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August 7, 1998

# Six Church workers murdered in Africa, Yemen; three expelled

WASHINGTON (CNS)—Six Church workers in Africa and Yemen were murdered while others were expelled from a West African nation

In late July.

The murders—nuns in Rwanda, Yemen, and South Africa and a priest in the Republic of Congo—occurred within a six-day period. In Castel Gandolfo, Italy, Pope John Paul II prayed for peace in Africa and throughout the world Aug. 2 as he offered prayers for Sister Valens Mukanoheli, a member of the Benebikira Congregation

Sister Valens Mukanoheli, a member of the Benedikira Congregation murdered July 31 in Rwanda.

At the end of his Sunday Angelus prayer, the pope told visitors at his summer villa south of Rome that another name had been added to the list of "religious men and women killed in the last few days."

The pope said Sister Mukanoheli had been "tragically assassinated." Church sources in Rwanda reported that the nun was shot in front of the mission in Gisenyi, about 55 miles northwest of Kigali, the Busendan capital the Rwandan capital.

On July 28, a Jesuit priest was shot to death at his home in Brazzaville, Congo. At 2 a.m. July 28 Jesuit Father Michel Halbecq, 65, was surprised by a man with a gun outside his bedroom window. Father José Maria de Vera, spokesman for the Rome-based order, said the priest had just returned from a vacation in his native France, had taken a tay from the priest had taken a taxi from the airport and was changing his clothing when the attack occurred.

attack occurred.

The intruder apparently fired through the window, striking Father Halbecq in the head. Police believe the gunman fled without taking anything. No motive for the shooting was immediately known.

In Yemen July 27, a lone man with an automatic rifle killed three Missionaries of Charity outside their residence near a social service center for the disabled where they worked in Hodeida, about 140 miles west of the capital, San'a.

The victims were two lediese. Sieve Tille and Sieve About 140 miles west of the capital.

The victims were two Indians, Sister Tilia and Sister Anetta, and Sister Michael, who was from the Philippines.
Police arrested a suspect, Abdullah al-Nashri, 25, who confessed to

the shooting. Authorities described him as unstable and said he had been treated at the sisters' center.

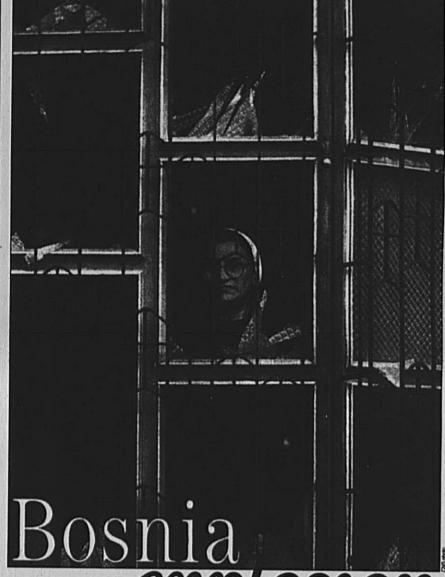
In July 28 telegrams, Cardinal Angelo Sodano, Vatican secretary of state, said the pope was "deeply saddened" by the killings. The telegrams were sent to relatives of the sisters and Sister Nirmala Joshi.

head of the Missionaries of Charity. In a July 28 letter to Sister Nirmala, Cardinal Anthony J. Bevilacqua of Philadelphia said of the dead missionaries, "They would probably be the first to forgive even the one who killed them and say he did not know what he was doing."

On July 26 German-born Franciscan Sister Theodelind Schreck was found shot to death in a wooded area about 25 miles from Eshowe, South Africa.

Sister Schreck, 57, was principal of the Holy Childhood convent school in the Eshowe Diocese. Students' parents, parishioners and nearby farmers joined police and army staff in the search after she failed to return home July 22 from a mission more than 30 miles away. Her car, with traces of blood in it, was discovered abandoned near Purhan South Africa the dear that her discovered abandoned near

Durban, South Africa, the day after she disappeared. The radio and a wheel had been stolen and the battery and two tires had been changed



oks through the shattered

lows of SS. Peter and Paul Catholic Ch

in Kakanj, Bosnia-Herzegovins, July 29. An explosive device damaged the church but no injuries were reported. The attack, which was under investigation, occurred in a town that is predominantly Muslim.

Police arrested two male suspects, ages 17 and 23, July 28.
At a general audience July 29, Pope John Paul sought prayers "to the Lord, father of mercy, for these generous witnesses to the Gospel and for all the other victims of violence which, unfortu-

nately, continues to bloody various regions of the world."

Meanwhile Fides, the news agency of Meanwhile Fides, the news agency of the Vatican Congregation for the Evangelization of Peoples, said July 31 that three missionaries "were expelled with force July 23" from Equatorial Guinea and were seeking refuge in Cameroon. The agency said that the Vatican nunciature and the U.S. Embassy in the West African country had seen let in the West African country had sent let-ters to the government "expressing con-cern about what is happening."

The missionaries were Father Miguel Marcelo Grosso, a member of the Sons of

the Immaculate Conception from Argen-tina; Roberto Torrejon, an Argentine lay-man; and Carmelite Sister Maria Cruz Boudet from Spain. †



# **Life** rally

executive director of ne Pro-Life Action League in Chicago, talks with Cross-roads pro-life walkers from the Franciscan University of Steubenville, Ohio, during a July 28 reception at the Archbishop O'Meara Catholic Center Assembly rally. (See story on Page 2.)

# Collegians support life in cross-country trek

Archdiocesan Office of Pro-Life Activities hosts pro-life rally for students from Franciscan University of Steubenville, Ohio

"I think what these

doing is so wonderful.

They are fighting the

young people are

battle for life,

spending their summer living

their faith."

By Mary Ann Wyand

Four years ago, pro-life collegians from Franciscan University of Steubenville, in Ohio, began an effort to combat abortion

in America by walking cross-country every sum-mer to pray for and promote the sanctity and dignity of life. Wearing T-shirts printed

with the message "Crossroads—Coast to Capital Pro-Life Walk— America is pro-life," the collegians set out from California each May to pray outside abortion clinics and talk to individuals and groups about ways to end abortion.

This summer, 18 Crossroads walkers are taking the antiabortion message across the United States.

Crossroads coordinator Jim Nolan, a Fransciscan senior from Chevy Chase, Md., said their route crosses California, Nevada, Utah, Colorado, Nebraska, Kansas Missouri, Illinois, Indiana, Ohio, West

#### Corrections

The phone number for the Denver Bible study offered by the Indianapolis North Deanery was incorrect in the July 31 issue of *The Criterion*. St. Matthew's number is 317-257-4297.

Father George Henninger, who serves at the Indiana University Medical Center, is another graduate of Little Flower School who was not included in a July 24 story in The Criterion.

Virginia, Pennsylvania, Maryland and the District of Columbia.

They are scheduled to arrive in Washington, D.C., on Aug. 15, the Feast of the Assumption, and participate in a
pro-life rally at 10 a.m.
on Capitol Hill.
Nolan said a number of

nationally known pro-life advocates are expected to greet them there, including Father Frank Pavone, director of International Priests for Life; Joseph Scheidler, executive director of the Pro-Life Action League in Chicago; Nellie Gray, president of the March for Life Education and

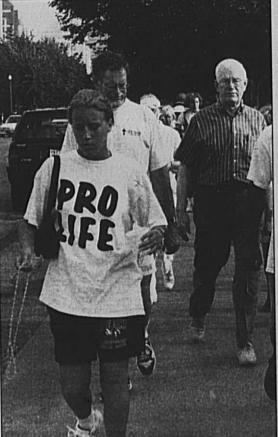
Defense Fund; and Judie Brown, president and director of the American Life League.

During their trek through Indianapolis on July 28, the collegians were guests at an evening pro-life rally sponsored by the archdiocesan Office of Pro-Life Activities at the Archbishop O'Meara Catholic Center.

Scheidler was the featured speaker at the

rally. Sporting a large "Racketeers for Life" lapel button received as a gift, the pro-life sidewalk counselor briefly discussed his recent federal conviction under the 1970 Racketeer Influenced and Corruption Organizations Act, known as RICO, which was successfully used this year by the National Organization for Women (NOW) and two abortion providers to discourage pro-life sidewalk counseling. Scheidler emphasized that he is appeal-

ing the April ruling and civil lawsuit, which also included Timothy Murphy and Andrew Scholberg of the Pro-Life Action League in Chicago as well as organizers of Operation Rescue National, based in Dallas.



of Steubenville freshman Stephanie Williams from Waterford, Mich. prays the rosary with Indianapolis-area supporters, among them Pat Schneider (back left) of St. Lawrence Parish and Norbert Lindenma of St. Roch Parish. About Catholics walked with the collegians July 28 from Monument Circle in Indianapolis up North Meridian Street to the Archbishop O'Meara Catholic Center. Willia and 17 other young adults are trying to end abortion by walking across the United States as members of the Crossroads Coast to Capital Pro-Life Collegians, based at the Franciscan university

He also said he is optimistic about over turning the court's historic decision based on legislation created to prosecute orga nized crime. The civil suit charged that the defendants created a climate that encouraged using violence to prevent women

aged using violence to prevent worker from entering abortion clinics. Scheidler said he is "totally against vio-lence" and noted that "there's nothing more violent than cutting a little child into

pieces" during an abortion.

He also praised the courage and conviction of the young adult walkers.

"I think what these young people are doing is so wonderful," Scheidler said. They are fighting the battle for life, spending their summer living their faith.
They are soldiers marching, fighting evil, doing good, setting an example, and they
See PRO-LIFE, page 3

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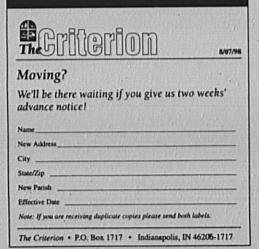
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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1998 Criterion Press, Inc. POSTMASTER: Send address changes to Criterion Press, Inc., 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717.



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# Pro-life Mass marks anniversary of Helpers of God's Precious Infants ministry in archdiocese

## Archbishop Buechlein will preside at the Aug. 15 Mass at St. Andrew the Apostle

By Mary Ann Wyand

Archbishop Daniel M. Buechlein will preside at the pro-life liturgy and rosary on the Feast of the Assumption at St. Andrew the Apostle Church in Indianapolis to mark the first anniversary of the national Helpers of God's Precious Infants ministry in the

The monthly pro-life Mass begins at 8:30 a.m. on Saturday, Aug. 15, at St. Andrew Church, located at 3922 E. 38th St. in Indianapolis. Prayers continue with about two hours of Eucharistic adoration and con-clude with Benediction.

At 9:15 a.m., participants may continue to offer prayers for life at the church in the presence of the Blessed Sacrament or pray the mysteries of the rosary with the arch-bishop during a seven-block walk to an abortion clinic on East 38th Street.

The monthly Mass and rosary are spon-sored by the archdiocesan Office of Pro-Life Activities and attract Catholics from throughout central and southern Indiana. Also next weekend, St. Andrew Church

will be the site of a traveling pro-life exhibit from the National Conference of Catholic

Bishops entitled "The People of Life: A
Story of Faith, Hope and Love."

"The exhibit shows the history of our
pro-life stance," explained Stephen Flynn,
associate director of the pro-life office. "It is a powerful tribute to our respect for the

The Helpers of God's Precious Infants ministry was founded in 1989 by Msgr. Philip J. Reilly of Brooklyn, N.Y., to establish a peaceful and prayerful pro-life presence outside abortion clinics.

"One of the main benefits of the monthly pro-life Mass is that it presents the true pic-ture of those who promote the cause of life ... as a peaceful and prayerful witness to life," said Father Vincent Lampert, director of the archdiocesan pro-life office and pas-tor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

A number of archdiocesan priests have presided at the monthly pro-life liturgies since the start of the ministry in Indianapolis

that has resulted from this ministry is that it has challenged many people to focus on not only the issue of abortion but on other life issues as well," Father Lampert said. "I believe this ministry has been a spark in calling us as a Church to consider what are we doing to promote a greater awareness to such things as

assisted suicide and capital punishment.
"I hope and pray that the Helpers'
ministry is only the beginning," he said, "in helping the people of the archdiocese respond to Pope John Paul's call to combat the culture of death and to Archbishop Buechlein's call, during our Journey of Hope, to be a people renewed in spirit." †

# PRO-LIFE

are lessons for us to follow."

Jesus called Christians to "become like me," he said, "and that's what these young people are doing as Christ's followers Christ's servants, Christ's soldiers. And we are to follow their example, to go out on the streets, to the abortion mills ... to pray and

counsel young women" to save their babies. After the rally, Franciscan senior Justin Schneir of Ojai, Calif., said his love for God has grown during the cross-country pro-life walk.

"I've learned so much," he said. "There is a lot of time for silence, and I've spent a lot of time examining myself to see where I stand before God. I've been discerning the priesthood, praying a lot about the priesthood on this trip, but I'm not sure yet

"One thing this summer has done for e," he said, "is it has shown me that I need to take a stand and fight for these babies' lives. I've never felt so strongly about it before. I know I'll be doing prolife work for the rest of my life."

Chris Sherman of Pittsburgh, Pa., joined the collegians on the pro-life walk and said he will always remember the "overwhelming response we got while walking through major cities" on their cross-country route.

"It gets very tiring," he said, "but peo-ple are definitely supportive. Last week-end, we witnessed two 'saves' outside an abortion clinic in St. Louis. Two young women decided to choose life, and we women decided to choose life, and we were lucky enough to see these miracles of God take place. It was an absolutely incredible experience. I get goose bumps just thinking about it."

Freshman Stephanie Williams, from Waterford, Mich., said it is very difficult to

"We were praying the rosary out loud in front of an abortion clinic.
"We were praying the rosary out loud in front of an abortion clinic in Denver, and I was crying. It's always an emotional roller coaster. I prayed for God to give me the strength to handle it, and then I was better. I still choke back tears a lot, but I think you don't realize how much good you can do until you go out there and at least try." †

# Saint Meinrad president-rector, Lilly Endowment director to attend world seminary meeting

Benedictine Father Mark O'Keefe, president-rector of Saint Meinrad Seminary, and

Father Mark O'Keefe, O.S.B.

program direc-tor for religion at Lilly Endowment Inc. and a parishioner of St. Luke Parish in Indianapolis, are among 60 delegates selected to participate in the International Consultation on Priestly Forma tion, to be held

Fred Hofheinz,

Aug. 25-28 in Leuven, Belgium. Cardinal Godfried Danneels of Belgium,

e of the sponsors of the event, wrote This important consultation will bring together seminary leaders from all corners of the world on issues of vital importance to the formation and education of seminarians, and our hope is that our conversations will be fruitful, not only for participants, but also for the whole Body of Christ."

The consultation, titled "The Promise of Priesthood: Shaping its Future," is expected to discover practical ways for seminary programs to respond to Pope John Paul II's apostolic letter, Pastores Dabo Vobis (I Will Give You Shepherds), for a balance of the intellectual and the spiritual in seminary education and formation.

Cardinal Danneels will deliver the keynote address, "The Reform of Seminary Education Since Vatican II: Achievements and Chal-



Fred Hofheinz

lenges." Father Gustavo Gutierrez, of the Catholic University of Lima in Peru, and Jesuit Father Michael Paul Gallagher, of the Collegio Del Gesu in Rome, will give major addresses. †



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Official Weekly Newspaper of the Archdiocese of Indianapolis Rev. Msgr. Raymond T. Bosler 1915 - 1994 Founding Editor

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# Edittorial

# Together, we confess

arlier this summer, the Roman Catholic Church and the Lutheran World Federation Council, which represents 93 percent of the world's 61 million Lutherans, approved a "Joint Declaration on the octrine of Justification." (Justification is the state of being in a right relationship with God through faith in Jesus Christ by the power of the Holy Spirit.)

This brings to an end a disagreement that has lasted nearly 500 years (since the sixteenth century). This dis-agreement over the doctrine of justification was a central issue during the Reformation and one of the principal causes of the split in the Western Church

The joint declaration does not mean that reunion is just around the corner far from it, in fact-but it is a cause for joy because it represents a beginning.

Nevertheless, the agreement on the central issue of justification is substantial, thus making our relationship to the Lutheran Church and to Lutheran much closer and warmer. The situation now is certainly a far cry from the nottoo-distant past when even hymns and Christmas carols composed by Martin Luther (for example, "A Mighty Fortress Is Our God" and "Away in a Manger") were banned from Catholic

Two key passages in the 44-para-graph declaration summarize the balance that the two groups now agree accurately represents Catholic and Lutheran teaching on the roles of faith and good works in Christian life:

Together, we confess that by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works" (#15).

"We confess together, that good works—a Christian life lived in faith, hope and love—follow justification and are its fruits" (#37).

At the time of the Reformation, Martin Luther criticized the Catholic Church for putting too much emphasis on good works and human initiative. The Catholic Church of that day was critical of Luther's overemphasis of the passivity of the Christian believer and Luther's disparagement of the place of good works in the Christian life.

At a press conference releasing the Catholic response to the joint declara-tion, Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity said that "the question of good works was important in the Reformation because there was the idea that we could reach salvation, the kingdom of God, through our own works. With the sell-ing of indulgences, it seemed that the Catholic Church believed that salvation came through our efforts, our merits." However, the real position of the Catholic Church always has been that "without the death of Christ we can do nothing. We cannot save our-selves: it is the Lord who saves us. However, we say we can and must collaborate [with God's grace] because we cannot be saved against our will."
While the Vatican has reservations

about three of the 44 paragraphs and says they need further study and dia-logue, Cardinal Cassidy said that this "does not mean we do not accept and agree" with the declaration as a whole.

Let us pray that the Holy Spirit, whose power both enlightens and uni-fies, will shower both Lutherans and Catholics with an abundance of grace, bringing understanding and full unity as early as possible in the new millen-

- William R. Bruns

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Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1998 Criterion Press, Inc. ISSN 0574-4350.

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Price: \$20.00 per year 50 cents per copy

Send address changes to The Criterion, P.O. Box 1717, Indianapolis, IN 46206

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#### Seeking the Face of the Lord

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

# **What we do in** liturgy, mi**n**istry affects our beliefs

hrough the summer, I have written about the Instruction on Certain Questions Regarding the Collaboration of the Nonordained Faithful in the Sacred Ministry of Priests issued by the Holy See almost a year ago. I also wrote about the context and some of the theological issues that come to bear on the instruction.

Perhaps the most important point that needs to be made is the reminder that what we do in liturgy and ministry has a definite effect on what we believe. And what we believe is not just a personal matter, something we choose or reject depending on how. we feel about it. Of course, we are able to pick and choose, and some folks do, but if we do so eclectically, we are not truly believers of the Catholic faith. The doctrine of the Church is received through the ages, and its inerrancy is protected by the guidance of the Holy Spirit—as Christ promised it would be before his ascension into heaven.

The identity of the ordained priesthood has been devalued since the Second Vatican Council-not by intention and certainly not by ill will on anyone's part. The role of the laity and nonordained religious in the mission and ministry of the Church has been intentionally and rightly elevated, because it had been eclipsed, so to speak, by the role of the clergy. After several decades, we are now working to achieve an appropriate balance in the practical life of the Church. Among other matters, the future of priestly vocations is at stake.

We tend to be pragmatic by nature, and we are sometimes impatient with theory-in this instance, with theology. In a human organization that is divine in its founding and in its purpose, theology is absolutely essential. Sound theology that acknowledges the deposit of our faith and the received doctrines of the faith cannot be dismissed. Nor can theology be manipulated to suit the purposes of our social or political agenda. That is why we have the deposit of the faith and why there is a magisterium that looks out for the integrity of our faith. Some Catholics look on the Holy Father and the Vatican and the Congregation for the Doctrine of the Faith with disdain because they produce instructions like the one I have been writing about or apostolic letters that delineate teachings of the faith more precisely. The pope and the car-dinals who oversee the various Vatican offices are there to do the task

ask them to do, namely to oversee mission of the universal Church. y are doing their job for the welof the universal Church. They an informed universal perspecthat we do not have.

he cardinals who are in charge of t of the congregations and counof the Vatican signed the ruction on Certain Questions arding the Collaboration of the ordained Faithful in the Sacred Ministry of Priests. I can't think of another document in recent history that has been signed by so many lead-ers at the Vatican. I know that such intentional sponsorship of an instruction signals an important issue that we should not ignore. For this reason, I asked that the document be studied by the archdiocesan Council of Priests, and I have addressed the matter in this summer series of weekly columns.

There are several concerns that surface around the delegated role of nonordained persons in the archdiocese. The first has to do with fear of clericalism. There is an honest fear that somehow priests feel they are better than lay persons or nonordained religious because of their role at Mass and in the celebration of the sacraments. Presiding at liturgy in the person of Christ does not make one better than anyone else in the assembly. Implicit in this fear is viewing liturgical roles from a "power" model.

Some say many lay people can and could preach a better homily than some priests. Even if one admits the claim, that does not change the Church's doctrine that only those who are authorized by ordination to proclaim the Gospel and preach may do so at the Eucharist. There are those who say it is unfair for members of a parish pastoral staff not to have the opportunity to preach a homily to the people they serve. Other opportunities may be sought for nonordained parish leaders to address the community, but not by assuming a role of the ordained, which cannot be delegated. These considerations, which are humanly sensitive, do not serve the greater welfare of the Church when the theological impact diminishes the doctrine of the faith.

We are challenged to find sensitive ways of being inclusive and pastorally effective in carrying on the Church's ministry. Surely we can find ways to build up the common good of our Church for generations to come. †

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

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

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

# **Lo que hacemos** en liturgia y en el ministerio **al**ecta nuestras cr**e**encias

urante el verano he escrito acerca de la Instrucción en Ciertas Preguntas Con Respecto a la Colaboración de los Fieles No Ordenados en el Sagrado Ministerio de Sacerdotes, lo cual fue emitido por el Vaticano hace casi un año. Asimismo escribí sobre el contexto y algunos de los problemas teológicos que pueden afectar la

Quizás lo más importante sea el recordatorio que lo que hacemos en la liturgia y el ministerio tiene un efecto definido en nuestras creencias. Y lo que creemos no es solamente un asunto personal, es decir algo que escogemos o rechazamos dependiendo de nuestros sentidos sobre el mismo. Por supuesto, podemos escoger lo que queramos creer, y algunas personas hacen así, pero si lo hacemos tan eclécticamente, no somos creyentes fieles de la fe católica. La doctrina de la Iglesia se recibe a través de las épocas, y su perfección es protegida por la guía del Espíritu Santo—de la misma manera como Cristo prometió antes de su ascensión en el cielo.

Desde el Segundo Concilio Vaticano se ha devaluado la identidad del sacerdocio ordenado, pero no a propósito, y ciertamente sin rencor por parte de nadie. El papel de los laicos y los religiosos no ordenados en la misión y min-isterio de la Iglesia ha sido isterio de la igiesta ha suo intencionalmente y debidamente eleva-do, porque había sido eclipsado por el papel del clero. Después de varias décadas, actualmente estamos trabajando para lograr un equilibrio apropiado en la vida práctica de la Iglesia. Entre otras cosas, el futuro de las vocaciones sacerdotales está en peligro.

Tendemos a ser pragmáticos por naturaleza, y a veces estamos impacientes con teoría—en este caso, con la teología. En una organización humana que es divina al respecto de su fundación y en su propósito, la teología es totalmente esen-cial. No se puede desechar una teología sólida que reconoce el depósito de nues-tra fe y las doctrinas recibidas de la fe. Tampoco se puede manipular la teología para satisfacer los propósitos de nuestro plan social o político. Eso es porqué tenemos el depósito de la fe y porqué hay un magisterio que se cuida por la integri-dad de nuestra fe. Algunos católicos miran al Santo Padre y al Vaticano y a la Congregación para la Doctrina de la fe con desdén porque dichos producen instrucciones sobre lo mismo como lo que he estado escribiendo o cartas apos-tólicas que delinean las enseñanzas de la fe más precisamente. El papa y los cardinales que vigilan las varias oficinas Vaticanas hacen la tarea que pedimos que hagan; es decir, el vigilar la misión de la Iglesia universal. Están haciendo su

jo para el bienestar de la Iglesia ersal. Tienen una perspectiva uni-al informada que no tenemos.

os cardinales que están encargados cho de las congregaciones y concil-lel Vaticano firmaron la *Instrucción* liertas Preguntas Con Rèspecto a la boración de los Fieles No enados en el Sagrado Ministerio de erdotes. No puedo pensar en otro documento en los años recientes que ha sido firmado por tantos líderes del Vaticano. Me doy cuenta de que tal patrocinio intencional de una instrucción señala un asunto importante que no debemos ignorar. Por esta razón, pedí que el documento sea estudiado por el Concilio de la Archidiócesis de Sacerdotes, y he discutido el mismo en esta serie de columnas semanales de verano.

Existen varias preocupaciones que aparecen acerca del papel delegado de personas no ordenadas en la archidiócesis. La primera tiene que ver con el miedo de clericalismo. Hay un verdadero temor que de alguna manera los sacerdotes se sientan que sean mejores que los laicos o los religiosos no ordenados debido a su papel en la Misa y en la celebración de los sacramentos. El presidir en la liturgia en la persona de Cristo no implica que una persona es mejor que otra en la asamblea. Incluido en este miedo es la opinión que los papeles litúrgicos son un sím-bolo de "poder". Algunos dicen que muchos pueden y

podrían predicar una homilía mejorque algunos sacerdotes. Aun cuando uno admite la suposición, eso no cambia la doctrina de la Iglesia que declara que sólo aquéllos que son autorizados mediante ordenación para proclamar el Evangelio y predicar pueden hacerlo en la Eucaristía. Hay aquéllos que dicen que es injusto que los miembros del personal pastoral de una parroquia no tengan la oportunidad de predicarles una homilía a las personas ellos sirven. Se pueden buscar otras oportunidades para que los líderes no ordenados de la parroquia puedan dirigirse a la comunidad, pero no asumiendo el papel de los orde-nados, el cual no puede ser delegado. Estas consideraciones que son sensibles para humanos no sirven el bienestar mayor de la Iglesia cuando el impacto teológico disminuya la doctrina de la fe.

Es un desafío para encontrar algunas maneras sensibles de ser inclusivo y pastoralmente eficaz continuando el ministerio de la Iglesia. Ciertamente podemos encontrar maneras de construir el común bueno de nuestra Iglesia para las generaciones por venir. †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Parish Diary/Fr. Peter Daly

# The importance of a sacramental sense

There are many things to criticize about the Catholic Church. But one thing that we have got right is a "sacramental sense.



By this I mean that we understand that God is a mystery. Our lives are ultimately mysteries too. Our prayer, which is the deepest desires of our hearts, cannot be expressed in words alone. It takes sight,

sound, taste, touch, voice and gesture We are not philosophers, we are believers. That is a sacramental sense.

The sacraments of the Church are only one version of this sacramental sense. This came home to me while I was away from

home, studying Spanish in Costa Rica. One Sunday I visited the most historic and important Catholic church in this country, the Basilica of Our Lady of the Angels in the old colonial capital of Cartago. Every Sunday, thousands of people come there with their prayers. The people are rich and poor; young and old; people with severe handicaps; parents carrying their children; newly married cou-ples; old people near death.

At the entrance of the church, the pilgrims fall to their knees and walk up the long aisle, 100 yards, to the high altar. There they continue on their knees. They bring their intentions, worries, concerns and desires.

I felt myself moved to tears as I watched one severely handicapped young man make his way slowly, painfully up the aisle. think it is their sacramental sense. It is not enough to use words. We want, we need

This is prayer with our bodies. In the side chapel at Cartago, near the altar, there are hundreds of tokens of prayers answered that are pinned inside large display cases. Little silver tokens in the shape of arms, legs, heads, hearts and hands. All are signs of cures received and prayers answered.

Some people might object to all this.

Some might call it superstition.

Maybe it is for some of the people.

But this objection seems a bit patronizing. After all, these are people much like ourselves. They live in the same modern world. They go to work and school. They read the newspapers. They watch televi-

But just like the people back home in my parish who come to pray quietly dur-ing the day, they have their worries: drugaddicted children; family members sick in body or mind; broken hearts; deep regrets.

The procession down the aisle on the knees is something fully human-something the Catholic tradition allows us to express. It is a recognition that the deepest desires of the human heart are beyond our limited words. To be properly expressed, they need our whole self, body and soul. That is a sacramental sense. That is one

of the things we've got right. Sometimes it means getting on your knees to walk up

(Father Peter Daly is a regular columnist for Catholic News Service.)

Spirituality for Today/Fr. John Catoir

# What is spiritual direction?

Since more and more lay people are giving guidance and spiritual direction



these days, it might be helpful to know how spiritual direction differs from counseling.

True spiritual direc-tion involves the subtle gift of discernment, which enables the director to recognize the stirrings of the Holy Spirit.

Discernment requires prayer; it is a gift from God.

One does not become a spiritual director by getting an academic degree, though it helps to study the spiritual masters.

Grace builds on nature, so study is important, but more important is the spirit of humility before God.

Discernment starts the moment the dialogue begins. Consequently the director needs to clarify the person's level of faith, hope and charity. The process for doing that is similar to psychological counseling, but different.

Counseling or guidance is a process aimed at stabilizing the person's mental and emotional well-being. It is a good and necessary service, but it is not the same as spiritual direction.

Spiritual direction involves an interpersonal relationship in which the director listens in order to help the other person to grow in the Holy Spirit. Spiritual direction rarely involves direc-

tion. It is not primarily advisory or infor-mative, though the director might impart advice or knowledge from time to time. Nor is the goal primarily therapeutic, though emotional relief is often a valued byproduct of the service.

Spiritual direction is an adult-adult relationship, not a parent-child relationship. The director never speaks for God or presumes to know God's will for the person, but always gives that person the space and freedom necessary to discover the voice of God arising from within.

The first task is to examine the per-son's level of faith by asking questions

- · When do you pray, how often, in what way?
- What do you experience during prayer?
   What is the fruit of your prayer life?
   What are you doing for God and neigh-

bor as a result of prayer? This clarification process continues with questions pertaining to the virtue of

- How strong is your trust?
   How strong is your trust? Are you anxious about many things?
  - How well do you see the relationship between a strong faith and a high level of trust in God's mercy and goodness. Needless worry about the past or the future can destroy peace of mind and the spirit of joy. God wants us all to be loving and joyful.

Then we move on to questions about one's charity.

- Are you a generous person?Do you forgive those who hurt you?
- Do you have real compassion or is it a strained sense of obligation? It is good to remember that joy is the

infallible sign of the presence of the Holy Spirit. However, the director never says, "Be more joyful." Rather, a better question might be, "Does the thought of doing this

The Holy Spirit always leads us in a direction we would not have chosen for ourselves, because the Spirit moves us to love, and love always involves the cross in

As Mother Teresa put it, faith leads to love, and love leads to service. †

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

#### Check It Out ...

St. Francis Hospital and Health Centers will present the Stay Strong Award to Indianapolis women who have demonstrated the ability to remain strong, healthy and vibrant. Women may be nominated in one of three categories: Mind, Body, and Spirit. Women chosen to receive the award will have demonstrated either personal or leadership excellence over time in such areas as physical health, mental health, spiritual well-being, community service/leadership, or commerce defined as business or financial success. The Stay Strong Award will be presented at the local America Walks for Strong Women event to be held on the grounds of the Indianapolis Museum of Art Oct. 3. For more information or an award nomination form, call St. Francis Women's Health Services at 317-865-5864.

Abbey Press Gift Shop, located at State Road 545, St. Meinrad, will have a tent sale Aug. 7 through Aug. 9. Store hours are: Fri. and Sat. 10 a.m. to 5 p.m. and Sun. 11 a.m. to 4 p.m. For more information call: 812-357-8290.

Dan and Judy Hoyt, of Immaculate Heart of Mary Parish in Indianapolis are seeking to form a group of people whose close relatives are members of religious orders or congregations or are lay missioners. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, please call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations (317-236-1490, or 800-382-9836, ext. 1490).

To promote prevention and early detection of breast cancer, Anthem Blue Cross and Blue Shield (Anthem) and the Marion County Health Department have initiated a program, Celebration for Women, to bring free mobile mammograms to the Indianapolis community Aug. 8 from 8 a.m. to 3 p.m. at Kroger, 524 E. 16th Street in Indianapolis. For more information call 317-656-3900.

Nationally-known theologian and storyteller John Shea will present a weekend retreat, "Gospel Stories for Spiritual Consciousness," at Fatima Retreat House, 5353 E. 56th Street, in

Church of the Holy Spirit Parish in

Robert and Janet Murray of Chicago

Qualters, music teacher at All Saints

Schaumburg, Ill. Prior to entering the con-gregation, she was a systems manager for

20 years with a major insurance company in Chicago. Sister Mary is the daughter of Mark Tomlinson of Carpentersville, Ill., and

Providence Sister Catherine Marie

Indianapolis. The program is open to men and women who are interested in discovering their own spiritual nature and developing Christian wisdom. The retreat will begin at 7:30 p.m. Aug. 21 and conclude after lunch Aug. 23. Shea is currently a research professor at the Institute of Pastoral Studies at Loyola University of Chicago. The registration fee is \$135 for individuals and \$230 for married couples and includes meals and accommodations. For more information or to register, call 317-545-7681.

St. Francis Hospital and Health centers in Indianapolis will sponsor the St. Francis Breast Feeding Fair for expectant mothers who are planning to breastfeed their babies, Aug. 8 from 10 a.m. to 1 p.m. at the Inn at St. Francis Atrium, St. Francis South Campus, 8111 S. Emerson Ave. The fair is held in conjunction with World Breastfeeding Week, Aug. 1 through Aug. 7. For more information call Sherri Burton at 317-

Little Flower School in Indianapolis will host a special alumni celebration on Aug. 30. The event will begin with Mass at 10:30 a.m. A brunch and open house of the school will follow Mass. All Little Flower alumni are invited to attend. There is no cost. For more information call David J.

# Burkhard at 317-357-8352. †

#### Correction

In the "Vips" section of the July 31 issue of *The Criterion* the name Eckstein was misspelled in the William R. and Mary Boyer 50th anniversary announcement. Also, information on the couple's children was incorrect. The couple has six children: Jane Morgan, Susan Eckstein, Debra, Judy, Mary, and the late Linda Boyer.

#### VIPs . . .



Sister of Providence Alice Hemans will profess perpetual vows Aug. 15 during a eucharistic liturgy in the Church of the Immaculate Conception at Saint Mary-ofthe-Woods. Sister Alice is a

theology teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis. She entered the Sisters of Providence in 1991 from St. James Parish in Redondo Beach, Calif., where she had also been a teacher for 13 years prior to entering the congregation. She is the daughter of Margaret C. Hemans of Rancho Palos Verdes, Calif., and the late

Providence Sister Mary C. Tomlinson will profess perpetual vows on Aug. 15 dur-ing a eucharistic



liturgy in the Church of the Immaculate Conception at Saint Mary-ofthe-Woods. Sister Mary is an administrative consultant with Providence Administrative Services in Chicago. She entered the

Sisters of Providence in 1990 from the

Indianapolis was named the 1998 Sam's Club Teacher of the Year. To honor Sister Catherine Marie, a \$500 education grant was awarded to area schools on her behalf. She was one of more than 1,700 teachers from the

School in

country selected for the award. †

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award from Mary Pat Sharpe, prin-cipal All Saints School, during the Star Alliance for Drug-Free Youth Star **Awards** Recognitio Banquet in



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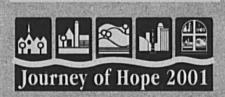


Life is not just a bowl of cherries. Every cloud does not have a silver lining. There is no pot of gold at the end of every rainbow. And rainbows themselves are at a minimum these days. Check the newspapers. Turn on the news. Things are bad all over. Preality can be overwhelming. But Catholics know that there are also many things to be grateful for. And adjust their responses accordingly. This "gratitude adjustment" is part of our Journey of Hope 2001, happening right now in parishes throughout central and southern Indiana.

It seeks to make us more aware of the gifts we've been given, encouraging us to give back. Thank God! Come to church and get together with us . . , for the Journey of Hope 2001.



GET GOING AGAIN



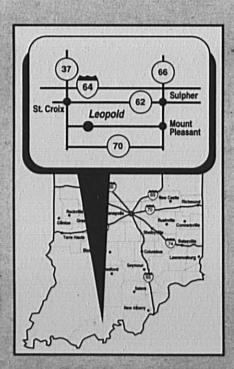
# **Tell City Deanery**

# St. Augustine Leopold

Story by Susan Bierman

#### **Fast Fact:**

One of only three Our Lady of Consolation statues in the world is enshrined at St. Augustine Parish in Leopold. The other two statues are in Belgium and Carey, Ohio:



# St. Augustine Parish, Leopold, steeped in history, spiritual vitality, community

LEOPOLD—An Our Lady of Consolation statue could hold the key to future spiritual renewal at St. Augustine Parish in the Tell City Deanery.

"I am hoping that perhaps our devotion to Our Lady of Consolation might find its way into increasing spiritual life at the parish, said Benedictine Father Sean Hoppe, pastor. Father Sean said he has read

that in the past there were devotions at the parish to Our Lady of Consolation and there used to be novenas on the last Saturday of May.

"As a parish we don't really seem at the present time to have any particular devotion to Our Lady of Consolation," Father Sean said.

According to parish history, the story behind the Our Lady of Consolation statue at St. Augustine Parish in Leopold dates to September 1863 at the Battle of Chimauga (a creek in Georgia) during the Civil War. History says the Union Forces were defeated and prisoners were taken and sent to the prison camp in Andersonville, Ga.

The camp was known for the brutal treatment of prison-

ers. According to parish history, more than 14,000 north-ern soldiers died "from being mauled by bloodhounds and from being beaten by their crazed and starved fellow prisoners while in the camp."

Three men from Perry County who were parishioners at St. Augustine were among the prisoners: Lambert Rogier, Henry Devillez and Isidore Naviaux.

"The three prisoners prayed to Our Lady of Consolation

and vowed that if they escaped and returned home safely to Leopold they would go back to their native Belgium and bring back the statue of Our Lady of Consolation,"

After 11 months in the prison, the three were freed. They then returned home to Perry County and began their quest to fulfill the promise they had made to Our Lady.

Lambert Rogier traveled to Belgium with John P. George, a man who made frequent trips to that country. The two brought back a copy of the statue of Our Lady of Consolation in 1867. The statue was enshrined on the side altar of St. Augustine Church in Leopold just as the

three freed prison-

ers had vowed. Father Sean said there are just three Our Lady of Consolation statues in the world. One is located at St. Augustine, while the other two are in Belgium and Carey, Ohio.

Now that Father Sean has served at the parish for one year, he would like to make assessments on what the Church, the parish and he can do to better the spiritual life at St. Augustine.

One thing the



St. Augustine Church.

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pastor would like to do is take a group from the parish on a spiritual journey. One such excursion may include a visit to the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio, to see the Our Lady of Consolation statue there. The national shrine is cared for by the Conventual Franciscans. A visit to the shrine was part of an archdiocesan pilgrimage last year led by Msgr. Joseph F. Schaedel, vicar general.

He then would like to return and ask parishioners if they would like to have some type of a devotion to Our Lady at St. Augustine.

Danny Toothman, a parishioner for 14 years, believes a devotion to Our Lady would be a good idea. He also suggests a quick history lesson on how Our Lady of Consolation came to St. Augustine.

"I'm not sure everybody really knows," Toothman said. Father Sean said busloads of local school children have visited the parish and the most requested story is the one.

visited the parish, and the most requested story is the one about Our Lady of Consolation. Many times when he asks the students if any of them are descendants of the three former prisoners "a couple of hands go up." Although Father Sean said there is no way of measuring

an increase in spiritual renewal at the parish, he would like to see the parish "mirror our spiritual picture to look like our financial picture—kind of going uphill," he said.

# St. Augustine, Leopold

Address: General Delivery, Leopold, IN 47551 Phone: 812-843-5143 Church Capacity: 400 &

Pastor: Rev. Sean Hoppe, O.S.B. Music Director: Mary Jean Cassidy Parish Secretary: Norma Ramsey

Number of Households: 230

Saturday Anticipation — 4:00 p.m. Sunday — 10:00 a.m. Holy Day — 8:00 a.m., 7:00 p.m. Weekdays — Wed., Fri. 8:00 a.m.

#### Stewardship

Stewardship at the parish can be measured in full force at the annual parish picnic held the last weekend of July every

Toothman, who is picnic chairman, said parishioners pull together for the big annual

"The day of the picnic, everybody shows up to help," Toothman said. Last year some 2,000 dinners were sold.

Toothman said the success of the picnic depends on the parishioners.

The parishioners will make or break the icnic, and so far they have always made it." he said.

Father Sean said most of the parishioners

help in one way or another.
"All the names of all the women are on the quilt list," Father Sean said.

He added that every family donates pies, cakes and vegetables for the meal.

Father Sean said a six-member parish council is studying the building needs of the parish. The parish grounds include the church building, a rectory and a gym that is not air-conditioned. This gym is where the parish gatherings are held. Religious education classes meet in the basement of the gym. Currently the discussion involves the

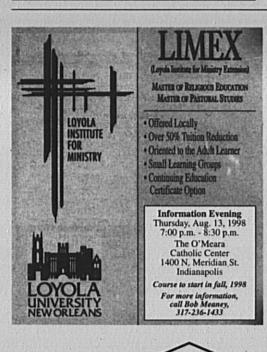
issue of "can we do something with our pre-sent building to make it adequate for what we need or should we move ahead with another building," Father Sean said. One-hundred twenty students in kinder-garten through high school are enrolled in the

religious education program, which Father Sean said is well attended. †

(Information regarding Our Lady of Consolation was taken from St. Augustine



St. Augustine Parish in Leopold. The statue was brought from Belgium in 1867 by one of three former U.S. Civil War prisoners who vowed to establish a devo-tion to Our Lady of Consolation if freed from a dreadful prison camp.









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# **News briefs**

#### Bishop Baraga sainthood cause moves to Vatican phase

MARQUETTE, Mich. (CNS)-After years of effort, countless prayers and much anticipation, the sainthood cause of Bishop Frederic Baraga, founding bishop of the Marquette Diocese, has cleared a major hurdle, Earlier this year, the positio, a compilation of the formal documentation for the cause, was completed by Franciscan Father Bruno Korosak, postulator of the cause, and rather Bruno Korosak, postulator of the cause, and accepted by the Congregation for Sainthood Causes at the Vatican. "It's an incredibly significant step in the process. Completion of the *positio* is something we have been working toward for years," said Father Alexander Sample, executive director of the Bishop Baraga Association, which is petitioning for the bishop's canonization.

#### New Jersey sister among group to help mentally disabled Chinese

FRANKLIN, N.J. (CNS)-Sister Thomasina Gebhard, a social worker and medical psychotherapist in the

Paterson Diocese, will be one in a group of 25 U.S. medical professionals traveling to China Aug. 15-27 at the invitation of government officials there. Sister Gebhard, 68, said the object of the trip is to participate in discussions with Chinese medical professionals about training techniques for working with the mentally disabled. Sister Gebhard, who is a Sister of the Sorrowful Mother, has been the director of the Partnership for Social Services in Franklin since 1977. The partnership is one of the agencies of the Paterson Diocese's Catholic Family and Community Services.

#### World

#### Abortion debate overshadows other issues, say Mexico's cardinals

MEXICO CITY (CNS)—The debate over legalization of abortion in Mexico is a "cloud of dust" used by the government to take attention away from other issues which need public scrutiny, said Cardinal Norberto Rivera Carrera of Mexico City. Speaking to reporters July 26 fol-lowing Mass in the cathedral, Cardinal Rivera said authorities are using the abortion issue to avoid discussion of issues such as a government effort to rescue scandal-rid-den banks, the foreign debt, corruption and the conflict in the southern state of Chiapas. "I believe that in Mexico there are very important actions to which we should attend, and of course, the woman who suffers must be attended," he added.

#### Church in North Korea asks South Korean bishops for aid

SEOUL, South Korea (CNS)—The Catholic Church in North Korea has asked South Korea's bishops to refocus aid to the North on long-term assistance for agricultural production, especially electric power, instead of emer-gency food aid. Samuel Chang Jae-chol, president of the North Korean Roman Catholics Association, handed over An unprecedented written appeal to the Seoul-based Korean bishops' conference during a mid-July meeting in Dalian, China. Father Thomas Oh Tae-sun of the Seoul Archdiocese led a delegation to the China meeting, which included electrical engineer Yun Gap-gu of the Lay Apostolate Council of Korea, from the archdiocesan Committee for National Reconciliation.

#### South African bishops seek help in bombing investigation

CAPE TOWN, South Africa (CNS) — The Southern African Catholic Bishops' Conference has asked the Truth and Reconciliation Commission to investigate the bombing of its Pretoria headquarters 10 years ago. The commission is probing human rights abuses under apartheid. Father Emil Blaser, media officer of the bishops' confer-ence, has asked the truth commission to investigate the fire-bombing of Khanya House, the bishops' conference Pretoria headquarters, which occurred in 1988.

#### People

#### **New Swiss Guard** commander takes up post at Vatican

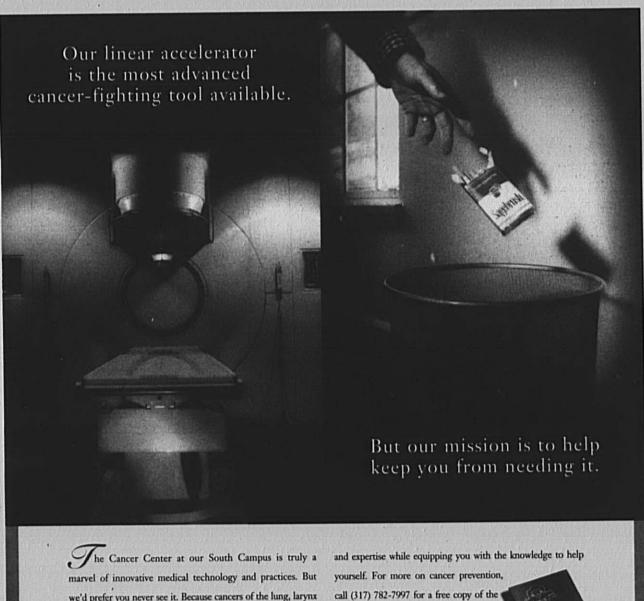
ATICAN CITY (CNS)—The new Swiss Guard commander officially took his post nearly three months after his pre-decessor was shot to death at the Vatican. Col. Pius Segmuller, 46, and his deputy commander Lt. Elmar Mader, 34, took up their duties Aug. 1, the Swiss national holiday. No official ceremony was held for the new commander, but there was a celebration because the 100-man corps normally marks the national day with members of the Rome Swiss community.

#### Dallas city manager says faith taught him duty to serve

DALLAS (CNS)— Newly hired Dallas city manager Ted Benavides says that his Catholic faith taught him "a duty to do things for altruistic reasons, to do things outside your-self." Benavides, 47, is slated to take office in September. Dallas, with a population of 1,047,350, is the fourth largest U.S. city governed by a manager-council style government Hailed as a Hispanic leader; Benavides said, "Since everyone pays my check, I have to keep a balance and be a leader to all communi-ties within the city." †

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





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# **Archdiocese of Indianapolis**



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## Why be buried in a Catholic cemetery?

Catholic cemeteries provide and perpetually maintain sacred burial ground while consoling those who suffer because of the loss of a loved one. As a Catholic community of faith we are reminded that we believe in the communion of saints and in the hope of rising from the dead into everlasting life.

# Why consider a mausoleum instead of ground burial?

Today anyone can afford this option because in most cases mausoleum burial is less expensive than in-ground burial.

## Why pre-plan your cemetery arrangements?

Stop the inevitable—inflation! Take the time to discuss a topic no one ever talks about without emotions being involved. Eliminate the questions everyone asks, "What would he/she have wanted? Will my spouse or children make my decisions for me?" and on and on. Could these and other unanswered questions result in confusion and disagreement?

# Should you call the Catholic Cemeteries Association and get information on all of your options?

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Spend 35-45 minutes with a C.C.A. counselor discussing a topic very few people talk about, let alone act on.

#### INTERESTING INFORMATION •

Question: Why did the Ancient Incas, when burying their deceased members, bind them

into a fetal position?

Answer: The Incas believed death to be a rebirth and they wanted to prepare those who passed for this event.

"Interesting Information" will appear monthly and your comments, or suggestions, would be greatly appreciated. Send your comments or suggestions to: Catholic Cemeteries Association, 435 West Troy Ave., Indianapolis, IN 46225 or FAX them to 317-784-4830.

#### Perspectives

#### From the Editor Emeritus/John F. Fink

# Most U.S. and British Catholic intellectuals were converts

Patrick Allitt, associate professor of history at Emory University, has writ-



ten a book titled Catholic Converts (Cornell University Press, 344 pp.). His thesis is that Catholic intellectuals in England and the United States from about 1845 to 1960 were all converts, and he writes extensively

about some of them.

It shouldn't be a surprise that most
Catholic intellectuals in those two countries during that period were converts. In
both countries, Catholics were a minority
and were definitely not in the mainstream
of society. In the United States, it was a
time of anti-Catholicism—Catholics were
mainly poor immigrants and few could
aspire to the intellectual life. In England,
Anglicanism was the official state religion, there were no Catholic schools, and
it was difficult for a Catholic to become an
intellectual. Therefore, in both countries,
the Catholic intellectuals were converts.
Some of those included in this book

Some of those included in this book are Cardinals John Henry Newman and Henry Manning, G. K. Chesterton, Evelyn Waugh, Graham Greene, Gerard Manley Hopkins, Isaac Hecker, Orestes Brownson, Carlton Hayes, Christopher Dawson, Ronald Knox, Dorothy Day, Thomas Merton and Avery Dulles. It's a credit to the Catholic Church that so many intelligent people became Catholics as a result of their studies.

In 1955, Jesuit Father John Tracy Ellis (who was not a convert but who ranks with Hayes and Dawson as one of the greatest historians of this century) lamented the intellectual defensiveness

and apologetical tone of most of Catholic higher education. His article in *Thought* magazine sparked a heated controversy in Catholic universities and was undoubtedly responsible for raising the low standards that had been tolerated. That, though, occurred toward the end of the scope of this book. Since that time, there has been an increase in the number of born-Catholic intellectuals.

One of the crucial factors that contributed to that increase, not recognized by Allitt's book, was the impetus given to intellectualism among Catholics at the end of World War II. The G.I. Bill made it possible, for the first time, for many Catholics to attend college. Prior to that, most Catholics could not afford college, and they lived in Catholic ghettos. Thanks to the G.I. Bill, Catholics went to college, entered the professions, left the ghettos for the suburbs, and some of them became intellectuals.

The Catholic press comes off badly in Allitt's book—except for Commonweal, since many of the Catholic converts contributed to it or were on its staff—America, and Catholic World (founded by one of the converts, Father Isaac Hecker). Allitt quotes intellectuals' criticism of U.S. Catholic newspapers of the period for not being "intellectual" enough.

Commonweal and America were—and still are today—the leading Catholic intellectual magazines, but other magazines also appealed to thinking Catholics. As for Catholic newspapers, they were successful in explaining the Catholic faith to generations of poorly educated Catholics and contributed to the tremendous growth of Catholicism in the United States. They might not have appealed to intellectuals, but they certainly achieved the purposes for which they were published. †

#### The Bottom Line/Antoinette Bosco

# A mother passes on her dreams

Helen Armstrong is a violinist who has brought the joy of music to people con-



sistently. Listening to her story, I feel great admiration for a woman who has never given up, and I see in action the power of a mother's truly unselfish love.

For the driving force behind Armstrong's determi-

nation to make it as an American woman concert violinist, when few women of her pre-1960s generation were encouraged to out for the stage, was her mother.

opt for the stage, was her mother.

"There were so many things she represented to me, especially belief in myself.
She gave me that backbone. I just feel she's with me all the time," said
Armstrong of her mother, Hannah
Spenser, who died 11 years ago.

If Spenser is looking down at her

If Spenser is looking down at her daughter, she is seeing incredible career accomplishments, achieved because her daughter believed in what her mother told her, including this principle: To get results as a performer, you have to be disciplined and never stop working.

Besides doing solo concert performances, Armstrong has founded Armstrong Chamber Concerts—programs played in a church setting and even in private homes. These salon concerts are reminiscent of the era of Chopin and Liszt. Perhaps even closer to Armstrong's heart are the concerts and special teaching programs she brings to youngsters in schools, introducing them to herself and other well-known musicians.

She's been on the stage with grand

She's been on the stage with grand orchestras, like the Indianapolis Symphony and the Boston Pops. Her buddies when she studied music at The Juilliard School in New York were Itzhak Perlman and Pinchas Zuckerman, both celebrity violinists today. Noted musicians Isaac Stern and Skitch Henderson are her friends and neighbors.

Despite her achievements, you find no superficial ego in Armstrong. She's just plain refreshing to talk to. If she takes any credit at all for her success, it's just in admitting that she's a person who never stopped working hard and never gave up.

Even when she found herself a young widow, not yet 30, with two small children to raise, Armstrong refused to stay locked in pain and mourning. While keeping up her work as a concert violinist, she became both mother and father in order to keep life "as normal as possible." To this day her son and daughter note Father's Day by sending her a card!

Ask Armstrong where she got her

Ask Armstrong where she got her strength and values, and her answer is immediate—from her parents, her father a doctor, her mother a violinist who worked for good in her community.

So often mothers have been criticized for pushing their children into careers. Armstrong has only praise and gratitude for what her mother did for her. Her mother told her times would be tough. "But she also said over and over, 'believe in yourself.' She gave me a foundation and a sense of values. I always had her support that, if things didn't go right with my career, that would be nothing to get upset about."

Henry Ward Beecher wrote 140 years ago that "the mother's heart is the child's schoolroom." How blessed is the child like Armstrong when that "schoolroom" is filled with unselfish love, wisdom, goodness and strength. †

(Antoinette Bosco is a regular columnist for Catholic News Service.)

#### Cornucopia/Cynthia Dewes

# Growing in friendly soil

Being someone who was born with Black Thumb, I'm convinced that meeting

.

Gladys was providential. From God, pure and simple.

We met as college freshmen and randomly assigned roommates at the University of Minnesota. We exchanged the usual pleasantries; Where are you from? Which bed

do you want? Do you like the desk under the window? etc.

When we got around to, "What's your major?" Gladys said, "Agronomy." and I was dumbfounded. Agronomy? What the heck was that? I'm still not sure, but the rest is history (actually herstory).

Agronomy is the study of agriculture (I think), but not satisfied with that, Gladys went on to take a master's degree in hort-culture. She took extra coursework, worked 40 hours a week at night, and graduated with her advanced degree when I was still creeping up on my bachelor's.

This will give you an idea of Gladys's work ethic. She believes in it just as strongly as she believes in God. And her flowers bear this out, just as surely as they reflect God's beautiful grace. Her kitchen wall is papered with grand champion state foir ribbons.

For years, she and her husband (also a horticulturist, no one else would do) have maintained a huge garden, a lawn full of plants and a temporary greenhouse set out each spring. From her yard, and at the markets she frequents, she sells her won-

derful plants

Gladys doesn't advertise, but she is famous in her area of Minnesota. Once when we drove up to visit, another woman was just getting out of her car. "Are you the plant lady?" she asked me. My husband and I were still laughing hysterically at this idea when Gladys appeared at the door.

Gladys is my expert. When she comes to our house we go around inside and out, examining every growing thing while she advises me on watering, nourishing, pruning, thinning, and other activities which will remain forever mysterious to me. She has saved the life of many a houseplant for which we'd already held the wake.

While Black Thumb is something that can never be overcome (I am a living witness), Gladys never gives up on me. At least once during our visits to their home, she and her husband take us to the Minnesota Landscape Arboretum to be edified.

There we stroll up and down the paths admiring the hostas and lilies and poppies, the ornamental trees and shade gardens. The two of them exclaim over this and that flower, arguing occasionally about the varietal name or some other arcane matter that is all news to us.

Over the years, our families have become close. After one of our visits when all the kids were small, her daughter asked, "How are we related to the Deweses?"

Well, we're related mainly by affection and respect for what makes each of us unique. We grow yearly in our love for each other just as Gladys's plants grow strong and lovely each season.

Gladys has a great gift. And it involves more than a Green Thumb. †

#### The Human Side/Fr. Eugene Hemrick

# Two noble men of the Capitol

One of the bright spots in my life comes in rising at 6 in the morning and



walking around the Capitol in Washington before celebrating Mass. What I especially cherish are the Capitol policemen and policewomen I have come to know, some of whom are like family to me.

There is never a time that I don't receive a cheerful wave or enjoy a lively conversation when I see them. I often hear them joking with each other as they begin their shift. For me, this epitomizes the happiness of men and women who really enjoy their work.

That wholesomeness frequently extends to others. The Capitol police forever are helping tourists by taking photos of families when asked, explaining the significance of the historic building or giving directions.

These people are special in that they not only guard the Capitol but embellish it with their warmth.

The senseless killings this summer of officers Jacob Chestnut and John Gibson left a dark cloud hovering over our nation's Capitol. The children of these men no longer will see their fathers; their wives no longer will experience the embrace of their husbands.

Two men who beautifully touched so many now touch all of us, and we are deeply saddened at the loss of them.

On the Monday evening after the shootings, the military band concert on the steps of the Capitol was replaced by a memorial service. Instead of music, police officers and friends eulogized their fallen comrades. Overhead, a Park Police

helicopter circled the Capitol dome in salute, symbolizing the solidarity of others in law enforcement with the Capitol policemen and policewomen.

After every tragedy we experience, God speaks to us. The message is not the same for everyone because each of us reads it through different eyes.

For me, the deaths of these men, and the tears I and others shed, are a tribute to their sense of duty—a sense linked directly to their country's soul. Over the Capitol's entrance stands Liberty, flanked by Hope and Justice. When John Adams conceived this frieze, he saw the hope of America's liberty in the hands of those with a dedicated sense of justice—people whose sense of duty not only kept our lives in order but enriched them with a deeper sense of harmony.

This is what Capitol policemen like Chestnut and Gibson are all about. In a very true way they reflect Christ, who brought harmony to this earth through a new sense of order that made us freer human beings.

The Greek poet Homer tells us that the real mark of a nobleman is his sense of duty. He is judged, and is proud to be judged, by a severe standard. He educates others by presenting to them an eternal ideal to which they have a duty to conform

As senseless as these deaths of two Capitol policemen were, when seen through the eyes of God their deaths will not be in vain. Their sense of duty is a lesson to an entire nation.

So, although our hearts may be heavy, our spirits need not be down. In remaining true to their sense of duty, two noble men ennobled our lives. †

(Father Eugene Hemrick is a regular columnist for Catholic News Service.)

# The Sunday Readings

Sunday, Aug. 9, 1998

- Wisdom 18:6-9
- · Hebrews 11:1-2, 8-19
- Luke 12:32-48

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



around a century before the birth of Jesus, this book is not in some translations of the Bible since it was rejected by Jewish scholars in the first century A.D.

They reasoned that no book written in a language other than

-Wisdom was written in Greek-

could be the revealed word of God.

Moreover, Wisdom was composed outside the Holy Land, in Alexandria, in
Egypt, a further serious fault in the minds of the scholars.

Actually the experience of Jews living in Alexandria prompted the writing of

Founded by Greeks serving in the armies of Alexander the Great, and soon after its foundation one of the most important cities in the Mediterranean world. Alexandria was a thriving commercial and cultural center in the centuries immediately preceding Christ.

Meanwhile, times were very dreary in the Holy Land. Understandably, the prosperity and brilliance of Alexandria beckoned Jews struggling to survive in their

Certainly many of the Jews who emi-grated to Alexandria simply drifted away from their ancient religion.

Others were loyal. But the loyal Jews were faced with the sight of their children perplexed by, or indeed scornful of, the harsh moral demands imposed upon them by their ancient, ancestral religion.

Their children must have asked, in a society so accommodating of human instincts, why Jews should be faithful to spouses. How powerful, after all, is the great one God of Israel? Do not the Greek gods and goddesses seem to assist their

The Book of Wisdom was written pre-

cisely to answer these questions.

Drawing upon historic Jewish beliefs, it employed human reason to make its case hence its name.

This weekend's reading recalls the Exodus, the Hebrews' great escape from Egyptian bondage. The book is insisting that even though all once was toil and des peration, God rescued the people. God, the God of Israel, indeed is supreme. And, God loves and protects the people of Israel.

The Epistle to the Hebrews provides the

second reading.

Hebrews is a fascinating, and greatly appealing Scripture. Its eloquence and

power are remarkable.

This epistle's origin and author are unknown. Scholars do find strong similarities, however, between Hebrews and epis-tles written by St. Paul.

The reading this weekend is a great tes-

timony to faith. Abraham, of course, was the penultimate example of faith in Jewish minds. He never wavered.

St. Luke's Gospel furnishes the final

reading.

Jesus is quite direct in this reading. He counsels the disciples simply to dispose of the material possessions belonging to them and to trust in God for their survival. It was

Not surprisingly, the disciples are puz-zled. Peter questions Jesus as to what is meant, and for whom is the message intended. The Lord replies by asking Peter a question. In Peter's estimate, he asks, who is the faithful servant?

Then Jesus answers. More will be expected of the person to whom much has been given.

For weeks the Church introduces us to the compassion and majesty of Jesus the Lord. He is the Son of God, the Risen, Christ the King.

Then, not to trick us into following the Lord, the Church warned us of the sacrifices Christians must make in this life. Obedience to God runs counter to human impulses, to the culture, and to much of temporary human reasoning.

This weekend's reading informs us that the Christian life is impossible, and even ridiculous, without the insight given by

## Daily Readings

Monday, Aug. 10 Lawrence, deacon and martyr 2 Corinthians 9:6-10 Psalm 112:1-2, 5-9 John 12:24-26

Tuesday, Aug. 11 Clare, virgin and religious foundress Ezekiel 2:8 - 3:4 Psalm 119:14, 24, 72, 103, 111, 131 Matthew 18:1-5, 10, 12-14

Wednesday, Aug. 12 Ezekiel 9:1-7; 10:18-22 Psalm 113:1-6 Matthew 18:15-20

Thursday, Aug. 13 Pontian, pope and martyr Hippolytus, presbyter and Ezekiel 12:1-12 Psalm 78:56-59, 61-62 Matthew 18:21 - 19:1

Friday, Aug. 14 Maximilian Mary Kolbe, presbyter, religious and martyr

Ezekiel 16:1-15, 60, 63 or Ezekiel 16:59-63 (Response) Isaiah 12:2-6 Matthew 19:3-12

Vigil Mass of the Assumption 1 Chronicles 15:3-4, 15-16; 16:1-2 Psalm 132:6-7, 9-10, 13-14 1 Corinthians 15:54b-57 Luke 11:27-28

Saturday, Aug. 15 The Assumption of Mary into Heaven Revelations 11:19a; 12:1-6a, 10ab Psalm 45:10-12, 16 1 Corinthians 15:20-27 Luke 1:39-56

Sunday, Aug. 16 Twentieth Sunday in **Ordinary Time** Jeremiah 38:4-6, 8-10 Psalm 40:2-4, 18 Hebrews 12:1-4 Luke 12:49-53

Faith must be unqualified and nourished. Such was faith in the experience of Abraham. But, these times will pass. Bad days will come and go. So also good days will come and go.

Who will survive? That person faithful to God will endure.

How will God respond? With great reward for the faithful. But for the occasionally faithful, the deprivation will be greater because abandonment of faith is rejecting a gift mercifully and lovingly offered by God. The freed slaves of Egypt, the Hebrews, are examples of this faith and of God's reward. †

Question Corner/Fr. John Dietzen

# What happens to our pets when they die

Recently our pet dog passed away. It caused a lot of grief for us, especially the children. What is



the Church's teaching on animals in the next believe that God would have a place here for animals without having a place for them in the hereafter. (Pennsylvania)

The Church has no explicit teaching An your question. During the past 3,000 years, many Christian and non-Christian philosophers, theologians and ordinary folks have asked the same ques-

The answers are varied, but by far the majority answer in the same vein you suggest. Not only humans, but all material creation, will share in the transformed universe of the "new creation" spoken of in Scripture. And that includes animals

St. Thomas Aquinas is the most well-known Catholic teacher who thought otherwise. In spite of his respect for the sacredness of all creation, including matesacredness of all creation, including material beings, he wrote at one point that only human beings, the "elements" (earth, air, fire and water) and heavenly bodies will continue in the coming age. Animals, plants and other corruptible bodies will not (Compendium, Ch. 170).

No one matches St. Augustine in the assumption that the beautiful, enjoyable

assumption that the beautiful, enjoyable things of nature—plants, animals, food, the skies—all the delights that image God,

and lead us to him in this life, will do so

even more perfectly in the next.

He admits that all will be changed and made incorruptible in the new creation, but he counsels that when you question yourself about what will be there, "you can take away corruption, and then add whatever you want" (Sermon 242).

Most Christian thinkers, writers and poets echo those insights. Underlying these convictions are numerous biblical texts pointing to earthly, and earthy, reali-ties as foretastes of what God has planned for our future life.

Isaiah speaks of the time when death is destroyed forever, when the Lord will pro-vide choice wines and rich foods, and

tears are wiped from every face.

Other prophets, the Psalms, the Song of Songs, the New Testament, expand on this image of the coming new creation.

The letter of Peter notes, "What we

await are new heavens and a new earth,"

which God has promised (2 Peter 3:13).

These questions about eternal life with the Lord are treated brilliantly and with remarkable scholarship in the book Land of the Living, by Father James O'Connor (1992, Catholic Book Publishing Co.).

In his foreword, Cardinal John
O'Connor of New York speaks of the harmony Christ will bring to that transformed but enduring universe, explicitly referring

"If, indeed," he writes, "all things were made 'through him,' and if he is the same, yesterday, today and forever, then should it be out of the question that all things will somehow endure?" †

## My Journey to God

# **Defining God**

I've boxed him in, Assigned him territory, Set his limits.

Run the other way, Hidden in work, self-efficiency, entertainment.

Sought his approval of my plans, Begged for his blessing, Struggled to push his presence into a corner of my heart, like squeezing a full-size bedsheet into my fist.

Defined him according to my needs
And yet, when I turn my face to him,
God has not changed,
not turned his back,
not crossed his arms nd averted his eyes.

If I release the guilt, the fear,

Like the sun that brightens the come of my room after a gray morning,



can see his face, tep into his warmth, is a child fits perfectly conther's hug.

Enveloped, warm, loved.

By Christa R. Hoyland

(Christa Hoyland is a member of Sacred Heart Parish in Jeffersonville.)

#### The Active List

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

The Catholic Charismatic Renewal of Central Indiana will gather at St. Vincent de Paul Parish, Shelbyville, 4218 E. Michigan Rd., beginning at 7 p.m. followed at 7:30 p.m. by praise, worship and Mass. Information: 317-927-6900.

St. Charles Borromeo Parish, Bloomington, 2222 E. Third St., will hold Natural Family Planning classes beginning at 7 p.m., a series of four classes (Sept. 4, Oct. 2, Nov. 6). Information and registration: 317-862-3848, ask for David or Ian Caito.

August 7-8

St. Mark Parish, Indianapolis, 535 E. Edgewood Ave., will hold a chain of quilts show fea-turing 100 quilts, demonstra-tions, special exhibits, door prizes, bake sale and a consignment booth. Open Friday from 10 a.m.-7 p.m.; Saturday from 10 a.m.-5 p.m. Information: 317-786-8745.

St. Monica Parish, Indianapolis, 6131 N. Michigan Rd., will hold The Festival of the .... Moon from 4 p.m.-midnight. old The Festival of the August Featuring live entertainment, fish fry, multicultural food tent, and adult games.

#### August 8

Vincent Parish, Vincennes, will celebrate its 10-year reunion at 1 p.m. at Hart Street, on the school grounds. Bring a picnic lunch and drinks. Information: 812-473-7819.

August 9

St. Paul Parish, New Alsace, 9798 N. Dearborn Rd., will offer country-style chicken din-ners following 9 a.m. Mass and featuring country store, beer garden, quilts, amusements and prizes, serving from 10 a.m.-4 p.m. Cost: adults, \$7; children under 12, \$3; under 3, free.

St. Mary Parish, Lanesville, 2500 S. Mary's Dr., will host a picnic featuring chicken and ham dinners, food booth, bingo, quilts and prizes beginning at

August 11

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove, business meeting to follow dessert

August 14-15

The Class of 1973 of Providence High School will celebrate its 25-year reunion on

Friday, Aug. 14 at the Nev Albany Country Club, 6:30-11 p.m; Saturday, Aug. 15 at the Seelbach Hilton Hotel in Louisville, Grand Ball Room. Cocktails begin at 6 p.m., din-ner at 7:30 p.m. Cost: \$53 per person for the weekend. Information: 812-945-6022.

August 15

St. Mary-of-the-Rock Parish, St. Mary-of-the-Rock, Franklin County, 17440 St. Mary's Rd., will gather for Feast of the Assumption of the Blessed Virgin Mary and will also have the 75th annual pilgrimage to the Lourdes Grotto. Mass begins at 7 p.m. followed by a

candlelight procession.

St. Thomas Aquinas Parish, Indianapolis, 46th and Illinois Sts., will gather for Feast of the Assumption, featuring the litany of the Blessed Mother and Marian hymns beginning at 5:15 p.m., Mass begins at 5:30 p.m. Bring a picnic; ice cream, toppings and beverages sup-plied.

August 16

St. Ambrose Parish Center, Seymour, 325 S. Chestnut, will hold Natural Family Planning classes beginning at 2 p.m., the second class in a series of four. (Sept. 20, Oct. 18). Information: 812-522-3809.

St. Pius Parish, Ripley County, will host its annual picnic fea-turing chicken dinners, quilts and games. Mass begins at 10:30 am., picnic begins at 11 a.m. Directions: ½ mile south off Hwy. 48 on 500 E., located six miles southwest of S and 6 miles northwest of Milan.

#### Recurring

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

#### Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10 a.m. (formerly held at St. Patrick Parish).

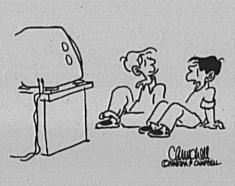
St. Anthony of Padua Parish,
Clarksville, holds "Be Not
Afraid" holy hour from

Mondays

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

Our Lady of the Greenwood Marian Prayer group meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg. 2605 St. Joe Rd. West. Shepherds of Christ Associates



"Is there a Nobel Prize for viewing?"

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religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marian Movement of Priests Cenacle prayer group has rosary, Divine Mercy Chaplet and con-secration. 1-2:10 p.m. Immaculate Heart of Mary Parish, 57th and Central Ave.

St. Lawrence Parish, Indian-apolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m.

St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

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

St. Lawrence Parish, Indianapolis, hosts adoration of

-See ACTIVE LIST, page 15

# ST. PIUS CHURCH ANNUAL PICNIC 1/2 Mile South off Hwy. 48 on 500E Located 6 miles 5W of Summar, IN and 6 miles NW of Milan, IN SUNDAY, AUGUST 16TH Mass at 10:30 A.M. Slow Time Chicken Dinners 11A.M. - 2 P.M. Slow Time

Slow Time

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## Feast of the Assumption ./lugust 15

Please join us for a "Kind of a Homecoming" for parishioners, alumni, newcomers and friends at St. Thomas Aquinas Church, 46th and Illinois Streets, for the 5:30 p.m. Mass on the Feast of the Assumption, Saturday, August 15,

featuring the Litany of the Blessed Mother and Marian hymns sung by our combined choirs beginning at 5:15 p.m. Bring flowers from your garden for the offertory procession. Bring your own picnic and utensils. We'll provide the ice cream, toppings and beverages.

There will be veneration of the icon of the Blessed Virgin Mary at this liturgy.

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# INDIANAPOLIS BASEBALL

## VICTORY FIELD

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Friday, August 7 Saturday, August 8 Sunday, August 9 Monday, August 10 Wednesday, August 12 Thursday, August 20 Friday, August 21 Saturday, August 22 Sunday, August 23

Win-A-Car Night Family Fireworks Night Indians' Autographed Ball Night 6:00 6:00 Library Night Business Day Special 7:00 2:00 All-Star Poster Night 7:00 Win-A-Trip Night 7:00 Autograph & Photograph Day 4:00 Indians' Back-To-School Notebook Day

Call 239-5151 To Order Tickets!



#### The Active List, continued from page 14

the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

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

#### Saturdays

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

#### Monthly

#### **First Sundays**

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735

#### First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

#### First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

#### **First Fridays**

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has a.m. Mass until 5 p.m.

## U.S. Catholics can celebrate Assumption without obligation

WASHINGTON (CNS)—The feast celebrating Mary's assumption into heaven will be a holy day for U.S. Latin-

rite Catholics this year, but not a holy day of obligation.
That's because this year Aug. 15 falls on a Saturday.
In 1991 the Latin-rite bishops of the country voted to lift the obligation of attending Mass in the United States on three specific holy days of obligation whenever those feasts occur on a Saturday or a Monday.

The three are:

- The feast of Mary, Mother of God, Jan. 1.
  The feast of the Assumption, Aug. 15.
  The feast of All Saints, Nov. 1.

When those days fall on a Saturday or Monday, their liturgical celebration remains the same: They are among those major feasts in the liturgical calendar that are called solemnities.

The only difference is that the obligation to attend Mass is lifted. Catholics are still invited and encouraged to celebrate those feasts by attending Mass.

In Eastern Catholic churches the feast of the Assumption is called the Dormition of the Holy Mary Mother of God. By general Church law it is a holy day of obligation in the Eastern Churches, but each Church in its own right can, with Vatican approval, suppress the obligation of participating in the divine liturgy on that day.†

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St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction.

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

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of recon-ciliation is available from

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m with rosary at noon.

#### **First Saturdays**

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima holds holy hour, 2 p.m. in Little Flower

Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament, 11 a.m.-noon.

#### Second Thursdays

Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

#### **Third Mondays**

Young Widowed Group, sponsored by the archdiocesar sored by the archdiocesan Family Life Office, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

#### Third Wednesdays

Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish in Oldenburg holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

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

#### Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

#### **Third Fridays**

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

#### **Third Saturdays**

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew Parish for the Benediction.

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# Seven monks mark jubilees at Saint Meinrad

## 60-year Benedictine jubilarians served Indian, South American missions

Seven Benedictine monks of Saint Meinrad Archabbey celebrated their anniversaries of monastic commitment on July 26.

Archabbot Bonaventure Knaebel and Father



Archabbot Bonaventure Knaebel, O.S.B.

Adelbert Buscher marked their 60th jubilees of profes-sion; Father Simon McTighe and Brother Ivo Staples , cel-ebrated 50 years; and Father Barnabas Gillespie, Father Guy Mansini and Brother Jacob Grisley marked 25

Archabbot Bonaventure was born in New Albany. He pro-fessed vows in 1938 and was ordained to the priesthood in 1943. He earned a master's degree from The Catholic

University of America.
The archabbot taught at Saint Meinrad's minor seminary for nine years, serving as assistant manager of Abbey Press. In 1955, he was elected archabbot and

served in that position for 11 years.

Since then, he has been a missionary in Peru, South America, and superior of the Benedictine monastery in Morelia, Mexico. He has served as pastor of several Indiana parishes. He currently serves as pastor at St. Michael Parish in Bradford.

Father Adelbert professed vows in 1938 and was ordained in 1941. After completing seminary studies at Saint Meinrad, he earned a license in sacred theology

from The Catholic University of America.

Father Adelbert worked at St. Paul's Indian Mission in South Dakota, as spiritual director for Saint Meinrad's minor and major seminaries, and as instructor in philosophy, liturgy and moral theology. He has conducted retreats

for priests and religious throughout the U.S. Currently, he provides pastoral assistance in Fort Myers, Fla.

Brother Ivo professed his vows in 1948. He attended St. Placid Hall, a high school for aspiring brother monks at Saint Meinrad Archabbey. He has served at the guest house dining room, infirmary, tailor shop, kitchen and as valet to the archabbots. Currently he is valet for Archabbot Lambert and serves as assistant refectorian.

Father Simon professed his vows in 1948 and was ordained in 1953. He has served as pastor and assistant pastor at several parishes in the Evansville Diocese and in the Tell City Deanery. Currently he offers pastoral assistance to parishes and works in the Saint Meinrad archives.

Father Barnabas professed vows in 1973 and was ordained in 1980. He served as assistant manager and guestmaster of the archabbey Guest House, director of mail services for the archabbey and seminary, and as house prefect, refectorian and master of ceremonies for the archabbey. After serving as associate pastor of parishes in Evansville and Cincinnati, he will begin serving at a parish in the archdiocese this summer.

Father Guy was born in Indianapolis. He professed vows in 1973 and was ordained to the priesthood in 1977. After earning degrees at Saint Meinrad, he received a master's degree in philosophy from Marquette University, a master's degree in religious studies from Indiana University and a doctorate in theology from the sGregorian University. He has taught at Saint Meinrad College and School of Theology. Presently, he is associate professor of systematic theology in the School of

Theology and is the assistant forester.

Brother Jacob professed his vows in 1973. For 22 years, he worked in Information System Services for the archabbey doing computer programming, systems analysis and support work. Currently, he is assistant novice and junior master for the monastery and serves as secretary for both the archabbot's council and the monastic chapter, †

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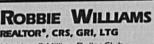
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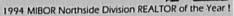
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## Prayers, Donations Urgently Needed

# **Indian Mission Director Pleads for Help**

Special to The Criterion

THOREAU, NM -

"Lord, when did I see you hungry and feed you?"

"When you did it for one of the least of my people, you did it for me." Matt 25:40

message to "Go forth, teach Mission school are concerned breaking the cycle of poverty. about urgently-needed help. reality for American Indian children in their care.

These children "do without" as a way of life ... will you help them? For many of our students, the school at St. Bonaventure Mission is their "last hope."

Trusting God, in everyone at the Mission prays for help to pay our month to month bills.

St. Bonaventure Mission started a school more than a decade ago when the founder realized the Indian children in the Mission's CCD classes didn't have even the most basic reading and writing As Catholics around the skills. Today over 300 world consider the Pentecost children, most of them Native American, join in prayer to all nations," the director, keep their school from priest, sisters, lay missionaries closing. Mission staff believe and staff of a New Mexico education is the key to

The Indian boys and girls They work daily to make attending St. Bonaventure quality Catholic education a Indian Mission and School live with the following of the barren Reservation. realities:

- of the Navajo •55% population cannot read or write:
- In McKinley County (where the Mission is located) over 50% of school age children live in poverty;
- The suicide rate among Navajo teenagers is ten times higher than for their age

group in the U.S. population at large

· McKinley County has the highest alcoholism rate in the United States.

Thirty dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty in remote areas

New lay missionaries often ask, "Can this be America?"

Will you help?

made Gifts St. Bonaventure Indian Mission and School are taxdeductible. The school also qualifies for "Matching Gifts."



Mission Director Bob O'Connell with St. Bonaventure Mission School students. Every day brings challenges to keep the school open ... to give 300 children the skills they will need to break the cycle of poverty and to live a Spirit-filled life.

Dear Criterion Readers,

I'm turning to you for help. My concern is for the children and elders served by St. Bonaventure Indian Mission. Without caring friends like you we can't exist. Please help make quality education a reality for needy Navajo children.

Here on the high desert of New Mexico, hot summer winds and no rain mean crops dry up and animals and people struggle to survive. Fire danger is high and the need for water is critical. The Mission delivers life-giving water every day to those in need of this essential for life.

Your generosity will bring love and hope, in the form of life-giving water, into struggling lives.

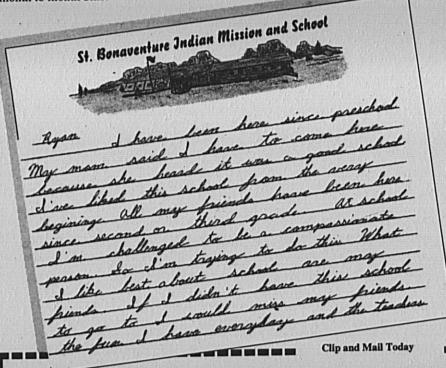
I can't meet these needs without your help. Please become part of this life-giving work! I don't want to have to say "no" to even one child or one elder who needs help. Will you join in our love for these First Americans who live in such difficult circumstances?

In Christ's Love,

Bob O Connell

Bob O'Connell, Director St. Bonaventure Indian Mission & School

P.S. Please be generous. Bring hope where there is so little on the Eastern Navajo Reservation.



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- Please check here if you would like to receive a copy of a v showing the work made possible through your donation and at St. Bonaventure Indian Mission and School, as a token of appreciation for your gift of \$15 or more.
- Please check here if you would like a 1999 St. Bonaventure Mission calendar with envelopes for monthly giving.

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# Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of cesan priests and religious sisters serving our arch diocese 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.

ALLEY, Paul D. Sr., 63, Holy Name, Beech Grove, July 21. Husband of Phyllis L. Naragon Alley. Father of Paul D. Alley Jr., Karen L. Snow, Susan E. Belcher. Brother of Christopher B., Robert R. and John W. Alley, Venus L. Newkirk,

Patricia J. Rohrman, Ethel I. Parrott, Norman J. Williams, Alberta A. Springer.

BLANKENSHIP, Alberta C. (Henderson), 96, St. Philip Neri, Indianapolis, July 26. Mother of David L. Blankenship, LaDonna Burkam, Monna Ann Hughes, Rita Jo Dunlap. Grandmother of 13. Great-grandmother of 26. Great-great-grandmother of

BRYANT, Michael W., 51 St. Vincent, Bedford, July 27. BURKHART, Hilda M., 93, St. Mary, Greensburg, July 30. Mother of Richard, Ralph,

Burkhart, Stella Vanderpohl, Thelma Greiwe, Rita Dickman, Marjorie Eldridge. Grandmother of 39. Great-grandmother of 45.

COYNER, Robert, 73, St. Bartholomew, Columbus, July 18. Husband of Dorothy Zeihen. Father of Pamela Lemons, Jill Ferry, Randall, Stephen and James Coyner. Stepfather of Wendy Day, Bill and Robert Zeihen. Son of Hurschel Coyner and Otte Francis Measel, Brother of Norman and Joseph Coyn Carol Hess, Charlotte Hukill. Grandfather of 11. Step-grandfather of three. Great-grandfa-

CURRAN, F. Leo. 72, Holy Spirit, Indianapolis, July 26. Husband of Mary Queisser Curran. Father of Karen Brandon, Kathleen and Kevin Curran. Brother of Jack and Phil Curran, Mary Hawkins. Grandfather of three.

FLOVD, Francis Vincent, 76, St. Mary, New Albany, July 26. Father of Jane Alstott, Charlie V. Floyd. Grandfather of six. Great-grandfather of 13.

FLYNN, Mary Grace, 82, St. Vincent, Bedford, July 28.
Mother of Pam Bowers, Margie
Waggoner, Patrick, William,
John, Joseph and Timothy Flynn. Sister of Anna Mason. Grandmother of eight.

GEILING, Elsie C., 94. St. Michael, Brookville. Mother of Rosemary Singer, Lucille Rubush, Shirley Lynch, Phyllis and Doris Bischoff, Richard Geiling. Sister of Art and Harry Stenger. Grandmother of 54. Great-grandmother of 112.

Great-great-grandmother of

GORDON, Lawrence E., 86, St. Mary, Rushville, July 29. Husband of Martha Gordon. Brother of Robert, Marion, Gilbert and Franklin Gordon

GRISSOM, Edna Marie Minary, 84, St. Mary, Greensburg, July 28. Stepmother of Robert E. and es E. Grissom, Deloris Ann Kemper. Sister of Clarence, Lotus, Dennis, Robert and Paul F. Herbert. Aunt of several.

HENDRIX, Amy Lynn, 15. St. Joseph, Indianapolis, July 22. Daughter of Ruthann Woodyard and Donald M. Hendrix. Sister of David and Nichol Beauchamp, Samantha Hendrix. Granddaughter of Earl and Geraldine Carothers Donald and Flora Hendrix

HERCHE, Helene, 80, St. Mary, North Vernon, July 25. Sister of Lucille Clerkin.

HEUER, Henrietta, 86, Our Lady of Perpetual Help, New Albany, July 23. Mother of Martha Gutmann. Grandmother of two. Great-grandmother of

JEFFRIES, Doris E., 73 JEFFRIES, DOTS E., 73,
St. Joseph, Shelbyville, July 22.
Mother of Margaret Paxton,
Anita Pittman, Beverly S.
Wright, Ruth Sheff, Michael,
Edward and Carl Jeffries.
Grandmother of 12. Greatgrandmother of five. Step-grandmother of eight. Step-great-grandmother of four.

Our Lady of Lourdes, Indianapolis, July 23. Husband of Mary Adams McFadden. Father of Amy, Beth and Meghan McFadden. Brother of Jack, Hugh, Louis and Mary Ann McFadden.

MACK, Carol A., 52, St. Anne, New Castle, July 26. Wife of Richard Mack. Mother of Randy and Robert Mack. Daughter of Mary Esmond. Sister of Ruth Topp.

MARCUM, Martha, 72, St. Gabriel, Connersville, July 25. Mother of Joann Sweney, Michael and Charles Marcum. Sister of Marjorie Fischer, Mary Louise Foster. Grandmother of six. Great grandmother of one.

MELSKI, Ann L., 79, St. John the Apostle, Indianapolis, July 24. Mother of Robert Melski. Sister of Andrew and George Lazar, Mary Robleski, Barbara Kropkowski, Grandmother of

MILENBAUGH, Billie M. (Herrell), 77, St. Matthew, Indianapolis, July 20.

O'BRIEN, Timothy J., 62, St. Philip Neri, Indianapolis, July 25. Brother of Father John P. O'Brien.

PARKER, Dr. John F., 92, Our Lady of Lourdes, Indianapolis, July 14. Husband of Mary Genevieve Michaels Parker. Father of Dr. John F., Jerry F. and James F. Parker, Jeanne Wiles, Jill McCormick

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Brother of Dr. George F. Parker, Esther Laham. Grandfather of 13. Greatgrandfather of 11.

SCHROEDER, Pansy L., 88, St. Mary, North Vernon, July 20. Mother of Edward Jr., John and Don Schroeder, Patty Hill, Mary Parson. Sister of Calvin and Rev. Jack Myer, Pauline Britton, Carolyn McGaye, Betty Oglesbee, Edna Wilkerson, Esther Sims Grandmother of 36. Great-grandmother of 81.

SCHULTHIES, Evelyn, 86, SCHULTHIES, Evelyn, 80, St. Boniface, Fulda, July 28, Mother of Verena Fortwendel, Viola Fleck, Marie Schepers, Verlee Striegel, Evelyn Walls, Phyllis Sue Siefrig, Jean Poe, Robert and Philip R. Schulthies. Sieter of Frank and Ted Sister of Frank and Ted Hartwick, Mathilda Wagner. Grandmother of 27, Greatgrandmother of 26. Great-great-

SHULER, Elleen Mary (Brouse), 77, Most Sorrowful Mother of God, Vevay, July 24. Mother of Tony and Doug Shuler, Yonna Heath, YoYo Tilley, Donna Lenox, YoLanda Jo Simmons, Kathy Hershey. Foster mother of Donnie Bruce. Sister of Thomas Brouse, Elizabeth Phillips, Dorothy Raby, Shirley Donahue. Grandmother of 15. Great-grandmother of eight.

SIMON, B. George "Butch," 81, St. Michael, Indianapolis, July 17. Husband of Elizabeth Simon. Father of Gloria Grip, Carolyn Burcham, George "Butchie" Simon. Grandfather of seven. Great-grandfather of

STIER, Robert L., 85, St. Andrew, Richmond, July 21. Father of Ron and Dale Stier, Janice Chase. Grandfather of seven. Greatgrandfather of four

TULLY, Rosalind S. Schilling, 80, Holy Name, Beech Grove, July 24, Mother of Richard C. Jr. and James E. Tully. Sister of Fred F. and Thomas J. Schilling. Grandmother of four.

VANCE, Jordyn E., 6, St. Mary, North Vernon, July 13. Son of Lindsey S. Thomas and Trevor P. Vance. Grandson of Terry and Donna Thomas. Barry and Sandy Vance. Great-grandson of Velma Thomas. Anita and Lee Vance. Dennis Ramey and Lonnie Ramey. VANCE, Jordyn E., 6,

#### Providence Sister Virginia Ann Worden was registered nurse

Providence Sister Virginia nn Worden died in Lourdes Hall at Saint Mary-of-the-Wodds on July 28. She was 82.

A funeral Mass was celebrated in the Church of the Immaculate Conception on

The former Grace Worden was born in Chelsea, Mass. She entered the congregation of the Sisters of Providence in 1934, professed first vows in 1937 and final vows in 1943.

She taught at St. Thomas Aquinas School in Indianapolis, Saint Mary-of-the-Woods College and St. Mary Village School at St. Mary-of -the-Woods Village School. She also taught at and the District of Columbia.

For 33 years, Sister Virginia Ann ministered as a registered nurse-11 of them at Saint Mary-of-the-Woods College.

ne is survived by a sister, Ethel Bochichio.



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#### Activities

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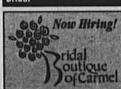
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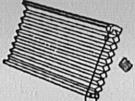
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