



The

# Criterion

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August 17, 2001

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## Indianapolis center-city students get 'dream' school

By Jennifer Del Vecchio

The dream to help more center-city students has become a reality as Holy Cross Central School celebrates its opening day next week.

More than 200 students will walk into their new \$3 million school in Indianapolis Aug. 20 to find more classrooms and better facilities.

Gone is the 105-year-old brick school building where students had to eat in their classrooms because there wasn't a cafeteria. Students and teachers were cramped for space and the old school had few technological amenities.

The new building will be able to comfortably handle as many 240 students. Last year, 192 students attended Holy Cross Central School.

The start of school Monday will begin with a special dedication ceremony at 8:15 a.m. that includes morning prayer and remarks by Archbishop Daniel M. Buechlein, Indianapolis Mayor Bart Peterson and other state and local civic representatives.

At 8:30 a.m., the school bell will ring to continue the ceremonies. Later, students will walk into a building

that represents more than a new place for education.

Instead, it's a representation of what a Catholic school can do for a neighborhood in the center-city.

"The impact for the community is great," said Jerry Semler, who led the Building Communities of Hope Campaign that raised the money for the school. "It's an anchor for the near east side. It revitalizes the neighborhood."

The school shines as an example of what hope can accomplish. While many schools in center-city



neighborhoods across the nation were closing their doors, Archbishop Buechlein rejected the trend.

Instead, he asked for a commitment to the center-city, where the Church could make a difference.

"The archdiocese has a special interest in and a commitment to the center-city neighborhoods of Indianapolis," the archbishop said in a statement on the campaign. "Here the needs are great. Hope too often gives way to despair. Catholic schools and the programs and services of Catholic Charities are often the only hope children and their families have to change

See SCHOOL, page 9

## Embryonic stem-cell debate continues

### U.S. bishops decry Bush's decision to approve funding for stem-cell research

WASHINGTON (CNS)—Days after President Bush's decision to authorize federal funds for embryonic stem-cell research only on existing cell lines, the debate promised to continue in the courts, in Congress and in Catholic and pro-life circles.

Meanwhile, the real work was beginning at the National Institutes of Health, where a registry of the approximately 60 existing stem-cell lines worldwide was being prepared for publication early next year.

In his weekly radio address Aug. 11, Bush said the issue of embryonic stem-cell research "lies at a difficult moral intersection, juxtaposing the need to protect life in all its phases with the prospect of saving and improving life in all its stages."

Catholic reaction to Bush's decision reflected that difficult intersection, ranging from moral outrage to guarded approval. Some praised Bush for refusing to allow the killing of human embryos for future research, while others said it was morally unacceptable for scientists to experiment with existing stem-cell lines that had been obtained from embryos.

"While I applauded him for setting limits, the line which he has drawn is going to be very difficult to maintain, judging from the comments of politicians calling for no limits and of scientists who question whether 60 stem-cell lines are sufficient," said Cardinal Bernard F. Law of Boston.

"It is because maintaining his position



White House counselor Karen Hughes talks with President George W. Bush as he prepares for his address on stem-cell research from his ranch in Crawford, Texas, on Aug. 9. In his televised speech, the president said he would authorize federal funds for embryonic stem-cell research involving only the 60 or so existing stem-cell lines already developed by scientists.

will be so difficult in today's cultural climate that I regret the president's decision to allow federal funding for experimentation on existing embryonic stem-cell lines," he said.

A Vatican spokesman said he had no comment on Bush's decision. But in a statement last year condemning research on embryonic stem cells, the Pontifical Academy for Life explicitly ruled out the sort of compromise settled on by the U.S. leader.

The academy said it was immoral for scientists to use embryonic stem cells

even if the scientists were not involved in removing them from the embryo. Doing so involves "a close material cooperation in the production and manipulation of human embryos," it said.

Human Life Advocates, a nonprofit group that had sued the federal government to stop embryonic stem-cell research, said it would press forward with a lawsuit against the Bush decision.

"To grant federal funds for research even for those 60 stem lines already harvested violates federal law," said Samuel B.

See STEM CELLS, page 2

## Vatican says Archbishop Milingo to reconcile; wife threatens fast

VATICAN CITY (CNS)—The Vatican said Zambian Archbishop Emmanuel Milingo, who was married in a ceremony performed by the Rev. Sun Myung Moon three months ago, has decided to reconcile with the Catholic Church.

"After the lamentable events of which he was a protagonist, he has decided to spend a period of reflection and prayer in view of his full reconciliation," Passionist Father Ciro Benedettini, a Vatican spokesman, said Aug. 11.

Within hours of the announcement, officials of Rev. Moon's movement launched what they described on their Web site as a "life-and-death war with a formidable, powerful enemy," saying the archbishop was being held "captive" by the Vatican.

Maria Sung, the archbishop's 43-year-old Korean wife, threatened to fast to death unless Catholic Church officials permitted her to see him. She said she might be pregnant with the archbishop's child, and she made a media-swamped visit to St. Peter's Basilica Aug. 13 to pray for her husband's return.

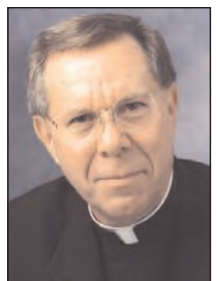
Father Benedettini, who said he was relaying information from the Congregation for the Doctrine of the Faith, did not indicate how long the 71-year-old former Vatican official was expected to stay in seclusion.

"Maria Sung's feelings deserve respect, but so do the spiritual labors of

See ARCHBISHOP, page 2

## Federal funding for embryonic stem-cell research unacceptable

President Bush has supported a ban on human cloning and promoted other pro-life policies. However, searching for a political compromise, President Bush has chosen a morally unacceptable political trade-off in his decision to give federal funding for research on embryonic stem cells.



Archbishop Daniel M. Buechlein

The so-called promise of this research, which the president alluded to, is an empty promise. It is a promise built on a premise that the end justifies the means. This is unacceptable in Catholic moral teaching. We believe that the means he proposes—use of embryonic cells (even those of the embryos that have already been destroyed)—is absolutely unacceptable.

Is it necessary to remind everyone that each one of us began our lives as embryos?

"Advancements" in science and

medicine can be called such only when they are in the service of life. Embryonic stem cell research is not.

As Pope John Paul II said in his encyclical *Evangelium Vitae* (The Gospel of Life), "The killing of innocent human creatures, even if carried out to help others, constitutes an absolutely unacceptable act."

+ Daniel M. Buechlein, A

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



# STEM CELLS

continued from page 1

Casey, senior staff counsel for the group. "We are going to argue that those 60 stem-cell lines require the destruction of embryos, which is a violation of the law."

But those who do not think Bush went far enough pledged to continue the fight in Congress.

"I intend to press for an early Senate vote on my bill to allow federal funding to extract stem cells from embryos designed for destruction," said Sen. Arlen Specter, R-Pa.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, called the Bush decision "morally unacceptable" and prayed the president would "return to a principled stand against treating some human lives as nothing more than objects to be manipulated and destroyed for research purposes."

In his nationally televised address from his ranch in Crawford, Texas, Bush also announced his strong opposition to human cloning, his support for "aggressive federal funding of research on umbilical cord, placenta, adult and animal stem cells" and his plans to establish a

president's council on bioethics headed by Leon Kass, a biomedical ethicist from the University of Chicago.

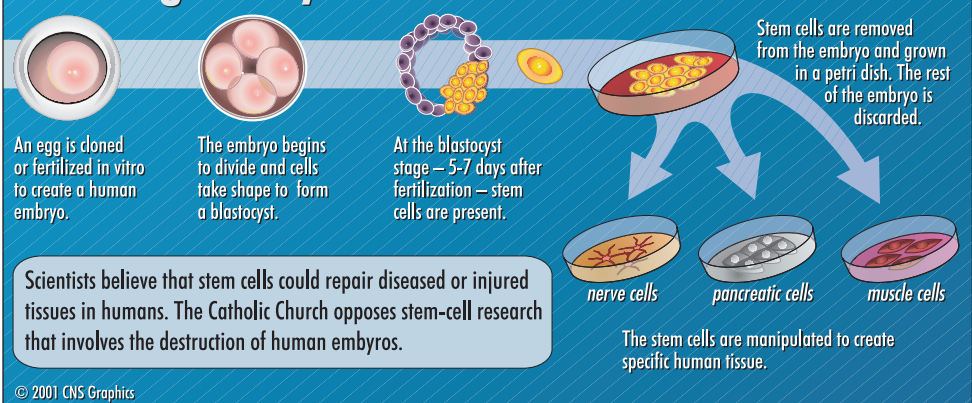
A survey released shortly before Bush's decision was announced showed that Catholics who attend Mass weekly were more likely than the general population to follow the debate over embryonic stem-cell research very or somewhat closely and more likely to oppose such research.

The nationwide poll conducted in July and made public in August found that 57 percent of adult Americans who are "practicing Catholics" opposed government funding for embryonic stem-cell research, compared to 39 percent of all Americans and 30 percent of "nonpracticing Catholics."

In the CNN/USA Today/Gallup survey, which had a margin of error of plus or minus 3 percentage points, 52 percent of practicing Catholics said they had followed the stem-cell debate "very closely" or "somewhat closely," compared to 32 percent of nonpracticing Catholics and 38 percent of the general population.

Asked to summarize their moral view on embryonic stem-cell research, 20 percent said it was morally wrong and unnecessary; 34 percent said it was morally wrong but may be necessary; 35 percent said it was not morally wrong

## Creating Embryonic Stem Cells



and may be necessary; 4 percent said it was not morally wrong but is unnecessary; and 7 percent had no opinion.

The survey did not address the issue of adult stem-cell research, which Catholic leaders have been promoting as an alternative to embryonic stem-cell research.

Adult stem-cell research already has been demonstrated to be viable and effective in many uses and is "leading the way" in the biotechnology field, especially in terms of the government approval process, according to the president and chief executive officer of a leading biotech firm.

Dr. Annemarie B. Moseley said her company, Osiris Therapeutics in Baltimore, is testing gene therapies involving adult mesenchymal stem cells that could repair bone loss caused by cancer, regenerate cartilage in joints to slow the progress of arthritis, help cardiac muscle heal after a heart attack, and accomplish other modern-day miracles.

But in the complex field of stem-cell research, Moseley said, scientists can only be sure that much is yet to be discovered.

"What's the full potential?" she said. "I don't think anyone knows that." †

# ARCHBISHOP

continued from page 1

Archbishop Emmanuel Milingo, who freely chose a period of reflection and prayer," the spokesman said.

He said the archbishop, a former Vatican official, made the decision following his surprise meeting with Pope John Paul II Aug. 7, in which the pontiff "paternally called him back to his responsibilities toward God and toward the Church."

At the time, the Vatican said the meeting effectively suspended the doctrinal congregation's July excommunication warning to the archbishop. He had been given until Aug. 20 to leave his wife, sever all ties with Rev. Moon's

sect, and publicly declare his loyalty to the pope and acceptance of priestly celibacy.

The Vatican called the meeting, which was attended in part by a top doctrinal official, the beginning of a "dialogue which one hopes will be able to have positive developments."

A tearful Sung, holding a press conference Aug. 11 at a luxury hotel in Rome, told reporters she feared Catholic Church officials were preventing her husband from seeing her.

"I don't know where he is, and I'm afraid of what is happening to him," she said, burying her face in her hands and shaking with sobs.

She noted that Archbishop Milingo told reporters during his last public appearance in Rome Aug. 8 that he had to consult with his wife about the

reconciliation process and planned to meet with her in coming days. In his final communication to her the same day, she said, he warned that he was "facing a difficult fight, and that he was not free to talk but would call back soon."

"If my husband wants to see me, which is what he has said every time he has talked, why won't they let him?" she said.

Sung later said she refused an Aug. 13 visit from a Vatican delegation that claimed to bear a letter from her husband. She said the delegation was led by an American priest who spoke Korean.

"I will meet only with my husband," she said.

The Vatican press office would not comment on the alleged delegation's visit.

The Rev. Phillip Schanker, a senior official of Rev. Moon's organization, said its battle with the Vatican was not "a religious war," but simply a campaign to defend the human rights of Archbishop Milingo and his wife.

Sung said she would begin her hunger fast Aug. 14 and would continue until Vatican officials put her in contact with the archbishop or she died.

"I love my husband and he loves me. If necessary, I am ready to give my life to find him," said Sung, whom Rev. Moon personally selected to be the archbishop's wife.

She told reporters Aug. 13 that she might be pregnant. She said she would wait to do a pregnancy test until the archbishop was able to join her.

Sung refused to answer persistent questions about whether her May 27



Controversial Archbishop Emmanuel Milingo and his wife, Maria Sung, are seen in a photo together as Sung reads a statement to the press on Aug. 11 in Rome. She told reporters she feared Vatican officials were preventing her husband from seeing her.

marriage in a New York hotel had ever been legally registered.

"We got married in front of God and humanity," Sung said.

Rev. Schanker said the ceremony was only a wedding "consecration" and each couple was then responsible for registering their marriage with authorities. He said he didn't know whether registration occurred in the archbishop's case. †

## Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospital aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an

interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at [www.archindy.org/ncyc](http://www.archindy.org/ncyc) and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †

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1400 N. Meridian St.  
Box 1717  
Indianapolis, IN 46206-1717  
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[criterion@archindy.org](mailto:criterion@archindy.org)

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# Msgr. Richard Lawler was a principal and longtime dean

By Mary Ann Wyand

Msgr. Richard C. Lawler nearly died of cancer seven years ago, then experienced an extended remission from multiple myeloma—an incurable bone marrow cancer—that amazed many people.

The pastor of St. Mark Parish in Indianapolis for 16 years and longtime dean of the Indianapolis South Deanery died of complications from his illness on Aug. 9 at St. Francis Hospital and Health Center in Beech Grove. He was 68.

His brother, Father David J. Lawler, the Catholic chaplain at Methodist Hospital in Indianapolis, remembered his older sibling as a Christian pilgrim.

“We often speak of ourselves as brother priests, of the fraternity of the priesthood and of Jesus Christ our eldest brother,” he said. “What a privilege it was to have had a biological brother who was such a wonderful man, a good priest and an all around good Christian pilgrim. He is at peace.”

Archbishop Daniel M. Buechlein

celebrated the funeral Mass at 11 a.m. on Aug. 13 at St. Mark Church. More than 80 diocesan priests, as well as Benedictine Archabbot Lambert Reilly and former Archabbot



Msgr. Richard C. Lawler

Bonaventure Knaebel of Saint Meinrad, concelebrated the liturgy. Burial followed in the Priests' Circle at Calvary Cemetery in Indianapolis.

Msgr. Frederick C. Easton, vicar judicial of the archdiocesan Metropolitan Tribunal,

delivered the homily for his longtime friend.

Msgr. Lawler was “truly a priest to whom priests looked for consultation,” Msgr. Easton said. “He was always so well balanced, and was a great listener. He and I were in the same support group

from the beginning of [priest] support groups over 25 years ago.

“He was known as quiet, but not excessively so,” Msgr. Easton said. “His era of priesthood placed him squarely in a time frame which spanned much of the changes in the Church, yet he began his priesthood when little change was happening. So he has been in both worlds.”

During the homily, Msgr. Easton described his friend as “a shepherd of souls ... a teacher of the faith ... and someone who together with his bishop and fellow priests would be casting wide the net to invite and enable people to enter the Kingdom of God.”

Annette “Mickey” Lentz, secretary of Catholic Education and Faith Formation, said her good friend and pastor excelled at shepherding his congregation.

“Msgr. Dick Lawler was a special friend,” Lentz said. “He was a good and holy man. To me, he symbolized the vocation of the priesthood. He was truly pastoral in his role as leader. It was a privilege for me to work with him as

principal of St. Mark School. His support enabled me to succeed in carrying out the educational mission [of the parish]. Not only did he work hard, he truly enjoyed his work. His wisdom and integrity were guideposts for me in every way.”

Lentz said her fondest memories of her pastor include “sharing birthdays, heart-to-heart talks about education especially and his willingness to travel to Washington, D.C., with me to claim St. Mark School’s Blue Ribbon Award from the U.S. Department of Education for excellence in education [for the 1985-86 school year].”

Msgr. Lawler was born on May 26, 1933. He graduated from the former Saint Meinrad High School, completed his priesthood studies at Saint Meinrad Seminary and was ordained on May 11, 1959.

His first assignment was as an assistant pastor at the former Holy Trinity Parish in New Albany. He also served as a high school instructor at Our Lady of

See LAWLER, page 14

# St. Augustine Parish in Jeffersonville to celebrate 150 years

By Brandon A. Evans

On the southern boundary of the Archdiocese of Indianapolis, St. Augustine Parish is celebrating 150 years as a Catholic community.

The Jeffersonville parish, which has 559 registered households, sits near the Ohio River. In 1851, the parish was called St. Anthony, but the name was later changed to St. Augustine in tribute to its first pastor, Father August Bessonius.

“Every month we’ve been paying tribute to St. Augustine’s,” said Janie Boggs, a member of the parish. She said this has ranged from having more flowers in the sanctuary to selling T-shirts—all to honor the sesquicentennial in small ways.

Father Clifford Vogelsang, the pastor, said the big celebration in August coincides with the feast of St. Augustine.

A special Mass will be celebrated on Aug. 26 by Archbishop Daniel M. Buechlein at 11 a.m. EDT. The feast of St. Augustine is two days later.

Following the Mass, there will be a picnic in the area adjacent to Queen of Heaven Cemetery, which the parish owns.

There also will be an all-class reunion on Aug. 25 for anyone who attended the former St. Augustine School, which served grades one through eight. The cost will be \$5, and light snacks and drinks will be served.

No one in the parish knows how many people to expect for the reunion because the invitation was spread by word of mouth and advertising.

“We’re probably missing a lot of people, but there’s nothing we can do,” said Steve Northam, a parishioner at St. Augustine.

“It’ll be interesting to see how many

people do show up,” Boggs said.

Northam said the whole weekend has the theme of a homecoming for people from all walks of life that have had interaction with either the church or the school.

“There is a historical continuum that is interesting,” Father Vogelsang said of his parish.

William “Bill” Hochadel, a parishioner for the past 75 years, has seen half of the parish’s life pass before his eyes.

“I fit right in because I’m almost as old as it is,” he joked.

“I think I received all of my sacraments at that church,” he said. “We were sort of a laid-back church in the old days. It’s much better now—it’s really a vibrant church.”

Though he is active now in a limited sense because of health, Hochadel formerly worked in maintenance at St. Augustine.

“To me it was a pleasure, it was a joy,” he said. “I had the chance to be more aware of the church and what the church was about.”

Boggs said that the picnic will be a place to share memories and conversation.

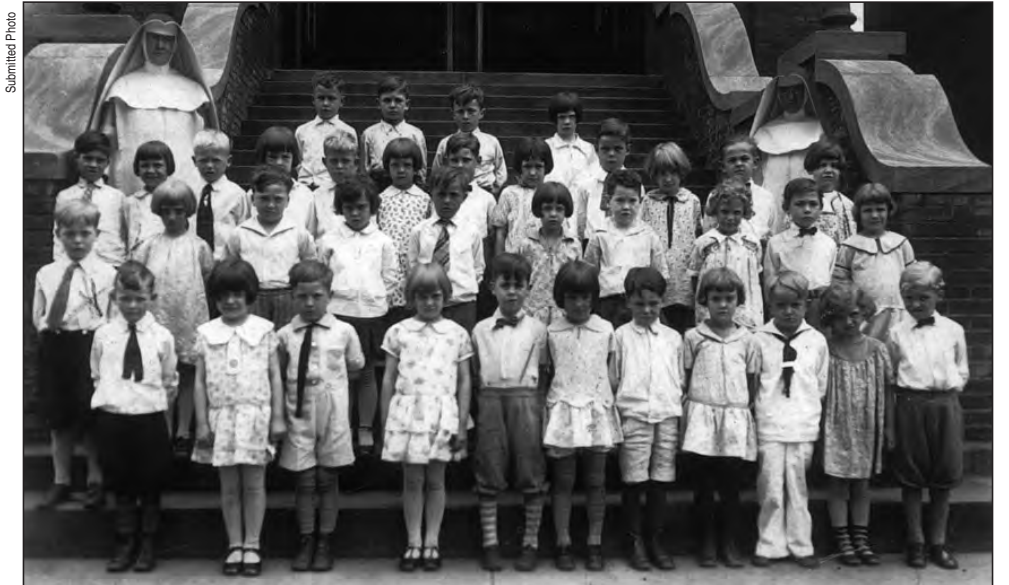
“We’re very proud of our church,” Northam said. “It couldn’t be replaced today; it couldn’t be replicated.”

“We just have a lot of good people, and always have,” said Virginia Trump, the administrative assistant for the parish.

Northam attended to St. Augustine School, as did his uncle. “It was a wonderful school to go to,” he said.

Boggs remembers her experience with the school in an equally pleasant light.

She was a member of the last graduating class, as the school was closed in 1969. The enrollment had dropped from a peak of 600 students to 100, the facilities were aging and it could no longer be staffed.



The first-grade class of St. Augustine School gathers on the front steps in 1930. The Dominican Sisters of St. Katharine taught the children; on the left is Sister Xavier and on the right is Sister Theresè.

“Even without the school, we supported education and faith formation in the archdiocese,” Northam said, mentioning the subsidies that the parish pays for the families who want to send their children to nearby Catholic schools.

Thomas Kempf, another lifetime parishioner, attended the school and was a member of their infamous local basketball team.

“I spent the best 10 years of my life at St. Augustine, even though it was an eight-year school,” he said. “I played on the basketball team and we won the first two [Catholic Youth Organization] state championships that they ever had.”

The first time the team won was in 1949, and at a special dinner after the victory then pastor Father Albert Deery told them that

they would win again when there was a blue moon.

Kempf said that after the team won the next championship, they got a large blue balloon to bring to Father Deery at their congratulatory dinner.

Kempf continued to play an integral role in St. Augustine history when his construction company built the parish hall in 1981 while Father Edward Ripperger was the pastor. Kempf said that he had the architect design it so that it would blend in with the older church.

This sense of history blends into several testimonies from parishioners of how vibrant the parish is, especially in its younger members.

“The spirit of St. Augustine’s is still very much alive,” Northam said. †

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## Editorial

# The Prayer of Jabez

Reader Marilyn Merkel was unhappy with the article about the best-selling book *The Prayer of Jabez* in our Aug. 3 issue. (See "Letters to the Editor," page 5.) She interpreted the article, by Jennifer Del Vecchio, as an attack on the book. We, rather, thought that it was a balanced article that quoted both those who like the book and those who don't.

It's true that it has been a while since a religious book has been atop *The New York Times* best-seller list. We do rejoice with Ms. Merkel that a book containing the word of God has sold more than 4 million copies and has found its way into the hands of people around the globe.

The basic theme of the book is the power of prayer and the belief that God will bless you if you turn your life over to him. There are dangers with the prayer bordering on the superstitious if we were to think that saying the prayer regularly will ensure that we will obtain what we pray for.

Jabez is a character in the First Book of Chronicles, where he is listed as one of Judah's descendants. Chronicles says that Jabez called on God with this prayer: "Oh, that you would bless me indeed, and enlarge my territory, that your hand would be with me, and that you would keep me from evil, that I may not cause pain."

That is the simple prayer that inspired the book by Bruce Wilkinson, founder and president of Walk Thru the Bible Ministries. Wilkinson credits Jabez's prayer with the success of his Bible teaching ministry, which had spread to 39 countries by the end of 2000.

God has definitely enlarged Wilkinson's territory. His organization conducts 2,500 Bible conferences a year and publishes 10 magazines each month. With the success of this book, he has spun off several other projects and has published another small book that is quickly climbing the best-seller list—*Secrets of the Vine*, on Chapter 15

of the Gospel According to John.

All that success has brought criticism, as Del Vecchio's article reported. Besides the criticism reported in that article, an article in *Our Sunday Visitor* called the book a return to the old "Prosperity Gospel," epitomized by Norman Vincent Peale's 1952 best-seller *The Power of Positive Thinking*. The basic premise is that God rewards faith with his blessings of wealth, good health and happiness.

There is definitely some of that in the book, especially in the sentence, "If Jabez had worked on Wall Street, he might have prayed, 'Lord, increase the value of my investment portfolios.'" However, Wilkinson says that the plea for more territory is "where you ask God to enlarge your life so you can make a greater impact for him."

He emphasizes that our prayer that God will "enlarge our territory" should be a petition that God will expand our opportunities and impact in such a way that we will touch more lives for God's glory. He says, correctly, "Whatever our gifts, education, or vocation might be, our calling is to do God's work on earth." The prayer, correctly understood, is for God to use us to expand the opportunities for doing God's work on earth.

Understood in this way, there is nothing wrong with Jabez's prayer and no reason why Catholics should not pray it. We already have numerous other similar prayers. For example, we ask God to bless us whenever we recite the prayer before meals and we ask God to keep us from evil whenever we recite the Our Father.

Oh yes, the Our Father—the Lord's Prayer. It's not as short as the prayer of Jabez, but it is still the perfect prayer. It doesn't ask God to enlarge our territory, but it does pray that God's will be done on earth as it is in heaven. That implies that we are willing to do our part to see that God's will is done. And a quick prayer to the Holy Spirit when opportunities arise can assure us that God's hand will be with us.

— John F. Fink

## Editor's Note

In last week's issue, the last line of the English version of Archbishop Daniel M. Buechlein's column, "Seeking the Face of the Lord," was

inadvertently dropped.

The column is reprinted in full in this issue on page 6.

— WRB

## Seeking the Face of the Lord

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



# Growing desire for veneration of Blessed Sacrament

(Last in a series)

There is a growing desire for veneration of the Blessed Sacrament in our parishes. With this in mind, and because of my devotion to the Blessed Sacrament, I return to this topic as I conclude my series on the Real Presence of Christ in the Eucharist.

It is instructive to look at the historical development of this practice. Some will be surprised to learn that, during the first millennium of Christianity, there were no tabernacles in our churches. (The word *tabernacle*, or *tent*, has its origin in the Old Testament as the place of special presence of the Lord.) In the first millennium of the Church, first the shrine of the Word, and then the altar, served as the sacred tent. In some churches, a tent-like baldachin over the altar (e.g., the type seen in pictures of the main altar in St. Peter's Basilica in Rome) marked its sacredness.

Only after centuries of passionate theological struggles and their resulting clarifications, did consciousness of the permanent presence of Christ in the consecrated host emerge more clearly. Reservation in ornamented tabernacles followed, as did eucharistic devotions with monstrance and processions.

Because the formal veneration of the sacrament emerged only in the Middle Ages, one school of thought alleged that veneration of the Eucharist was a medieval aberration.

In his book, *The Spirit of the Liturgy*, Cardinal Joseph Ratzinger writes that slogans such as "The Eucharistic Gifts are for eating, not for looking at" are all too familiar and the glib way such statements are made is quite astonishing when we consider the intense debates in the history of dogma, theology and ecumenism undertaken by the great theologians in the nineteenth century and the first half of the twentieth. All that now seems to be forgotten." (pp.85-86).

Cardinal Ratzinger notes that, already for St. Paul, bread and wine become the Body and Blood of Christ. He appeals to chapter 6 of St. John's Gospel as well as to the early martyrs Justin and Ignatius of Antioch and even to St. Augustine as testimony of the Real Presence.

Concern about veneration of the Blessed Sacrament can be valid if individualism causes one to see the Eucharist as primarily for "me." We may not lose the corporate sense of "we" in our faith because the Eucharist has the goal of transforming us into the unity of the Risen Body of Christ.

As Cardinal Ratzinger comments, "Eucharistic personalism is a drive toward union, the overcoming of barriers between God and man, between 'I' and 'thou' in the new 'we' of the communion of saints . . . True, the Eucharistic Body of the Lord is meant to bring us together, so that we become his 'true Body.' But the gift of the Eucharist can do this only because in it the Lord gives us his *true Body*. Only the true Body in the Sacrament can build up the true Body of the new City of God" (idem, p. 87-88). Thus, the eucharistic thought of the first and second millennia are truly connected.

The point is, the Body and Blood of Christ in the Eucharist is not just some "thing." The whole Christ, body and soul, divinity and humanity, is present. The Lord himself is present. As Cardinal Ratzinger puts it, "Receiving the Eucharist does not mean eating a 'thing-like' gift (Body and Blood?). No, there is person-to-person exchange, a coming of the one into the other. The living Lord gives himself to me, enters into me, and invites me to surrender myself to him, so that the Apostle's words come true '[I]t is no longer I who live, but Christ who lives in me' (Gal 2:20).

Through history, there has been the deepening awareness that the person of Jesus Christ is there, and remains there, in the consecrated bread and wine. As we experience the real meaning of his personal presence in the depth of our human heart and mind—and senses, Cardinal Ratzinger asserts, "the consequence is inescapable: 'We must make a proper place for this Presence.' And so little by little the tabernacle takes shape, and more and more . . . takes the place previously occupied by the now disappeared 'Ark of the Covenant' . . . [The Lord's] presence really does now dwell among us—in the humblest parish church no less than in the grandest cathedral. . . ."

The Eucharist in the tabernacle is not somehow in opposition to the eucharistic celebration. In fact, it testifies to its fulfillment. For the Blessed Sacrament hallows our churches.

Cardinal Ratzinger says it best: "The church never becomes a lifeless space but is always filled with the presence of the Lord which comes out of the celebration, leads us into it, and always makes us participants in the cosmic Eucharist" (idem, pp. 89-90).

Authentic devotion to the Blessed Sacrament leads to eucharistic communion, not individualism. †

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

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



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## Buscando la Cara del Señor

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



# Deseo creciente por la veneración del Santísimo Sacramento

(Último de la serie)

Existe un deseo creciente por la veneración del Santísimo Sacramento en nuestras parroquias. Con esto en mente, y debido a mi devoción por el Santísimo Sacramento, vuelvo a tocar este tema al concluir mi serie sobre la Presencia Real de Cristo en la Eucaristía.

Es ilustrativo observar el desarrollo histórico de esta práctica. Algunos se sorprenderán al conocer que durante el primer milenio de Cristiandad no había tabernáculos en nuestras iglesias. (La palabra *tabernáculo* o *tienda*, tiene su origen en el Antiguo Testamento, como el lugar especial de la presencia del Señor.) En el primer milenio de la Iglesia, primero en el relicario de la Palabra, y luego en el altar, presentado como el tabernáculo sagrado. En algunas iglesias, una tienda en forma de baldaquín sobre el altar (por ejemplo, como el tipo visto en los cuadros del altar principal en la Basílica de San Pedro en Roma) marca su santidad.

Sólo después de siglos de apasionados forcejeos teológicos y sus clarificantes resultados, emergió más claramente la conciencia de la presencia permanente de Cristo en la Hostia Consagrada. A esto le siguió el guardarlas en tabernáculos ornamentados, como lo hicieron las devociones eucarísticas con la custodia y procesiones.

Debido a que la veneración formal del sacramento sólo surgió en la edad media, una escuela del pensamiento alegó que la veneración de la Eucaristía era una aberración medieval.

En su libro, *The Spirit of the Liturgy* (El Espíritu de la Liturgia), El Cardenal Joseph Ratzinger escribe que los eslóganes tales como “los Regalos de la Eucaristía son para comer, no para mirar” son muy familiares y la manera locuaz con que se hacen tales declaraciones realmente nos asombra cuando consideramos los intensos debates en la historia del dogma, de la teología y del ecumenismo emprendidos por los grandes teólogos en el siglo XIX y la primera mitad del siglo XX. Todo aquello parece haberse olvidado” (Pág. 85-86).

El Cardenal Ratzinger hace notar que, para San Pablo, el pan y el vino se convierten en el Cuerpo y la Sangre de Cristo. Él se apoya en el capítulo 6 del evangelio de San Juan, así como en alguno de los primeros mártires, Justino e Ignacio de Antioquia, e incluso San Agustín como testimonios de la Presencia Real.

La preocupación sobre la veneración del Santísimo Sacramento puede ser válida si el individualismo le hace ver a uno la Eucaristía principalmente como para “uno mismo”. No podemos perder el sentido corporativo del “nosotros” en nuestra fe porque la Eucaristía tiene como meta el transformarnos en la unidad del Cuerpo Resucitado de Cristo.

Como lo comenta el Cardenal

Ratzinger, “La personalidad de la Eucaristía es un camino hacia la unión, la superación de barreras entre Dios y el hombre, entre ‘tú’ y ‘yo’ en el nuevo ‘nosotros’ de la comunión de los santos ... Ciertamente, el Cuerpo Eucarístico del Señor está supuesto para reunimos, para que nos convirtamos en su ‘Cuerpo verdadero’. Pero el regalo de la Eucaristía sólo puede hacer esto porque en el Señor nos da su *Cuerpo verdadero*.”

Sólo el Cuerpo verdadero en el Sacramento puede construir al Cuerpo verdadero de la nueva Ciudad de Dios” (ídem, Pág. 87-88). Aunque el pensamiento eucarístico del primer y segundo milenio están verdaderamente conectados.

El punto es, el Cuerpo y la Sangre de Cristo en la Eucaristía no sólo son una “cosa”. El Cristo entero, cuerpo y alma, divinidad y humanidad, están presentes. El Señor está presente. Como lo expone el Cardenal Ratzinger, “El recibir la Eucaristía no significa estar comiendo “algo” como un regalo (¿El Cuerpo y la Sangre?). No, existe un intercambio de persona-a-persona, una venida del uno al otro.

El Señor vivo se me entrega, entra en mí, y me invita a rendirme ante Él, para que las palabras del Apóstol se conviertan en verdaderas ‘Y ya no soy quien vive, sino que es Cristo quien vive en mí’. (Gálatas 2:20).

A través de la historia, ha existido un profundo conocimiento *de que la persona de Jesucristo está allí, y permanece allí*, en el pan y vino consagrado. Cuando nosotros experimentamos el verdadero significado de su presencia personal en lo profundo de nuestro corazón y mente humana—y sentidos, el Cardenal Ratzinger afirma que, “la consecuencia es ineludible: ‘Debemos hacer un lugar apropiado para esta Presencia’. Y así el tabernáculo toma forma, cada vez más ... toma el lugar previamente ocupado por el ‘Arca de Convenio’ ya desaparecida ... La presencia real del Señor realmente mora entre nosotros—en la más humilde de las parroquias no menos que en la más grande de las catedrales ...”

La Eucaristía en el tabernáculo no está de algún modo en oposición a la celebración de la Eucaristía. De hecho, es testigo de su cumplimiento. Ya que el Santísimo Sacramento santifica nuestras iglesias.

El Cardenal Ratzinger lo dice mejor: “La iglesia nunca se vuelve un espacio sin vida, pero siempre está lleno con la presencia del Señor que viene de la celebración, nos lleva en Él, y siempre nos hace partícipes en la Eucaristía cósmica” (ídem, pp. 89-90).

La devoción auténtica al Santísimo Sacramento lleva a la comunión de la Eucaristía, no al individualismo. †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en agosto

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

## Letters to the Editor

### Surprised The Criterion opposes Prayer of Jabez

I have just finished reading the article Ms. Del Vechio wrote about *The Prayer of Jabez*.

I am quite surprised that *The Criterion* would publish such an article. It seems to me that Ms. Del Vechio read the prayer and not the book, that she has her own interpretation of the prayer rather than that of Bruce Wilkinson.

While I agree that the prayer has many different translations from all the different translations of the Bible, I would like to suggest that most verses in Scripture have different versions depending on the translation used.

Quite frankly, I am appalled that *The Criterion* is not able to look past words to see the impact this “little book” is having on our society. Should we not be rejoicing that “over 4 million copies and a *New York Times* bestseller” containing the Word of the Lord has found its way into the hands of people around the globe? Christians have been silent far too long, especially Catholic Christians. Now when there has been a major thrust toward evangelization our own archdiocesan Catholic newspaper seems to be trying to squelch the enthusiasm.

Any individual having read the entire book would realize that Bruce Wilkinson is talking far more about spreading the word of the Lord and gaining ground for God than he is about accumulating material wealth. If God has blessed and prospered him in the process, then praise be to God!

If Ms. Del Vechio would happen to go on to read Bruce Wilkinson’s book *Secrets of the Vine*, she would find out that this author is quite aware that he is working for

God, for producing fruit for the kingdom of God, and not simply looking for a get-rich-quick gimmick. After all, Scripture does not say that money is the root of all evil, but rather that the *love* of money is the root of all evil.

Unfortunately, when a paper like *The Criterion* speaks so strongly in opposition to something such as this little book, it often discourages those Catholic individuals who may have received the courage to grow spiritually by having read this book, or it may cause them to doubt whether attempts at spiritual growth are even worthwhile. My point is, as Catholics, we are called to keep our eyes fixed on Christ, our redeemer, and to measure all things in light of the Paschal Mystery. If a 93-page book has the magnetism to open just one heart to the message of Christ, then do we have the right to discourage readers?

By praying the prayer of Jabez, and praying with the books *The Prayer of Jabez* and *Secrets of the Vine*, I have been drawn into a deeper relationship with Jesus Christ resulting in a greater desire for the Word and the Eucharist.

I have not grown wealthy with money and dollars since I was first introduced to *The Prayer of Jabez* in a homily on Pentecost, but I have grown spiritually wealthy through my desire for a closer walk with God and through my desire to boldly expand my territories and share God with others. Please don’t discourage using this prayer for spiritual growth. Let us get past the verbiage of translation or what might happen if we expect abundance from God. Are we not called to seek the Lord and to bear fruit through evangelization? Then evangelize!

Marilyn Merkel, Floyd’s Knobs

(See related editorial on page 4.)

### Research for the Church/James D. Davidson

## Is the Church less racist/sexist than American society?

Racism refers to the use of race as a criterion to allocate power, privilege and prestige. It is evident in the fact that whites have more access to social, economic and political advantages than racial minorities.

Sexism concerns the use of gender as a selection criterion, with men ranking

higher than women in most spheres of life. Racial and sexual inequalities are well-documented characteristics of American society.

Because the Church is deeply embedded in American society, it is reasonable to assume that it shares at least some of society’s racist and sexist tendencies. Yet, in light of sacred Scriptures and Church traditions emphasizing unconditional love and social justice, it also is reasonable to expect the Church to be less racist and sexist than society as a whole.

While I do not have evidence indicating the extent to which the Church actually is less prejudiced than other parts of society, I do have data indicating the extent to which Catholics perceive their Church as being less racist and sexist. In a 1999 national survey, colleagues and I asked American Catholics to respond to this statement: “There is less racism and sexism in the Catholic Church than there is in the society as a whole.” Here’s what we found.

Catholics are almost equally divided on this issue. Fifty percent believe there is less racism and sexism in the Church; 45 percent disagree; and 5 percent are not sure.

Which Catholics are most likely to agree that the Church is less racist and sexist than the rest of society? Six groups stand out. These include Catholics who

believe the Church is one of the most important parts of their lives; attend Mass on a weekly basis; have a high school education or less; say they would never leave the Church; are men; and are Hispanic (the Church’s largest racial/ethnic group).

The groups that are more skeptical include Catholics who say the Church is not a very important part of their lives; seldom or never attend Mass; have completed college or more; can imagine conditions under which they might leave the Church; are women; and are not Hispanic.

There are smaller differences between other groups. For example, cradle Catholics are a bit more likely than converts to agree that the Church is less racist and sexist (51 percent vs. 42 percent). Fifty-five percent of older (pre-Vatican II) Catholics think the Church is less prejudiced, compared to 47 percent of middle age (Vatican II) Catholics and 48 percent of young (post-Vatican II) Catholics.

There were no significant differences between Catholics based on marital status, family income or years of Catholic schooling.

There is both good news and bad news in these findings. The bad news is that nearly half of all Catholics, and about one-third of the most committed Catholics, perceive the Church in a negative light. Moreover, as I have shown in other columns, Catholics’ attachment to the Church is declining. The continuing decline in commitment leads me to believe that Catholics’ confidence in the Church will continue to decline in the years ahead.

It also is bad news that women are more likely to harbor misgivings than men. Church leaders clearly have work to do if they are to persuade women that the

See DAVIDSON, page 8



## Seeking the Face of the Lord

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

Reprinted in its entirety from Aug. 10 issue.



# God's sacrificial love is as close as parish Church

(Ninth in a series)

I don't understand how people who have been baptized and raised in the Catholic tradition can leave the Church for another religion and be comfortable with what is lost. Why don't they miss the sacramental life of our Church? Why does it not disturb them if Sunday worship is basically reduced to reading from the Bible, hearing a sermon and hymn-singing?

It must be that these folks have never sensed the profound mystery involved in the Eucharist of our Church and what it means in our life with God.

However poorly the Eucharist may be celebrated, what happens is more profound than what meets the eye. It is more than a Bible service, though the celebration of the Word of God is an essential part of it.

It is also more than a "stylized" meal. Although admittedly complex, our understanding of "mystery" in the Eucharist is important if we are to sense its true nature. And so I want to describe in more depth what goes on at any Mass, whether celebrated with solemnity or in utter simplicity.

Liturgical mystery has to do with space and time. The words of Christ at the Last Supper form the core of Christian liturgy. The Eucharist we celebrate today was truly derived from the Hebrew liturgies of the synagogue and Temple. In place of Temple sacrifice, we have the Eucharistic Prayer, which presents what Jesus did at the Last Supper, and then the giving of Communion, the consecrated gifts. This isn't playacting about something past and gone forever. As noted in my previous teaching, the Mass has meaning in relation to something that really happens, to a reality that is substantially present.

"Otherwise it would lack real content, like bank notes without funds to cover them. ... In our celebration of the Eucharist, we not only receive something from the past, but we become contemporaries with what lies at the foundation of that liturgy. Here is the real heart and grandeur of the celebration of the Eucharist, which is more, much more, than a meal. In the Eucharist we are caught up and made contemporary with the Paschal Mystery of Christ, in his passing from the tabernacle of the transitory to the presence and sight of God." So writes Cardinal Joseph Ratzinger in a new and important work, *The Spirit of the Liturgy*, p. 57,

(Ignatius Press, San Francisco, 2000).

There are three levels of time and space present in the Eucharist. Cardinal Ratzinger likens the three levels to the manner in which the Church Fathers used to refer to the relationship of the Old Testament, the New Testament and the not-yet-fulfilled kingdom of God.

"The Church Fathers described the various stages of fulfillment, not just as a contrast between Old and New Testament, but as the three steps of shadow, image and reality. In the Church of the New Testament, the shadow has been scattered by the image '[T]he night is far gone, the day is at hand' (Rom 13:12). But, as St. Gregory the Great puts it, it is still only the time of dawn, when darkness and light are intermingled. The sun is rising, but it has still not reached its zenith. Thus the time of the New Testament is a peculiar kind of 'in-between,' a mixture of 'already and not yet.' The Kingdom has not yet arrived in its fullness" (cf. *Ibid.*, p. 54).

Applying this way of looking at the relationship of time and space to the liturgical mystery, the cardinal points to the three levels present at the celebration of Mass. The first is the level of Christ's actual institution of the Eucharist at the Last Supper. The second level is the making present of the Paschal Mystery, the real liturgical level revealed in the words and actions of Christ at the Last Supper.

"Now if past and present penetrate one another in this way, if the essence of the past is not simply a thing of the past but the far-reaching power of what follows in the present, then the future, too, is present in what happens in the liturgy: it ought to be called, in its essence, an anticipation of what is to come.

"Sacrifice has become gift, for the Body given in love and the Blood given in love have entered, through the Resurrection into the eternity of love, which is stronger than death. Without the Cross and Resurrection, Christian worship is null and void, and a theology of liturgy that omitted any reference to them would really just be talking about an empty game" (*Ibid.*, p. 57).

We don't understand the mystery of God, nonetheless we sense the immensity of his sacrificial love in the gift he shares! And it is as close as our parish Church. †

## Check It Out . . .

Archbishop Daniel M. Buechlein will celebrate a **Mass for Life** as part of the archdiocesan Helpers of God's Precious Infants monthly pro-life ministry at 8:30 a.m. on Aug. 18 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis. Archbishop Buechlein also will lead a rosary procession to a nearby abortion clinic then conclude the pro-life prayers with Benediction at the church. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

Mount St. Francis Retreat Center will have a **Golden Age Middle-Week Retreat** called "The Gospel Call to the Kingdom" on Sept. 4-6. The suggested offering is \$95. For more information, call 812-923-8817.

A **holy hour** for an end to abortion will be held from 6:30 p.m. to 7:30 p.m. on Aug. 20 at St. Martin of Tours Church in Louisville. For more information, call 502-582-2827.

Our Lady of Mount Carmel Parish in Carmel, in the Lafayette diocese, will present an apologetics workshop titled "**A Reason and a Hope: Gentle Answers to Fundamentalist Objections Concerning the Catholic Church.**" Mass is at 8 a.m. with registration at 8:30 a.m. on Aug. 25 in the parish hall. The speaker is John Johnson, a former Baptist minister who converted to Catholicism. Bring your Bible and the *Catechism of the Catholic Church*. The cost is \$5. For more information, call 317-846-3475.

Saint Meinrad Archabbey and School of Theology in St. Meinrad will sponsor a retreat on laity on Aug. 24-26. The topic, "**The Laity: Apostles in the World,**" will be led by Benedictine Father Adrian Burke. It will look at the Second Vatican Council document "Decree on the Apostolate of the Lay People" as well as Scripture to assist participants in reflection on the lay person's vocation as "apostles in the world" as the central element of a lay Christian spirituality. The cost is \$150 per person. For more information, call 800-581-6905.

The St. Mary Academy Class of 1951 will celebrate its **50th class reunion** at 5 p.m. on Aug. 25 at the Scottish Rite Cathedral's Truman Room in Indianapolis. The social hour begins at 5 p.m. with an optional photo at 6:30 p.m. and dinner at 7 p.m. The cost is \$35. On Aug. 26, there will be a 10:30 a.m. Mass at St. Mary Church in Indianapolis, followed by a noon tour of the former

St. Mary Academy.

**Meals on Wheels** is seeking church groups to help conduct a survey of Indianapolis' homebound population. The organization is recruiting 5,000 volunteers to visit 250,000 homes on Sept. 22. The effort, with funding from Lilly Endowment Inc., will identify people confined to their homes and offer them free referral systems to help them gain access to social services in the area. To assist with the project, call 317-466-2425.

**Laudis Cantores** (Praise Singers), the principal choir of SS. Peter and Paul Cathedral in Indianapolis, will begin its choir season under the direction of Ed Greene from 7 p.m. to 9 p.m. on Sept. 10 at the cathedral. If you have choral experience and would like more information, call 317-634-4519, ext. 14.

"**What is the Old Testament?**" with Franciscan Sister Barbara Leonhard, will be offered as an Ecclesial Lay Ministry course beginning Sept. 10 for 10 weeks. The class, at the Batesville Deanery Center in Oldenburg, runs from 6:30 p.m. to 9:30 p.m. To register, call 317-955-6451. The cost is \$150. Subsidies may be available.

A pilgrimage to **Mother Angelica's The Shrine of the Blessed Sacrament** in Hanceville, Ala., is scheduled on Sept. 4-6. Those attending will stay at St. Bernard's Retreat House, attend a live show of "Mother Angelica Live" in Birmingham and participate in a retreat in Hanceville. The cost is \$260. For more information, contact the Marian Center of Indianapolis at 317-924-3982.

The **Richmond Catholic Community** will have its first Richmond Catholic Schools Alumni Homecoming along with a picnic at 11:15 a.m. on Aug. 19 at the Middlefork Reservoir. There will be Mass at 11:15 a.m. followed by a picnic lunch at 12:30 p.m. Bring blankets or chairs and food. Hot dogs, hamburgers and drinks will be provided. To register and for directions, call 800-755-1616 or e-mail morful@aol.com.

The Carmel Deanery Serra Club will have their **annual Clergy Recognition Dinner** on Sept. 10 starting with a 5:30 p.m. Mass and a 7 p.m. dinner at St. Louis de Montfort Parish in Fishers. The guest speaker is Rt. Rev. Lambert Reilly, archabbot of Saint Meinrad in St. Meinrad. The cost is \$25 per person. To R.S.V.P., call Jill Leatherman at 317-873-2885. †

## VIPs . . .



**Earl and Margaret Harpenau**, members of St. Susanna Parish in Plainfield, will celebrate their 50th wedding anniversary on Aug. 18. They were married on that date in 1951 at St. Malachy Church in Brownsburg. The couple will celebrate with a 9 a.m. Mass on Aug. 19 at St. Susanna Church. A reception at the Plainfield Elk's Club will be at 2 p.m. on Aug. 18. They have two children: Denise Clark and the late Brenda Harpenau. They also have three grandchildren.

St. Thomas Aquinas parishioner **Valerie Vance Dillon** of Indianapolis, founding director of the archdiocesan

Family Life Office, now retired, was recently elected president of the Pike Township School Board. Dillon is also a member of the editorial committee of the board of directors of Criterion Press, Inc.

**Franciscan Sister Lavonne Long**, who is celebrating the 60th anniversary of her profession of vows with the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, will be honored during an all-school Mass at 2 p.m. on Sept. 14 at the Father Thomas Scecina Memorial High School gymnasium in Indianapolis. A short reception will follow in the school cafeteria. Sister Lavonne has served in various ministries at Scecina for 47 years. For more information, call the school at 317-356-6377.

**James McLinn** has been named vice-president of Cathedral High School in Indianapolis. He is a 1970 graduate of Cathedral. He has worked there for 28 years and will continue as director of alumni, director of financial aid and admission liaison. He and his wife, Peggy, are members of Holy Spirit Parish in Indianapolis. They are the parents of two children. †

## Archbishop Buechlein's intention for vocations for August

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





# This is my father.

He will tell you he is fine.

Even when he is hurting.

So ask how he's feeling.

Then ask again.

## Be mindful.

His dignity is precious, hard-earned.

But also fragile.

And too easily taken away.

Respect is due.

He has been places, seen things.

Purchasing wisdom with the same years

That bring him to your door.

This is my father.

## Encourage him.

Remind him of all he has.

Look beyond his age, his illness.

And see him well again.



St. Vincent

[www.stvincent.org](http://www.stvincent.org)

THE SPIRIT OF CARING IS A PROMISE KEPT



# Archbishop tells educators to focus on the divinity of Christ

By Karen Oddi

BLOOMINGTON—School principals and parish administrators of religious education from across the archdiocese gathered at Bloomington on Aug. 6-8 to prepare for the start of a new school year.

"Building Communities" was the theme of this year's conference, which focused on the leadership role of Catholic educators in fostering faith-filled communities amidst the daily challenges of family, society, school and parish life.

In his homily during the liturgy on Aug. 6, the Feast of the Transfiguration, Archbishop Daniel M. Buechlein noted that the apostles Peter, James and John were the earliest "eyewitnesses to the divinity of Jesus Christ."

For them, as well as for all generations to follow, the Transfiguration is a source of "encouragement in faith" and a means of growing stronger toward acceptance of the cross of Christ, Archbishop Buechlein said.

The archbishop noted that Catholic educators have a privileged role in the evangelizing mission of the Church and are urged to take seriously Pope John Paul II's call to evangelize—not only to talk about Jesus Christ, but to "show" the face of Christ to the world.

The archbishop stressed that the portrait of Christ that Catholic educators show must be the whole Christ, the divinity so clearly shown in the Gospel of the Transfiguration as well as the human side of Jesus Christ—teacher, pastor, prophet and friend. For the divine Jesus, the Son of God, is the source

that will sustain them in their evangelizing role and make the face of Christ visible in good times and in bad.

The keynote speaker on Aug. 7 was Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette Parishes in Indianapolis.

Father Farrell continued to build on the theme presented by the archbishop as he talked about a wide range of his life experiences from his childhood in Indianapolis to his delight in the color and diversity of a huge papal audience in Rome, and from the poverty he witnessed while working in Uganda to the joys and sorrows of individuals and families throughout the archdiocese. Each story, regardless of its setting, had one thing in common—the presence of Jesus Christ through the power of the Holy Spirit—the Church in community.

Father Farrell emphasized the importance of having catechetical and educational leaders who are flexible and who realize that there is no way to foresee what challenges lie ahead when they assume their roles. Unexpected conflict, confrontation and misunderstanding can be signs of vitality in a parish, he said, and, if handled well, will lead to healing relationships and forgiveness.

Leaders are called to be open to the insights of others and to extend forgiveness as Jesus did—to be for every member of the community they serve a true reflection

of Jesus Christ, Father Farrell said.

"It's great to be connected, but one has to be invested," he said.

Both groups of administrators held business meetings to prepare for the coming school and parish program year. The new principals and parish administrators were introduced to the group. Each new employee was assigned an experienced mentor for a year.

Several Catholic publishers and other exhibitors were on hand to display and talk about their religious education materials and programs. Common prayer experiences, meal, and other activities as well as a variety of workshop sessions filled out the remainder of the three days.

At the close of the conference, Annette "Mickey" Lentz, Secretary for Catholic Education and Faith Formation, led a final prayer of commissioning for service, as each participant chose a symbolic wooden building block of community with the name of another administrator to pray for in the months ahead.

The conference was planned and implemented by a committee of principals and parish administrators of religious education under the direction of Rita Parsons, with assistance from the Office of Catholic Education staff.

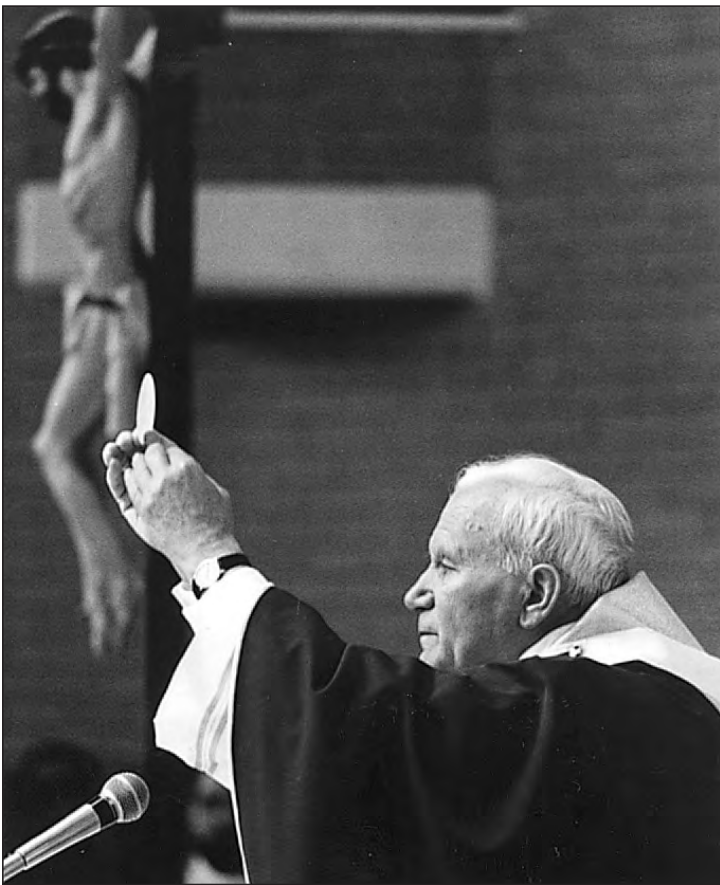
(Karen Oddi is associate director of religious education for the archdiocese.) †

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Sister Marian T. Kinney, S.P. — Director

Photo by Fr. Joe Fitzbruggen, S.J.



Kent Schwartz, principal of Holy Name School in Beech Grove; Kathy Wilt, director of religious education at Holy Family Parish, New Albany; Sandy Stanfield, principal of St. Ambrose School, Seymour and Betty Popp, principal of St. Lawrence School, Indianapolis, work on a team-building activity.

## DAVIDSON

continued from page 5

Church can be a force for racial and sexual justice.

The good news is that Catholics who are most highly attached to the Church have the most favorable perceptions. Those who believe the Church is an important part of their lives, say they are not likely to leave the Church and attend

Mass on a regular basis are most likely to see the Church as being less prejudiced than other spheres of American society. There also is good news that Hispanics and people with a high school education or less have not lost confidence in the Church.

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



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Prayer in the Catechism/Fr. John E. Pollard

# Expressions of prayer

Eighth in a series

The *Catechism of the Catholic Church* now takes up the life of prayer. We have come to know what it means to pray "at all times." Now we come to learn what it means to pray at specific times, in certain ways



Fr. John E. Pollard

and according to definite rhythms. The liturgical year with its cycles and great feasts provides the fundamental rhythm for the life of Christian prayer. The week begins with the celebration of the Lord's resurrection on Sunday, the Lord's day. We keep it holy by prayer that is centered on the Eucharist. The daily rhythm of prayer includes the Liturgy of the Hours, morning and evening prayer, and grace before and after meals. The Christian life is lived in measures marked by the daily, weekly and yearly rhythm of prayer. There are three major expressions of prayer in the Christian Tradition: vocal prayer, meditation and contemplation. The catechism takes up each one.

God revealed himself to us through his Word. We respond to that revelation through our words. God invites us into communion with him through his Word by the power of the Spirit. We respond to God's invitation to communion with him through our words prompted by the Spirit and addressed to God's Word, his only-begotten Son. Just as speech is a part of human nature, vocal prayer is a natural part of the Christian life. Human beings naturally want to communicate with one another. Speech is an obvious means of that communication. The Christian life naturally seeks communion. Vocal prayer is the language of that communion.

Jesus expressed his interior relationship with his Father in the Spirit. He prayed the prayers of ancient Israel aloud, instructed his disciples in prayer, taught them to speak the Our Father, and raised his voice in grateful blessing and agonizing petition. We are the bodies of our souls as well as the souls of our bodies, and it is our nature to express our interior thoughts and feelings outwardly.

Like Jesus, we pray with all that we are, everything that makes us up: body, soul and spirit. In vocal prayer, our interior life and our exterior life combine to express the dependency of our whole being on God. Vocal prayer also lets others know who we are, how we long for communion with God and what we ponder in the depths of our souls. Vocal prayer allows people to communicate their innermost thoughts to one another, to form a community of prayer and to build up the body of Christ.

Like all Christian prayer, meditation is a quest for union with Christ. It is distinct from the prayer of the lips that blesses and adores, pleads, intercedes on behalf of others, praises and gives thanks. Meditation seeks to know what the Lord is asking in order to conform to his will. It is also distinct from contemplation, the humble prayer of union with the Triune God. Meditation connects the other two expressions of prayer in the Christian Tradition.

Meditative prayer is difficult to sustain. Texts, such as sacred Scripture, the writings of the spiritual fathers, liturgical and theological books, poetry and classical ascetic works help us concentrate on what the Lord is asking. Religious art such as icons, religious objects, symbols and sacred images also raise our minds to the level of attention required to meditate. Meditative prayer centers above all on the mysteries of Christ. But meditation advances by constantly allowing the mysteries of Christ and sacred texts that interpret them to confront the reality of our everyday lives. This process keeps the focus on the central question of meditative prayer: What is the Lord asking?

"Meditation engages thought, imagination, emotion and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart and strengthen our will to follow Christ" (#2708).

Contemplation is the humble prayer of union with the Triune God. The catechism offers St. Teresa of Avila's definition of contemplative prayer as the paradigm:

"Contemplative prayer in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us" (#2709).

Contemplative prayer seeks union



Parishioners at Prince of Peace Church in Plano, Texas, walk along a labyrinth as a contemplative form of prayer. The 36-square-foot canvas is modeled after a labyrinth on the floor of Chartres Cathedral in France.

with God in Christ by the power of the Holy Spirit. It is not concerned with understanding—even understanding what the Lord asks. It is concerned with a person, Jesus, and in Jesus, the Father. Contemplative prayer is the soul's loving search for her Bridegroom. The search is concentrated on Jesus because he is the one who leads us into communion with God; Jesus is the singular way of prayer.

Attention to the Lord himself constitutes contemplation. Contemplation is a gaze of faith, fixed on Jesus. The focus is resolute, unswerving. To keep it centered requires self-renunciation, for no distraction, not even the thought of our self, can divert our attention from the fixed gaze of Christ. The Son of God is the heart's only desire. And the heart is the place where our desire for God and his desire for us encounter one another. Contemplative prayer is Christocentric concentration.

The Holy Spirit invites us into contemplative prayer. We enter with poverty of spirit and humility of heart. We enter as a child, totally dependent on the Father. We enter as a sinner, in absolute need of God's mercy. We enter as the vanquished, in surrender to the victor.

We enter in silence, longing to hear the Father speak the Word of God to us. We enter as the beloved in search of the one who first loved us. But we do not enter passively, for the attentiveness needed in contemplative prayer is the obedience of faith.

"Contemplation is the simplest expression of the mystery of prayer. It is a gift, a grace; it can be accepted only in humility and poverty. Contemplative prayer is a covenant relationship established by God within our hearts. Contemplative prayer is a communion in which the Holy Trinity conforms man, the image of God, to his likeness" (#2713).

Contemplative prayer is the prayer of simple esteem and respect, the prayer in stillness, the prayer in darkness, the prayer of complete union in which God bonds the soul to himself in such a way that the soul seems to stand outside itself. Contemplation is silent love.

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.) †

## SCHOOL

continued from page 1

their lives and become productive members of the community."

The school became a reality through the Archdiocese of Indianapolis' Building Communities of Hope campaign that raised \$29 million, including \$11 million in deferred gifts, to help rebuild and renovate center-city Catholic schools and grow endowments to support ongoing tuition assistance and social service programs.

Holy Cross Central is the second center-city school the archdiocese has rebuilt in the past two years. Holy Angels School in Indianapolis was the first. The campaign also allowed for three major renovations at center-city Catholic schools totaling \$892,858.

St. Andrew School received a new roof and new doors; St. Joan of Arc School received new ceilings and lighting in classrooms, hallways and restrooms, and a public school building was purchased and renovated to increase student capacity by 33 percent at All Saints School.

At Holy Cross Central, a new school

building means more children can be helped.

Center-city schools serve children primarily from the surrounding neighborhoods. Many of these children come from homes below the federal poverty level. Nearly one-third have household incomes below \$14,000 annually.

Half of the students are being raised by a single parent and the majority of students in Catholic schools, 65 percent, are not Catholic.

At Holy Cross Central School, 56 percent of the student population is not Catholic and 47 percent of the students are eligible for free or reduced price lunches.

Those statistics show that Catholic schools can make a difference, said Semler, also the chairman, president and chief executive officer of American United Life Insurance Company in Indianapolis.

"Now we have the capacity to handle and offer additional students room in our schools," Semler said. "The focus on home missions means we can touch more people's lives and help break the poverty cycle through education and parent involvement."

Barbara Lawson, a kindergarten aide for 21 years at Holy Cross Central, said the

school will make a big difference for the neighborhood.

Lawson, who also lives in the neighborhood, said the new school and the response to it has been "overwhelming."

"It's a positive outreach to the community," she said. "It's a safe environment. Not only is the structure academics, but morals and how to help the children emotionally. It's an all-around picture."

While students, teachers, staff and donors will celebrate the success that Holy Cross Central can offer, it doesn't stop with the new school building.

The first phase of Building Communities of Hope dealt with infrastructure and endowment needs.

Now, the archdiocese will proceed with raising the bar on its education expectations, Semler said.

Recently, the archdiocese received a \$10 million challenge grant from Lilly Endowment Inc. for developing new education programs for Marion County schools.

It is the single largest foundation grant the archdiocese has ever received.

The money will be used to develop programs to recruit, retain and reward

Catholic school teachers and administrators, to assess and report on student performance and to serve the needs of special student populations, such as the increasing number of Hispanic students and special-needs students.

The grant will help nearly 13,000 students in 29 Catholic elementary schools and four interparochial high schools in Marion County.

"We're very appreciative of Lilly Endowment for their faith in and commitment to our project to the inner city," Semler said.

The archdiocese will coordinate the grant under Excellence in Catholic Expectations for Education, or Project EXCEED. The archdiocese must raise \$5 million to match the grant.

"To my knowledge, we are one of the few dioceses building new schools especially in the center city," said Annette "Mickey" Lentz, secretary for Catholic Education for the archdiocese. "Now we have a wonderful opportunity through Project EXCEED to enhance our academic programs, especially those areas which are near and dear to our heart." †



From the Editor Emeritus/John F. Fink

## We need a 'Catholic Great Books' program

Last week, I finished my series of columns about the doctors of the Church.



the Church.

I was frustrated by the fact that I had to greatly condense the doctors' biographies. But more than that, I was frustrated because I could not achieve the purpose I had when I wrote the books: to introduce the readers to some of the writings of the men and women that the Church has declared to be its greatest teachers.

The biographies, while perhaps interesting and instructive in themselves, couldn't teach and explain the doctrines of the Church, as I was able to do in the books. Excerpts from each of the doctors'

writings were included in the books. I wasn't able to do that in this column.

I wrote the books because I'm concerned that most modern Catholics are unfamiliar with the literary masterpieces that are part of our heritage. Who besides those studying theology reads the great Catholic literature that's available?

And it is available. One place is in the Office of Readings that's part of the Liturgy of the Hours.

It's also available in Catholic bookstores. Not everything the doctors wrote is in print, but most of the greatest stuff is. Surely you can find St. Augustine's *Confessions* and *City of God*, St. Francis de Sales' *Introduction to the Devout Life*, St. Therese's *The Story of a Soul*, St. Teresa's *Autobiography* or *The Way of Perfection*, St. Thomas Aquinas's *Summa Theologia*, and the list could go on.

There's also a lot of great Catholic writing out there by people who have not been declared doctors of the Church. Cardinal John Henry Newman is one. His collected works are in 25 volumes. The

Church has declared him venerable. If he is ever canonized, I believe he will simultaneously be named a doctor of the Church. Educated Catholics should be familiar at least with his *Apologia Pro Via Sua* and *An Essay on the Development of Religious Doctrine*.

Catholics should also have a familiarity with St. Ignatius of Loyola's *Spiritual Exercises*, G. K. Chesterton's *The Everlasting Man*, some of Thomas Merton's writings and anything by Henri Nouwen.

One of my favorites, though, will never be declared a doctor of the Church. He wasn't a Catholic. But C. S. Lewis, an Anglican, might have been the greatest Christian writer of the 20th century. You should read at least his *Mere Christianity*.

We need a "Catholic Great Books" program. Catholics are more educated in secular subjects than at any other time in history. They should also be Catholic literature literate. I had hoped to contribute to that through my books and columns. I think the books did, but the columns didn't do as much as I had hoped. †

Cornucopia/Cynthia Dewes

## Home is where the heart is—wherever it is

They say "Home is where the heart is." We may need a vacation, but how



can we live, even temporarily, without all our *stuff*? So, we buy one of those humongous RVs equipped with fridge, stove, microwave, convection oven, TV, VCR and what have you. We camp in the wilds

enjoying all the comforts of home, although the sounds and smells of the electric generator kind of drown out the chirping of birds and the scent of wildflowers. So much for wild things. Less affluent vacationers may opt for renting a houseboat for a summer's week, imagining that it will serve as their home away from home on refreshing water. They assemble six or eight relatives to accompany them on their aquatic adventure, cruising the inlets of a big lake on which a niece owns a cottage, somewhere in tourist country.

The kids explore all the sleeping quarters, claiming the cozy nooks on the lower deck for themselves. They learn the intricacies of chemical plumbing arrangements and the necessity for

wearing life jackets while on deck.

Naturally, they've mastered the use of the entertainment facilities before anything else, and *The Parent Trap* is on the screen and blaring throughout the boat in seconds. They dip often into the huge coolers full of soda pop and piles of snack foods that dominate the scene.

Before long, everyone is slathered in sunscreen lotion and romping about the sunny decks. Grandpa is driving the boat with assistance from a 3-year-old grandson, and uncles are assisting their sprouts to ride a big rubber float which is being towed behind. Aunties are sunbathing and Granny is reading peacefully in the air-conditioned cabin.

An idyllic scene, to be sure. When it's time for dinner, the boat pulls in to dock at the niece's cottage. Everyone has a good appetite and a good start on a sunburn when lo, the cooks find the boat is without water!

Feats of engineering ensue, with several hoses hooked up to the cottage's water tap. Some fainthearted boaters give up and climb the hill to eat with the niece's family, but others tough it out with Fritos and finally eat their spaghetti about 9 p.m. Luckily, the adults have brought wine for the occasion.

Unfortunately, the lower deck sleeping

quarters have proven to be so cozy as to be removed from the reach of air conditioning, so when morning arrives the kids are crabby and hot. Breakfast is gloomy, but another round of *The Parent Trap* seems to cheer everyone.

Tomorrow is always another day, thank goodness, so the boat is repaired. And repaired. And repaired. The water fails once again, and the generator dies, requiring a new fuel pump, before the week is over. There is wailing and gnashing of teeth.

Still, there are fun times of riding behind the boat on a big rubber raft and swimming off the back deck while anchored in mid-lake. There are fireworks at night on the deck above the cabin and games of Trivial Pursuit enjoyed by three generations of players.

There's reminiscing, good food and drink, conversation and constant strengthening of the ties that make family. There's humor and aggravation and love.

In other words, it's just like a home away from home. A home where the heart is.

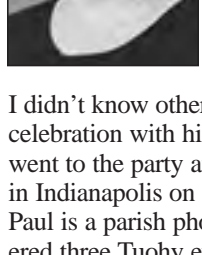
(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Getting to know our priests and religious

Frank, I hardly knew ye!

If you read the above with an Irish lilt, it'll lead you into the spirit of this column. I address the Rev. Msgr. Francis R. Tuohy, who celebrated the 40th anniversary of his ordination as a priest last May.



First of all, I myself would never call Msgr. Tuohy "Frank." In fact,

I didn't know others did until I attended a celebration with his family and friends. I went to the party at Christ the King Parish in Indianapolis on my husband's coattails. Paul is a parish photographer, and he covered three Tuohy events that weekend.

I learned Msgr. Tuohy's informal name by listening to the warm, loving and funny tributes given by family, as well as by the emcee, the Rev. Msgr. Kenny C. Sweeney, who was pastor of Christ the King Parish in Indianapolis prior to Msgr. Tuohy's arrival. What struck me most, however, was watching a video produced by parishioner Don Bates. Showing Msgr. Tuohy's home life,

relationships, education at Saint Meinrad Seminary and his many priestly and professional successes, the video could well be used to foster vocations

Frank, I hardly knew ye!

Rather, let me say: *Father, I hardly knew ye!* Msgr. Tuohy normally refers to himself as "Father" rather than "Monsignor." A

humble man, he even seemed reluctant to don the robes of his honorable church station for celebratory events.

However, he was very much at a gracious ease for everything, including a beautiful concert presented by the Christ the King choirs and talented soloists.

As I relaxed and listened, I reminisced about the priests I've known, especially those who made an impact on my spiritual life, including pastors and associate pastors at Christ the King and all those who "fill in" by celebrating Mass, presenting parish programs and helping in other ways. I also recalled priests I've known from other

parishes, retreat houses and, of course, from my childhood.

Some I've watched go from boyhood to priesthood. Some I've known well; others, not very well. However, is that the clergy's fault or mine? What have I personally done to encourage a good family relationship, not only with priests but with men and

women in other religious vocations, too? How can I do better?

More important: How can our youngsters consider vocations unless they are introduced to our priests and religious on a one-on-one basis through us and our family life? Informal interaction is as crucial as Church services and programs. Perhaps then we won't feel short-changed in such relationships later.

How much better to be able to say some day: *Father/Sister/Brother, I knew ye well.*

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

Stories, Good News, Fire/

Fr. Joe Folzenlogen, S.J.

## Educational leaders focus on building communities

Early last week, I was able to join the principals and administrators of religious



education of the archdiocese for their annual conference. It was a blessed time filled with business, learning and fun. This year, the theme was building communities, and I would like to share with you some of the highlights of

what I experienced.

Archbishop Daniel M. Buechlein set the tone during his homily at the liturgy on Monday evening. As he frequently does, he linked this occasion with the evangelization thrust of the archdiocese. Our educational ministry is a key element of evangelization. We need to remember that it is not enough to give people information about Jesus. We need to help them meet Jesus personally. We need to show them the face of Christ. We are indeed engaged in a formation process.

In his keynote address the next morning, Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, helped us reflect on both the opportunities and challenges of building communities. He traced the development of his own sense of Church from his childhood in a parish through school and seminary and several priestly assignments. He shared how his vision of Church had expanded over the years. His litany refrain was, "So this is what it means to be Church."

Building community is often hard. Father Farrell gave examples of how it is important to stay with conflict and to work through it toward forgiveness and reconciliation. The person I have disagreements with and I are both members of the body of Christ.

Each of the breakout sessions offered a particular aspect of building communities. I attended a session by Karen Oddi, of the Office for Catholic Education and Faith Formation, who explored the multicultural dimensions of the archdiocese and the gift and opportunity that flow from that diversity.

Then Janis Dopp of St. Charles Borromeo Parish in Bloomington shared how their sacramental preparation programs form a partnership with parents that becomes an occasion for growth in faith for the adults as well.

Benedictine Sister Nicolette Etienne led us in an experience of *Lectio Divina* that brought us back to the Christ-centered emphasis Archbishop Buechlein had underlined the night before.

Participants also filled out a quiz that helped them identify which of the multiple intelligences they were strong in. The results were incorporated into several activities that also made people more aware of the way differing gifts can work together for the building up of the body of Christ.

During the final prayer ceremony, each person received a toy block with the name of a person they will pray for throughout the coming year. We share this ministry together.

As I think back over this conference, I am drawn to something our American bishops say in their national evangelization plan, *Go and Make Disciples*: "Some might think of evangelization solely in terms of Jesus and our relationship with him. Yet our relationship with Jesus is found in our relationship with the community of Jesus—the Church. The way to Christ is through the community in which he lives."

(Jesuit Father Joseph Folzenlogen is archdiocesan evangelization coordinator.) †



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

# The Sunday Readings

Sunday, Aug. 19, 2001

- Jeremiah 38:4-6, 8-10
- Hebrews 12:1-4
- Luke 12:49-53

The Book of Jeremiah is the source of the first reading. Jeremiah is one of the principal prophets, a distinction arising from the fact that it is a relatively long Scripture but also because of his depth and superb ability in communicating.



David was God's anointed. It was not by human design or luck that the young shepherd from Bethlehem became king of Israel, but because he had a great mission for which God selected him and in which God guided him. David's son and successor, Solomon, likewise was seen as God's instrument.

Their successors were not so revered, at least not most of the time. Prophets often looked upon the kings as being simply unprepared, unable or unwilling to lead in the name of God.

Such was the case of King Zedekiah. He appears in this reading from Jeremiah. Comparing the two figures of the king and Jeremiah, the prophet stands as the figure of personal strength and courage. Zedekiah, by contrast, is weak. He must work virtually undercover. The king is not altogether evil. However, he hardly is an assertive agent for good.

Thus, the spokesman for God is the most admirable figure in the story.

The reading also illustrates the division among God's people. At the time this prophecy first was written, the original kingdom was divided. Zedekiah ruled over the southern kingdom, that of Judah. North was Israel, roughly occupying what today is Samaria on the West Bank.

For the second reading, the Church presents the Epistle to the Hebrews.

This epistle, obviously written for readers with an understanding of Judaism as it occurred in the first century, literally gleams in Paul's appreciation of salvation and of Jesus, the Savior.

The passage read in this Liturgy of the Word is typical. Nothing is worth enough to separate us from the Lord. He is everything. Sin is the ultimate folly. It robs us of the Lord, and it is our voluntary choice.

St. Luke's Gospel supplies the last reading.

Luke very often is blunt and direct in

quoting the Lord. It is almost as if this evangelist searched the memories of Jesus to find the most startling and assertive of statements.

Certainly the reading this weekend is straightforward and compelling. "I have come to cast fire on the earth," declares Jesus. His way will not be a walk along a primrose path. It will involve hardship. It will be uphill. It will demand fortitude of disciples.

The reading is specific. Parent will stand against child. No other division could imply such a break in a human relationship.

This Gospel was written precisely when parents were breaking with children, or spouses were breaking apart, because of Christianity. Accepting Christ as Lord was so profound a decision, and the Gospel so opposite the culture and philosophy of the Roman world at the time, that families indeed split when a member accepted Jesus as personal Savior.

## Reflection

For weeks, the Church has been instructing us in the realities of discipleship through its lesson in the weekend liturgies. The process continues this weekend in these passages from Holy Scripture.

The Gospel stands opposite the culture as much today as it did in apostolic times. If it is faithfully followed, it requires not only an outlook, but a behavior that hardly corresponds with what today is the norm.

To begin, the Gospel calls for an active love of others. Modern culture rises and sets on self alone.

Pursuing the Christian life, therefore, is not easy. It means swimming against the current, sailing against the wind.

However, as the reading from Jeremiah indicated, the devout possess strength and a clear vision. The culture fumbles along with its myopia and weak limbs.

And, as the book of Jeremiah promises by its extension, the devout will be rescued, and they will live. †

## Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

**Monday, Aug. 20**  
Bernard, abbot and doctor of the Church  
*Judges 2:11-19*  
*Psalms 106:34-37, 39-40, 43-44*  
*Matthew 19:16-22*

**Tuesday, Aug. 21**  
Pius X, pope  
*Judges 6:11-24a*  
*Psalms 85:9, 11-14*  
*Matthew 19:23-30*

**Wednesday, Aug. 22**  
The Queenship of the Blessed Virgin Mary  
*Judges 9:6-15*  
*Psalms 21:2-7*  
*Matthew 20:1-16a*

**Thursday, Aug. 23**  
Rose of Lima, virgin  
*Judges 11:29-39a*  
*Psalms 40:5, 7-10*  
*Matthew 22:1-14*

**Friday, Aug. 24**  
Bartholomew, apostle  
*Revelation 21:9b-14*  
*Psalms 145:10-13ab, 17-18*  
*John 1:45-51*

**Saturday, Aug. 25**  
Louis of France  
Joseph Calasanz, priest  
*Ruth 2:1-3, 8-11; 4:13-17*  
*Psalms 128:1-5*  
*Matthew 23:1-12*

**Sunday, Aug. 26**  
Twenty-first Sunday in Ordinary Time  
*Isaiah 66:18-21*  
*Psalms 117:1-2*  
*Hebrews 12:5-7, 11-13*  
*Luke 13:22-30*

Question Corner/Fr. John Dietzen

## Diaconate is one of three Holy Orders

**Q**A recent article on the "Jubilee of Permanent Deacons," celebrating



Vatican II's restoring permanent deacons in the Church, states, "In its effort to update the life of the Church, Vatican Council II made allowance for the diaconate 'to be restored to its own permanent position in the hierarchy' (*Lumen Gentium*, 29), also making it possible for married men to be conferred this sacrament."

Is conferring the diaconate considered the same as the sacrament of holy orders? When a seminarian receives the order of deacon and then priesthood, does he receive the sacrament twice? (New Jersey)

**A**One might put it that way, I suppose, since the sacrament is conferred in two distinct ceremonies. It is more proper and theologically correct, however, to speak of three degrees of the sacrament of orders.

St. Hippolytus, a Roman priest who died in 236, has left us a valuable work titled *The Apostolic Tradition*, with information about Christian worship and structure in his time.

The bishop is the *sacerdos* (priest), says Hippolytus, elected by the people and ordained by imposition of hands by another bishop. It was the bishop's role, among other functions, to preside at the Eucharist and proclaim the word of God.

"Presbyters" (elders or priests) were ordained by the bishop, with other priests laying on hands with him. "Presbyters" stood with the bishop as he presided at the eucharistic celebration and could themselves preside at the Eucharist with the bishop's permission.

Deacons were ordained by the bishop alone, since the specifics of their service to the bishop and priests in the local Church were determined by the bishop himself.

With the restoration of the permanent diaconate in the last 40 years, that picture of Catholic Church hierarchy described

by Hippolytus remains in basic outline the one we know today.

The *Catechism of the Catholic Church*, summarizing this tradition, speaks of two degrees of ministerial participation in the priesthood of Christ, the episcopacy and the presbyterate, and a third degree, the diaconate, to serve liturgical and other needs of the local community as determined by the bishop.

"Catholic doctrine teaches that the degrees of priestly participation (episcopate and presbyterate) and the degree of service (diaconate) are all three conferred by ... the sacrament of holy orders" (*Catechism*, Nos. 1554 and 1596).

The catechism quotes a letter of St. Ignatius of Antioch, martyred in Rome about the year 107, emphasizing the importance of all three degrees of holy orders—bishops, priests and deacons—in the life of the Church.

"Without them," writes Ignatius, "one cannot speak of the church."

**Q**We recently received as a gift a plaque for our home with the word "shalom" on it. We've seen it often, even in church, but don't know what it means. Can you tell us? (Illinois)

**A**"Shalom" is the Hebrew word for peace. At least this is the way it is usually translated, but there really is no English word that carries its rich meaning.

The word "shalom" basically means completeness or wholeness, a situation in which everything is there that should be there and in proper order and balance. It could refer to an individual or a group.

Shalom is considered one of God's greatest gifts, and the word was (and still is) used commonly among Jews as a greeting or expression of good wishes.

It would have been the word Jesus used at the Last Supper: Shalom (peace) I give to you, my shalom I leave with you. Or it could have been used when Jesus greeted his apostles on the evening of the Resurrection: Shalom—peace be with you.

(Questions for this column may be sent to Father John Dietzen at Box 325, Peoria, IL 61651 or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Hosta in August

Laced by insects,  
leaves torn and brown,  
dry at the root  
you stand your ground  
bravely, stiffly,  
like a soul life-worn  
and still reaching,  
though no longer whole.

Under a hazy sky,  
you and I, hosta,  
wait in faded faithfulness  
along His way  
until he makes us,  
root to flowered stem,  
fresh again,  
as were the lilies  
on the third day.

By Sandra Marek Behringer

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



Photo by Mary Ann Wyand



## 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 17

Shi-Kay, 1514 N. Emerson Ave., **Indianapolis**. Scecina Memorial High School alumni cookout, 7 p.m. Information: 317-356-6377, ext. 142.

### August 18

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. Yard sale, 7 a.m.-noon in yard south of rectory at 47th and Illinois streets. Information: 317-253-1461.

Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Alumni kickball, softball and 3-on-3 basketball tournaments, \$10 per person per tournament, register by Aug. 14. Information: 317-356-6377, ext. 142.

### August 19

Our Lady's Chapel in the Meadow, Hospital Road, Camp Atterbury, **Edinburgh**. Italian Prisoners of War 12th annual

rosary, Mass and pitch-in picnic, 11 a.m. Information: 317-849-9731.

Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. "Mass on the Grass," baseball field, 4 p.m., dinner, 5:30 p.m., adults \$7, children -6-12 \$3.50, under 5 free, reservations by Aug. 14. Information: 317-356-6377, ext. 142.

Middlefork Reservoir, U.S. 27 North (Chester Blvd.) to Sylvan Nook Dr., **Richmond**. Richmond Catholic Community, Catholic schools alumni/homecoming, Mass, 11:15 a.m., picnic, 12:30 p.m. R.S.V.P.: 800-755-1616.

St. Pius Parish, **Ripley County**. Parish picnic and festival, Mass, 10:30 a.m., chicken dinner, mock turtle soup, games, entertainment, quilts, 10:30 a.m.-6 p.m. (Central Time). Information: 812-654-2108.

### August 22

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. Pipe organ concert in the church, 9-10 a.m., free admission. Information: 317-635-2021.

### August 25

Scottish Rite Cathedral, Truman Room, 650 N. Meridian St., **Indianapolis**. St. Mary Academy 50-year class reunion, social 5 p.m., dinner 7 p.m., \$35 per person. Information: 317-241-2251.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. St. John Garden/Tower Party, 6:30 p.m., St. John Courtyard, dinner on top floor of Pan Am Building, \$10 per person or \$20 per family. Information: 317-635-2021.

St. Augustine Church, 315 E. Chestnut St., **Jeffersonville**. church/school homecoming, 150th parish anniversary, all-class reunion, minimal charge, 7-11 p.m. Information: 812-944-0387.

Mount Saint Francis, Paoli Pike and Hwy. 150, **Mount Saint Francis**. Picnic, chicken or ham dinner and dumplings, food, entertainment, booths, 11 a.m.-11 p.m.

### August 26

St. Augustine Church, 315 E. Chestnut St., **Jeffersonville**. 150th parish anniversary, Mass, 11 a.m., picnic following. Information: 812-944-0387.

St. Mary Church, 317 N. New Jersey St., **Indianapolis**. St. Mary Academy 50-year class reunion, Mass, 10:30 a.m., school tour, noon. Information: 317-241-2251.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "The Schoenstatt Spirituality Express: "Capital of Grace," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com

### September 9

St. Mary Church, 512 N. Perkins St., **Rushville**. Festival, chicken or roasted hog dinners, 11 a.m.-2 p.m. (EST), quilts, crafts and games.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of

Versailles). "The Schoenstatt Spirituality Express: "Everyday Sanctity Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

### September 10

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. *Laudis Cantores* (Praise Singers), choir rehearsal, 7-9 p.m. Information: 317-635-4519, ext. 14.

### Recurring

#### Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

### Weekly

#### Sundays

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

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

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

#### Tuesdays

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



"If he who hesitates is lost, how come we have to look before we leap?"

© 2001 CNS Graphics

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.

### Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

### Thursdays

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

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

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

### Fridays

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

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

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

### Saturdays

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

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

—See ACTIVE LIST, page 13



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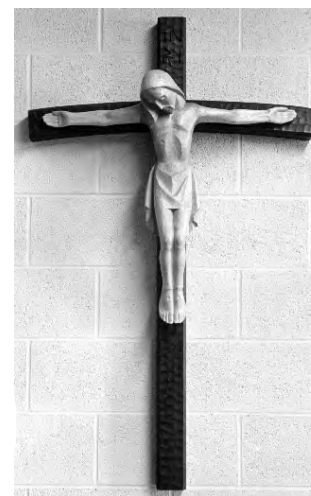
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**The Active List, continued from page 12**

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

**Monthly**

**Second Mondays**

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

**Second Tuesdays**

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

**Second Thursdays**

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

**St. Luke Church, 7575 Holliday Dr. E., Indianapolis.**

Holy hour for priestly and religious vocations, 7 p.m.

**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 (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 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.

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

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

**Third Thursdays**

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

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

**Third Fridays**

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m.,

\$20. Information: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold

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

**Third Saturdays**


St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to

church for Benediction.

**Fourth Saturdays**

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith

sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †



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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.

**BILLERMAN, Juanita L. (Schifferdecker)**, 78, Our Lady of Lourdes, Indianapolis, Aug. 4. Mother of Debbie Duncan, Tina Kantner, Diane Werking, Donald and Joseph (Tony) Billerman. Sister of Kathryn Lee and Virginia Minton. Grandmother of nine. Great-grandmother of two.

**BRUBAKER, Kristi Renee**, 29, St. Gabriel, Indianapolis, July 27. Daughter of Alesia and Donald Brubaker. Granddaughter of Fred Brubaker Jr. Great-granddaughter of Fred Brubaker Sr.

**CASS, Leland**, 78, St. Gabriel, Indianapolis, July 18. Husband

of Doris Cass. Father of Kathleen Nichols. Brother of Donald Cass. Grandfather of four. Great-grandfather of three.

**CLEMENTS, Nylas Vincent "Pat,"** 81, St. Barnabas, Indianapolis, Aug. 5. Father of David, Michael and Richard Clements. Brother of Joseph Clements. Grandfather of seven.

**DOYLE, Leo**, 70, St. Michael, Greenfield, July 26. Husband of Gertrude "Trudy" (Johns) Doyle. Father of L. Edward and Phillip Doyle. Brother of May Joan Haun.

**EGIZI, Umberto D.**, 81, St. Michael, Greenfield, July 20. Aunt of one.

**FARQUHAR, Rita**, 82, St. Monica, Indianapolis, July 20. Mother of Yolanda Turner and Regnold Farquhar Jr. Grandmother of six. Great-grandmother of six.

**GETTELFINGER, Irvin C.**, 71, Holy Family, New Albany, Aug. 2. Husband of Gerry Scott Gettelfinger. Father of Marcia Bickers, Jill Coan, Lisa Heck,

Amy Huber, Jan Huber, Sandy Libs, Dale and Dr. Michael Gettelfinger. Brother of H. Carl, Herbert, Howard and Kenneth Gettelfinger. Grandfather of 25. Great-grandfather of three.

**HEIDLAGE, Mark Robert, Jr.**, 19, St. Gabriel, Connersville, Aug. 2. Son of Joanne Hand and Mark Heidlage Sr. Stepson of Carole Heidlage and Tim Hand. Brother of Amanda and Tim Hand, Bob and Josh Heidlage, Marsha Logan, Emily, Noah and Travis Sexton. Grandson of Robert Heidlage and Robert Sparks.

**JURY, Andrew J.**, 48, St. Joseph, Shelbyville, Aug. 6. Husband of Carol Jury. Father of Stephanie Charles and Andrew Jury. Brother of Frank, Michael and Robert Jury. Grandfather of one.

**MALLOY, Carroll B.**, 90, St. Anne, New Castle, Aug. 6. Husband of Virginia Lester. Father of Sheila Henry, Judith Schreiber, Patricia Sickafoose, Mary Diane Wallace, Charles, Dennis, James, Kevin, Benedictine Brother Kim Malloy and Matthew Malloy. Grandfather of 34. Great-grandfather of 46. Great-great-grandfather of three.

**McCONAHAY, Fern O.**

(McRoberts), 89, St. Pius X, Indianapolis, July 30. Mother of Albert, Charles and Joseph McConahay. Half-sister of Leona Hickey and Emery McRoberts. Grandmother of 11. Great-grandmother of 13.

**MEIER, George E.**, 86, Holy Guardian Angels, Cedar Grove, July 19. Brother of Elizabeth Bachus, Ethel Rosenberger, Edith, Mary, Arthur, Frank and Robert Meier.

**MILLER, Martha H.**, 83, St. Gabriel, Connersville, Aug. 1. Mother of Martin E. "Marty" Miller. Sister of Ruth Anne Robinson and Lois Shekell. Grandmother of two.

**ORTMANN, Edward B.**, 96, Little Flower, Indianapolis, July 28. Brother of Catherine Veerkamp and Arthur Ortmann.

**SHULER, Carl**, 72, Little Flower, Indianapolis, July 25. Husband of Lucy Shuler. Father of Tony Shuler.

**THINNES, Marjorie M. (Hayes)**, 80, St. Andrew the Apostle, Indianapolis, Aug. 2. Wife of Carl F. Thinnis Jr. Mother of Elaine Longer, Gina Miller, Pam, Brian, Jeff and Skip Thinnis. Sister of Pauline DuBois, Kay Sweeney, Freda, David and John Hayes. Grandmother of 14.

**WINZENREAD, Michael A.**, 58, St. Joseph, Shelbyville, Aug. 2. Husband of Sharon Winzenread. Father of Renee Gardner, Robin Fritz and Ryan Winzenread. Son of Margaret Winzenread. Brother of Melissa Brown, Mary Dale, Madonna Kastings, Marleen

Norton, Marsha Sauer, Marjorie Thomas, Mark and Melvin Winzenread Jr. Grandfather of seven.

**WITMER, Jerry**, 85, St. Mary, Richmond, Aug. 5. Husband of Mary Witmer. Uncle of several. †

## Providence Sister Mary Cele McCormick was a teacher

Providence Sister Mary Cele McCormick, also known as Sister Augustine, died on Aug. 7 in Karcher Hall at Saint Mary-of-the-Woods. She was 86.

The funeral Mass was celebrated on Aug. 9 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Cecilia McCormick was born in Chicago on Sept. 17, 1914. She entered the congregation of the Sisters of Providence on Feb. 14, 1934, professed first vows on Aug. 15, 1936, and

professed final vows on Aug. 15, 1941.

Sister Mary Cele taught at schools staffed by the Sisters of Providence in Indiana, Illinois and California.

In the archdiocese, she taught at the former St. Joseph School in Indianapolis, the former St. Patrick School in Indianapolis, the former Schulte High School in Terre Haute, the former Ladywood School in Indianapolis, Roncalli High School in Indianapolis and St. Luke School in Indianapolis.

Surviving are several nieces. †

## LAWLER

continued from page 3

Providence High School in Clarksville. In 1965, he was named administrator of St. Jude Parish in Spencer. The next year, he was appointed spiritual director of Our Lady of Providence High School.

In 1968, Father Lawler was named assistant pastor of the former St. Mary and St. Michael parishes in Madison and also served as a high school instructor at Shawe Memorial High School in Madison. In 1969, he was named pastor of the former St. Anthony Parish in China, principal of Shawe Memorial High School and administrator of St. Magdalen Parish in New Marion. In 1972, he was named administrator of Sorrowful Mother of God Parish in Vevay, while continuing as pastor of St. Anthony Parish.

In 1975, he was named co-pastor of St. Paul Parish in Tell City, St. Pius Parish in Troy and St. Michael Parish in Cannelton. In

1981, he was named dean of the Tell City Deanery, while continuing as pastor of the three parishes.

In 1984, Father Lawler also was appointed to the archdiocesan board of consultants. He was named pastor of St. Mark Parish in Indianapolis in 1985 and dean of the Indianapolis South Deanery in 1989. In 1991, he was named priest moderator of pastoral care at the former St. Catherine and St. James parishes in Indianapolis, while continuing as pastor at St. Mark Parish.

Father Lawler was appointed prelate of honor in 1994. In 1993 and 2000, he was reappointed dean of the Indianapolis South Deanery.

Surviving are his mother, Virginia Buche Lawler; a sister, Jane Spille; and two brothers, James P. and Father David J. Lawler.

Memorial contributions may be sent to St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, IN 46227 or St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, IN 46107. †


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## Providence Sister Rebecca Keller celebrates 25th anniversary on Aug. 19

Providence Sister Rebecca Keller, a teacher at Brebeuf Jesuit Preparatory School in Indianapolis, will celebrate her silver anniversary as a Sister of Providence during a eucharistic liturgy at 10 a.m. on Aug. 19 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Rebecca is a native of Monterey, Ind. She entered the congregation on Aug. 21, 1976, from St. Anne Parish in Monterey and professed perpetual vows on Aug. 19, 1984.

She graduated from Purdue University in West Lafayette with a bachelor's degree in education. She received a master's degree in pastoral studies from Loyola University.

Sister Rebecca served as

director of religious education at St. Joan of Arc Parish in Indianapolis from 1982 to 1985. She was a religious education intern at St. John Parish in Loo-gootee, Ind., from 1978 to 1979.

She served as associate director of vocations for the Archdiocese of Cincinnati from 1985 to 1989 and as director of novices at Saint Mary-of-the-Woods from 1991 to 1993. She taught at schools in Vincennes, Ind., and in Illinois. †



**Sr. Rebecca Keller, S.P.**



# Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

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## Positions Available

### Development Director

The Diocese of Columbus is seeking qualified applicants for the position of Director of Development. The Director of Development leads and manages the Diocesan Development Office. The Development Office organizes and conducts the Bishop's Annual Appeal, as well as parish capital fund drives, stewardship, and increased offertory programs. The Development Office assists diocesan high schools with their development needs by conducting feasibility and opinion surveys prior to capital fund drives. The Development Office also conducts the collection and reporting functions for these and other development programs.

The Diocese of Columbus is situated in Central and Southern Ohio, comprising 23 counties, 105 parishes, and approximately 220,000 Catholics.

**Requirements:** College graduate, practicing Roman Catholic familiar with Catholic Church structures, laws, and sensibilities. At least five-years previous in this or related field.

**Salary and Benefits:** Salary is negotiable, commensurate with qualifications and experience. Benefits include pension plan, health and dental insurance, long-term disability and long-term care plans, and more.

Send application and résumé to:  
Office of Personnel Services  
Diocese of Columbus  
197 E. Gay St.  
Columbus, OH 43215

## Miscellaneous For Sale

**DOUBLE FRONT**, Deluxe Companion Mausoleum Crypts at Calvary Cemetery. Value over \$11,000. Will sell for \$10,000 OBO. **317-839-9746**

**FIFTIETH ANNIV.** Cookbook, Fatima Retreat House. \$10 + S.&H **317-545-7681**

**SCHOOL DESK**-Chairs, oak, tablet, shelf, A1. \$50 ea. **317-283-2819**

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### Planned Giving Officer Diocese of Crookston, Minnesota

The diocese is looking for an individual who has a deep understanding of and commitment to Christian stewardship, who has a basic understanding of current Catholic theology and who has a gift for working with people. Technical training will be provided where necessary.

For additional information contact:

George Noel  
P.O. Box 610  
Crookston, MN 56716  
gnoel@crookston.org

### Business Manager

Our Lady of Lourdes Parish, located at 5333 E. Washington St. in Indianapolis, is seeking a full-time business manager to assist the pastor with the stewardship of the parish's human, financial and physical resources. Responsibilities involve budgeting, fiscal oversight, facilities management, development and supervision of office and maintenance staff.

The position requires a bachelor's degree (or equivalent experience) in business management, accounting, or a related field. Previous experience in financial management and supervision is required. A knowledge of the teachings of the Catholic Church, particularly regarding stewardship, is important.

Please send résumé and salary history, in confidence, to:  
Ed Isakson, Director, Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
fax: (317)261-3389  
e-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)  
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## Novena

**THANKS** for prayers answered Jesus, Mary & St. Jude. R.&N.C.

**THANK YOU** St. Jude for prayer requests answered. P.K.

**THANK YOU** St. Rita for answering my prayers. F.J.W.

**THANK YOU** St. Jude for prayers answered. M.J.C.

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## Positions Available

### PART-TIME OFFICE ASSISTANT

The Office of Stewardship and Development is seeking a part-time office assistant (25 to 30 hours most weeks). Responsibilities include data entry, payment reconciliation, general correspondence, and special projects. The position requires word processing knowledge (preferably Word), commitment to detail and team problem-solving, strong verbal and written communication skills, outstanding telephone etiquette, and commitment to customer service.

Please send résumé to:

Ed Isakson, Director, Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
fax: (317)261-3389  
e-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)



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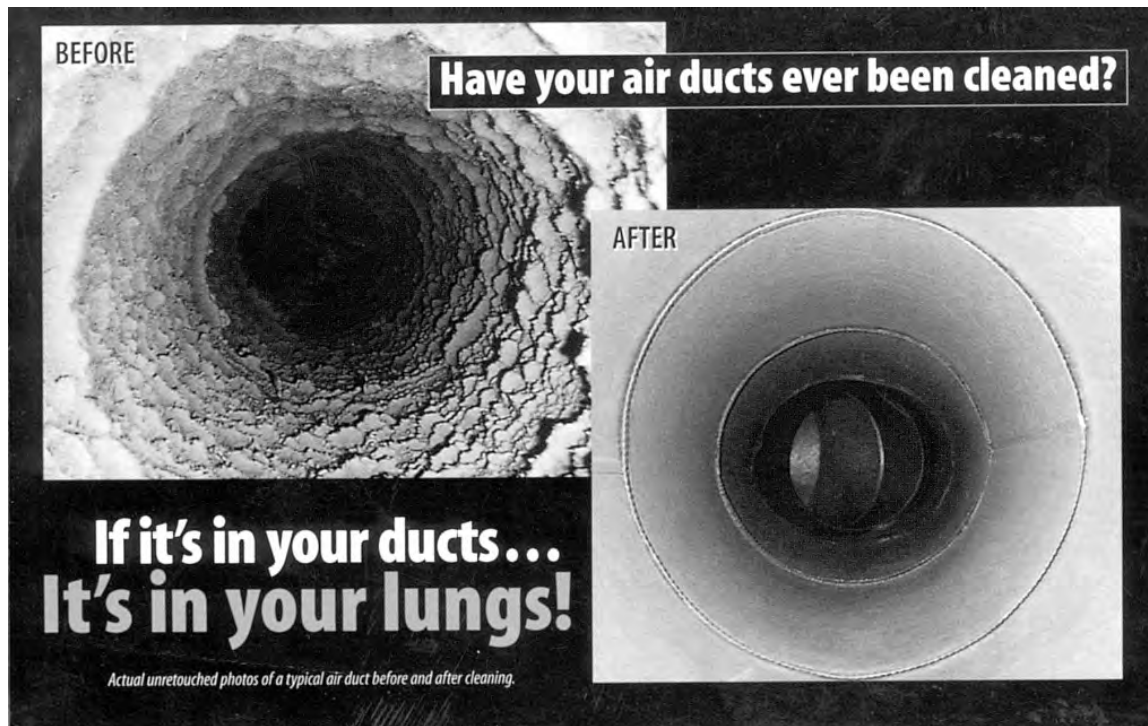
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