

The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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August 15, 2003

Vol. XXXII, No. 44 75¢

Goal set for United Catholic Appeal; co-chairs picked

By Brandon A. Evans

With hard economic times comes the reality that more people are in need of the vital ministries of the archdiocese.

And where ministries are concerned, the annual Called to Serve: Parish Stewardship and United Catholic Appeal campaign provides a pivotal role in meeting important service needs.

Many of the urgent ministries in the archdiocese, from emergency shelter for families to Catholic education to the training of tomorrow's priests, receive their

direct support from the yearly campaign. Joseph Therber, secretary of stewardship and development, said the goal of the 2003-2004 campaign is \$5.3 million dollars, which is up from last year's goal of \$5 million.

About 56 percent of the money to be raised will go toward shared ministries: Catholic Charities, Catholic education, family ministries, clergy retirement, seminarian education and evangelization, spiritual life and worship.

About 44 percent of the money will go toward the "home missions" of the

archdiocese—urban and rural parishes unable to meet ministerial needs and the seven center-city Catholic elementary schools.

"I am thankful to the faithful who have participated over the years," Archbishop Daniel M. Buechlein said. "I look forward to another successful Called to Serve campaign."

Just as the goal was surpassed last year, Therber is confident that the archdiocese can raise more than what is set for this year, but it will take the proven generosity of members of the Church in central and

southern Indiana to make it happen.

"I think it will be very difficult in light of the economy being in somewhat of a recession," said Toby McClamroch, a member of St. Luke Parish in Indianapolis. Nevertheless, he knows that there are many people out there who want to help.

Archbishop Buechlein was pleased to have McClamroch and his wife, Carolyn, chosen as this year's co-chairs of the United Catholic Appeal campaign, and in turn they feel blessed to have the opportunity.

"It's an honor to be asked to help the
See APPEAL, page 7

Faith helps incarcerated girls get their lives back on track

By Jennifer Lindberg

Standing before the cross, these girls decided they wanted to start a new life focused on Christ, instead of the crimes they committed that led them to jail.

Ending up at the Indianapolis Juvenile Correctional Facility—a correctional facility for teen-age girls that is locally known as the Girls School—is what it took for nine girls to embrace the Catholic faith and see it as a way to get their lives back on track.

On Aug. 7, Msgr. Harold Kneeven, pastor of Our Lady of the Greenwood Parish in Greenwood, baptized two girls, confirmed one and accepted six into studies to be a Roman Catholic.

Due to their ages, the girls can only be identified by their first names.

Bringing the sacraments of baptism and confirmation to the juvenile facility began with Andrea, a runaway.

Andrea encountered the Catholic faith after her mother read about it and wanted to begin the Rite of Christian Initiation for Adults (RCIA) process at Our Lady of the Greenwood Parish.

Andrea also decided to take instruction, but her studies were stopped after she got in trouble and

See BAPTISM, page 9

Photos by Jennifer Lindberg



Msgr. Harold Kneeven, pastor of Our Lady of the Greenwood Parish in Greenwood, anoints the heads of two teen-age girls who were baptized at the Indianapolis Juvenile Correctional Facility on Aug. 7. The girls, whose names cannot be used due to their ages, said being imprisoned helped them grow closer to God and embrace the Catholic faith.

Cardinal says human cloning would be a crime against people

VATICAN CITY (CNS)—Attempts to clone human beings should be banned internationally as a "crime against the human person," against the human right to life and to true individuality, said the president of the Pontifical Council for the Family.

Cardinal Alfonso Lopez Trujillo, writing in the Aug. 9 edition of *L'Osservatore Romano*, the Vatican newspaper, said the Vatican's opposition to human cloning does not reflect a fear of technology, but a commitment to protecting the human person, human sexuality and the family.

The cardinal's article was the second in a series planned by the Vatican newspaper in preparation for a late-September U.N. debate on a possible global ban on human cloning for reproduction.

The Vatican supports the ban and efforts to expand its prohibitions on human cloning for any purpose, whether the procedure is aimed at producing a child or simply at creating an embryo whose cells and tissues would be used for the treatment of others.

"It is not acceptable to maintain that a human being, in any stage of its development, is like material in a warehouse or a source of tissue and organs—replacement parts," Cardinal Lopez wrote.

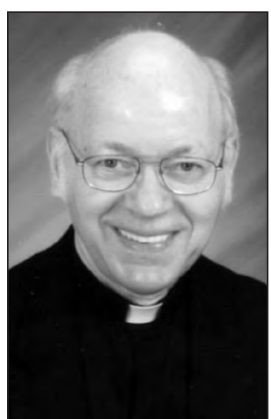
The complexity of the debate and of media coverage surrounding it can be simplified, he said, if one remembers that what cloning aims to produce is not a thing, "but a human being like us."

People should look at the question, he
See CLONING, page 2

Father Herman Lutz steps down at North Vernon

By Mary Ann Wyand

NORTH VERNON—Father Herman Lutz loves parish ministry and wasn't planning to retire this year.



Fr. Herman Lutz

But recent health problems convinced the 70-year-old diocesan priest that it is time to step down after four years as pastor of St. Mary Parish in North Vernon.

He is retiring from active ministry on Aug. 20 and

will move to St. Paul Hermitage, which is operated by the Sisters of St. Benedict in Beech Grove.

"I love parish work," Father Lutz said on Aug. 6. "I always have. I love being with the people. I even enjoy going to meetings. I just enjoy being a part of parish life."

St. Mary parishioners will honor their pastor, who they lovingly call "Father Herman," during a 2 p.m. reception on Aug. 17 at the Parish Life Center. Family members and friends also will join him for a luncheon before the reception.

"The 10:30 a.m. Mass [this Sunday] will be my last official Mass as pastor," Father Lutz said. "I've invited my family and close friends and some priest friends."

In addition to his years in parish ministry, Father Lutz also worked full-time

for 25 years for the archdiocesan Metropolitan Tribunal, which reviews marriage cases submitted by divorced couples and determines whether there are grounds for annulment based on the Church's canon laws.

His ministries on both the parish and diocesan levels have kept him busy, but he loves helping people.

"As I was approaching my 25th year in the marriage office, I was asked if I wanted to return to full-time parish work," Father Lutz recalled. "I said yes because I really feel that parish work is the work of the priest. That's why a priest is ordained—to take care of the parish and the people in the parish—and to me, that's where the Church becomes real."

Father Lutz earned a degree in canon
See RETIRE, page 2

RETIRE

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law at the Lateran University in Rome several years after being ordained there on Dec. 20, 1958. He still serves the Tribunal as a judge one day a month, but that ministry requires lots of paperwork and he is taking a break from reviewing marriage cases, too.

"All my life, I've been a healthy person," Father Lutz said, "but I've been sick a couple of times since I've been here. I was sick about two or three years ago, but I got over that pretty well and came back to parish work. Then, earlier this year, I began feeling bad and left the parish for a month in May to rest and get some medical tests. I had planned to stay for another year, but when I got back to the parish I still wasn't feeling all that great."

Boxes of books and other personal belongings filled one corner of his office last week as he continued to attend to the administrative and pastoral needs of the 142-year-old parish in Jennings County.

"Things in general have gone pretty well since I've been here," he said. "I don't know how much credit I can take for that. The school has continued to do well, and last year came in second place in the archdiocese for overall state ISTEP tests, second only to St. Luke School in Indianapolis."

Father Lutz is also pleased that, since he came to North Vernon, the parish Knights of Columbus chapter grew from four members to about 130 men.

"I'm especially proud of the Knights," he said. "They're active and interested in doing good things in the parish."

He's also proud of the parish youth group, which has sponsored a Lenten Passion Play for more than 15 years.

Under his leadership, St. Mary Parish started a stewardship committee as well as a physical facilities committee.

"They're doing very well," he said. "Those were committees that we needed badly in the parish. I'm happy with the way things are going. Last year, we actually had a surplus in our budget. We ended up in the black, several thousand dollars more than what the weekly envelope collection was budgeted to be for the year."

Father Lutz said he is leaving St. Mary Parish "with all of the loose ends tied up nicely," and he attributes much of the parish's success story to the staff.

"Our administrative assistant, pastoral

associate and principal are wonderful people," he said. "They work together so well."

That makes it easier to retire, Father Lutz said, but he will miss St. Mary parishioners and students.

Herman George Lutz grew up in St. Anthony Parish in Indianapolis, attended St. Anthony School and graduated from Cathedral High School, where he earned excellent grades.

"Father [William] Munshower and Father [Thomas] Murphy were in my class," he recalled. "I did well in high school and was the valedictorian for the Class of 1950. Father Munshower was the salutatorian and class president."

"I didn't have a particular goal in mind," he said, "so after graduation I worked for a year in the home office of a casualty company, working mostly with automobile insurance."

"A couple of my friends had gone to seminary," he said. "They were doing something important with their lives. I began feeling disenchanted working for the insurance company. I wanted to be able to earn a living by being a religious person. Back then, in the business world, you couldn't be open about your religion."

He enrolled at St. John's University, a Benedictine school in Collegeville, Minn., and lived in a residence hall for men considering the priesthood.

"It was good to be back in school again," he recalled. "I paid my own tuition and other expenses, and studied Latin, Greek and other courses I would need if I decided on seminary. I took a double load of Latin courses and finished four years of Latin in two years. I thought about becoming a Benedictine monk and teacher, but decided to be a parish priest."

After affiliating with the archdiocese, he began seminary studies at Saint Meinrad. Two years later, Archbishop Paul C. Schulte sent him to Rome to complete his theology training at the Gregorian University there.

"I was in Rome studying theology from 1955 to 1959," Father Lutz said. "My parents and my younger sister came to Rome for my ordination. Then we went to my father's hometown in Germany to celebrate with family members. The whole town attended my first Mass there."

Back home in Indiana, the newly ordained priest served as assistant pastor of Our Lady of the Greenwood Parish in Greenwood and notary for the Tribunal.

In 1961, he was named assistant pastor pro tem of the former Assumption Parish



Photo by Mary Ann Wyand

A member of the Knights of Columbus from St. Mary Parish in North Vernon escorts Father Herman Lutz into the Parish Life Center for a dinner honoring Seymour Deanery priests last summer. Father Lutz is pleased that the parish chapter of the Knights of Columbus now totals about 130 members.

in Indianapolis then Archbishop Schulte sent him back to Rome for graduate studies in canon law.

During his seminary studies in Italy, which were taught in Latin, Father Lutz received an audience with Pope John XXIII on the occasion of his ordination.

"I was in Rome twice when a pope died," Father Lutz recalled. "Vatican Council II was underway at the time, and Pope Paul VI was chosen as the new pope."

It was an exciting time in the history of the Church, he said, and he welcomed the changes brought about by Vatican II.

"I remember hearing the professors commenting on the work of the council," Father Lutz said. "They were saying things like, 'You never know what the Holy Spirit is going to do.'"

In 1963, he was named assistant pastor of St. Susanna Parish in Plainfield and continued his work as notary for the Tribunal.

Archdiocesan parishes were gradually implementing changes in the liturgy and governance structure brought about by the Second Vatican Council, which he enjoyed experiencing with parishioners.

In 1971, he received his first assignment as pastor—at Mary, Queen of Peace Parish in Danville—and was able to further implement council changes.

Two years later, he was named co-pastor of the former St. Catherine Parish in

Indianapolis, while continuing his marriage ministry. In 1984, he was appointed pastor of St. Paul Parish in Sellersburg and named an archdiocesan judge for the Tribunal.

From 1996 until 1999, Father Lutz served as pastor of St. Philip Neri Parish in Indianapolis and worked with Franciscan Father Thomas Fox to minister to Hispanics moving into the near-eastside neighborhood. He even fixed the school ice machine and did other repairs to save money for the center-city parish.

Looking back on his years in the priesthood, Father Lutz said, "Even though my entire seminary training had been in Latin, I loved it when the altar was turned around and the priest faced the people to celebrate the Mass in English. The new Church was very exciting to me. I welcomed the changes, and hired a nun as a parish director of religious education. That was a new ministry position, too."

Father Lutz will be missed in North Vernon, administrative assistant Sharlot Ertel said last week.

"He's the most spiritual person I've ever met in my life," Ertel said. "He's a wonderful spiritual leader. We have enjoyed having him here. When he walks outside at recess, the school children crowd around him. They write letters and draw pictures for him. We all love him, and he will be missed." †

CLONING

continued from page 1

said, not by trying to imagine what they would do if they were scientists, "but put yourself in the shoes of the embryo, something we once were."

"Certainly, it would not be pleasant to come into the world in a laboratory instead of being the fruit of the union of our parents," he said. "Neither would it be pleasant to be the survivor of dozens or hundreds of our twin brothers and sisters eliminated as defective."

Cardinal Lopez also wrote about the

reflections of the philosopher Hans Jonas on the "right to ignorance," that is the right to be an individual, not an exact copy of someone who has a physical and psychological health history that is already known.

"Being a copy" would be part of the clone's self-identity, a condition which runs counter to "the right of a person to live his life as an original and unrepeatable discovery, a discovery of the self," he said.

The cardinal also said a human clone could not really be said to have a mother and a father, since its conception would not be the result of their sexual union, and, therefore, the embryo could not really be called anyone's child. †

CNS photo from Reuters



The Vatican has said attempts to clone human beings should be banned internationally as a "crime against the human person." British scientists first cloned a sheep. Taeyoung Shin and Mark Westhusin of Texas A&M University hold CC, the first cloned cat, at the school in College Station, Texas, in a Dec. 22, 2001, photo. The cloning program is aimed at allowing people to clone their pets.



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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
 criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75cents per copy

Postmaster:

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

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

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 © 2003 Criterion Press, Inc. ISSN 0574-4350.

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Elizabetha Ball to benefit St. Elizabeth's ministry

Two Indianapolis doctors who helped provide medical care to pregnant teenagers, a couple who has adopted four children in need, and a teen-age mother will be honored at this year's Elizabetha Ball.

The 17th annual Elizabetha Ball on Friday, Aug. 22, at the Indiana Roof Ballroom in Indianapolis will allow people to support the life-changing ministry at St. Elizabeth's Pregnancy & Adoption Services, 2500 Churchman Ave., in Indianapolis.

The event begins with a reception at 7 p.m. followed by dinner, the awards program and dancing.

State Sen. J. Murray Clark, a member of the St. Elizabeth's advisory council, will be the master of ceremonies for this year's ball.

Among the honorees for this year's event are Drs. Paul Muller and Paul Kirkhoff, two St. Vincent Hospital doctors

who volunteered their time to provide pre- and post-natal care to teen-agers and infants in St. Elizabeth's residential program in the early 1950s.

Since Dr. Muller was the only Catholic obstetrician in Indianapolis at that time, it was his role to deliver all of the babies and coordinate the pre-natal clinic at St. Elizabeth's.

He utilized St. Vincent Hospital's obstetric interns, one of whom was Kirkhoff, to provide newborn exams and post-natal care.

Both doctors were grateful for the integral part that St. Elizabeth's played in their careers.

St. Matthew parishioners Pete and Pam Berg of Indianapolis, who have adopted four children from St. Elizabeth's residential program that helps young women in crisis pregnancies, are also being honored at the ball.

The couple has become unofficial ambassadors for adoption as they relate their experiences as adoptive parents—and feel that they are blessed to have their four adopted boys in their lives.

The final honoree is Krystal, a participant in St. Elizabeth's residential program and a courageous teen-age mother who has a 3-year-old daughter. Her last name is being withheld for privacy concerns.

She came to St. Elizabeth's in November 2002 with her daughter, Ivyntea, to learn the parenting and life skills that would enable her to finish her education and plan for her future as a single mother.

Krystal has overcome many obstacles and is being inducted into a National Honor Society chapter.

This year's Elizabetha Ball honorary chairperson is Barbara Branick, president of the Greater Indianapolis Region of Union Planters Bank.



St. Matthew parishioners Pete and Pam Berg of Indianapolis, who have adopted four children from St. Elizabeth's residential program which helps young women in crisis pregnancies, are being honored at this year's Elizabetha Ball. The event will allow people to support the life-changing ministry provided by St. Elizabeth's Pregnancy & Adoption Services in Indianapolis.



One of the honorees at this year's Elizabetha Ball is Krystal, whose last name is not used for reasons of privacy. She is a participant in St. Elizabeth's residential program, which helped her learn parenting and life skills to care for her daughter, Ivyntea.

Union Planters is the sponsor of this year's Elizabetha Ball.

Branick said she is pleased to support an agency that has provided joy to thousands of families since 1915.

"St. Elizabeth's provides support, compassion and professional guidance to those experiencing a crisis pregnancy and offers adoption counseling and services for families seeking to have a child to love and nurture," Branick said. "I can't think of anything more awe-inspiring than the gift of new life."

According to David Siler, executive director of St. Elizabeth's, the Elizabetha Ball is the organization's single-largest

fundraiser and is extremely important in enabling St. Elizabeth's to carry on its pro-life work.

"We hope to raise at least \$100,000 in order to continue to provide pregnancy and adoption counseling, a residential maternity and parenting program, and adoption placements," Siler said.

(Sponsorship of tables of eight begin at \$1,500. Individual tickets are \$125. For more information on how to support the Elizabetha Ball or St. Elizabeth's pro-life ministry, call Kristen A. Grills, marketing and special events coordinator, at 317-787-3412, ext. 39.) †

New Holy Cross youth group helps the poor

By Jennifer Lindberg

Starting a youth group at Holy Cross Parish in Indianapolis has been a long-time goal.

This year, it was realized.

The United Teens of Holy Cross have already raised \$1,300 to build a home for a poor family in Reynosa, Mexico. Many poor families live in the city dump there.

"I think it makes the parish stronger for the youth to have something to do, and not have parents always doing something to have youth reach out to the community," said Mary Campbell, a freshman at Father Thomas Scecina Memorial High School in Indianapolis and a member of Holy Cross Parish.

About 10 teen-agers are in the youth group, and their main focus is service work. Their efforts to raise money to help

people in Mexico started after the youth group was formed about a year ago and they discussed what type of service project they could perform together.

Since the eighth-grade class at Holy Cross Central School travels to Mexico each year for a mission trip, those in the youth group thought building a house for a family living in one of Mexico's dumps would be the best idea.

Visiting various parishes in the Archdiocese of Indianapolis to ask for the money, the youth group raised \$1,300 to build the house. The money will be sent to Mexico, where the process has already begun.

Mary, who traveled to Mexico as an eighth-grader, said the house they have provided money for is modest.

It has one bedroom, with small screens on the windows and sheets hung up to

block off rooms.

But for the people who will live in it, it's better than what they were making their abode in, such as cardboard boxes and other trash.

"I didn't think such a place existed like that," she said. "It was overwhelming at first. But I feel like I know more about how people live and I can try to change it."

Mary said she was surprised that their trips to various parishes in the archdiocese raised all the money needed for the house.

She thought the youth group would have to do more fundraisers.

"We were really excited it all worked, and we are grateful for all the people who did donate," she said.

Angela Werle, 16, is helping organize the youth group at Holy Cross Parish,

where her family has been members for many years.

The youth group started when students came together for confirmation and decided they wanted to meet afterward, she said.

Meeting twice a month after Sunday Mass, the group discusses what their next service project will be.

"Our goal is to help the community and learn through service learning," Angela said.

Locally, they plan to help Lucious Newsome's ministry, "The Lord's Pantry," which assists poor people in Indianapolis.

"I think being part of the group means we can make a change," Angela said. "You are also with great people who actually want to make a difference. It is so unselfish of all of them to actually come." †

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Editorial



CNS photo from Crosiers

The taking of Mary—body and soul—to heaven is depicted in a relief outside the cemetery at SS. Peter and Paul Church in Mauren, Liechtenstein. The feast of the Assumption of the Blessed Virgin Mary is celebrated on Aug. 15.

Mary's Assumption

The date for this issue of *The Criterion*, Aug. 15, is the feast of the Assumption, an ancient feast that celebrates a doctrine that was only relatively recently defined.

It was on Nov. 1, 1950, only 53 years ago, that Pope Pius XII solemnly and infallibly defined the doctrine of Mary's assumption into heaven. The actual wording of the definition was: "We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

It was the first and only time a pope infallibly defined a doctrine since the First Vatican Council defined papal infallibility in 1870.

Before making this declaration, Pope Pius issued an encyclical, *Deiperae Virginis*, in which he asked if it was the desire of Catholics worldwide to have this doctrine defined. In doing this, he was following the advice of Cardinal John Henry Newman to consult the faithful in matters of doctrine—to get the *sensus fidelium*. He was also following the example of Pope Pius IX before he defined the doctrine of Mary's Immaculate Conception.

The question brought an overwhelmingly positive response. Rome received petitions from 113 cardinals, 18 patriarchs, 2,505 archbishops and bishops, 50,000 women religious and 8 million laypersons. The Catholic faithful in 1950 clearly were in favor of this Marian doctrine.

The wording of the pope's definition included the Church's beliefs in Mary's Immaculate Conception (defined by Pope Pius IX in 1854), that she was the mother of God (defined by the Council of Ephesus in 431) and that she was perpetually a virgin (taught since the earliest days of Christianity). It left open the question of whether she experienced physical death at the end of her earthly life, but the predominant theological opinion is that she died and was buried near the Garden of Gethsemane in Jerusalem, where the Crusaders built a church. Mary's tomb (empty, of

course) is still the site of pilgrimages in Jerusalem. Some people, however, believe that she lived her last days in Ephesus and was buried there.

The definition also differentiates between Mary's Assumption and Jesus' Ascension. Jesus ascended to heaven through his own power while Mary "was assumed" into heaven by the power of God.

Although this doctrine was defined only in 1950, Christians believed it from the early days of the Church, especially in the Eastern Church. A feast called the Memorial of Mary was celebrated in the fifth century, and this feast came to be known as Mary's *koimesis* (in Greek) or *dormitio* (in Latin)—her falling asleep. In the sixth century, Byzantine Emperor Maurice Flavius decreed that the feast of Mary's dormition be celebrated throughout the Byzantine Empire on Aug. 15. The basilica at the top of Mount Zion in Jerusalem is known as the Basilica of the Dormition.

The Western Church adopted the feast in the seventh century. Under Pope Adrian I, at the end of the eighth century, it became known as the feast of the Assumption, focusing on her assumption into heaven rather than on her death.

In his declaration and definition, Pope Pius XII mentioned a number of the doctors of the Church who taught the doctrine. Among those named were SS. Albert the Great, Thomas Aquinas, Bonaventure, John Damascene, Robert Bellarmine, Francis de Sales, Peter Canisius and Alphonsus Liguori. St. Gregory of Tours, who died in 593, also taught the doctrine.

In referencing the teachings of the 13th-century Scholastic theologians (Albert, Aquinas and Bonaventure), Pope Pius said that they considered the Assumption to be "the fulfillment of that most perfect grace granted to the Blessed Virgin and the special blessing that countered the curse of Eve."

For us Catholics of the 21st century, belief in Mary's assumption into heaven should strengthen our faith in our own bodily resurrection. †

— John F. Fink

Letters to the Editor

Agrees with dressing up to go to Mass

Thank you so much for printing the letter in the Aug. 1 *Criterion* from Sandra Dudley of Sunman. I completely agree with her in regards to dressing up to go to Mass.

I was beginning to wonder if I was the only one who still thinks we should wear our best to Mass, considering what I see

many people wearing.

I have also heard the line that some used the dressing up in order to impress others. But I never looked at it that way. I was taught that you wore your best because you were going to this wonderful place—to visit the Lord.

Ms. Dudley, you are not alone. And I am sure there are others who agree with her.

Susan K. Stewart, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from

readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

Research for the Church/James D. Davidson

Where do Catholic students go to college?

It is August. That means many Catholic students are getting ready to go to college for the first time, and others are heading back to school for another year.

Of every 100 Catholic students who will attend a U.S. college or university this year, what percentage will attend a Catholic school such as the University of Notre Dame, the University of Dayton, Villanova or Boston College? What percentage will attend a public state university such as Purdue, Maryland or UC-Berkeley or a private non-Catholic school such as Harvard, Duke or Valparaiso?

One way to answer these questions is to look at the most recent data on higher education. The *Statistical Abstract of the United States* estimates that in 2002 about 12 million students attended a public college or university. Another 3.4 million attended a private college or university. All told, then, about 15.4 million students were enrolled in some form of higher education.

The 2003 edition of the *Official Catholic Directory* reports that in 2002, 749,512 students were enrolled at one of the nation's 237 Catholic colleges and universities. In their book, *Catholicism USA*, Bryan Froehle and Mary Gautier report that 60 to 80 percent of these students are Catholic. Selecting the midpoint of 70 percent and multiplying, it is reasonable to assume that about 524,658 of the students enrolled at Catholic colleges and universities are Catholic.

Subtracting 749,512 from the total of 15.4 million college and university students leaves us with about 14.6 million students who attend a public school or a private non-Catholic school. The Catholic enrollment at such schools has been estimated to be somewhere between 30 to 40 percent. For example, at Purdue University in West Lafayette, Ind., where I teach, it is estimated that about one-third of the 36,000 students are Catholic. That's about 12,000 Catholic students, which means Purdue has more Catholic students than Notre Dame.

Here is another example. Not long ago,

I was invited to speak at Elizabethtown College, a Church of the Brethren school in Pennsylvania. When I asked the president what topics he would like me to speak on, he urged me to talk about American Catholicism. When I ask why that topic, he said about 40 percent of the students at his Church of the Brethren school are Catholic.

Selecting the midpoint between 30 and 40 percent and multiplying, we can estimate that about 5.1 million of the 14.6 million students at public and private non-Catholic schools are Catholic. Adding these 5.1 million Catholic students to the 524,658 Catholic students attending Catholic schools, we can estimate that about 5.6 million Catholic students are enrolled in some form of higher education.

Only about 9 percent of these Catholic students (524,658) attend a Catholic college or university. The other 91 percent (5.1 million) attend a public university or private non-Catholic school. In short, only about 9 out of every 100 Catholic students heading off to college this month will go to a Catholic college or university. The other 91 will enroll at a public university or private non-Catholic school.

Although students attending Catholic schools are likely to have more exposure to Catholic culture and more access to the sacraments, most public universities and private non-Catholic schools have active—and in many cases, very large—Catholic campus ministry programs.

At Purdue, for example, the campus ministry program is staffed by three priests and 10 laypeople, including a theologian-in-residence. Students have access to daily Mass, five Masses each weekend, and a variety of programs and theology classes during the week.

Thus, whether Catholic students attend a Catholic college, a public university or a private non-Catholic school, they will find many opportunities to grow in faith and participate in the Church. It is up to students to take advantage of these opportunities.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by *Alta Mira Books* in 2001). †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Glorious Mysteries help us rediscover the reasons for our faith

11th in a series

The contemplation of Christ's face cannot stop at the image of the Crucified One. He is the Risen One!"

So wrote Pope John Paul II in his apostolic letter for the new millennium (*Novo Millennio Ineunte*, #28). In the Glorious Mysteries, "the Rosary has always expressed this knowledge born of faith and invited the believer to pass beyond the darkness of the Passion in order to gaze upon Christ's glory in the Resurrection and Ascension" (*Rosarium*, #23). The Holy Father says that when we contemplate Christ as the Risen One, we can rediscover the reasons for our own faith.

The Resurrection of Our Lord

The first Glorious Mystery is the resurrection of Jesus from the dead.

As I pray this decade, I pray for the spirit of authentic Christian joy. No matter what the circumstance may be as I pray this mystery, authentic Christian joy is possible because this is the victory by which Christ won our salvation. In the end, nothing is or will be more important than that. As we sing: "The strife is over, the battle won!" nothing can take away the victory of Christ. And so we "relive the joy not only of those to whom Christ appeared—the Apostles, Mary Magdalene and the disciples on the road to

Emmaus—but also *the joy of Mary* who must have had an equally intense experience of the new life of her glorified Son" (*Rosarium*, #23).

The Ascension of Our Lord

The second Glorious Mystery is the ascension of Christ into heaven.

As I contemplate this mystery, I pray for a firm spirit of hope because with this mystery we acknowledge that Christ has ascended to sit at the right hand of the Father in the kingdom of Heaven. In his glorified state, Christ continues to be our intercessor. He is our high priest whose merits as the one who suffered, died and rose victorious make him our mediator even now.

The Ascension completes Christ's victory over sin and death. With such a divine intercessor at the throne of God, we have every reason to be a people of hope. I pray for the grace to nurture the spirit of hope in good times and in bad.

The Descent of the Holy Spirit upon the Apostles

The third Glorious Mystery is the descent of the Holy Spirit upon Mary and the Apostles.

It should not be a surprise that with this mystery I pray for the gift of the Spirit of pastoral wisdom in my ministry as archbishop. As a successor to the college of Apostles gathered with Mary in prayer, I count on the gifts of the Holy

Spirit so much needed in my ministry as bishop.

I also realize that I have enjoyed the gifts of the Holy Spirit from the days of my baptism as an infant and my reception of confirmation. The grace of this mystery, says the Holy Father, "ought to lead the faithful to an ever greater appreciation of their new life in Christ, lived in the heart of the Church, a life of which the scene of Pentecost is the great 'icon'" (*Rosarium*, #23).

The Assumption of the Blessed Virgin Mary into Heaven

The fourth Glorious Mystery is the assumption of Mary into heaven. As Christ was raised in glory to the right hand of the Father, Mary herself would be raised to that same glory, enjoying beforehand, by a unique privilege, the destiny reserved for all the just at the resurrection of the dead.

In this mystery, I pray for a nurturing of my faith in the resurrection of the body as we profess in the Apostles' Creed. It seems so wondrous that God would go to the extent of allowing our mortal nature to be glorified so as to allow us to be

united with him in eternal glory! I pray for the humility to believe in this mysterious possibility as it is prophesied in the assumption of Mary.

The Coronation of Our Lady as Queen of Heaven and Earth

The fifth Glorious Mystery is the coronation of Mary as queen of heaven and earth. Because of her premier role in the incarnation of the Son of God, because of her courageous "yes"—alert in her faith in the will of God—Mary is rightly called "Queen of the Angels and Saints" in anticipation of that day when all the members of the Church are gathered around the throne of the Father.

As I meditate on the glory of the Mother of God, I am drawn to pray for a spirit of gratitude. I pray for a grateful spirit, not only because of Mary's "yes" courageously offered for all of us. I pray with a thankful spirit because God chose a simple and unknown maiden in human history to be the premier human instrument in the unfolding of our salvation. I pray for the grace to be thankful to God because he chose *the simple way* of saving us from ourselves. †

Archbishop Buechlein's retreat for vocations to the priesthood

If you are an adult male and have considered a vocation to the priesthood, please consider attending a discernment retreat led by Archbishop Daniel M. Buechlein on Sept. 26-28 at Fatima Retreat House in Indianapolis. An application and more information can be found on page 3 of this issue of *The Criterion*.

Los Misterios Gloriosos nos ayudan a redescubrir el propósito de nuestra fe

Undécimo de la serie

La contemplación del rostro de Cristo no puede reducirse a su imagen de crucificado. ¡Él es el Resucitado!"

Así escribió el Papa Juan Pablo II en su Carta Apostólica para el nuevo milenio (*Novo Millennio Ineunte*, #28). En los Misterios Gloriosos, "el Rosario ha expresado siempre esta convicción de fe, invitando al creyente a superar la oscuridad de la Pasión para fijarse en la gloria de Cristo en su Resurrección y en su Ascensión." (*Rosarium*, #23) El Santo Padre dice que cuando contemplamos a Cristo como el Resucitado, podemos redescubrir los fundamentos de nuestra propia fe.

La Resurrección de Nuestro Señor

El primer Misterio Glorioso es la resurrección de Jesús de entre los muertos.

Cuando rezo este decenio, pido por un auténtico espíritu de regocijo cristiano. Sin importar las circunstancias presentes cuando rezo este misterio, es posible alcanzar el regocijo cristiano porque esta es la victoria por la que Cristo obtuvo nuestra propia salvación. A fin de cuentas nada es o será más importante que eso. Tal como dice la canción: "¡La lucha ha terminado, se ha ganado la batalla!" nada puede quitarnos la victoria de Cristo. Y por ello, se "revive la alegría no solamente de aquellos a los que Cristo se manifestó—los Apóstoles, la Magdalena, los discípulos de Emaús—, sino también el gozo de María, que experimentó de modo intenso la nueva vida del Hijo

glorificado." (*Rosarium*, #23).

La ascensión de Nuestro Señor

El segundo Misterio Glorioso es la ascensión de Cristo al cielo.

Al contemplar este misterio rezo para tener un espíritu de esperanza firme ya que con este misterio reconocemos que Cristo ha ascendido y está sentado a la derecha del Padre en el Reino de los Cielos. Aun en su gloria Cristo continúa siendo nuestro intercesor. Por virtud del mérito de su sufrimiento muerte y resurrección victoriosa, Él es nuestro maestro quien todavía sigue siendo nuestro mediador.

La Ascensión completa la victoria de Cristo frente al pecado y la muerte. Con semejante intercesor divino ante el Trono de Dios, no cabe duda que debemos ser un pueblo de esperanza. Rezo por la gracia de cultivar este espíritu de esperanza en los buenos y malos momentos.

La venida del Espíritu Santo sobre los Apóstoles y la Virgen María

El tercer Misterio Glorioso es la venida del Espíritu Santo sobre la Virgen María y los Apóstoles.

No debería sorprender a nadie que con este misterio pida por la bienaventuranza del espíritu de sabiduría pastoral en mi ministerio como arzobispo. Como sucesor del colegio de apóstoles reunidos en oración con María, confío en las bienaventuranzas del Espíritu Santo, tan necesarias para mi labor como obispo.

También me doy cuenta de que he gozado de las dádivas del Espíritu Santo

desde el día mismo de mi bautismo durante mi infancia y mi recibimiento con la Confirmación. La gracia de este misterio, dice el Santo Padre, "ha de llevar a los creyentes a tomar conciencia cada vez más viva de su nueva vida en Cristo, en el seno de la Iglesia; una vida cuyo gran 'icono' es la escena de Pentecostés." (*Rosarium*, #23).

La Asunción de la Santísima Virgen al Cielo

El cuarto Misterio Glorioso es la asunción de la Virgen María al cielo. Mientras Cristo era elevado con gloria a la derecha del Padre, la Virgen María también se elevaba a la misma gloria, disfrutando por adelantado, por gracia de un privilegio único, el destino que le ha sido reservado para todas las almas justas el día de la resurrección de los muertos.

Con este misterio, rezo por el desarrollo de mi fe en la resurrección de la carne, tal como lo profesamos en el Credo. ¡Resulta maravilloso que Dios llegue al extremo de permitir que nuestra naturaleza mortal sea glorificada y concedernos la unión con Él en la gloria eterna! Rezo por la humildad para creer en esta posibilidad misteriosa, tal como lo profetiza la asunción de María.

La coronación de la Santísima Virgen como Reina del cielo

El quinto Misterio Glorioso es la coronación de la Virgen María como Reina del cielo y la tierra. Debido a su papel fundamental en la encarnación del Hijo de Dios, debido a su valiente "sí", atenta en su fe y a la voluntad de Dios, a María se le llama con razón "la Reina de ángeles y santos", como antesala del día en que todos los miembros de la Iglesia serán reunidos en torno al Trono del Padre.

Al meditar sobre la gloria de la Madre de Dios me siento inclinado a rezar por un espíritu de gratitud. Rezo para poder tener un espíritu de agradecimiento, no sólo por el "sí" que María ofreció valientemente por nosotros. Rezo con espíritu de agradecimiento porque Dios escogió a una doncella sencilla y desconocida en la historia humana para que fuera el instrumento principal para llevar a cabo la obra de nuestra salvación. Rezo por la bienaventuranza de agradecerle a Dios por haber escogido el camino más sencillo para salvarnos de nosotros mismos. †

Traducido por: Language Training Center, Indianapolis

Retiro para vocación sacerdotal del Arzobispo Buechlein

Si es usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein del 26 al 28 de septiembre en la casa de retiro Fatima Retreat House en Indianápolis. Podrá encontrar más información y una solicitud de inscripción en la página 3 de esta edición de *The Criterion*.

Check It Out . . .

St. Pius Parish in Ripley County is having its **parish picnic and festival** from 10:30 a.m. to 6 p.m. on Aug. 17. There will be a chicken dinner, games, food, entertainment and quilts. For more information, call 812-934-6218.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, is having its **city-wide tailgate flea market** from 8 a.m. to 6 p.m. on Aug. 16. Selling spaces are \$25 and admission is free. There will also be a fish fry. For more information, call 317-926-3324.

The Little Sisters of the Poor **need volunteers** to devote some time to work outdoors in their vegetable and flower gardens behind St. Augustine's Home for the Aged, 2345 W. 86th St., in Indianapolis. Volunteers must be

18 or older. For more information, call Little Sister of the Poor Lourdes Marie Miranda, volunteer coordinator, at 317-872-6420.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, in Batesville, will **celebrate the 80th anniversary of Mass in the Lourdes Grotto** with a Mass at 7 p.m. on Aug. 15. Following the Mass, there will be a candlelight procession in honor of Mary, during which the rosary will be recited. Upon entering the church, the celebration will end with Benediction of the Eucharist. For more information, call the parish at 812-934-4165.

Saint Meinrad School of Theology in St. Meinrad is offering "**Pastoral Call to the Gospel of Life**," a weekend of education, fellowship, prayer, reflection, discussion and awareness on Sept. 12-14 about how Catholics can embrace the pastoral call to the Gospel of Life. The event will feature Father Frank Pavone, the founding director of Priests for Life. Priests and religious are invited to all sessions, while members of the public are invited to the sessions and events on Sept. 13. Those wishing to attend are asked to register by Sept. 5. For more information or to register, call 812-357-6772 or e-mail bobrien@saintmeinrad.edu.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering a reflection day titled "**The Rosary's New Mysteries of Light**" from 9 a.m. to 2 p.m. on Oct. 7. Father Albert Ajamie will help participants gain a deeper understanding of the stories behind the mysteries and how

to use them effectively in personal prayer. The cost is \$30 per person and includes lunch. For more information, call the retreat house at 317-545-7681.

The inaugural St. Patrick School Homecoming will be held on Sept. 6-7 at St. Patrick Parish, 1807 Poplar St., in Terre Haute. There will be a dinner at 7 p.m. on Sept. 6 in the Parish Life Center followed by the official signing of the alumni constitution and an alumni dance. The cost for the dinner and dance is \$20 per person or \$35 per couple. There will be a homecoming Mass at 11:30 a.m. on Sept. 7 followed by a family barbecue. The cost of the barbecue is \$10 per adults, \$5 for children ages 6-12, and free for children 5 and under. Those attending are asked to register by Aug. 22. For more information or to register, call Kenneth Michael at 812-232-9158 or e-mail kmichael@saintpat.org.

Presentation Ministries co-workers will present a seven-session program titled "**How to Teach the Bible in the Power of the Spirit**" beginning on Sept. 6 at Holy Angels School, 2822 Dr. Martin Luther King Jr. St., in Indianapolis. The session will be held from 9 a.m. to noon. This program is offered annually at the PM Bible Institute at Xavier University in Cincinnati and is intended to help participants in personal growth or to better teach the Bible in their own parishes. Participants will be immersed in Scripture and the teachings of the Catholic Church at each session. For more information or to register, call Darlene Davis at 317-462-5010 or e-mail her at ldarlene@msn.com. †

VIPs . . .



Omer and Carolyn Weintraut, members of St. Vincent de Paul Parish in Shelby County, celebrated their 50th wedding anniversary on Aug. 2 with a renewal of vows and dinner reception at their parish. The couple was married on Aug. 1, 1953 in St. Vincent de Paul Church. They have two children: Linda Weintraut and Mark R. Weintraut. They also have

five grandchildren and three great-grandchildren. †

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

Freaky Friday (Disney)

Rated **A-II (Adults and Adolescents)** because of complicated thematic elements and some mildly crude language.

Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

S.W.A.T. (Columbia)

Rated **A-IV (Adults, with reservations)** because of much violence, some profanity and crude sexual language.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †



Health care center

Certified nurses aide Brenda Wimmer assists two retired Sisters of Providence with a meal in Mother Theodore Hall, a new health care facility at Saint Mary-of-the-Woods, in April. Providence Sisters Julia Shea, left, and the late Ann Pauline Schilf, enjoyed their meal in the comfortable, family-style dining area that uses real china and silverware. The new center, which features a wing devoted to skilled care, a wing devoted to memory-loss care and a hydrotherapy pool, was dedicated and blessed on June 8. Sisters are being moved into the facility and the current health care facility, Karcher Hall, is also undergoing renovation.

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Parishes collaborate at start of annual appeal

By Brandon A. Evans

The archdiocesan Office of Stewardship and Development tried something different this year to help parishes reach their goals in the 2003-2004 Called to Serve: Parish Stewardship and United Catholic Appeal campaign.

Instead of visiting each parish personally at the start of this year's campaign, they conducted a series of deanery-wide meetings in which parish representatives could interact with stewardship and development field staff and also talk with each other.

"This year, we thought it would be beneficial to hold gatherings to share in fellowship, present campaign resources and listen to ideas for parish stewardship needs," said Dena Perry, director of stewardship.

Joseph Therber, secretary of stewardship and development, said that, in the first three meetings held, around 80 percent of the parishes in the deaneries were represented.

"We've been very, very thankful" for the attendance of pastors and parish life coordinators," he said.

Some of the subsequent meetings have had varied attendance, but the meetings seem to have gone over well.

They provided a chance for archdiocesan staff members to personally deliver materials about this year's United Catholic Appeal as well as to hear the needs of parishes.

But having all the parishes there gave those with questions time to get answers from representatives of other deanery parishes.

"When parish leaders come together, they have the opportunity to share insights and generate new ideas pertaining to stew-

ardship," Perry said.

"In the world today, it's just pretty hard to do anything yourself... because you can learn so much from each other," said Art Berkemeier, a member of St. Mark the Evangelist Parish in Indianapolis and a member of the stewardship and development committee of the Catholic Community Foundation for the archdiocese.

Berkemeier attended a meeting at his parish on July 18 because he wanted to report back to the foundation board.

Besides the hot lunch provided, along with a chance for the leadership of different parishes to share conversation, those who represented their parish (priests and lay people) were able to pick up helpful resources for the campaign.

Among those resources were basic information and brochures for the Called to Serve campaign as well as examples from other parishes of how they tried to raise awareness about the campaign through a bulletin insert and letter to parishioners.

"I think getting ideas and samples from what other parishes do to promote the appeal is always helpful," said Father John Meyer, pastor of Prince of Peace Parish in Madison and dean of the Seymour Deanery.

Father Meyer said that he is looking forward to improved attendance in the future.

Jim Mackey, business manager of the three parishes in the Richmond Catholic Community, said the meetings were a good way to get materials to the parishes and answer questions.

He also said there were some discussions and idea sharing with other parishes.

"Any time we can communicate, it's helpful," Mackey said.

Father Charles Chesebrough, pastor of St. Charles Borromeo Parish in

Photo by Brandon A. Evans



Joyce Dunn, from left, a member of Sacred Heart of Jesus Parish in Indianapolis, speaks with Dena Perry, director of stewardship for the archdiocese, as Mary Ann Tennyson, a member of the pastoral council of St. Monica Parish in Indianapolis, listens. They were at a July 18 meeting for the annual Called to Serve campaign at St. Mark the Evangelist Parish in Indianapolis.

Bloomington and dean of the Bloomington Deanery, said pastors should go to the meetings and take some parishioners with them.

Carl and Mary Kay Wolford, members of Holy Family Parish in New Albany, and last year's co-chairs of the United Catholic Appeal, attended their deanery meeting with their pastor, Father Wilfred Day.

Mary Kay Wolford said that one thing she shared with the group was that "the most important thing for the United Catholic Appeal is the pastor's support."

Father Day, she said, uses the appeal's stewardship prayer before each Mass as a way to familiarize people with the campaign.

The Wolfords felt that ideas were

shared that wouldn't have been possible if parish representatives hadn't been sitting across the table from each other.

"I think it was very helpful," Carl Wolford said.

His wife also said that it gave pastors who have had successful campaigns in past years the opportunity to offer advice to others.

The goal of this year's campaign is to raise at least \$5.3 million to be used directly for the ministries of the archdiocese, including parishes and schools in need.

In these challenging economic times, Therber said, increasing support for the Church is especially important.

"We all need to help each other," Perry said. †

APPEAL

continued from page 1

Church in such a unique way," Toby McClamroch said.

"I think it's a very nice compliment," Carolyn McClamroch said. "I'm happy to do for the Church whatever we can because the Church is important to us."

She said that her parish and the Church have been good to her, both personally and spiritually.

Therber was happy to have the McClamrochs say "yes" to the leadership role.

"They've been very active in the parish stewardship movement," he said. "We're trying to involve new, talented and committed parishioners."

Toby McClamroch is a partner with Bingham

McHale LLP in Indianapolis, and has been involved with his parish's education and stewardship committees. He was also a member of his parish council.

He serves on the board of directors for the Catholic Community Foundation and served on the Indianapolis City-County Council from 1992-99.

He also gives time to several other civic and service-related involvements.

For several years, he has been a co-host for the St. Patrick's Day Benefit, held at the Archbishop O'Meara Catholic Center in Indianapolis, which this year raised \$10,000 for Holy Family Shelter.

The McClamrochs have three children, and through them have been involved at St. Luke School and Cathedral High School.

Carolyn McClamroch has also given her time to help the Catholic Youth Organization.

Toby McClamroch said he is looking forward to the opportunity to work with his wife as they help coordinate the planning of the appeal and speak at numerous events.

It will fall heavily upon their shoulders to bring the message of Archbishop Buechlein and of the United Catholic Appeal to pastors and lay leaders throughout the archdiocese, so they can in turn bring it to their parish.

"It's our goal to increase the level of response," Toby McClamroch said. One of the best ways to reach the goal of the campaign is for more people to make a contribution.

Therber said another goal of the campaign is to increase the amount of pledges by 6 percent.

Holy Family parishioner Carl Wolford of New Albany, who was last year's co-chair of the appeal with his wife, Mary Kay, agreed that getting more people to come forward in generosity is key to the campaign's success.

A yearly appeal can be tough, Mary Kay Wolford said, but she thinks with the leadership in place that the goal of \$5.3 million can be reached.

The Wolfords still serve the appeal by sitting on the Called to Serve Stewardship Planning Committee and working in their parish as participation coordinators.

Toby McClamroch thinks that what must be central to getting more people to contribute to the appeal is sharing "the incredible story that we have to tell" about how many people are helped by the money given by parishioners.

"I think what [parishioners] need to hear and what they need to see," he said, is how people are so dramatically influenced by the contributions.

Therber said the archdiocese is "trying to encourage every parish to promote the importance of the ministries many times through the campaign."

In a sense, parish leaders must help their parishioners to see how their money will go to enrich the lives of real people.

People don't give to a brochure about the appeal, he said. "They give to change people's lives." †



Toby McClamroch

We never want to stop making a difference.

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ARCHDIOCESE OF INDIANAPOLIS

Blessed to be a Blessing

Day care center struggles to stay open during hard economic times

By Brandon A. Evans

It's not every day that you see senior citizens playing kickball with a group of energetic 3- to 5-year-olds.

But it's every Wednesday, at least if you're at Holy Trinity Community Day Care Center and Kindergarten in Indianapolis. During the summer months, the children from the center go across the street to interact with the senior citizens at Holy Trinity Adult Day Care.



Sue Ann Yovanovich

Their shared activity may be kickball, simple exercise or even a Hula-Hoop contest. The elderly people seem amused with the young people, and the children get to hang around with a group that is not the usual crowd for them.

"I think it's important that the children have exposure to older adults," said Sue Ann Yovanovich, director of the day care center.

She said the children are not just involved with the elderly folks across the

street, but have made themselves a presence in the Haughville neighborhood on the near-west side of Indianapolis.

The children have their own parade on Veteran's Day and Flag Day. They also led the pledge of allegiance at the opening of a new police station and attended the groundbreaking of a new library and a new apartment complex.

"Whenever something is going on, our children are usually participating," Yovanovich said. "Our Black History Day has been very special because we would have as many as 225 [people] come for the program."

The event has special significance because almost all of the children that come to the day care center are African-American.

Their next event is a special one, too. It's an "ice cream concert." The Catholic Choir of Indianapolis will perform a concert at 3 p.m. on Aug. 17 at the day care center, located at 902 N. Holmes Ave., then participants will enjoy an ice cream social.

Tickets for the event are \$10 in advance or \$12 at the door.

But this program is not like the others. It is being held in an attempt to raise money to support the struggling day care center. While it is not in danger of being closed, additional funds are needed



Youngsters from the Holy Trinity Community Day Care Center and Kindergarten in Indianapolis compete in a Hula-Hoop contest as clients from the Holy Trinity Adult Day Care Center watch with interest. Every Wednesday in the summer, the children from the day care center go across the street to spend time with the elderly people at the adult day care center operated by Catholic Social Services.

because times have been tough lately.

The day care center, sponsored by the Catholic Church but non-sectarian, was opened in September 1974.

When Yovanovich came to the day care center in 1988, it was only to help them rewrite a grant. She liked the center and wanted to stay so she took a pay cut to work in a building that housed the former Holy Trinity School—her grade school.

Yovanovich had previously been the director of people personnel for the Kokomo Center Schools in Kokomo, Ind.

She said that during most of the time she has worked at the day care, enrollment was around 100 students throughout the year. The day care is licensed by the State of Indiana to have up to 125 children. During the school year, there are preschool, pre-kindergarten and kindergarten classes, while during the summer the facility functions solely as a day care center for children ages 3 to 12.

Parents can leave their children at the center from 6 a.m. to 5:30 p.m. Monday through Friday, and during the school year or the summer months the price is always \$80 a week.

In recent years, though, Yovanovich saw the enrollment decrease to 75 children, then to 65, and this past school year there were only 40 children registered.

During the summer months, about 30 children were registered.

"The reason our enrollment is down is because of the economy," Yovanovich said. "Probably about 80 percent of our parents are on some kind of financial assistance program."

Beyond that, voucher funding for parents has gone down, and the money the day care center receives from their major grant has been cut by 20 percent. Because they cannot afford to be accredited, they may lose it entirely in a year. That grant affects 12 families.

Yovanovich said that the feeling of the center's board of directors, which is headed by Father Kenneth Taylor, pastor of Holy Trinity Parish, is that the school will thrive again after these difficult economic times are over.

Father Taylor sees the school as an important institution in the neighborhood, one that gives the children a good start and a good educational foundation.

"The things that are most pleasing to me are the reports we get from the other schools [about] how well our children do when they go [there]," Yovanovich said, "and when we go out for a field trip, the comments about how well-behaved they are. We have a really good reputation."

Father Taylor attributes it to Yovanovich, and said she will be missed when her retirement after 15 years of service becomes effective on Aug. 15.

Yovanovich said she is looking forward to moving on to new challenges, possibly doing consulting or teaching education at the college level.

A replacement for her position has not been named.

During her tenure, she has considered her work with the center to be a ministry—and a good use of her abilities.

Her family has even pitched in, offering financial support and giving gifts to the children at Christmas.

Her niece, Sarah Williams, is a recent graduate of the University of Indianapolis, and has been involved with the center for several years. She served as interim director this summer while Yovanovich was gone due to an ailing relative or while she was taking care of other business for the center.

The work over the summer has been challenging, Williams said, but she sees the benefit of the day care center on the children.

"The time that is spent with the children here is something that will impact them forever," Williams said. "All the children get a lot of one-on-one attention, and experience a lot of different things that they might not otherwise experience."

"I love being around the kids," she said. "The kids are great. And it's an interesting group to work with."

When she walked into one of the classrooms, even for a moment, all the children made a point to get up, wave to her and call out "Miss Sarah!"

"They enjoy the teachers and staff," said Yolanda Wilburn-Pruitt of Indianapolis, one of the teachers.

She thinks it's good to have a safe place for the children to come where they are cared for.

Yovanovich called the day care center a shining light in the neighborhood—a beacon—and Father Taylor called it an important neighborhood institution.

God willing, and with the support of those who care about the center, the Holy Trinity Community Day Care Center and Kindergarten will continue to serve as a beacon into the unforeseeable future.

(For more information about the ice cream concert at 3 p.m. on Aug. 17, call the day care center at 317-638-9509.) †



A client from the Holy Trinity Adult Day Care Center takes a break from exercise with a child from the day care center across the street.



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Ellen Kerrigan, Marquette Manor resident since 1997

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From the Editor Emeritus/John F. Fink

Important events: Newman's conversion

Forty-second in a series

On Oct. 9, 1845, John Henry Newman converted to Catholicism from Anglicanism. That is 42nd on my list of the 50 most important events in Catholic history.



One man's conversion was that important? Certainly many people can disagree (as they can with other events on my list), but I think it ranks along

with the conversion of Tertullian in 196 and Augustine in 387. Newman was the greatest theologian of the 19th century, and much of what he taught was reflected in the teachings of the Second Vatican Council more than a century later.

Newman first reached renown as a superb preacher as vicar of St. Mary's Anglican Church at Oxford University in England. From 1833 to 1845, he was one of the leaders of the Oxford Movement, which tried to reform the Church of England. He preached and wrote about

Anglicanism as the *via media* between Catholicism and Protestantism.

The group published *Tracts for the Time*, leaflets explaining the beliefs of the members. When Newman published *Tract 90*, which suggested that Anglicanism's Thirty-Nine Articles should be interpreted in accordance with the Council of Trent, he was criticized so strongly that he felt it necessary to resign from Oxford. With a few friends, he moved to the hamlet of Littlemore.

In 1842, Newman began to think about the development of Christian doctrine. He studied the teachings of the Church Fathers, and soon abandoned his idea that Anglicanism was the *via media*. He came to the conclusion, "Modern Rome was in truth ancient Antioch, Alexandria, and Constantinople, just as a mathematical curve has its own law and expression."

That quote is from his monumental work *Apologia pro Vita Sua*, the history of his religious opinions up to the time of his conversion.

Convinced that the Catholic Church was indeed the Church founded by Christ, Newman became a Catholic in 1845. Then

he published the book he had been working on since 1842, *Essay on the Development of Christian Doctrine*. In it, he expounded on seven ways one can tell what is true development of doctrine and what is corruption of doctrine.

Newman was a Catholic almost exactly half of his 89-plus years. He was ordained a priest and opened an oratory in Birmingham. From 1851-58, he was the first rector of the Catholic University of Dublin, Ireland, during which he wrote his book *Idea of a University* with his vision of a liberal education.

In 1877, he was accepted back at Oxford University when he was elected an honorary fellow of Trinity College. Two years later, Pope Leo XIII made him a cardinal in recognition of his service to the Church.

He produced an astounding amount of writing. Besides the books already mentioned, he wrote *On Consulting the Faithful in Matters of Doctrine*, one of his works that influenced the bishops at the Second Vatican Council. His *The Dream of Gerontius* was set to music by Edward Elgar. One of his most famous poems is *Lead, Kindly Light*. †

Cornucopia/Cynthia Dewes

Repenting for a national sin of choice

Before Fatima Retreat House in Indianapolis was created in the late 20th century to enrich the spiritual lives of women in the archdiocese, there was a retreat center on Raymond Street in Indianapolis run by the Sisters of the Good Shepherd.



There, retreatants like me slept in dormitories, wore lace caps in church and kept silence even while sneaking cigarettes on the fire escape. During meals, we were waited upon by young girls who, we heard in whispers, were wards of the court assigned to the Good Shepherd sisters for rehabilitation.

Most of the "bad" girls were in trouble for things like pregnancy out of wedlock or sexual promiscuity or some other sin of the flesh. The idea was that in devoting their days to prayer, meditating upon their faults and serving others, they would realize the error of their ways and shape up.

When we attended Mass during the retreat, we discovered another mysterious group of women sitting almost out of sight on the other side of the altar. It

turned out that these were the Magdalenes, an order of previously "fallen" women which was a kind of satellite to the Good Shepherd order. They had taken their rehabilitation a giant step forward by vowing themselves to a life of total penance.

Although the theory that Mary Magdalene was a prostitute is now in question, female sexual promiscuity has been named for her for centuries. It follows a trend based in some remote patriarchal notion that women are the root of all evil, with Eve as the original perpetrator of most earthly troubles.

As any Church scholar will tell you, this suspicion led to strange ideas such as the one that all women are naturally predatory and seductive, and that sexual behavior of any kind is the worst kind of sin. It also promoted the creation of a Madonna complex in men, with women being classified either as a virginal sweetheart or as a dirty prostitute, to be treated accordingly.

In line with this wicked female sexpot theory, for many years Irish women considered to be sexual sinners were labeled Magdalenes. One of the most notorious illustrations of their plight was the laundries in which such women toiled without

pay in Ireland through the 1960s.

A new movie and several recent TV documentaries about the Magdalenes describe these virtual prisons. Originally, at the end of the 19th century, the laundries were workhouses for convicted prostitutes, but later they became holding pens for girls who committed, or even might be thinking about committing, sexual sins.

Bearing babies out of wedlock, being caught in fornication or even being the victim of rape could send a girl to the laundries, with no apparent penalty for the males involved. There, she would be forced to slave for an unlimited amount of time under the supervision of horrendously cruel nuns. Today, aging victims of this injustice still exist to tell the tale.

The Catholic Church is really getting knocked around these days. In our country, it's the clergy sex scandals delivering the punches, and in Ireland it's the Magdalenes. Through the centuries, we've also endured the Inquisition, indulgence scandals and whatever. As Pogo observed, we have met the enemy, and he is us!

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

Faithful Lines/Shirley Vogler Meister

Marking firstdays, birthdays and life

Four months after my eldest daughter, Donna, gave birth to her first child (now 3-year-old Sam), she wrote some thoughts about new motherhood to give to me for my birthday. This was included: "I now think birthdays should be about the Mom. After all, she is the one to conceive, carry the child through pregnancy and labor through birth."



Donna shared these tribulations and those in the first few months of a baby's life, as well as the rewards that make mothers soon forget the downside. In fact, with humor, she purposely captured her impressions quickly so she wouldn't forget the realities or the blessings of procreation and nurturing life.

Donna's essay closed with this: "Anyway, what I wanted to say is 'Happy Birthday.' I realize I am 41 years late, but it took the birth of my own child to make me realize what selfish, self-centered,

self-focused, unappreciative, ungrateful, LITTLE beings we are."

How often God—the Creator of life—must think the same thing of all of us!

I shared Donna's idea about birthdays with women-friends. Several surprised me by saying some of their own children sent something special as thanks for having been born. (No, dear daughters, I'm not hinting!)

Recently, I received an e-mail from Father Frank Pavone, a priest from the Archdiocese of New York and founding director of Priests for Life. He suggested something even more novel: Why don't couples or families also celebrate the approximate date of the baby's conception? Father Pavone calls these "firstdays." He said remembering that time—in addition to birthdays—"would send a meaningful message to our culture."

Father Pavone also encourages couples to name their unborn children as soon as possible, since we know they're human beings from the moment of conception. (My husband and I chose male and female names months before due dates for our

three daughters. Although we had no sons, we do now have two grandsons.)

Another suggestion Father Pavone makes is this: When couples suffer the "sad reality of miscarriage," we know that loss is still "a whole person" conceived at birth. So, when possible, baptism is indicated, and every effort should be made to give the remains a proper burial.

He added, "Here we need the generous collaboration of cemeteries and churches so that this practice becomes more common."

Father's suggestions for marking the importance of life are probably unique to many readers, but I know couples who have done all of the above, just as I now know about mothers honored on their children's birthdays.

For more information about Priests for Life, log on to www.priestsforlife.org or write to P.O. Box 141172, Staten Island, NY 10314.

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

Evangelization News and Notes/

Karen Oddi

We are all called to be evangelists

When you hear or read the words "Catholic evangelization"—what image comes to mind?



Do you picture a Catholic evangelist clear cut and orderly with a good grasp of what that description might mean for persons like you or me? Or, is your mental picture of a Catholic evangelist still a bit

fuzzy, especially when it comes to the "evangelist" part of the phrase?

Is that image colored by your exposure to hard-sell recruiting of Church members, promises of an individualistic route to salvation, or other expressions of mass religion expressed so vigorously throughout our American culture?

If you are a bit uncomfortable with the word "evangelization," you are in good company with plenty of other Catholic men, women and youth in the United States.

In 1975, when Pope Paul VI issued his provocative and inspiring apostolic exhortation, *Evangelii Nuntiandi* ("On Evangelization in the Modern World"), he called upon all Catholics to take up the work of evangelization, to bring the Good News of Jesus into every human situation and to foster conversion by the power of the Gospel. Many Catholics were not simply uncomfortable with this call, they were scared. Who are we to preach the Good News to others? Catholics do not bother others with information they may not want, nor do they intrude on people's religious beliefs or practices.

Oh, what wonderful things the Holy Spirit accomplished over the 28 years since Pope Paul VI urged us to look upon ourselves as evangelists! Outstanding is the fact that we no longer find it unusual for Catholics to spread the Good News in every aspect of daily life. Furthermore, we have plenty of help to do so.

In 1990, the U.S. bishops published "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States," which set forth three goals for us to attain—the call for ongoing personal conversion and holiness for ourselves, the call to invite and welcome all to hear the message of Jesus Christ, and the call to transform society by the power of Christ.

Thousands of Catholics have taken these goals seriously and are having wonderfully enriching lives doing so.

As I read the parish reports from Year II of the archdiocesan Disciples in Mission program, the Paulist National Catholic Evangelization Association's resource for "Go and Make Disciples," I am excited by how willing people are to actually go out of their way to spread the Good News.

A few are like Bob Hope, who, though Catholic for only a few years before his death, stated, "My faith has helped me in every way in my life." They seem to go everywhere with ease, even to distant lands. Many go to prisons, to nursing homes, to all manner of service to others. Others go to work and just do the right thing.

Parents evangelize as they guide their children through life, sharing stories of faith and family. Through baptism, each of us was given the gift of faith. Through the sacraments, we are strengthened for witness.

It's OK if your image of Catholic evangelization is still fuzzy.

When Jesus said, "I am with you always," he meant it. By the grace of God, we can all be Catholic evangelists.

(Karen Oddi is associate director of faith formation for the archdiocese.) †

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

The Sunday Readings

Sunday, Aug. 17, 2003

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

The Book of Proverbs furnishes this weekend with its first biblical reading.



Proverbs is part of the Wisdom Literature. This literature, forming an important part of the Old Testament, came to be in an interesting development of history.

As the years passed, and as circumstances occurred that

were both good and bad, many Jews left the land of their heritage and moved to other areas in the Middle East or North Africa. In another development, the armies of Alexander the Great moved across much of this same territory.

The Greek armies of Alexander militarily subdued all that was in their path but, after the various invasions, the Greeks left a deep imprint upon the cultures of the conquered lands.

Into this overwhelming Greek situation, the Jews—who had come from or descended from forebears that had come from the Holy Land—found the need to reinforce their own faith in their ancient religious tradition as well as the need to convey this tradition to new generations.

Very, very important in Greek culture was the pursuit of knowledge or the knowledge of reality. The Greeks cherished the science and process of logic. They were great philosophers.

So the Jews living in places where Greek culture was so dominant had to blend Revelation, as it had been given from Moses and the prophets, with logic. In other words, the Jews had to convince others, most importantly their own communities and children, that the teachings of the prophets, and of Moses, made sense.

Proverbs was one such effort in this process. In this reading is an interesting technique used by the author of Proverbs. It is the personification of wisdom. Thus, Wisdom, as if a person, speaks in the first person.

In this passage, Wisdom invites anyone who is “simple” to come. Awaiting them is a marvelous meal of the finest food and wine. Extending such an invitation to the “simple” would have seemed novel at the time. The “simple,” or the poor and

powerless, were not regarded with great admiration or attention. Of course, many of the Jews to whom these writings were directed were probably among the “simple.”

Later readings have seen God in the person of “Wisdom.”

The Epistle to the Ephesians provides the second reading.

Here, as in all the epistles, the purpose is to strengthen and to encourage the early Christians. In this case, the early Christians were those followers of Jesus who lived in Ephesus, then a great seaport and important pagan shrine, on the Mediterranean coast of what today is Turkey.

The epistle admonishes these Christians of Ephesus to watch their conduct. They should live as true disciples of Jesus. Lip service is not enough in true discipleship.

St. John’s Gospel supplies us with the last reading.

It is one of the most memorable passages in this thoroughly memorable Gospel. It is familiar to all believers.

Jesus declares, “I myself am the living bread.” The Lord then continues, in great eloquence and depth, to explain this revelation. If anyone eats this divine bread, then this person will live forever.

It is real food and real drink. It is not imaginary or symbolic or casual. It is the Lord, as the Lord stated. Those who consume this food will be raised on the last day.

Reflection

For weeks this summer, the Church has called us to discipleship. Having put before us the image of Jesus, the crucified, the risen Lord, at Holy Week and Easter, with all the accompanying lessons of the Ascension and Pentecost, the Church has invited us to follow Jesus.

It has reminded us of our limitations. We cannot find peace and true happiness alone. We cannot secure eternal life alone. We need God.

This, in itself, is a difficult lesson for Christians to learn or accept. The Church repeats it again and again.

In this Liturgy of the Word, the Church reassures us. Although we are limited, even though we cannot achieve salvation of ourselves alone, God is lavishly and mercifully forthcoming. He envelops us in mercy, love and strength. He guides us. He sustains us.

God gives us all this in Jesus, the very bread of life. In the Eucharist, we—even the “simple”—unite with Jesus, the Son of God. He is our life and our joy. †

Daily Readings

Monday, August 18

Jane Frances de Chantal, religious
Judges 2:11-19
Psalm 106:34-37, 39-40, 43-44
Matthew 19:16-22

Tuesday, August 19

John Eudes, priest
Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, August 20

Bernard, abbot and doctor of the Church
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, August 21

Pius X, pope
Judges 11:29-39a
Psalm 40:7, 7-10
Matthew 22:1-14

Friday, August 22

Queenship of the Blessed Virgin Mary
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, August 23

Rose of Lima, virgin
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, August 24

Twenty-first Sunday in Ordinary Time
Joshua 24:1-2a, 15-17, 18b
Psalm 34:2-3, 16-21
Ephesians 5:21-32
or Ephesians 5:2a, 25-32
John 6:60-69

Question Corner/Fr. John Dietzen

Priest can help fallen-away Catholics return to the faith

Our daughter became pregnant when she was 17. She and her boyfriend



wanted to get married quickly. Our parish priest, after learning that she was expecting a baby, said he wanted to talk with her.

He told her that because she was young they could marry before a judge if they wished to give

the baby a name and, if the marriage lasted, they could be married in the Church later.

As he predicted, their union lasted a short time. The pastor told her she could not receive Communion while living in sin. She left the Church for several years, but returned about two years ago. She still doesn’t feel that she should go to Communion because of what he told her. (Michigan)

The situation in which you and your daughter find yourselves is shared by a huge number of Catholics with a history of problem marriages and subsequent uncertainty about their status in the Church.

At the very least, it appears that some serious misunderstandings took place along the way. For example, it is true that priests occasionally give the advice your pastor gave to your daughter. In the almost inevitable tensions and pressures accompanying a young unmarried pregnancy, it is often evident that the couple simply cannot properly and maturely discern their readiness for marriage or give appropriate attention and time to the preparation.

The desire to give the child a name or to resolve the social strains on an expectant unwed mother are clearly not reasons to get married. When other avenues, such as waiting until after the birth when at least the pressures of pregnancy are absent, are rejected, the priest may have a good pastoral reason for his comment.

One confusion arises from your statement about her not receiving Communion. You seem to indicate that, even after your daughter’s civil divorce from her husband, when they stopped living

together, she did not feel permitted to receive Communion. Though many Catholics in situations similar to hers share her hesitancy, from what you have told me nothing prohibits her reception of the sacraments of penance and Eucharist.

Two points need to be made about your daughter and others like her.

First, many such cases arise from highly charged family events—unmarried pregnancies, marriage plans complicated by parents, pastors or other Church officials, or personal crises with Catholic schools, etc.—that cause involved individuals to badly misinterpret everything they hear from family members or others. Just plain misunderstandings often cause alienations that are unnecessary, but which unfortunately continue for decades.

The second suggestion for those Catholics whose problems go back years is to talk again with a priest in whom one has confidence and ask for his advice and assistance. Sometimes a different person’s perspective, or a change in a procedure, can put a different light on the problem and point the way to a solution. Please ask your daughter to do that. She has been away from the sacraments too long.

If you go to a wedding and funeral Mass on the same day, can you receive Communion at both Masses? I understand that twice a day is permitted now. (Iowa)

You are correct. The Code of Canon Law (#917) says that one may receive Communion more than once, but only at Mass.

In 1984, the Vatican Commission for the Interpretation of Canon Law ruled that even at Mass one should not receive more than twice a day. The nature of the Mass—wedding, Sunday or weekday Mass, Mass in a home, etc.—makes no difference.

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

My Journey to God

Jesus As Your Guide

How can I list the wondrous things that God has done for me?
He answers all my prayers,
sometimes in ways I cannot see.
So many come to mind,
I can’t write them fast enough, it seems.
Everything always turns out right,
beyond my wildest dreams.
I thank the Lord for all that He has done for me each day.
I know that He will answer each and every time I pray.
And when I ask in Jesus’ name,
my prayers are always heard.
I know that this will happen because I have God’s word.
So trust in God and know that He is always at your side.
You never have to walk alone with Jesus as your guide.

By Helen R. Huffman

(Helen Huffman is a member of St. Charles Borromeo Parish in Milan.)

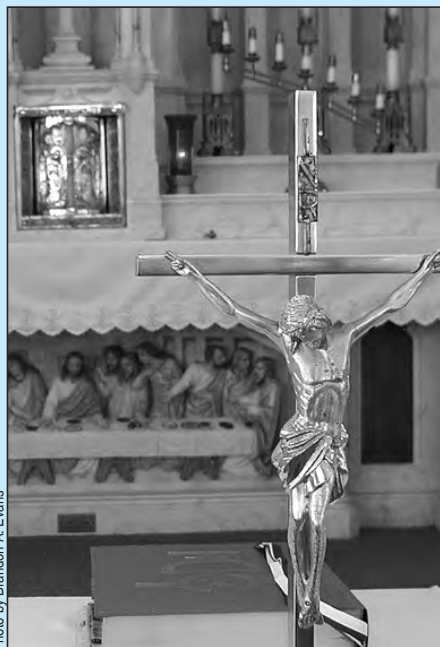


Photo by Brandon A. Evans

The Active List

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

August 15

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

Oldenburg Franciscan Center, Olivia Hall, **Oldenburg**. Day of prayer, "Natural Wisdom: Connecting with the Sacred through Earth, Fire, Air and Water," 9 a.m.-4 p.m. (EST), \$35 per person includes lunch. Information: 812-933-0661.

St. Mary-of-the-Rock Church, 17440 St. Mary's Road, **Batesville**. Lourdes Grotto, 80th anniversary Mass, 7 p.m.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship and teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

August 16

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. City-wide tailgate flea market and fish fry, 8 a.m.-6 p.m., selling spaces \$25. Information: 317-926-3324.

West Chase Golf Club, 4 Holloway Blvd., **Brownsburg**. Cardinal Ritter High School Alumni Association, golf outing to benefit Legacy Scholarship Fund, \$55 per person includes dinner, 12:30 p.m. Information: 317-852-5177 or www.cardinalritter.org.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

August 17

St. Pius Parish, **Ripley County**. Parish picnic and festival, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

Holy Trinity Community Daycare and Kindergarten, 902 N. Holmes Ave., **Indianapolis**. Ice cream concert, concert presented by Catholic Choir of Indianapolis, 3 p.m., \$10 in advance, \$12 at the door. Information: 317-638-9509.

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

August 19

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

August 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-351-6993.

August 21

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. "Living with Cancer" workshop, 9 a.m.-4 p.m., lunch provided, no charge, pre-registration required. Information: 317-

782-6704.

August 22

Indiana Roof Ballroom, 140 W. Washington St., **Indianapolis**. Elizabetha Ball, \$125 per person. Information: 317-787-3412.

August 22-24

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Marvel of Mozart," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Grief: A Catalyst of Transformation," Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Knights of St. John, Millhousen Fall Festival, **Millhousen**. Fri. 4:30-8 p.m., Sat. 11 a.m.-8 p.m., Sun. 9 a.m.-3 p.m., breakfast, crafts, tractor pull, car show, smorgasbord supper at the Knights' Hall and around town. Information: 812-591-2362.

Jameson Camp, 2001 S. Bridgeport Road, **Indianapolis**. Camp Healing Tree, weekend camp for grieving youth ages 7-17. Information: 317-88-2267.

August 23

St. Mary Church, 317 N. New Jersey St., **Indianapolis**. St. Mary Academy, Class of 1953, 50-year class reunion, Mass, 5 p.m. followed by dinner, The Athenaeum, 401 E. Michigan St., **Indianapolis**. Information: 317-783-1841.

August 24

St. Paul Parish Hall, 9788 N. Dearborn Road, **Guilford**. Ladies Sodality, breakfast bar buffet, 7:30 a.m.-12:30 p.m., free-will donation. Information: 812-623-2349.

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

August 25

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Day of Prayer and Reflection on the Eucharist," Father Robert Gilday, presenter, 9:30-2 p.m. Information: 317-545-7681.

August 29-September 1

Sacred Heart Parish, 558 Nebeker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m.,

Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

August 30

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Picnic, chicken or ham dinner with dumplings, booths, food, 11 a.m.-11 p.m.

September 1

St. Peter Parish, 1207 East Road, **Brookville**. Annual Labor Day Festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carry-out. Information: 812-623-3670.

St. Anthony of Padua Parish, 473 E. Morris Church St., **Morris**. Labor Day Picnic, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

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

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

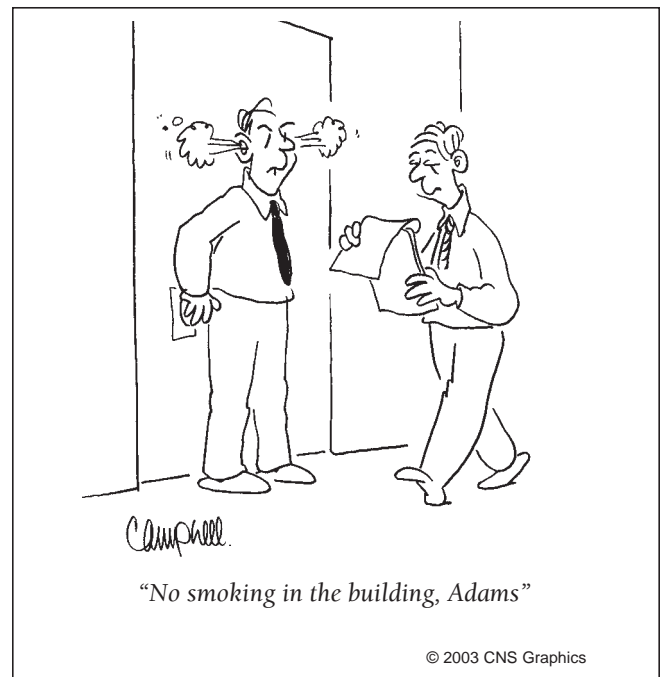
Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

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



Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy chaplet, 11 a.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

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

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

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The Active List, continued from page 12

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Fridays

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help

Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N.

Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

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

St. Jude Church, 5353

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

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

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

Third Thursdays

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

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

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

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring

Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

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

Fourth Wednesdays

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

Fourth Sundays

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

Last Sundays

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



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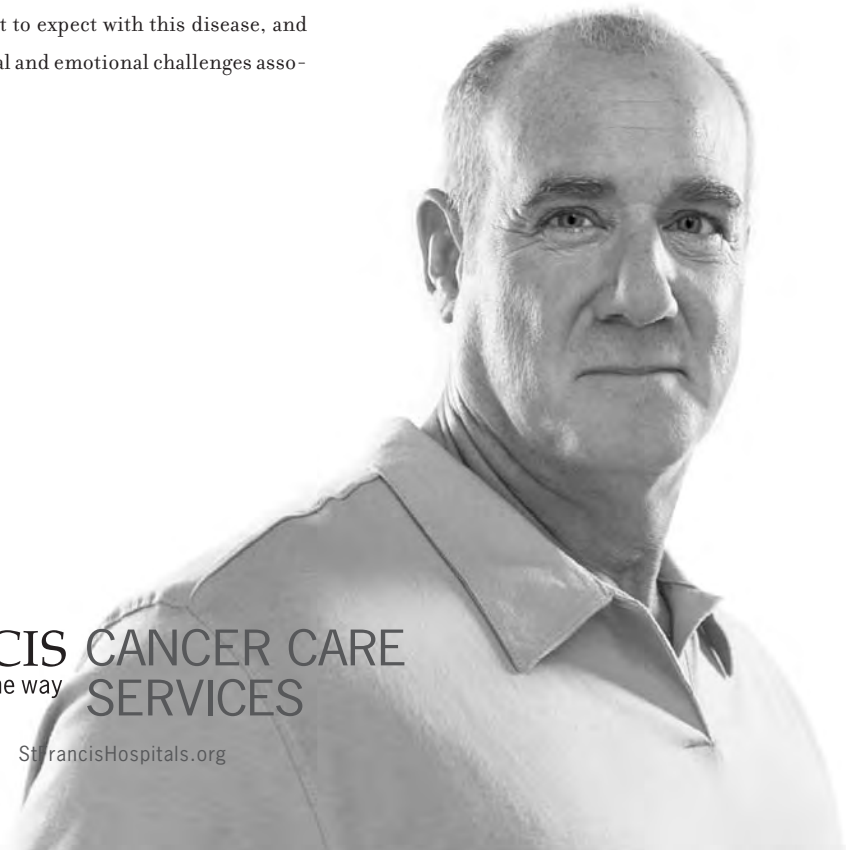
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Rest in peace

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

ADAMS, Dorothy V. (Dean), 80, SS. Peter and Paul Cathedral, Indianapolis, July 28. Mother of Emma Anderson and George Adams Jr.

BLADES, Mary, 83, Holy Guardian Angels, Cedar Grove, July 31. Mother of Jerry and Mark Blades. Grandmother of seven. Great-grandmother of nine.

BOLANOS, Patricia, 69, St. Matthew, Indianapolis, July 31. Wife of Raul Bolanos. Mother of Angela Byrne, Veronica Sanders, Andrew, Anthony, Benjamin, Michael, Ramon and Steven Bolanos. Grandmother of 10.

CARTER, Robert G., 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 18. Father of Nancy Glawatz, Genevieve Short, Mary Evelyn Sitzman, Joseph and Robert Carter Jr. Grandfather of 15. Step-grandfather of three. Great-grandfather of several. Great-great-grandfather of one.

CORRICE, Margie Ann, 37, St. Bernadette, Indianapolis, July 28. Daughter of George Corrice and Barbara Glaze. Step-daughter of Jim Glaze. Sister of Suzanne Willey, Shelly, Ron and Tony Corrice.

CHARLTON, Julia Aileen, 88, St. Anthony of Padua, Clarksville, July 25. Mother of Anne Drexler and Bertrand Charlton Jr. Grandmother of four. Great-grandmother of eight.

DISMUKE, John C. "Jay," 75, Holy Name, Beech Grove, July 18. Husband of Dorothy (Campbell) Dismuke. Father of Diane Smith and Doug Holder. Brother of Jean Hutchings. Grandfather of six. Great-grandfather of eight.

DUNHAM, Daniel B., 45, Christ the King, Indianapolis,

July 25. Son of Phillip and Betty Dunham. Brother of Judy Eppich, Christine Higbee, Dr. Deborah Kercheval, Jeanne, David and Mark Dunham. Uncle of seven.

EHRMANTAUT, Tara Michelle (Whaley), 44, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 16. Wife of James D. Ehrmantaut. Mother of Shannon Ehrmantaut. Daughter of John and Vicki Whaley. Sister of Tina Clark. Granddaughter of Pete and Melba Blue.

FORD, J. Edward, 82, St. Gabriel, Connersville, Aug. 4. Brother of K. Dale Ford. Uncle of four. Great-uncle of several.

FOX, Charles E., Sr., 87, St. Mary, North Vernon, July 28. Husband of Helen (Burke) Fox. Father of Linda Dickerson, Dot Kirkling, Beth Wilhelm and Ed Fox. Brother of Notre Dame Sister Agatha Fox and Helen Murdough. Grandfather of five.

FRAKES, Thomas A., 71, St. Anthony of Padua, Clarksville, July 14. Father of Robin Fischer and David Frakes. Brother of Chester Frakes Jr.

GARNER, Dr. William H., 77, Holy Family, New Albany, Aug. 1. Husband of Mary Garner. Father of Dr. Beth Bone, Anne Offutt, Mary Jo Smallwood, Dr. Kathryn, James, John, Dr. Paul, Dr. Thomas and Dr. William Garner III. Brother of Nancy Hummer.

GIBBONS, Thomas Paul, 79, St. Jude, Indianapolis, Aug. 2. Husband of Catherine "Kathleen" (Moran) Gibbons. Father of Kathleen Henthorne, Susan Koelling, Mary Beth Supple, Nancy Vornehm, Gerald "Jerry," James and Thomas Gibbons. Brother of Rita Obergfell and Theresa Wilson. Grandfather of 21. Great-grandfather of 15.

GOSCH, Lottie L., 61, St. Joseph, Shelbyville, July 31. Wife of Joseph Kent Gosch. Stepmother of Anita Gosch. Sister of Shelby Jean Boas, Juanita Lykins, Ben and Earl Hopkins. Grandmother of two.

HASTINGS, Dr. James, 61,

St. Malachy, Brownsburg, July 30. Husband of Geraldine M. Hastings. Father of James and Patrick Hastings. Brother of Michael and Dr. Richard Hastings.

HOFFMAN, Alfred J., 74, Holy Spirit, Indianapolis, July 23. Husband of Jean Anne (Nickel) Hoffman. Father of Andrew, Michael and Timothy Hoffman. Brother of Helen Deem, Barbara Dodd, Catherine Stoelting, Rosemary Wendling and Donald Hoffman. Grandfather of two.

HUTCHINS, David L., 72, St. Teresa Benedicta of the Cross, Bright, July 28. Husband of Patricia (Smith) Hutchins. Father of Beth Wharthan, Daniel, Douglas, Patrick and Sean Hutchins. Son of Ruth Hartfelder. Brother of Jean Hutchins, Darlene Martin, Eileen Robinson and Joan Salvagno. Grandfather of six.

JOHNSON, Janice L. (Vantreese), 64, St. Malachy, Brownsburg, July 25. Wife of Tony Johnson. Mother of Greg, Jerry and Mark Johnson. Sister of Doris, Dorothy, Kenny, Russell and Wayne Vantreese. Grandmother of five.

MACHANGO, Madeleine (Hemminghouse), 72, Sacred Heart of Jesus, Terre Haute, July 15. Mother of Elizabeth Coons, Katherine McDaniel, Paula Voudrie, Julia, Kim and Michael Machango. Grandmother of nine. Great-grandmother of three.

MAPPES, Joseph A., 71, St. Jude, Indianapolis, Aug. 4. Husband of Carol (Docke) Mappes. Father of David, Eric, John and Scott Mappes. Brother of Katherine Bickers, Dolores Hussong, Caroline Underwood, Bernard and Tom Mappes. Grandfather of seven.

McGUINNESS, Bernie, 78, St. Michael, Indianapolis, July 25. Husband of Mary (McKenna) McGuinness. Father of Mary Boland, Bernard Jr., Kevin and Patrick McGuinness.

O'CONNOR, Martha, 84, St. Pius X, Indianapolis, July 31. Mother of Marianne Hudson, Chris, Dan, Larry and Stephen Jacobs. Grandmother of six. Great-grandmother of two.

OSBORN, Louise Marie (Hilbert), 69, St. Gabriel, Connersville, Aug. 5. Wife of Robert C. Osborn Jr. Mother of Donna Bever, Melissa Bailey and Marsha Urban. Sister of

Florence Amrhein, Catherine Keal, Dorothy May, Lena Roach, Marie Wheeler and Walter Hilbert. Grandmother of seven. Great-grandmother of two.

PATTYN, Mary D. (Devine), 79, St. Luke, Indianapolis, Aug. 1. Mother of Lynn Knapp, Carol O'Connor, Drew, John and Neal Pattyn. Sister of Anne Schlinger and Kathryn Pattyn. Grandmother of 17. Great-grandmother of five.

RAYBALL, William P., 77, St. Malachy, Brownsburg, July 23. Father of Catherine Rayball. Grandfather of three.

RECEVEUR, Nancy, 57, Our Lady of Perpetual Help, New Albany, July 31. Daughter of Leona Receveur. Sister of Suzanne Harmon, Mary Lou Pate, Dr. Paul and Dr. Robert Receveur.

RECKLEY, Thomas A. (Tucker), 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 25. Father of Kevin, Michael and Stephen Reckley. Brother of Therese Burne, Dan and Stephen Reckley. Grandfather of four.

RICHEY, Elizabeth "Betty Ann," (Groene), 71, St. Joan of Arc, Indianapolis, July 29. Mother of Robin Roberts and Rand Richey. Sister of Rosemary Jones and Dorothy Minton. Grandmother of five.

RILEY, John H., 75, St. Anthony of Padua, Clarksville, July 21. Husband of Wanda Riley. Father of Clara Spurr, Donna Workman, J. Patrick, Ronald, Thomas and William Riley. Brother of Sarah Cox, Ruby Crews, Elizabeth Donley, Mildred Jackson, Christine Obryan, Louise Patterson and Jane Stumph. Grandfather of eight. Great-grandfather of three.

ROETTGER, Louise L. (Gosc), 72, Holy Name, Beech Grove, July 29. Mother of Amy, Allen and George Roettger. Sister of Roberta Hoots, Rosemary Quinn, Jean Wylie, Bob, John, Paul and Stanley Gosc. Grandmother of two.

STADMILLER, Imogene C., 76, St. Joseph, Shelbyville, July 31. Mother of Judy Barbee, Kay Brouhard, Annette Mullen, Rita Sturgill and John Stadtmiller. Grandmother of 14.

STUMLER, Virginia Elizabeth (Hettinger), 89, St. Augustine, Jeffersonville, July 27. Mother of Bernard Jr. and James Stumler. Sister of Stanley Hettinger. Grandmother

of 10. Great-grandmother of 11.

SULLIVAN, Kilian Robert, 83, St. Augustine, Jeffersonville, July 25. Husband of Mary Sullivan. Father of Francis Kilian Sullivan. Brother of Nancy Kalivoda.

TERRELL, Clifford R., 75, St. Michael, Indianapolis, July 26. Husband of Joan (DesJardins) Terrell. Father of Brett, Brian and Patrick Terrell. Grandfather of six.

THORPE, Norma Jean, 75, Sacred Heart, Jeffersonville, July 24. Mother of Bill Jr. and Timothy Thorpe. Sister of Geraldine Newton. Grandmother of four. Great-grandmother of one.

THROGMORTON, Edwin E., 62, St. Anthony of Padua,

Clarksville, July 29. Husband of Regina Throgmorton. Father of Sonja Leary and E. Wayne Throgmorton. Brother of Susan Harper. Grandfather of four.

TURNBAUGH, Priscilla E., 56, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 19. Wife of Charles R. Turnbaugh. Mother of James and Joseph Turnbaugh. Sister of David and Donald Hart. Grandmother of one.

WEYER, Edgar John, 74, Sacred Heart, Jeffersonville, July 21. Husband of Mary Weyer. Father of Cheryl Herrington, Kathy Smith and Karen Thompson. Brother of Adele, Daniel, Normon, Odilo and Robert Weyer. Grandfather of six. †

Providence Sister Rosalie Cullen ministered at St. Francis Hospital

Providence Sister Rosalie Cullen died on Aug. 7 at St. Francis Hospital in Beech Grove. She was 65.

The Mass of Christian Burial was celebrated on Aug. 11 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

A wake service was held on Aug. 9 at St. Jude Church in Indianapolis.

The former Clara Rosalie Cullen was born on April 17, 1938, in Terre Haute.

She entered the congregation of the Sisters of Providence on July 22, 1956, professed first vows on Jan. 23, 1959, and professed final vows on Aug. 15, 1964.

Formerly known as Sister James Clare, she taught in schools staffed by the Sisters of

Providence in Indiana, Illinois and California.

In the Archdiocese of Indianapolis, Sister Rosalie taught at Annunciation School in Brazil from 1964-65, St. Susanna School in Plainfield from 1967-69, St. Patrick School in Terre Haute from 1969-74 and the former St. Margaret Mary School in Terre Haute from 1974-77.

She also ministered in the infirmary at Saint Mary-of-the-Woods from 1965-67 and 1977-82.

For almost 18 years, Sister Rosalie ministered in chaplaincy and spiritual care services at St. Francis Hospital in Beech Grove. She served at the hospital from 1985-2003.

Surviving are a sister, Elvera Yontz of Terre Haute, as well as several nieces and nephews. †

Providence Sister Miriam Loretto Wonderly taught in archdiocese

Providence Sister Miriam Loretto Wonderly died on Aug. 2 in Karcher Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on Aug. 6 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Dorothy Helen Wonderly was born on Jan. 9, 1910, in Guilford, Mo.

She entered the congregation of the Sisters of Providence on Feb. 2, 1928, professed first vows on Aug. 15, 1930, and professed final vows on Aug. 15, 1935.

Sister Miriam Loretto taught in schools staffed by the Sisters of Providence in Indiana, Illinois, North Carolina, Massachusetts, Texas and Missouri.

In the Archdiocese of Indianapolis, Sister Miriam Loretto taught at St. Philip Neri School in Indianapolis from 1943-48 and 1951-52. She also taught at Catholic grade schools in Evansville, Ind., in the Evansville Diocese, as well as Hammond, Ind., in the Gary Diocese, and Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese.

Surviving are several nieces and nephews. †



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Hiroshima anniversary

Doves fly over the Peace Memorial Park in Hiroshima, Japan, on Aug. 6, the 58th anniversary of the U.S. atomic bombing of the city during World War II. Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, called on U.S. Catholics to recommit themselves to the challenge of working for peace. On Aug. 6 and Aug. 9, 1945, the United States dropped atomic bombs on the Japanese cities of Hiroshima and Nagasaki.

Bishop expresses concern about gay decisions in Episcopal Church

WASHINGTON (CNS)—An ecumenical spokesman for the U.S. Catholic bishops said Aug. 11 that the U.S. Episcopal Church's recent decisions to confirm an openly gay bishop and recognize that some Episcopal communities bless same-sex unions present "new ecumenical challenges" to Catholic-Anglican relations.

Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Catholic bishops' Committee on Ecumenical and Interreligious Affairs, said the Catholic Church remains committed "to prayerful and honest dialogue, however difficult," despite those challenges.

He said the Episcopal decisions "reflect a departure from the common understanding of the meaning and purpose of human sexuality and the morality of homosexual activity as found in sacred Scripture and the Christian tradition."

"As such, they have serious implications in the search for Christian unity and for the work of our bilateral Anglican-Roman Catholic dialogue in the United States," he said.

The Episcopal Church is the U.S. branch of the worldwide Anglican Communion.

The Episcopal Church's triennial convention, held in Minneapolis in early August, confirmed the election of Canon V. Gene Robinson, an openly gay man, who in June had been elected by New Hampshire Episcopalians as bishop of their diocese.

The convention also approved a

compromise resolution on same-sex unions that called on the Episcopal Church to continue study and discernment of its pastoral care of gay and lesbian persons.

An amendment introduced in the convention's House of Bishops dropped language in the resolution that would have called for the Standing Committee on Liturgy and Music to develop rites for the blessing of same-sex relationships.

However, the amended resolution that was adopted included the statement, "We recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions."

The confirmation of Bishop-elect Robinson has divided members and leaders of the U.S. Episcopal Church and of the Anglican Communion around the world.

The primate of the communion, Archbishop Rowan Williams of Canterbury, warned of a possible schism the day of the confirmation vote and urged Episcopal Church leaders to "consider this development before significant and irrevocable decisions are made."

In mid-July, shortly before the Episcopal Church's general convention, the Anglican-Roman Catholic International Commission met in Florida to discuss devotion to Mary and the invocation of saints in the teaching and life of the Catholic and Anglican Churches. It said it hopes to complete a statement on the topic in 2004.



Two Americans are co-chairmen of the commission. Archbishop Alexander J. Brunett of Seattle represents the Catholic side and Bishop Frank T. Griswold, presiding bishop of the U.S. Episcopal Church, represents the Anglicans.

The international commission also heard an extensive report on the work of the International Anglican-Roman Catholic Commission for Unity and

Mission, which recently met in Northern Ireland.

That commission was formed in 2000, following a special summit of world Catholic and Anglican leaders in Canada, to spread the word of the level of Catholic-Anglican doctrinal agreement already achieved and to give a new impetus to the drive for Catholic-Anglican unity. †

Bishop-elect V. Gene Robinson is pictured in a June 2002 file photo. An Episcopal Church convention in Minneapolis this month confirmed the election of the openly gay clergyman as bishop in New Hampshire. An ecumenical spokesman for the U.S. Catholic bishops said the decision presents new challenges to Catholic-Anglican relations.

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St. John the Ev angelist Church, downtown Indianapolis, has made free parking arrangements for persons attending their Saturday 5:30 p.m. or Sunday 8:00 and 11:00 a.m. Masses. Churchgoers may park in the Plaza Park garage immediately north of the church on Capitol Avenue (including any spaces marked "Reserved"). When Mass is over, simply acquire a free parking card from the ushers and present it to the garage cashier on your way out. St. John is grateful to **Rody Kreible of Denison Parking** for making these arrangements.

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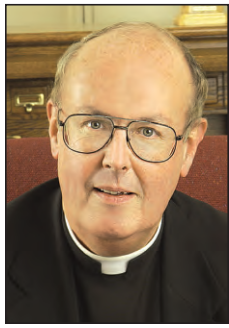
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Archdiocese plans Advent pilgrimage to New York

A four-day archdiocesan pilgrimage to celebrate the Christmas season is being planned to New York City.



Msgr. Joseph F. Schaedel

"Christmas in New York" will be led by Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, on Dec. 12-15.

"The 'Christmas in New York' pilgrimage has always been our most popular destination," said Msgr. Schaedel. "Since we were not able to travel to New York last year, we feel that continuing this pilgrimage tradition would be our way of preparing for the blessed Christmas holiday."

The trip is limited to 50 people. Already, several people have signed up, said Carolyn Noone, associate director of

special events for the archdiocese. In previous years, this trip sold out within a few days.

The pilgrimage begins on Friday, Dec. 12, departing on a flight from Indianapolis International Airport.

Upon arrival, the pilgrims will attend Mass in Newark, N.J., at the Cathedral Basilica of the Sacred Heart. In the afternoon, the pilgrims will view a matinee performance of the "Christmas Spectacular" at Radio City Music Hall then have a bus tour of Manhattan.

Saturday's activities include Mass at St. Patrick's Old Cathedral followed by lunch in the Little Italy section of Manhattan. The rest of the day can be spent shopping or going to the theater.

On Sunday, pilgrims will travel to Philadelphia for Mass at the Cathedral Basilica of SS. Peter and Paul. That afternoon, pilgrims will attend the highly acclaimed concert of the Jubilate Deo Chorale and Orchestra, "O Night Divine—Celebrating the First Christmas," which has been

a popular concert with pilgrims in past years.

The last day of the pilgrimage begins with Mass in Lower Manhattan at Our Lady of the Rosary, the Shrine of St. Elizabeth Ann Seton, who was the foundress of the parochial school system in the United States.

The new lower cost of the pilgrimage is \$899 per person based on double occupancy and \$1,069 for a single room. The fee includes airfare, hotel, deluxe motor coach transportation, most meals, entrance fees, guide and tips.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †



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The Christmas tree stands newly lit at Rockefeller Center in New York on Dec. 4, 2002. Thousands of people gathered to watch the lighting of the 76-foot Norway spruce last year during Advent. The pilgrims will view Rockefeller Center during the bus tour and will have the opportunity to visit the popular site on one of their free afternoons.