, Indiana  
I-74 to Lawrenceburg-St. Leon Exit,  
2 miles on St. Rt. 1

License #99977

INDIANAPOLIS  
BEECH GROVE  
MOORESVILLE

## We'll be expecting you.

We know you'll have questions. We suspect you'll be both excited and apprehensive. We understand that you'll want reassurance as well as expertise. We expect all of that, and more. Because at St. Francis Hospital & Health Centers, we've been delivering babies and caring for their parents for more than 75 years.

Each year, thousands of expectant parents choose the advanced obstetric care of our Indianapolis and Mooresville campuses. Each location takes a family-centered approach to childbirth that's focused on personalized attention to your needs. This approach is apparent in everything from our wide selection of maternity education classes,

to birthing options that enable you to experience labor, delivery and recovery in the same room, to the sophisticated treatment of high-risk newborns provided by our Neonatal Intensive Care Unit. We also care for you and your child's needs after delivery, with our dedicated Pediatrics Unit and comprehensive Women's Health Services.



As the Indianapolis area's only Spirit of Women hospital, St. Francis works with leading hospitals and health care-focused partners nationwide to motivate and inspire women to make positive changes in their lives and the lives of their families.

So when you're ready to bring your baby into the world, turn to St. Francis. Our family of caring professionals will see to it that you have everything you could possibly need to deliver a miracle.

 **ST. FRANCIS** leading the way **WOMEN & CHILDREN'S SERVICES**

Celebrate your spirit by joining the St. Francis Spirit of Women membership program. Call (317) 865-5865 for details.



CNS photo from Reuters

The Benedict Inn Retreat and Conference Center in Beech Grove will celebrate the beatification of the late Mother Teresa of Calcutta with a one-day retreat on Oct. 27.

# Rest in peace

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

- ANDERSON, William, 77**, Good Shepherd, Indianapolis, July 8. Husband of Geraldine (Gough) Anderson. Father of Mary Jo Ragsdale, Eileen Sexson, Kathleen West and William M. Anderson. Brother of Mary (Anderson) Addis and Robert Whearley. Grandfather of 10.
- BAILEY, Ruth A., 87**, Our Lady of Perpetual Help, New Albany, July 4. Sister of Rose Teives, Viola and Louis Bailey.
- BYRON, Helen Elizabeth, 92**, St. Mary, North Vernon, June 27. Mother of Kathleen Stadler, Daniel and William "Bill" Byron. Sister of Clare Thompson and Daniel McCauley. Grandmother of six.
- DUFFY, Nancy, 65**, St. Pius X, Indianapolis, June 6. Wife of Patrick C. Duffy. Mother of Lynne Lowe, Mark, Michael and Patrick Duffy. Grand-

- mother of 12.
- HANMER, Florence T., 81**, St. Mary, Greensburg, July 4. Mother of Mark and Roger Hanmer. Grandmother of three.
- HARVEY, Burton E., 75**, Holy Name, Beech Grove, June 19. Husband of Virginia Harvey. Father of Barbara Hickie, Denise Hogan, Michael and Richard Harvey. Brother of Ida Luiga, Barbara Varney, Edith, Sharon, Elroy Jr. and Tom Harvey. Grandfather of eight. Great-grandfather of three.
- HAYDEN, Mary L. (Wheeler), 82**, Christ the King, Indianapolis, June 30. Wife of John E. Hayden. Mother of John C. Hayden. Sister of Patricia Wheeler. Grandmother of one.
- KIRCHNER, Lillian Retha (Jerrell), 82**, St. Ambrose, Seymour, June 27. Mother of Paul Uptegrove and Thomas Kirchner. Stepmother of Lynn Kirchner. Grandmother of six. Step-grandmother of one. Great-grandmother of six.
- LANE, Roger E., 56**, St. Mary, North Vernon, June 26. Husband of Theresa (Matern) Lane. Father of Sara Skinner, Melissa Taylor and Tony Lane. Son of Marie O. (Zornes) Lane. Brother of Lisa Buster, Sally Langetang, Sandra MacAslan,

- Kathy Webb, Lori Williams and Benny Lane. Grandfather of three.
- LANG, Richard J., 79**, St. Mary, New Albany, July 6. Husband of LaVerne (Schwartz) Lang. Father of Dennis, Donald, Richard and Ronald Lang. Brother of Pauline Arkenberg and Anna Taliferro. Grandfather of nine. Great-grandfather of 10.
- MATTINGLY, Thelma M., 78**, St. Ann, Indianapolis, July 3. Wife of Marvin B. Mattingly. Mother of Joan Bullard, Sally Hillard, Mona Ulfers, Daniel, Dean and Russell Mattingly. Sister of Virginia Blecklie, Ethel Horton and Boniface Moll. Grandmother of 12. Great-grandmother of 15.
- MAUPIN, Kathleen Louise, 80**, Holy Angels, Indianapolis, July 3. Aunt of one. Great-aunt of nine.
- RASHID, Lavonne M., 86**, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 27. Mother of Sylvia Richardson. Grandmother of one.
- RETZNER, Emma Mary (Homan), 89**, St. John the Baptist, Osgood, June 29. Wife of Edwin Retzner. Mother of Liana Retzner. Sister of Dorothy Benoit, Mary Ann Gerlach, Clara Hess and Agnes Homan. Grandmother of one. Great-grandmother of two.
- RUSSELL, Kenneth, 80**, St. Peter, Franklin County, July 1. Father of Susan Kraus, Connie Summers, Don and Richard Russell. Brother of Joan Bode, Eileen Burris, Vonnie Fields, Glenna Hoog, Delores Hunter and Vesta Montag. Grandfather of 10. Great-grandfather of three.
- SALAMONE, Angela Marie (Parisi), 79**, St. Jude, Indianapolis, July 7. Wife of Mario

- M. Salamone. Mother of David and Dennis Salamone. Sister of Norma Jean Hendricks. Grandmother of two.
- SCHAUB, Francis Rudolph "Sarg," 87**, St. Bartholomew, Columbus, June 29. Husband of Mildred Barr Sutton Schaub. Father of James, Larry and Ronald Schaub. Stepfather of Mitchell Barr, Herbert, Lawrence and Ronald Sutton. Brother of Lavinia Moss, Agnes Winoweicki, Celestine, Laverne, Raymond and Sylvester Schaub. Grandfather of 23.
- SPALDING, Larry, 80**, St. Vincent de Paul, Shelby County, July 4. Husband of Martha Spalding. Father of Nancy Ness, Marcia St. John, Sherry White, Amy, Dan, David, Ron and Steven Spalding. Brother of Loretta Foster, Martha Kendrick, Bertha Williams, Bernard and Charles Spalding. Grandfather
- of 12. Great-grandfather of two.
- WELCH, Patricia A. (Withem) Bash, 76**, Our Lady of the Greenwood, Greenwood, July 7. Mother of Betty Thornberry, Barbara Turner and Daniel Bash. Stepmother of Michele Summers. Sister of James and Raymond Withem. Grandmother of nine. Step-grandmother of four. Great-grandmother of four. Step-great-grandmother of three.
- WILSON, John R., 84**, St. Malachy, Brownsburg, July 5. Husband of Helen Wilson. Father of Mike Wilson. Brother of Art Wilson. Grandfather of three. Great-grandfather of four.
- WORKINS, Billy G., 67**, St. Malachy, Brownsburg, July 3. Husband of Lilian Workins. Father of Annette Guilford. Son of Lucy Husk. Brother of Sandra Peters. Grandfather of one. †

## Vatican Museums start new Web site

VATICAN CITY (CNS)—The Vatican Museums, already one of the most-visited museums in the world, have opened their centuries-old collections to a huge new audience—Web surfers.

Virtual visitors to the museums' new Web site, launched at a Vatican press conference on June 24, can wander through the Sistine Chapel, zoom in on details of Michelangelo's "Last Judgment," and gaze close-up at scores of the museums' most famous masterpieces.

Officials said the site also would help tourists get the most out of a physical visit to the museums by enabling them to plan an itinerary through their labyrinthine, miles-long corridors ahead of time.

world, could visit the site with ease. That meant making the site compatible with Internet browsing software going back nearly a decade and designing the graphics to load quickly.

U.S. Cardinal Edmund C. Szoka, chief administrator of Vatican City, including the museums, said the site sprung from the Church's recognition of the tremendous potential of the Internet in evangelization and of art's role as a "universal language" that can bring together people of different cultures and religions.

One indication of the site's ultimate spiritual aims is the incorporation of links to biblical passages next to the images that depict them.

In a related technological advance, officials hope to install, perhaps by the end of the year, wireless "hot spots" in the museum to allow visitors to access an online museum guide via a handheld computer or late-generation cell phone.

The project took five years and 15,000 hours of labor to complete, with hardware donated by Hewlett-Packard. At its launch, the site contained 3,200 pages and 165 high-resolution images, and officials said the site would be in continual expansion.

The first collections placed online include the museums' most famous: Michelangelo's Sistine Chapel, Raphael's Rooms and the Pinacoteca painting gallery. Others are those that have been recently renovated or are temporarily closed to the public, like the Etruscan, Egyptian and missionary museums.

Officials said special care was taken to ensure that the broadest possible Internet audience, in every part of the

The Vatican Museums' 500-year-old collections are visited annually by more than 3 million people, making them the second most-visited museums in Europe.

The new site is the latest Vatican expansion into the Internet and follows the launch of a similar one last October for the Vatican Library. Officials said they hope to complete a site for the Vatican Secret Archives within several months.

Archbishop Claudio Maria Celli, who oversees the Vatican's Internet office, told reporters that the Vatican's 8-year-old Web site now averages about 60 million hits a month from Web surfers in 150 countries. It contains 65,000 Church documents and more than 200,000 pages.

(The new Vatican Museums site can be reached in English at [http://mv.vatican.va/3\\_EN/pages/MV\\_Home.html](http://mv.vatican.va/3_EN/pages/MV_Home.html). Other languages are also available by starting at the Vatican Web site at [www.vatican.va](http://www.vatican.va).) †

## End of man's 19-year coma offers lesson

WASHINGTON (CNS)—An Arkansas man's emergence from a 19-year coma shows how important it is not to make negative judgments about the value of an individual's life, according to the executive director of the National Catholic Partnership on Disability.

Mary Jane Owen said in a July 10 statement she was gratified by the news that Terry Wallis, a 39-year-old man from Mountain View, Ark., awakened from a coma after 19 years.

"Whether one considers this a miracle or evidence that the body can heal itself over time, the fact is that our knowledge of what is possible for people with neurological disabilities is


limited and the role of negative judgments on the value of a given life can result in devaluation of those of us who live with disabilities," she said.

Owen said Wallis, who was injured in a car accident in July 1984, "was fortunate to have a family who never gave up, that took him on visits even when he was unresponsive, who continued to celebrate holidays with him."

She contrasted Wallis' treatment with that received by Terri Schiavo of Florida, who suffered cardiac arrest in February 1990, which cut off oxygen to her brain for several minutes.

Michael Schiavo won \$9.4 million for his wife's future medical care and rehabilitation in a 1992 medical malpractice case, but has been working since 1993 to have her removed from a feeding tube that provides nutrition and hydration.

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Michael Schiavo won \$9.4 million for his wife's future medical care and rehabilitation in a 1992 medical malpractice case, but has been working since 1993 to have her removed from a feeding tube that provides nutrition and hydration.

Schiavo "has done everything possible to prevent [Terri's] family from interacting with her and has insisted that her feeding tube be withdrawn," Owen said. "Death by starvation and dehydration has been the goal for Terri Schiavo."

Owen, who has headed the Washington-based office since 1991, is partially blind and deaf and uses a wheelchair.

She said she found "particularly frightening" a statement in 2001 by George J. Felos, an attorney for Michael Schiavo, that "the litmus test is whether a person can bring a spoon to their own mouth. That 'litmus test' for survival could not have been passed by many of my friends who live productively in spite of significant disabilities. And those of us who live with assorted disabilities are aware that when any of us is deprived of their essential dignity and worth, each of us faces that same discounting by the judgments of the culture of death."

Janice Benton, a staff member of the National Catholic Partnership on Disability, said the family of Terry Wallis has been rewarded for their faith and patience.

"Rather than fighting for death for their loved one ...," Benton said, "they didn't presume to know what was best for Terry, or to make judgments of his 'quality of life.'"


"We can only hope that the witness of this loving family will guide other families and judges who find themselves faced with a similar situation," she said. "We would do well to heed their advice to 'keep the faith and never give up.'" †

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