



The

Criterion

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Inside

Archbishop Buechlein 4, 5
 Editorial. 4
 From the Archives 7
 Question Corner. 17
 Sunday & Daily Readings. 17

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September 8, 2000

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Vatican says Catholic Christianity necessary for salvation

VATICAN CITY (CNS)—Taking aim at the notion that “one religion is as good as another,” a new Vatican document emphasized the “exclusive, universal and absolute” value of Jesus Christ and said the Catholic Church is necessary for salvation.

While acknowledging that non-Christians can be saved through a special grace that comes from Christ, the docu-

ment said the Church can never be considered merely as “one way of salvation alongside those constituted by the other religions.”

And despite a certain level of communion with other Christian churches, the “Church of Christ ... continues to exist fully only in the Catholic Church,” said the document, released at the Vatican Sept. 5.

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

In a letter to the world’s bishops, Cardinal Ratzinger said Pope John Paul II had approved the document and

wanted its contents to be accepted by the entire Church.

Cardinal Ratzinger said the document was drafted in response to “the growing presence of confused or erroneous ideas or opinions” in the Church generally and in certain theological circles that cast doubt upon Christianity’s universal mission.

See SALVATION, page 9

Celebration in the Spirit of Hope

Father and son team up for Jubilee liturgy

By Mary Ann Wyand

Celebration in the Spirit of Hope: The Great Jubilee is one week away, and Father Patrick Beidelman hopes that at least 30,000 Catholics will come to the Sept. 16 eucharistic liturgy at the RCA Dome in Indianapolis.

The archdiocesan Jubilee celebration begins at 2:30 p.m. and also includes the confirmation of more than 3,000 teen-agers and adults as well as a nuptial blessing for married couples.

As master of ceremonies for the liturgical aspects of the celebration, Father Beidelman said he wants to share this once-in-a-lifetime Church event with tens of thousands of Catholics from central and southern Indiana.

“Come and gather as Church,” he said, “and let’s ask for the gift of the Spirit. Let’s be caught up in the presence of Christ among us, and all his blessings to us and all that he is challenging us to do.”

Archbishop Daniel M. Buechlein is the principal celebrant for the eucharistic liturgy, and 20 bishops, two archbishops and several diocesan priests will assist with the Mass and anointing during the sacrament of confirmation. Communion will be distributed by 381



Photo by Mary Ann Wyand

Holy Spirit parishioner Robert Beidelman of Indianapolis talks with his son, Father Patrick Beidelman, about liturgical arrangements for the archdiocesan Jubilee celebration on Sept. 16 at the RCA Dome. He built the large altar and ambo for use during the eucharistic liturgy.

eucharistic ministers.

The Jubilee liturgy is expected to last two hours, and people are encouraged to arrive an hour early

to ensure ample time to park and locate seating in the dome.

“The RCA Dome staff is accus-

See JUBILEE, page 11

Visa changes could keep some religious workers out of United States

Sisters of Providence at Saint Mary-of-the-Woods say new rules would hurt immigrant sisters

WASHINGTON (CNS)—Religious orders that bring sisters and brothers from other countries to work in the United States are looking anxiously at the Sept. 30 “sunset” date of a religious workers visa program.

After 10 years as a “temporary” program that has been renewed on a short-term basis twice, users of the visa category would like to see it made a permanent part of immigration law and are supporting a bill to do just that.

But concerns by a key House member about fraudulent use of the visas could result in changes to the program that would make it impossible for some religious groups to use them.

As introduced, the bill—H.R. 1871 in the House and S. 2406 in the Senate—would make permanent the category of visas that allow about 5,000 nonclergy religious workers a year to come to the United States. Catholic religious orders, dioceses and parishes account for between 1,000 and 1,500 of those visas a year.

The Immigration Subcommittee of the See VISA, page 12

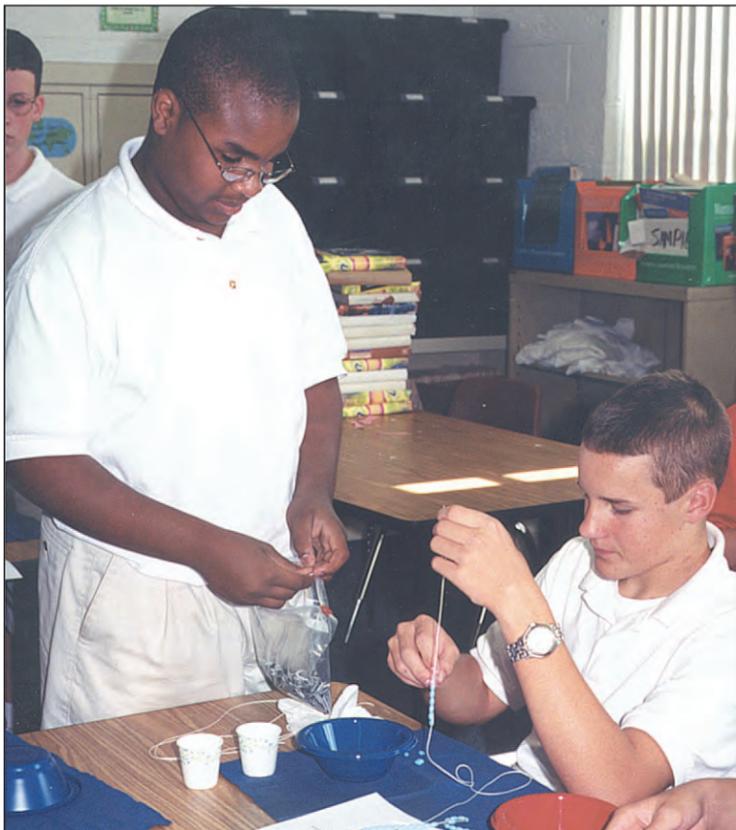


Photo by Susan M. Bierman

St. Lawrence School in Indianapolis eighth-graders Wyatt Stokes (left) and Jack Reuter make rosaries to be distributed at the Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16 at the RCA Dome in Indianapolis.

Students help volunteers make 30,000 rosaries

By Susan M. Bierman

Time is running out for eighth-graders at St. Lawrence School in Indianapolis, who along with many other people across the country are hurrying to make 30,000 rosaries for the archdiocese’s Jubilee celebration next week.

The rosaries will be given away to people who attend Celebration in the Spirit of Hope: The Great Jubilee at 2:30 p.m. on Sept. 16 in the RCA Dome in Indianapolis.

“I wish that the people who get these rosaries enjoy them as much as we did making them,” said Wyatt Stokes, an eighth-grader at St. Lawrence School.

Wyatt and 38 of his classmates are using their religion class time to make the rosaries. Most of the students had never made rosaries prior to last Thursday when the group began the task.

The students completed 51 rosaries in about an hour last Thursday. At that rate, the students are expected to complete about 300 rosaries to be blessed by a priest and sent to the RCA Dome.

The St. Lawrence students got involved making the rosaries when parishioner Jo Stapleton, who had heard

See ROSARIES, page 11



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium. Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 3,000 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m. †

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Make a weekend of it!

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

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Oct. 22 St. Charles Borromeo Church, Bloomington 3 p.m.
- Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Novena to the Holy Spirit

Suggested approach:

- Remind yourself of the presence of God. Make the sign of the cross.
- Slowly read one of the Scripture passages. Spend at least five minutes reflecting on it and praying with it.
- Reread the passage and then read the reflection. Spend a few moments paying attention to any connections between them.
- Bring your prayer to a close by praying the suggested prayer.
- Spend two days on each Scripture passage. On the final day, return to the passage that you were most moved by.

Week Nine, September 10-16: Anointed to Serve

Scripture: Isaiah 61:1-3 Luke 4:16-21 Matthew 28:16-20

Reflection: As Jesus begins his public ministry, he turns to Scripture to describe his call and the mission that flows from it. As we gather in the RCA Dome on Saturday, we recognize that as disciples of Jesus we are called to that same mission through our initiation into the Christian community. We, too, must become the bearers of Good News in word and deed.

Prayer: Jesus, fill us with the same Spirit you felt when you read this passage from Isaiah. Keep us close to you and make us your partners in your mission. Let us be sacraments who make your love present, visible, and tangible in people's lives. May we also say, "Today this Scripture passage is fulfilled in your hearing." Amen.

Novena al Espíritu Santo

- Recuérdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio un pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre ello y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos poniendo atención a cualesquier conexiones entre ellos.
- Concluya su oración diciendo la oración sugerida.
- Pase dos días en cada pasaje de la Escritura. El último día, vuelva al pasaje que más le conmovió a Ud.

Novena Semana, 10-16 de septiembre: Ungido a servir

Escritura: Isaías 61:1-3, Lucas 4:16-21, Mateo 28:16-20

Reflexión: Cuando Jesús empieza su ministerio público, recurre a la Escritura para describir su llamada y la misión que viene del mismo. Cuando nos reunimos en el RCA Dome el sábado, entendemos que como discípulos de Jesús, somos llamados a la misma misión por nuestra iniciación en la comunidad cristiana. También debemos hacernos los portadores de la Buenas Nuevas en palabra y hecho.

Oración: Jesús, llénanos con el mismo Espíritu que sentiste cuando leíste este pasaje de Isaías. Manténnos cerca de ti y haznos tus socios en tu misión. Déjanos ser sacramentos que hacen tu amor presente, visible y tangible en las vidas de la gente. Además pudiéramos añadir, "Hoy este pasaje de la Escritura se cumple en tu audiencia". Amén.

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Jubilee Volunteers

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

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

for communion. Training session: 10:30 a.m., Saturday, Sept. 16.

- **Eucharistic ministers:** will assist with the distribution of the Eucharist. Training session: 11 a.m., Saturday, Sept. 16. Volunteers should park in lots 3 and 4 at the RCA Dome, just south of the Dome off of South Street. Walk up Senate Avenue and enter Gate 3 before the training session and check in at the registration tables, which will be open at 5 p.m. on Friday and at 9 a.m. on Saturday.

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

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

Familia program growing in popularity in archdiocese

By Katie DeFreese

More than two years ago, Julie Urasky, a non-Catholic, was looking for a substitute for her regular Bible study meetings.

Through her conversations with other mothers at her daughter's eastside parochial school, she learned of Familia, a program which is entering its fourth year in the Indianapolis area.

Little did she know then that nearly three years later, she'd have a third child and be on the verge of entering the Catholic Church.

"It was totally God that brought me here," Urasky said.

"When I first started [Familia], I had primarily a negative perception because my husband had fallen away from the Church, and we were going to a Methodist church.

"I had a negative perception based on old ideas of the Church being focused on guilt and so many rules. But through Familia and going to the classes and especially through conversing with other Catholic women, I have really learned the beauty of the Catholic Church."

Familia is a program which aims to

help men and women, engaged and married, to grow in the faith and to pass it along to their children and the community.

The program is currently being offered at St. Therese of the Infant Jesus (Little Flower), St. Lawrence and Holy Spirit parishes in Indianapolis and at Our Lady of the Greenwood Parish in Greenwood.

Familia's two main programs are Mothers of Young Children and Husbands and Fathers.

Both are four-year programs that meet twice a month during the school year.

Each meeting consists of a Gospel reflection, catechesis and study of a Church document that applies to family life.

In addition, Familia also offers days of reflection through the year on various themes.

Msgr. Joseph Schaedel, vicar general of the Archdiocese of Indianapolis, has spoken at some of these reflection days.

"My association with Familia has been very positive," Msgr. Schaedel said.

"I think Familia is a wonderful organization, particularly for young parents and young families to learn more about the faith and put their faith into action. It responds to a need to catechize young

adults who probably were not catechized very well during their growing up years."

There are several Familia units currently established throughout Indianapolis, and this year Familia is expanding to several other parishes in the archdiocese.

First-year Familia groups for Mothers of Young Children are scheduled to start this fall in Indianapolis at Little Flower and St. Lawrence parishes and at Holy Name Parish in Beech Grove, Our Lady of the Greenwood Parish in Greenwood and St. Michael Parish in Greenfield. A first-year unit for Husbands and Fathers is scheduled to start in the fall at St. Lawrence Parish in Indianapolis.

Urasky is entering her third year in Familia at Little Flower. Her husband, Alan, is completing his first year.

One eternal gift of Familia, Urasky said, has been the addition of their 5-month-old daughter, Katherine. Their other two children are Anjulia, 7, and Maxwell, 5.

"Before Familia, we thought that we were through and that we couldn't afford any more children," Urasky said.

"But through Familia, I learned that it is not about the money and that we were

meant to have more children. I was so drawn to try and become pregnant. God was really talking to my heart."

In addition, Urasky said Familia has enhanced the family's time at Mass.

"We have really enjoyed going to Mass together as a family. It's been a completely different experience than going to other services," she said.

"At other services, the children would just get fidgety or bored. For some reason in Mass, they are loving, hugging, touchy and very affectionate. During Mass, it is very much a family unit and not just different people sitting next to each other in the pews going through the service together."

This fall, Urasky is looking forward to going through the Rite of Christian Initiation of Adults with Alan as her sponsor. She is also anticipating receiving her first Communion with her daughter.

"I think of myself as Catholic but know I need to go through RCIA, which I am very looking forward to," Urasky said. "This program [Familia] has definitely been life-changing for us."

For more information about either participating or starting a Familia group, contact the program's area directors, Dave and Stephanie Luke, at 765-342-4905.

(Katie DeFreese is a member of Our Lady of Lourdes Parish in Indianapolis.) †

Archdiocesan leaders begin Disciples in Mission training to boost evangelization

Two members of the Archdiocesan Disciples in Mission Leadership Team traveled to Washington, D.C., for the diocesan coordinators' training workshop Aug. 25-27.

Celina Acosta-Taylor, a parishioner at Sacred Heart in Jeffersonville and a

member of the Archdiocesan Multicultural Commission and Pastoral Council, and Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, joined a group that included people from 30 other dioceses.

The staff of the Paulist National

Catholic Evangelization Association (PNCEA) conducted the training at the Kellogg Conference Center of Gallaudet University. Disciples in Mission is a program the archdiocese will be using to train local parish leaders to help the entire

See DISCIPLES, page 21

Correction

A map in the Jubilee special feature section on Sept. 1 misidentified St. John the Evangelist Church in Indianapolis. †

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Editorial

Embryo experimentation

Here are a couple basic principles we should try to keep in mind when deciding whether or not a particular action is right:

- The end doesn't justify the means.
- A human embryo is a human person.

These two basic principles are in play right now because of the controversy over the use of human embryos to obtain stem cells for the treatment of diseases. The embryos are destroyed in the process.

Those who are in favor of creating embryos and then using their stem cells speak of the great benefits that could come from experimentation. We might be able to relieve symptoms of, or even cure, diseases such as Alzheimer's, Parkinson's and diabetes—degenerative diseases that afflict an aging U.S. population. President Clinton has said that such experimentation can offer "potentially staggering benefits."

Obviously, the desired end is good. But the means to that end involve the deliberate killing of human beings.

Research on embryonic cells had been prohibited until the National Institutes of Health issued guidelines that permit experimentation under certain conditions. The NIH said that only "excess" frozen embryos created for fertility treatment can be used, that no monetary or other inducements will be allowed to donors, and that donors must be informed that the embryos will not survive the process.

In issuing these guidelines, the NIH is deliberately circumventing the wishes of the U.S. Congress. Appropriations bills for the Department of Health and Human Services specifically prohibit federally funded "research in which a human embryo or embryos are destroyed, discarded or knowingly subjected to risk of injury or death." It now seems to be OK to experiment on embryos' stem cells and kill the embryos as long as federally funded researchers weren't the ones who extracted the cells from living embryos.

Embryo experimentation isn't an issue only in the United States. In Britain, the issue is the cloning of embryos to obtain their stem cells. It's nothing less than the creation of some

human beings to provide spare parts or replacement parts for other human beings, after which the no-longer-needed human beings are discarded.

The Vatican's Pontifical Academy of Life has condemned the harvesting of stem cells from embryos. It said that the embryo, as a "human individual," has a right to its own life and that, therefore, "any intervention that is not for the good of that embryo is a detrimental act to that right."

Pope John Paul II, speaking to medical experts in Rome on Aug. 29, emphasized that anything that involves the use and destruction of human embryos is "not morally acceptable, even when their proposed goal is good in itself." There's that principle again: The end doesn't justify the means.

The Church does not oppose medical progress and the experimentation necessary for such progress, as long as moral means are used. Therefore, the pope encouraged research using adult cells, which seems promising. Recent articles also indicate that umbilical cord blood and human placentas are also possible sources of stem cells.

On a related issue: When the pope spoke to the medical experts on Aug. 29, his main topic wasn't embryo experimentation and destruction. He was addressing a conference of 5,000 transplant specialists, and he apparently thought the topic was important enough to leave his summer residence at Castel Gandolfo to do so. He encouraged organ transplants, calling them a "great step forward in science's service of man." He said that the donation of organs is "a genuine act of love" because "it is not just a matter of giving away something which belongs to us but of giving something of ourselves."

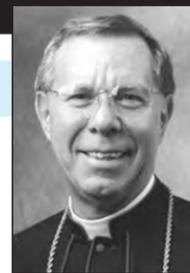
He emphasized, though, that there must be informed consent from the organ donor, and he condemned the commercialization of human organs.

The Church is always open to medical progress, but recognizes that not everything that can be done should be done. Unfortunately, not everyone agrees with those two principles at the top of this editorial. †

— John F. Fink

Seeking the Face of the Lord

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



There's a place for you, and it's free!

There's a place for you and yours at the RCA Dome here in Indianapolis at 2:30 p.m. (Eastern Standard Time) on Saturday, Sept. 16, and it's free! No matter who you are or how you are related to our Church, there's a place for you.

Could you use a lift in your life? Do you sometimes feel that life is losing its meaning? Are you looking for people who care? Are you looking for a sense of belonging to a community of hope? Are there days lately when you feel like you can only hang on to hope by a thread? Have you been away from our Church home for awhile? Do you wonder if God really cares about you and yours? Do you need help in battling the dark side of life? Do you wonder how God can allow so many bad things to happen?

If so, come to the RCA Dome on Saturday, Sept. 16. There's a place for you, and it's free.

Do you go to Church but don't feel particularly involved or active in your faith. Is it hard for you to think about God and your faith in the hectic pace of everyday life? Is it kind of rare that you pray during your daily routine? Is your work or money or sports or entertainment or some person more important to you than God? Are you feeling a bit lukewarm in your faith in God and His Church? Are you looking for new inspiration for going to Church? Are you looking for strength to battle the temptations of secular materialism?

If so, come to the RCA Dome on Saturday, Sept. 16. There's a place for you and it's free.

Are you feeling vibrant in your faith? Have you experienced what could only be described as God's direct intervention in your life? Are you excited about the way God touches the life of your family? Would you like more of that for your family? Do you feel a need to thank God for the gift of your faith, especially in this Jubilee Year? Would you like for your family to have a visual experience of the larger Church of southern and central Indiana? Would you like to feel that you are part of something big and important for our society? Do you want to help build a Church home full of hope for other folks?

If so, come to the RCA Dome on Saturday, Sept. 16. There's a place for you, and it's free.

The Great Jubilee 2000 contains a message of the deepest kind of liberation made possible by the power of the Holy Spirit, who alone can help us as individuals and communities free ourselves from those habits and lukewarm attitudes that keep us down. The Holy Spirit gives us life in Christ Jesus. The Holy Spirit helps us reach for the full measure of human freedom, no matter what our age or status in society. Freedom in the Spirit is available to every one of us, no matter what our condition of faith and hope.

The Holy Spirit enables us to open our minds and hearts to know that as sisters and brothers of Christ we are raised to the status of children of God. Nothing is more important than that! Our greatest claim to human dignity is the fact that we are children of God. The Holy Spirit enables us to discover this divine dimension of our being and life. The Holy Spirit enables us to free ourselves of the enslavement that comes mainly from the materialism of our thoughts and actions, which, in our day, penetrates our inmost being or, as Pope John Paul II says, into the sanctuary of our consciences. In our conscience, the Holy Spirit gives us the light and strength for new life in the freedom of the children of God. The Holy Spirit helps us battle the demons of sinful ways.

I promise you that our archdiocesan Jubilee celebration at the Dome will give you a new sense of liberation. How can I promise that the Celebration in the Spirit of Hope can mean so much to so many?

I don't make that promise because it will be a beautiful and impressive experience of our Church at worship. I don't make the promise because it will be exciting to be part of the largest gathering of Catholics in the history of our state. I don't make the promise because some 20 bishops will join us from other dioceses throughout the U.S. And I don't make the promise because it will be awesome to witness some 3,000 of us receive the sacrament of confirmation.

I make the promise of a new sense of liberating faith and hope, because the Holy Spirit will offer that gift to each and every one of us who participate. †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.



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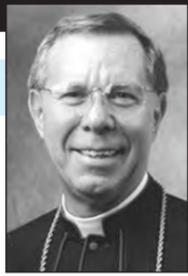
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Buscando la Cara del Señor

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



¡Hay un lugar para usted y es gratuito!

Hay un lugar para usted y sus familiares en el RCA Dome acá en Indianápolis el sábado, 16 de septiembre, a las 2:30 de la tarde (Hora Estándar del Este), ¡y es gratuito! No importa quien sea o como esté relacionado a nuestra Iglesia, hay un lugar para usted.

¿No le vendría mal un estímulo en su vida? ¿Siente a veces que la vida está perdiendo su significado? ¿Está en búsqueda de gente que le considere? ¿Busca un sentido de conexión con una comunidad de la fe? ¿A veces siente que su esperanza pende únicamente de un hilo? ¿Hace mucho tiempo que no asiste a la Iglesia? ¿Se pregunta Ud. si Dios realmente cuida de Ud. y los suyos? ¿Necesita ayuda para luchar con lo malo de la vida? ¿Se pregunta Ud. por qué Dios permite que pase tantas malas cosas?

Si es así, venga al RCA Dome el sábado, 16 de septiembre. Hay un lugar para usted y es gratuito.

¿Va a la iglesia pero no se siente bien involucrado o activo en nuestra fe? ¿Es difícil para Ud. pensar en Dios y en su fe en el paso apresurado de la vida cotidiana? ¿De algún modo es raro que ore durante su rutina diaria? ¿Es su trabajo, dinero, deportes, entretenimiento o alguna persona más importante que Dios? ¿Se siente Ud. tibio en cuanto a su fe en Dios y a la Iglesia? ¿Está buscando nueva inspiración para ir a la Iglesia? ¿Está buscando fortaleza para luchar contra las tentaciones del materialismo secular? Si es así, venga al RCA Dome el sábado, 16 de septiembre. Hay un lugar para usted y es gratuito.

¿Se siente vibrante en su fe? ¿Ha experimentado lo que únicamente puede describirse como la intervención directa de Dios en su vida? ¿Está emocionado sobre el modo que Dios toca la vida de su familia? ¿Le gustaría más de este toque para su familia? ¿Siente la necesidad de agradecer a Dios el por regalo de su fe, sobre todo en este Año del Jubileo? ¿Le gustaría que su familia tuviera una experiencia visual de la mayor Iglesia de las partes sur y centro de Indiana? ¿Le gustaría sentir que forma parte de algo grande e importante para nuestra sociedad? ¿Quiere ayudar a construir una Iglesia llena de esperanza para los demás? Si es así, venga al RCA Dome el sábado, 16 de septiembre. Hay un lugar para usted y es gratuito.

El Gran Jubileo 2000 tiene un mensaje del género más profundo

de la liberación posibilitada por el poder del Espíritu Santo quien a solas puede ayudarnos como individuos y comunidades para librarnos de estas costumbres y actitudes tibias que nos atan. El Espíritu Santo nos da vida en Cristo Jesús. El Espíritu Santo nos ayuda a lograr abundantamente nuestra libertad humana, sea lo que sea nuestra edad o estado en la sociedad. La libertad en el Espíritu está disponible a cada uno de nosotros, no importa nuestra condición de fe y esperanza.

El Espíritu Santo nos permite abrir las mentes y los corazones para que conozcamos que como hermanas y hermanos de Cristo somos elevados al estado de hijos de Dios. ¡No hay nada que sea más importante! Nuestra mayor pretensión a la dignidad humana es que somos hijos de Dios. El Espíritu Santo nos permite descubrir esta dimensión divina de nuestra existencia y vida. El Espíritu Santo nos permite librarnos de la esclavitud que viene principalmente del materialismo de nuestros pensamientos y acciones, los que actualmente penetran nuestra existencia más íntima, o como dice el Papa Juan Pablo II, penetran el santuario de nuestras conciencias. En nuestra conciencia, el Espíritu Santo nos da la luz y la fuerza para una nueva vida en la libertad de los hijos de Dios. El Espíritu Santo nos ayuda a luchar contra los demonios de acciones pecaminosas.

Le prometo que la celebración del jubileo de nuestra archidiócesis en el domo le dará un nuevo sentido de liberación. ¿Cómo puedo yo prometer que la celebración en el Espíritu de Esperanza pueda significar tanto para tantos?

No hago promesa porque será una experiencia bonita e impresionante de nuestra Iglesia al rezar. No lo prometo porque será emocionante ser parte de la mayor reunión de católicos en la historia de nuestro estado. No lo prometo porque unos 20 obispos se reunirán de todas las demás diócesis a lo largo de los Estados Unidos. No lo prometo porque será impresionante ser testigo de que unas 3,000 personas de entre nosotros recibirán el sacramento de confirmación.

Lo que prometo es un nuevo sentido de fe y esperanza libertadora porque el Espíritu Santo ofrecerá aquel don a cada uno de nosotros que participe. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Letters to the Editor

Marriage is a pro-life issue, too

It is interesting to read about the U.S. bishops' stand on the Democratic platform. Naturally, everything is pro-life as one would expect and that is very good. But what about "pro-life" in marriages. We need a lot more than natural family planning and weekend retreats. Marriages may have been the victims of abuse and neglect for a long time, not intentionally of course; no one would want marriages to be in the state they are in intentionally. There are many and varied ministries at the parish level, but none for existing marriages.

It may now be so that you can't baby marriages too much because they are crying for help.

Martha Wennen, New Whiteland

Abortion is a major contaminant

The Aug. 25 issue of *The Criterion* published a lengthy article covering the agreements and disagreements U.S. bishops have with the Democratic platform. Also, an editorial dealt with the possibility of the RU-486 abortion pill being approved by the FDA for use in the

United States.

Obviously, the entrenched pro-abortionist advocates here in the States are working hard to elect Democrats, because their platform approves of abortion, and to also get approval of the RU-486 abortion pill.

It is ludicrous to think a political platform can be dissected to those parts that one can approve and of those, like abortion, one disapproves. I would expect that "orthodox" Catholics would reject in its entirety a platform that includes approval of an issue as serious as abortion.

There is no other issue in this country that contaminates our society as does abortion. Abortion is the quintessential disregard for human life and is the forerunner for the violence and debauchery we now have that is so pompously condemned by its supporters.

Besides prayer, our next best hope to excise abortion from our society is to go to the polls in November and elect both politicians that will support appointment of judges to the Supreme Court that respect life, and a party that does not have a pro-abortion platform. We need leaders that want to defeat *Roe v. Wade* and will condemn all surgical and chemical abortions of human life.

David G. Rinck, West Harrison

Letters Policy

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

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

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

readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

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

Teen Role Models

When asked to choose a person in one category as their role model, teens between the ages of 14 to 18 chose:

■ Females ■ Males

Family Member



Friend/Family Friend



Teacher



Sports Figure



Entertainer



Religious Leader



Business Leader



National Political Leader



Other



Source: The State of Our Nation's Youth 2000-2001, Horatio Alger Association of Distinguished Americans, Inc.

Check It Out . . .

"Miracles," a **Charismatic Weekend**, will be held Sept. 22-24 at Mount St. Francis Retreat Center in southern Indiana. For more information, call 812-923-8817.

"**Abortion and the Hierarchy of Morals**" is the topic of a pro-life presentation by Dr. Mark E. Ginter at 7 p.m. on Sept. 8 at Little Flower Church, 4720 E. 13th St., in Indianapolis. Dr. Ginter is an assistant professor of moral theology at Saint Meinrad School of Theology.

VIPs . . .



Albert E. and Elizabeth "Betty" A. Young of Greensburg will mark their 50th anniversary on Sept. 16. The couple was married on that date in 1950 at Holy Family Church in Oldenburg. They will celebrate with a Mass at 11 a.m. on Sept. 17 at St. Mary Church in Greensburg. A reception will follow at 1 p.m. at St. Maurice Parish Hall in St. Maurice. They have nine children: Ruth E. Rudolf, Mary Jane Schiedler, Esther M. Lamport, Harry M., Lawrence J., Edward A., Anthony A., Mark A. and Francis R. Young. They also have 17 grandchildren and three great-grandchildren. The Youngs are members of St. Mary Parish in Greensburg. †

The **spiritual practice of photography** is the subject of a weekend retreat Oct. 6-7 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Participants will learn to enhance their photography skills and spirituality through a shift in perspective. For more information, call 317-545-7681.

The students of **St. Michael School in Indianapolis** are participating in its **10th annual Walk-a-thon** to raise \$20,000 on Sept. 8 from 1-2:30 p.m. The walk begins at the St. Michael Parish Life Center, 3354 W. 30th St., in Indianapolis. Students will walk a 2-mile route to raise funds for educational improvements to their school. This year, the students will be joined by at least two Indianapolis Ice hockey players. For more information, call Janet Smith at 317-234-0338 (days) or 317-293-3527 (evenings).

David Burkhard, director of religious education at St. Christopher Parish, 5301 W. 16th St., in Indianapolis will lead a **three-part series on Couples Communication**. The sessions will take place on the second Tuesday evening of each month beginning Sept. 12 at 7 p.m. Burkhard holds three Indiana mental health licenses and maintains a part-time marriage and therapy practice. For more information, call 317-241-6314, ext. 126.

Awards/Grants . . .

Knights of Columbus Council #3228, located on Indianapolis' eastside, has earned the distinction of Star Council for the 1999-2000 fraternal year. The Star Council award is the organization's top international award. †

The St. Francis Healthcare Foundation is holding its **33rd annual Chrysanthemum Ball** on Sept. 16 to benefit the St. Francis Neighborhood Clinic Endowment. The event will be held at Conseco Fieldhouse in Indianapolis. To purchase tickets or for more information, call 317-783-8949.

Our Lady of Perpetual Help Parish in New Albany and Good News Ministries of South Florida will present "**Dare to Live the Gospel**," a **five-day Mission**, on Sept. 24-28. The opening session is Sept. 24 at 7 p.m. Daily sessions will be held at

9 a.m. and 7 p.m. Catholic lay evangelists John Schweisthal and Brian Casey will lead the mission. For more information, call 812-949-0451 or 812-944-1184.

The **Guardian Angel Guild Fall Luncheon and Musical** will be held Sept. 21 at Ritz Charles, 12156 N. Meridian St., in Carmel. Broadway Show Tunes live music will be featured. Social time is at 11:30 a.m., luncheon is at 12:15 p.m. and entertainment begins at 1:15 p.m. For more information, call Sharon Bosler at 317-841-3469. †



Photo by Mary Ann Wyard

Surprise visitor

Father Joseph Dooley (right) arrives just in time for an Aug. 27 groundbreaking ceremony at St. Thomas Aquinas Parish in Indianapolis. He was the pastor when the church was dedicated on May 24, 1969, and Father William Munshower (left), the current pastor, was assistant pastor. Joining the priests for the groundbreaking ceremony for an expansion of the church and school are (from left) Duanne Etienne, building executive committee co-chair; Jim Holton, parish council president; Brenda Smith, building executive committee co-chair; Bonnie Stevens, school principal; and William Paradise, building executive committee member.

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From the Archives

St. Bridget students

These 25 youngsters made up the seventh and eighth grades at St. Bridget Grade School in 1946.

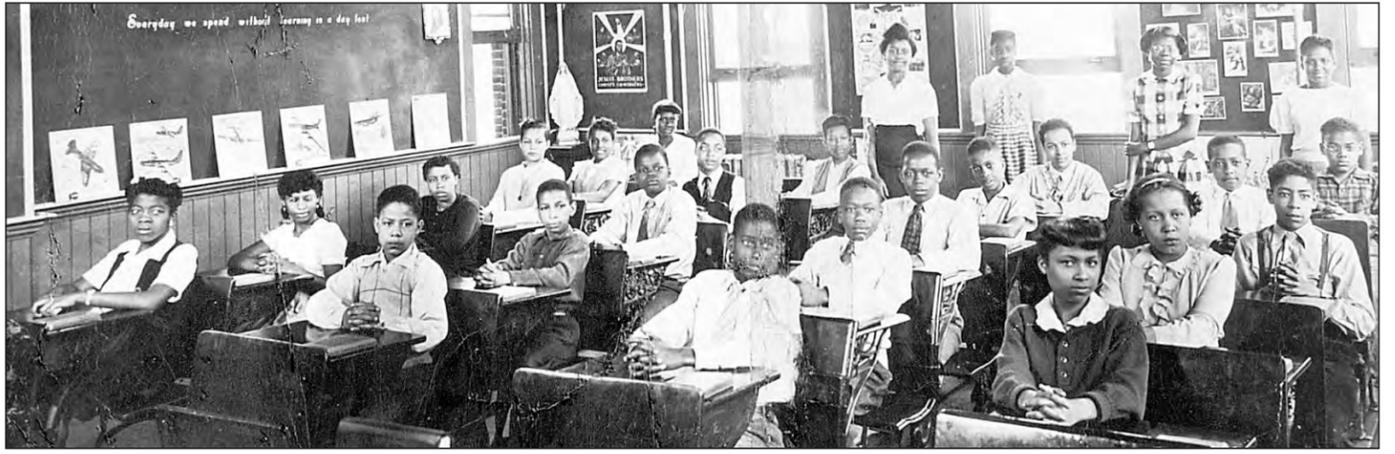
They are (left seated, front to back): JoAnn Heater, Gloria Moore and Mary Edna Davidson. The next student is identified only by her last name: Robinson. Then comes Janet Woods and Catherine Smith (now Missionary Sisters of Our Lady of Africa Sister Demetria Smith, mission educator with the archdiocesan Mission Office).

Second row, seated front to back: William Lindsay, James Butler, Harold Sherlock, Joseph Guyton and Dorothy Sansbury.

Third row, seated front to back: Theodore Martin, Clarence Gardner, Homer Sherlock, Anthony Moore, and Marian Tolliver.

Fourth row, seated front to back: Deloris Williams, Dorothy Jarrett, Charles Childs, John Richey and Ronald Ferguson, who is now a Jesuit priest.

Standing, left to right: Barbara Jean



Williams, Doris Thomas, Dorothy Drake and Delores Moore.

St. Bridget Parish in Indianapolis was established "in Jemy Blake's woods" in 1880 by Father Daniel Curran and 80 Irish immigrant families.

Father Curran claimed that the Blessed Virgin Mary appeared to him and told him that he was not doing enough for her children. The priest couldn't understand what she meant until she appeared as a black Madonna. It was then that Father Curran founded St. Ann's School for Negro Children at Ninth and Fayette streets in

1892. The school continued until 1919, when St. Rita Parish and School were established.

During the pastorate of Father John McShane (1918-1950), the second pastor, the parish population changed from white to black. Before the late 1940s, there were no integrated parishes or schools. The parish school for children of the original Irish immigrants opened in 1881 and closed in 1935. It then reopened in 1936 as a school for black children. From 1881 until 1936, the school was served by Oldenburg

Franciscans. After that, it was taken over by the Sisters of Providence of Saint Mary-of-the-Woods. It closed in 1972. The parish itself closed in 1994 and parishioners were invited to join SS. Peter and Paul Cathedral Parish, about one mile northeast of the St. Bridget site.

(Special thanks to Sister Demetria Smith for providing this photo and to Sister Demetria and her sister, Carrie Kemp, of St. Monica Parish in Indianapolis, for identifying the individuals pictured.) †

Pope honors adoptive families

VATICAN CITY (CNS)—Pope John Paul II praised the adoption of children as a courageous "work of love" and said adoptive families offer a valuable witness to society.

"The existence itself of so many children without families suggests adoption as a concrete way of love," he told some 7,000 participants of the Jubilee for Adoptive Families on Sept. 5 in St. Peter's Basilica.

"Your decision and your commitment are an invitation to courage and generosity for all of society, in order that this gift be ever greater valued, promoted and legally supported," he said.

The jubilee was organized by the Missionaries of Charity on the third anniversary of the death of their founder, Mother Teresa.

Most of the participating families were Italian and had adopted children from India and Romania.

The pope said adoptive families provide a valuable witness in the face of self-centered "contradictions" found in modern society.

He noted that some couples decide not to have children for selfish reasons or are discouraged by economic, social or bureaucratic obstacles. Other couples want a biological child so badly that they turn to "morally reprehensible practices" in medical science, he said, in an apparent reference to artificial insemination.

The pope said that adopting children and treating them as one's own "means recognizing that the relationship between parents and children is not measured solely by genetic parameters," but is based on gift of self and is "intimate and lasting." †

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Indian Church project aims to keep farmers from selling kidneys

RENTACHINTLA, India (CNS)—Selling a kidney was the only way for some farmers in southern India to pay off debts until the Church started an irrigation project.

Bobba Venkata, a farmer in Rentachintla village of Andhra Pradesh state, sold one of his kidneys for 50,000 rupees (\$1,090) in May and repaid a moneylender with interest, reported UCA News, an Asian Church news agency based in Thailand.

At least 14 of his fellow villagers also sold their kidneys in May when they lacked the means to repay money they borrowed for farming needs.

Gottam Ranga, Rentachintla village chief, said the irrigation project has

“brought hope and daily bread” to his “friends who sold kidneys.”

Rentachintla is a Catholic stronghold in Guntur Diocese, from where Catholics migrated to other parts of the state. Guntur is some 1,050 miles south of Delhi.

Father Raja, a Guntur diocesan official, said news of farmers selling kidneys “quietly in Delhi” and other cities alerted the Church.

He told UCA News that the diocese sped up the project because “such a trend should not spread among other farmers.”

Bishop Gali Bali of Guntur told UCA News that the project not only helps people to cultivate their farms, but also helps them to “cultivate a respect for life and courage to face challenges.”

The Guntur diocesan Social Service and Welfare Society launched the irrigation project with the help of Misereor, the German bishops’ relief and development agency, and the local government.

The project, which benefits some 100 families, 80 percent of them non-Christians, brings water from low-lying streams to some 250 acres of land.

Venkata, father of two children, told UCA News that “he feels proud of himself for not committing suicide” and that he “only sold a part of his body.”

Some 500 farmers committed suicide in the state in the past two years because of poverty and increasing debt after their crops failed continually. Most farmers depend solely on nature for water.

A farmer named Poli, who also sold a kidney, told UCA News that he had no other option when he owed thousands of rupees to moneylenders.

“They gave me loans to raise crops, mostly cotton and chili peppers, and to buy bullocks, carts, seeds, pesticides and fertilizers. I could not reap a good crop in the

last two years,” Poli said.

“The growing interest forced me to sell a kidney,” he added.

His wife Ramana, mother of a 2-year-old girl, broke into tears when she said her husband looks “hale and hearty after the operation, but surely he is ill.”

Her husband “cannot even lift a bucket of water,” she said.

However, Ramana said a Church-built irrigation project that now enables her to cultivate red pepper and cotton on her acre of land without waiting for rain could be a “big help.”

Father K. Inna, director of Guntur Diocese’s social services, said that in past years when crops failed, Church programs centered on loans and awareness building.

Guntaka Sydulu, a farmer who said he earlier planned to commit suicide, acclaimed the project for giving him “hope to lead a good life.”

Guntur district has some 4 million people, 275,000 of whom are Christians, mostly lower-caste converts and farm laborers. †

God hears the prayers of children. Missionaries are His Hands and Heart in answering them. Remember the missionaries in your will.



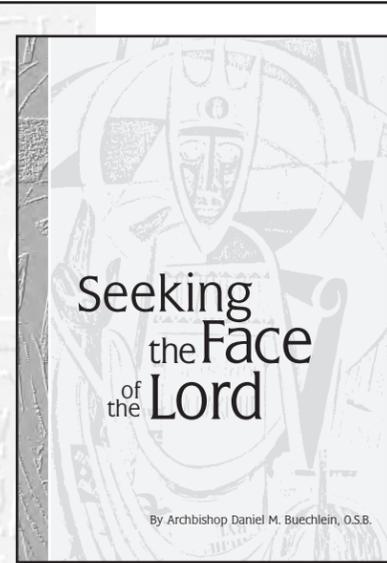
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Pope beatifies two very different popes, three others

VATICAN CITY (CNS)—At a Jubilee liturgy that followed weeks of controversy, Pope John Paul II beatified two very different popes: the universally popular John XXIII, who convened the Second Vatican Council, and Pius IX, who the pope said was “much loved, but also hated and slandered.”

Celebrating Mass Sept. 3 in St. Peter’s Square in front of about 80,000 people, the pope also declared as “blessed” French Father William Joseph Chaminade, founder of the Society of Mary religious order; Abbot Joseph Columba Marmion, an Irish-French Benedictine; and Italian Archbishop

Tommaso Reggio, known for his service to the young and poor.

The ceremony brought together supporters of the five figures from every continent, who applauded as the pope pronounced the beatification decrees and as tapestry portraits of the new blessed were unveiled. But the majority of the

huge crowd—including pilgrims from Asia, South America and Africa—were there for Pope John XXIII.

“He opened up the Church and gave it life,” said Vietnamese Sister Maria Le, who has read the late pope’s spiritual writings in recent years.

See BEATIFY, page 10

SALVATION

continued from page 1

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

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

One such theory in “radical contradiction” with the Christian faith, it said, is that Christ’s revelation is incomplete or imperfect—a reflection of the popular idea that God cannot be fully grasped by any single historical religion.

The document drew a distinction between the “faith” of Christianity and the “belief” of other religions: Christian faith, it said, was the acceptance of revealed truth, while other religious belief was still in search of the truth. But it said this distinction is becoming blurred in the minds of many, and the differences between Christianity and other

religions are being artificially reduced “to the point of disappearance.”

The sacred writings of other religions may have a value, but the Old and New Testaments are the only such writings inspired by the Holy Spirit, it said.

On the complicated issue of how non-Christians can be saved, the document made several points:

- While salvation is possible for those outside the Church, this always takes place through a special grace from Christ and in an “indispensable” though mysterious relationship with the Church.
- Theologians are still discussing how God’s saving grace comes to non-Christians, but “it would be contrary to the faith to consider the Church as one way of salvation alongside those constituted by other religions.”
- While Catholics should respect other religions, they must not subscribe to the idea that “one religion is as good as another.” Equality in interreligious dialogue refers to equal personal dignity of the participants, not to doctrinal content.

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

salvation,” the document said.

It said it was wrong to consider Jesus as “complementary” to other revelatory and salvific figures in history or to view the Holy Spirit as an “alternative” to Christ working beyond the boundaries of the Church.

God’s saving plan for all humanity, it said, was “realized in the mystery of the incarnation, death and resurrection of the Son of God” and “no one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit.”

Any claims of salvific action of God beyond the unique mediation of Christ would be contrary to Christian and Catholic faith, it said.

The document said language referring to Christ as the unique and universal savior may seem a slight to other religions, but in fact “such language is simply being faithful to revelation.”

In discussing what it described as the essential role of the Church in salvation, the document touched on a sensitive ecumenical issue when it stated that “there exists a single Church of Christ, which subsists in the Catholic Church, governed by the successor of Peter and by the bishops in communion with him.”

The Catholic faithful are required to profess a historical continuity—rooted in apostolic succession—between the

Church founded by Christ and the Catholic Church, it said.

It noted that the Second Vatican Council also recognized that outside the Church’s structure “many elements can be found of sanctification and truth.” But it said it would be wrong to conclude from this that “the one Church of Christ could subsist also in non-Catholic churches.”

The document described various levels in which separated Christian churches share in communion with this “single church of Christ.” It said the Christian faithful are “not permitted to imagine that the church of Christ is nothing more than a collection—divided, yet in some way one—of churches and ecclesial communities” or that “today the church of Christ nowhere really exists and must be considered only as a goal.”

In laying out its list of positions that must be firmly accepted by Catholics, the document implicitly criticized those who promote a less absolute vision of the Church.

These are people who de-emphasize Christ in order to find “common ground,” who place great stress on the mystery of creation but keep silent about the mystery of Christ’s redemption, and who leave very little room for the institutional Church, viewing it as a mere “sign” and an ambiguous one at that, it said. †

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BEATIFY

continued from page 9

Father Eduardo Kirombo, a Burundian priest who was a boy when Pope John died, said he is still known throughout Africa as a "man who listened, a man of the Holy Spirit, a man who trusted in God's work."

In a sermon interrupted several times by warm applause, the pope said Pope John had conquered the world with his simplicity of soul, his wisdom and his direct approach to people. The renewals he set in motion with Vatican II did not affect the Church's doctrine, but the way of expressing it, he said.

The pope said Vatican II was a "prophetic intuition" of Pope John, opening a new page in the Church's history and a "season of hope" for the whole world.

In apparent response to those who have questioned the joining of the beatifications of Popes Pius and John, the pope said the two figures were more similar than commonly thought, especially on a spiritual and human level. He noted that Pope John thought highly of Pope Pius and wanted him beatified.

Addressing recent criticisms of Pope Pius, the pope made it clear that beatification, as the main preliminary step toward declaring someone's saintliness, was a judgment on that person's spiritual virtues, not on the "particular historical options he carried out." The saints are not exempt from human "limits and conditionings," he said.

Catholic, Protestant and Jewish groups had voiced disappointment with the beatification of Pope Pius, who in the 19th century unsuccessfully tried to hold onto papal temporal power, approved the executions of political prisoners, condemned modern "progress" and its emphasis on civil rights, and had a turbulent relation-

ship with Rome's Jewish population.

The pope defended Pope Pius, not for his political choices or all his ecclesial policies, but for always trusting in God during "the turbulent events of his times."

"His extremely long pontificate was certainly not easy and he suffered a lot in carrying out his mission in the service of the Gospel. He was much loved, but also hated and slandered," the pope said to scattered applause.

He praised Pope Pius for calling the First Vatican Council, which he said clarified internal Church questions and "confirmed the harmony between faith and reason," and for proclaiming the dogma of the Immaculate Conception of Mary—that by special divine favor Mary was, from the moment she was conceived, without sin.

The pope did not specifically mention the doctrines of papal primacy and papal infallibility, which were proclaimed by Vatican I, or the Syllabus of Errors, Pope Pius' condemnation of many modern political and philosophical ideas.

Nor did he talk about Pope Pius' stormy relations with Jews. Several Jewish leaders in Rome and elsewhere have said the beatification of Pope Pius could set back the delicate process of Catholic-Jewish reconciliation set in motion by Vatican II.

In 1858, Pope Pius approved the seizure of a baptized Jewish boy from his family and made sure he was raised a Catholic. The case attracted international attention at the time, and has rekindled resentment among Jews over the past several months.

The pope spoke briefly about the other three newly beatified:

Blessed Chaminade, who had to flee the "reign of terror" in revolutionary France in 1797 and returned three years later to evangelize a largely de-Christianized society, reminds Catholics today of the need to "constantly re-invent new



CNS photo from Reuters

Tapestries with images of Pope John XXIII and Pope Pius IX hang from St. Peter's Basilica Sept. 3. Pope John Paul II beatified the two popes along with three other churchmen during a ceremony that drew some 80,000 people.

ways of being witnesses of the faith," the pope said. This has special meaning for those who have fallen away from the Church, he said.

Among the 7,000 pilgrims wearing special scarves and ribbons dedicated to Blessed Chaminade was Rudy Reyes from San Antonio, Texas, who said the spirit of the Marianist founder was still going strong in schools and other institutions in 34 countries around the world.

"It all started with this one man, and he was a very simple man," Reyes said.

Blessed Marmion, the pope said, offered the Church a "treasure of spiritual teaching," following a simple but demanding path of everyday holiness. His spiritual writings deserve to be widely rediscovered today, he said.

Born in Dublin in 1858, Blessed Marmion worked for years as a pastor, teacher and chaplain of a women's prison in Ireland before becoming a Benedictine monk. He lived most of his life in Belgium, and at personal risk took young monks to Ireland to shelter them during World War I. He died in 1923.

Among the thousands who came to the Mass to honor Blessed Marmion was Pat Bitzan of St. Cloud, Minn., who was

cured from breast cancer in 1966 after praying to the late monk. The cure was judged miraculous and paved the way for the beatification, which requires proof of heroic virtue and a miracle.

"Today, I can see the awesomeness of this gift we were given 34 years ago. I feel so humble and grateful that I was allowed to live and raise my children," said Bitzan, who received Communion from the pope.

Blessed Tommaso Reggio, who gave up family riches in order to devote a lifetime of pastoral ministry to the poor and suffering, is a model for every bishop, priest and lay person today, the pope said. He said the archbishop's message can be summed up in two words: truth and charity.

Born in 1818, he became especially active in bridging the gap between the Church and society in the second half of the 19th century, founding the first nationwide Catholic newspaper in Italy. When Pope Pius condemned many forms of Catholic political activity in the unified Italy, the archbishop quietly obeyed and closed the newspaper down—despite disagreeing with the pope's policy. He died in 1901. †

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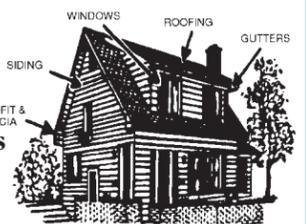
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JUBILEE

continued from page 1

tomed to welcoming double the number of people that will come to this liturgy," Father Beidelman said, "so there will be plenty of parking available for the celebration. There also is easy access to the dome for people who use a wheelchair or have difficulty walking."

Acknowledging that a Mass for 30,000 Catholics requires a lot of organization, Father Beidelman said enthusiastic volunteers have made it a reality.

"So many wonderful people have been involved in the planning of the day," he said, "and so much thought and prayer has gone into the details of the liturgy. It will be an extraordinary experience of who we are as a local Church, and also

who we are as a universal Church."

Liturgical readings were chosen to emphasize "the roots of jubilee in Scripture," Father Beidelman said, "and what it is we're called to by God, uniquely through his Word. The readings will remind people that God is calling us to something special in this Jubilee year. I think the liturgy, confirmations and nuptial blessing will mobilize us for what the Holy Father calls 'the new evangelization,' and for that we need the gift of the Holy Spirit. That is what we ask as a local Church."

The archdiocesan Jubilee Choir, as well as the St. Rita Parish music ensemble and the music groups Just Friends and Assembly Required, will lead the gathering in "upbeat and exciting music" during the prelude, he said, and in the sung prayer during the eucharistic liturgy. "The dome is a big place and I think

being a part of the Jubilee celebration will be awesome and inspiring," Father Beidelman said. "There will be a lot of activity and excitement surrounding the celebration of more than 3,000 confirmations. It's going to be wonderful, and the liturgy does fulfill the Sunday Mass obligation for the week."

In addition to his special Jubilee Year liturgical duties, Father Beidelman also serves St. Monica Parish in Indianapolis as a part-time associate pastor and Cardinal Ritter High School in Indianapolis as a part-time chaplain, so he has been especially busy this year.

Fortunately, most of the details for the Jubilee celebration have "fallen in place," he said, often in amazing ways.

When the liturgy committee needed to locate an extra large altar and ambo, or lectern, for the huge stage, Father

Beidelman did what many sons would do. He asked his father to help him out.

Holy Spirit parishioner Robert Beidelman of Indianapolis built the 10-foot by 5-foot wooden altar and 4-foot by 4-foot ambo for the celebration.

"The material that adorns the altar and the ambo were specially made for this liturgy," Father Beidelman said. "The huge tapestry that hangs in the sanctuary area was borrowed from the Archdiocese of New York. It's called 'Family of Christ' and is made up of depictions of almost 200 people that represent the diversity of backgrounds in our Church. It was created for the Holy Father's visit to Central Park in New York a few years ago, and has been used throughout the United States, most recently at Encuentro 2000 in Los Angeles. We've been blessed to have it for the Jubilee liturgy." †

ROSARIES

continued from page 1

about the project, asked principal Betty Popp if some of the students would like to participate. Popp said she believes the project will "give the students a connection" to The Great Jubilee.

Stapleton, who has children enrolled in the school, said making rosaries is an interesting way to get the students involved in the celebration.

"I was trying to get the kids fired up about the event and hopefully promote them to attend," she said.

She said she believes that a large event such as The Great Jubilee is "pivotal" in faith development and she wants to see the youth get as excited about the Sept. 16 event as they would if they were attending a music concert.

The students are learning to work together by setting up their own rosary-making assembly line. Each student has a

specific task to perform.

Wyatt said he couldn't put the beads on fast enough, so he switched from stringing beads to distributing the materials to his classmates.

Stapleton asked the eighth-graders to personalize the project by thinking of the people who will receive the rosaries when they enter the RCA Dome for The Great Jubilee.

"It makes me feel good since I'm doing something to help God and to help people become closer to him."

Anne Lee, a member of Christ the King Parish in Indianapolis, spearheaded the initial task to send 40,000 rosaries to The Great Jubilee. (In addition to the 30,000 rosaries that are being made by volunteers, another 10,000 rosaries are being purchased and will be paid for with donations.)

Lee received permission from the archdiocese to carry out the project and to distribute the rosaries at the event. She's been working on the project since



Photo by Susan M. Bierman

Jackie Appleman (from left) Korey Crawford, Chris Beard and Aimee Allen prepare rosaries to be given to participants of the Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16 at the RCA Dome in Indianapolis. The volunteer project continues this week during their religion class at St. Lawrence School in Indianapolis.

January.

Lee, who has been teaching people how to make rosaries and pray the rosary for decades, said that the eighth-grade students' participation in the task is "wonderful and it gives them the spiritual sense of what life is all about."

Lee used her contacts with dozens of

other people across the country who make rosaries to get them involved in the archdiocese's Jubilee celebration. Those people and their friends have made more than 20,000 rosaries.

Jubilee participants will also receive a Divine Mercy Chaplet and an instruction card with each rosary. †

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VISA

continued from page 1

House Judiciary Committee was due to consider the bill the first week of September. The Senate Judiciary Committee in June passed the bill on to the full Senate, where, as of Aug. 30, it had not been placed on the calendar for floor consideration.

It's the upcoming consideration by the House immigration subcommittee that has people like Sister Myrna Tordillo of the Missionary Sisters of St. Charles Borromeo worried.

Sister Myrna, director of the Catholic Organization for Migrant Equity and a member of her order's Chicago-area provincial council, said the 40 or so U.S. members of her Rome-based order depend upon sisters from other countries to accomplish some of their work, such as running a nursing home and teaching religion.

The order averages less than one member per year to come into the United States with a religious worker visa, she said. But with nearly 40 per-

cent of their U.S. sisters being past retirement age, the order is dependent upon its foreign members for critical parts of their work with immigrants and refugees, Sister Tordillo explained.

But immigration subcommittee chairman Rep. Lamar Smith, R-Texas, is expected to push for amendments to the House bill that would make it all but impossible for her order to qualify, she said.

One change would require recipients of the visas to have been full-time, paid employees in religious work for two years before they come to the United States and continue to be paid for full-time religious work once they arrive, explained Kevin Appleby, director of migration and refugee policy for the U.S. Catholic Conference's Migration and Refugee Services. Another expected amendment would require holders of the religious worker visas to reapply every two years.

Appleby said a paid employment requirement would make it difficult for many religious workers to qualify, and the two-year renewal would likely become nothing more than a perpetual

obstacle to long-range planning, given the usual backlogs at the INS for visa processing.

A General Accounting Office report on fraudulent use of religious worker visas found the program had no more abuse than any other visa category, Appleby said. And those problems could be addressed by prosecuting people under existing laws.

"There are laws against defrauding the government that they should be enforcing" to catch abuse of religious worker visas, he said. "You don't use a hatchet when you need a scalpel."

Sister Myrna said the paid-work requirement would be impossible for many in her order to meet, because they don't receive salaries if they're working within the order's missions.

"For example, before I came here from the Philippines, I was doing different kinds of work," Sister Myrna told Catholic News Service. "I don't have pay stubs to prove the type of work I did. I received no compensation."

Providence Sister Ann Margaret O'Hara, vicar of the Sisters of Providence of Saint Mary-of-the-Woods

in Indiana, said the immigrant members of her community would no longer be able to come to the United States for their formation period and postulancy if they had to meet paid employment standards. Others would be unable to work in its programs like a free clinic.

Eight of the Sisters of Providence currently hold religious worker visas that would be affected by the proposed changes. Some use the visas to participate in the order's formation program; others fill specific jobs for which U.S. citizens among the sisters lack the training, experience or language skills.

For instance, they include a campus minister and a pediatrician who came to the United States on student visas, Sister Ann Margaret said, but who need the religious worker visas to remain here to do the work for which they were trained.

Women who are in the order's formation program are ineligible for student visas because they do not meet the strict criteria of full-time studies as they spend time working in the community's various ministries—most of which are unpaid, she said. †

Guardian Angel Guild helps special education

By Margaret Nelson

The Guardian Angel Guild will sponsor its Fall Gala 2000 luncheon and musical at The Ritz Charles in Carmel on Sept. 21.

The proceeds will benefit the special education programs that the Guardian Angel Guild has sponsored since 1959.

The guild has financially assisted 28 Catholic elementary schools and four archdiocesan high schools. Women in the group have volunteered their help with some of the classes.

Since testing of students is an important way to determine placement in classes that meet their special needs, the guild has assumed the funding of this new program, as well.

Three charter members of the guild—Yvonne Smith, Mary Bittle and Berniece Spieker—are still actively involved in guild functions and programs.

The Guardian Angel Guild meets monthly at the Archbishop O'Meara Catholic Center to plan fund-raising activities for the special education programs.

Last year, the guild sponsored a

millinery luncheon and style show, a Christmas cookie party, a card party, the luncheon and musical program, a "no ants" picnic and day trip to the racetrack.

The women also pray together on the two days each year that they have general meetings, Mass and luncheon, as they did last Ash Wednesday.

Florence Bauman, Guardian Angel Guild president, laughs when she remembers her late mother, charter member Marie Moran, urging her to join the group 35 years ago because they needed younger members to carry

on the work of the guild.

Bauman said the same need is there today.

The reservation deadline for the Sept. 21 Fall Gala 2000 is Sept. 12. The donation is \$20 per person. A reception will begin at 11:30 a.m. The luncheon will start at 12:15 p.m. and the OPERAtunity group will present familiar music from stage and theater.

(To make reservations for the Fall Gala 2000, call Ann Powers at 317-898-0877 or Caye Poorman at 317-848-2014.) †

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Pope endorses organ donation, condemns human embryo research

ROME (CNS)—Making an unusual personal appearance at a major transplant science congress, Pope John Paul II endorsed organ donation as “a genuine act of love” and one way of furthering “a genuine culture of life.”

More than 4,000 scientists, physicians and researchers from some 60 countries met in Rome Aug. 27-Sept. 1 to exchange the latest research in transplant technology and to discuss related ethical questions.

A main focus at the meeting was various techniques to improve the acceptance rate of transplanted organs in patients without using drugs. Other hot topics included gene therapy, cloning and the transplantation of animal organs into humans.

Organizers of the 18th International Congress of the Transplantation Society said the pope’s Aug. 29 address was the “epic event” of the weeklong meeting.

Dr. Oscar Salvatierra, the society’s president, said the moral guidelines outlined by the pontiff show that “in essence, the pope and the transplant community are in concert in their thinking as regards the major issues in transplantation.”

The pope condemned any commercialization or discrimination in human organ distribution, stressed the need for informed donor consent and, for the first time, cautiously endorsed brain death as an indicator of a potential donor’s death.

The question of ascertaining a potential donor’s death, he noted, was a major topic of bioethical debate and a cause of “serious concerns in the minds of ordinary people.”

Medical personnel increasingly rely on cessation of brain activity rather than stopped heartbeat and breathing to determine an organ donor’s death.

While the Church could not make technical pronouncements, the pope said, the use of the “brain death” test did not appear to threaten respect for human dignity.

He said such tests could not determine the exact

moment of a patient’s death—which he defined as when the soul left the body—but were instead “a scientifically secure means of identifying the biological signs that a person has indeed died.”

The pope also encouraged research into alternative therapies, like the transplantation of artificial or animal organs into humans.

He said animal organs could be used in humans, a procedure known as xenotransplantation, as long as it did not impair the recipient’s “psychological or genetic identity” or expose the recipient to inordinate physical risks.

But he rejected proposed research involving the manipulation and destruction of human embryos. He said such research, which would seek to build human organs from basic embryonic cells, was “not morally acceptable, even when [the] proposed goal is good in itself.”

The U.S. National Institutes of Health decided Aug. 23 to fund research on human embryonic stem cells, which necessarily involves the destruction of embryos. Britain’s chief medical officer recommended in mid-August to allow scientists to obtain stem cells by cloning human embryos.



Pope John Paul II greets medical and science experts at an international meeting on transplants and cloning Aug. 29 in Rome. He told the group that those who choose to donate organs help build “a genuine culture of life.”

CNS photo from Reuters

Salvatierra, in an Aug. 31 interview, said embryonic stem cell research “doesn’t strictly apply to us.”

Mainstream transplantation science, he said, was focused instead on recent progress in “tolerance induction”—by which patients’ immune systems accept transplants without drugs to suppress their response—in xenotransplantation and in mapping the genetic mechanisms of the immune system.

The pope did endorse the use of stem cells from adults, he said, “and in actuality, that is what is being done.”

“The stem cells from the donors of the organs themselves are the ones that are having the greatest utility in promoting acceptance of the organ,” he said.

Nonetheless, some scientists at the meeting called embryonic stem-cell research an inevitable part of investigating all possible treatments for degenerative diseases.

Taking center stage at the conference Aug. 30, the scientist known as the “father” of the cloned sheep, Dolly, advocated research on human embryos, including their limited cloning, despite the “very important ethical issues” raised.

Dr. Ian Wilmut of the Roslin Institute near Edinburgh, Scotland, said most of the human embryos that would be used for research would be those left over from fertility treatments and would have been destroyed anyway.

“It would be a waste—actually, an immoral waste—to throw away embryos that you could use as a potential source of treatment,” he said.

He said cloning embryos would not be a practical long-term solution for transplant therapy, but would be necessary to explore all possible avenues of cell production.

Many scientists and physicians at the meeting said the main challenge for transplantation medicine is persuading more people to donate their organs at death. Some 6,000 people died in the United States last year waiting for an organ transplant.

“The real problem now is the shortage of organ donors,” said Salvatierra.

“It surprises me personally that leaders of some of our most advanced countries have not come forward” to endorse organ donation and transplantation, he said in an interview.

“I would hope that leaders like [U.S.] President [Bill] Clinton and [British Prime Minister] Tony Blair, who made such fanfare [over] cloning and so forth, would be more realistic about what’s happening to people in their own countries who are dying without organs,” he said.

Many of the scientists said they expected ethical questions to multiply in coming years with technological advances in transplant science, gene therapy and cell manipulation.

“This is one of the largest debates that will open in the coming years—that is, the boundaries of biological research on man,” said Dr. Raffaello Cortesini, an Italian transplant pioneer and head of the congress’ local organizing committee.

He said the pope’s presence at the scientific conference showed that in finding the “best” way forward for science, the “word ‘best’ should not be interpreted only on the basis of scientific considerations, but on the basis of social acceptability.

“In this sense, the pope’s opinion is a major contribution,” he said. †

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Bishops work hard to shepherd their flocks

By H. Richard McCord

“Once you become a bishop you’ll never have a bad meal or be told the truth again!” That saying has been passed around among bishops for many decades.

But I’ve worked closely with bishops for more than 20 years, and we’ve shared some wonderful and some awful meals!

More important, during that time I’ve experienced how deeply committed bishops are to Christ, who is the way, the truth and the life, and how utterly responsible they themselves feel for communicating to people the truth necessary for salvation.

Bishops want to be told the truth and to speak the truth. It is, after all, what makes us free. In freedom we’re most able to love and respond to the Lord’s call to be his disciples.

Over the years, I’ve known so many bishops who yearn to hear the truth of ordinary people’s lives, their stories of faith, their fears, concerns, needs and hopes. Bishops feel frustrated when, because of bureaucracy, the traditions and trappings of office, or just their own limitations, they can’t get an authentic sense of what the “ordinary” Catholic is thinking and doing.

It’s not curiosity that motivates this desire to hear ordinary truths. No, the reason is best summarized in the words of a now-retired bishop who adopted as his motto: “I will listen in order to serve.”

A good listener can be an effective leader. Listening is a skill, and perhaps even a kind of virtue, developed over a lifetime. It is more than mere technique. It springs up from an inner spirit marked

by respect, humility, courage, trust and ultimately love.

Laity can and do place many expectations, justified or not, on their bishops, who not only are public persons, but also stand in the place of Christ for his Church. Bishops are ordained to be a sign of unity among believers as well as an instrument for maintaining this unity of creed and practice.

What do lay people want of their bishops? In general, what they look for is not entirely different from what a bishop’s best instincts lead him to want to give his people:

- The personal example of a holy life.
- The guidance necessary to help others find their own paths to union with God.
- Spiritual leadership that gives a glimpse into the divine mysteries, but is expressed in earthly language.
- Preaching and teaching that open up the word of God and shed light on life’s questions.
- A listening ear and a willingness to strive patiently for unity in the midst of diversity or even conflict.
- A fearless conviction about speaking the truth but a recognition that it must always be done in love.

Bishop P. Francis Murphy, an auxiliary bishop of Baltimore, died of cancer last year. Many mourned his untimely passing and remembered him, in one eulogist’s words, as “everybody’s bishop.”

I could just imagine him smiling from his place in heaven with satisfaction and gratitude. For at the start of his ministry, he had adopted as his own the saying of St. Augustine: “With you I am a Christian, for you I am a bishop.”

Bishop is chief liturgist of diocese

By Fr. Lawrence E. Mick

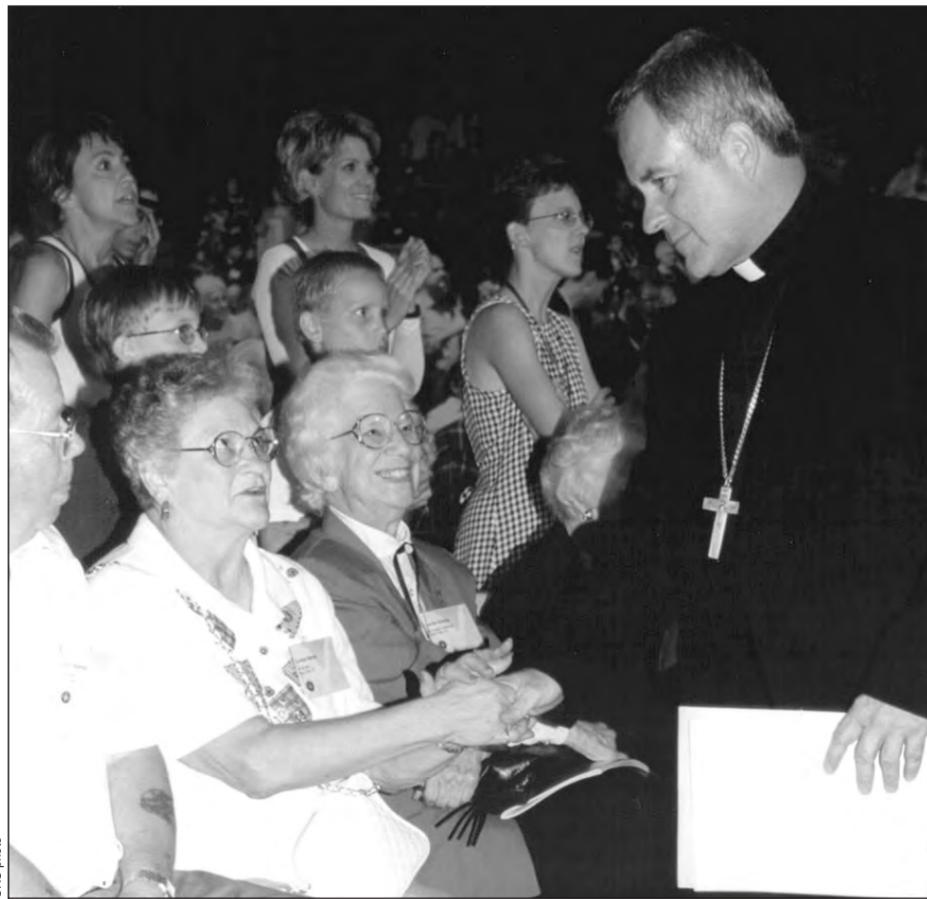
The bishop has been called the chief liturgist of the diocese due to his roles as model and director of the liturgy throughout the diocese.

In the Church’s early days, the bishop was the primary person presiding over the liturgy. As time passed, however, dioceses became too large for the bishop to preside personally at every liturgical celebration, so the bishop presides at the cathedral of the diocese, and priests preside in parishes.

The second sense in which the bishop is the diocese’s chief liturgist is that he is responsible for overseeing the proper celebration of the liturgy.

Whenever we celebrate the liturgy, we celebrate it in union with our bishop. This is reflected in the custom of praying for the bishop in the Eucharistic Prayer. The liturgy unites Catholics with the whole Church, and especially with the diocesan Church headed by our bishop.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



CNS photo

Bishop Robert J. Carlson greets Catholics in the Diocese of Sioux Falls, S.D., during a recent Church event. “Being a bishop is not easy,” Bishop Carlson said. “It is a task you need to grow into.”

Bishop Murphy was one with all the faithful in trying to live a life of Christian witness and service. He never forgot the basic call of discipleship given to him in baptism. At the same time, he knew that a bishop leads by word and example. He was always conscious of his ministry—to teach, to sanctify and to pastor the flock.

The *Catechism of the Catholic Church* describes the bishop as one who teaches, sanctifies and governs in the model of the Good Shepherd.

It is significant that the catechism, in presenting the vocation of lay people, cites the same threefold work. Laity, it says, share in their own way Christ’s priestly, prophetic and kingly office. In other words, we all have the same roots.

If this is true, are we not obliged—first and foremost—to hear and speak the truth with one another by listening to and meditating on God’s word as well as by lis-

tening respectfully, humbly and lovingly to one another? How do we do this practically?

Using communications media, your bishop can get in touch with you and presume you’re listening to whatever he has to say. But how often have you thought to contact him? I’m not talking about messages of complaint or protest. Bishops get far too much of this mail!

If you expect your bishop to be a good listener, then he’s got to hear from you. Write to him by mail or e-mail. Let him know what’s going right with your parish, what you like about being Catholic, how you’re trying to live your faith and where you place your hope.

Let him hear the truth of your life in Christ. The good or bad meals can take care of themselves!

(H. Richard McCord is the director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Diocesan programs unite faithful

This Week’s Question

Describe a diocesan program or activity that you participated in or from which you benefited.

“We had a diocesan confirmation for over 800 students. It was held at the Mid-South Coliseum in Memphis. It was very well-organized, and people were delighted with the service.” (Brother Dan O’Brien, C.F.X., Jackson, Tenn.)

“On Memorial Day weekend we had Eucharist 2000, a gathering of parish communities at Tempe Town Lake [in Arizona]. We gathered for prayer, adoration and Benediction. It was a weekend-long celebration.” (Mary Ellen Upell, Phoenix, Ariz.)

“Our diocese, under the direction of Bishop Michael Saltarelli, bishop of Wilmington, organized a series of lay collaborative summits where lay people, reli-

gious and clergy gathered to celebrate our gifts as the people of God and find ways to work better together to fulfill our baptismal calling of building God’s kingdom.” (Father William McIntyre, O.F.M., Wilmington, Del.)

“Through Catholic Charities, we have emergency-assistance program representatives visit us here in our parish area. These representatives travel to where the people are who need the help.” (Frances Harris, Dale City, Va.)

Lend Us Your Voice

An upcoming edition asks: What human right do you feel too often is neglected, ignored or abused?

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



CNS Photo

From the Editor Emeritus/John F. Fink

American saints: Most blessed will be canonized

(Second in a series)

As I explained last week, this summer I finished writing a book about the 60 people from the American continents who have been canonized and the 67 who have been beatified.



Why include blessed—those who have “only” been beatified? Because we can be sure that those who have made it to that step, just below canonization, are in heaven. Their lives have been investigated thoroughly and, except for martyrs, the Church has certified at least one miracle worked by God through their intercession. Furthermore, after a person is beatified, he or she is usually assigned a feast day in the liturgical calendar.

In most cases, though not all, it's simply a matter of time before blessed will be canonized. It seems to me that, with some exceptions, all the blessed in the Americas will eventually be canonized.

The exceptions are Blessed Sebastian Aparicio, who was beatified in 1789, and 10 Mexican martyrs who were beatified in 1867. If they were going to be canonized, I think it would have happened long ago.

Except for Sebastian Aparicio and those 10 Mexican martyrs, all the blessed in the Americas were beatified between 1980 and 2000.

All except nine of the saints from the American continents were canonized during the 20th century or in 2000 (arguably still part of the 20th century). The exceptions are Saints Rose of Lima, Turibius of Mongrovejo, and Francis Solano, all of Peru; Peter Claver of Colombia; and five Mexicans who were martyred in Nagasaki, Japan, on Feb. 5, 1597.

One of those martyrs, Philip of Jesus de las Casas, was the earliest native of the Americas eventually to become a canonized saint when Pope Pius IX canonized him in 1862. When Blessed Juan Diego is canonized, he will be the earliest. The first native-born person to be canonized, though, was Rose of Lima, canonized in 1671.

Surprisingly, at least to me, is the fact

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

The 13 U.S. saints are eight Jesuit martyrs, led by John de Brébeuf and Isaac Jogues, Elizabeth Ann Seton, Rose Philippine Duchesne, John Nepomucene Neumann, Frances Xavier Cabrini and, on Oct. 1, Katharine Drexel. The five blessed are Kateri Tekakwitha, Junipero Serra, Damien, De Veuster, Mother Theodore Guerin, and Francis Xavier Seelos.

I plan to write about each of them over the next 11 weeks, condensing the chapters in my book from an average of 2,400 words to the 500 words in these columns (something very difficult for a writer to do, by the way.) †

Coming of Age/Amy Welborn

Catholic youths: You are not alone

So, young Catholic, feeling kind of alone? Thinking that you're the only one



out here, the only teenager in the world who takes God seriously and puts a priority on following him?

Did you catch a glimpse of what happened in Rome a couple of weeks ago?

Two million kids and young adults—that's right, 2 million—converged on the Eternal City to celebrate. No, not to celebrate a sports championship. Not to celebrate the latest belly-baring, singing sensation.

No, World Youth Day was about God. Imagine that. Two million kids from literally all over the world came to Rome to pray, sing, share friendships and celebrate their faith in God.

Still feeling so alone?

There's no doubt about it. In the United States, for example, it's really easy for teens committed to their Catholic faith to feel totally out of it. Gross-out movies, hateful, violent music and “reality” TV shows intent at highlighting the lowest end of human behavior: They stand in direct opposition to Jesus' values.

Then there's the mass market, determined to make you feel as if you're nothing but a wallet and a mass of needs and hormones waiting to be exploited for corporate profit.

Not to speak of many of your peers who might think you were cool if you started a Wiccan coven, but who'd start seriously doubting your sanity if you told them you prayed the rosary once in a while and, yes, that you do believe Jesus is really present in the Eucharist, thank you.

But when you're feeling like that, just take a minute to think about the millions of kids in Rome, and soak in a little bit of that truth: You're not alone. More kids than you know take their faith seriously or would at least like to take it more seriously if their peers and their culture would only give them the space and the respect to do so.

Jesus never pretends that faith is easy. Over and over in the Gospels he tells us the truth: Following him involves taking up a cross. It means taking a narrow road. It means being laughed at and scorned.

But the Lord tells us something else. He didn't send his disciples out alone. He sent them out in pairs. He told them they were brother and sister to each other, children of the one heavenly Father. He told them that faith is just a little bit easier when it's shared.

So no, we can't live in the excitement and amazing community of a World Youth Day every day of our lives. Some of us may never even get there in the first place. But if we know how difficult it is to follow Jesus on our own, we should also know that if we want that road to be a little easier we shouldn't sit around and mope.

- We should seek out others who share our values.
- We should surround ourselves with people who are going to support our best intentions and highest ideals, not tempt us to betray them.
- We should spend our time hanging out with other kids who have the same priorities we do, not those who make us feel ashamed of who we know we really are.

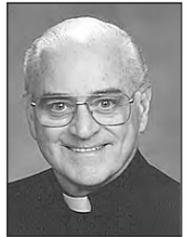
World Youth Day may be over for this year, but maybe you could be creative and figure out how to bring its sense of support and community into your own life—sort of like your own personal Youth Day. Remember, there are millions of young Catholics around the world who are just like you.

(Amy Welborn is a regular columnist with Catholic News Service.) †

Spirituality for Today/Fr. John Catoir

A reason to have hope for difficult teen-agers

This column is for mothers and fathers who have been deeply disappointed by the behavior of one or more of their children.



I knew a man who described himself this way: “I was born stubborn. I was also tough, not in the polite sense of the word, but in the sense our neighbors used that word in Shenandoah, Pa., where I grew up. They shook their heads and called me a ‘tough.’ This is nothing to be proud of, but it shows as honestly as I know how to state it, what sort of raw material God had to work with.

“I was a bully, the leader of a gang, a street fighter, and most of the fights I picked on purpose, just for devilment. I had no use for school except insofar as it had a playground where I could fight or wrestle . . . Things were so bad, in fact, that while I was still in grammar school my father actually took me to the police station insisting that they send me to reform school.

“And yet my father was the kindest of men. He was simply at his wits' end. Talking to me did no good. Thrashing me only gave me an opportunity to show how tough I was.”

The author of those words is the late Jesuit Father Walter Cizek. He was my confessor for a few years when he was living on the campus of Fordham University. Father Cizek's character was so unlike the boy he described in his book that I had to wonder if he might be exaggerating. But no, he assured me. He simply credits God's power to change hearts.

If you do not know his story, read his autobiography, *With God In Russia* (Doubleday Image, 1964). The book tells of his years of hard labor with barely enough to eat. He had been arrested under false charges in Poland, where he was serving as a missionary priest. Soviet authorities accused him of being a spy for the Vatican on grounds that he had offered Mass in public.

They put him in solitary confinement. For five years he was beaten and interrogated continually until he was so weak that he signed a confession in a daze,

against his will. As a result, he spent 15 more years at hard labor in Siberia.

Today, Father Cizek is being proposed for canonization because of his extraordinary charity in the face of such brutality. He came out of that experience as the gentlest and sweetest person you could ever imagine.

All of which brings me back to my concern for parents. Please be patient. God writes straight with crooked lines. He draws good out of evil. He transforms personalities. So do not give up on your child.

Your teen-agers will grow up one day. And those young adults who mature late will eventually return to sanity. There is hope.

Put your trust in the Lord, and keep praying. One day, with the help of God, all will be well. Your patience will be rewarded. Ask Mr. and Mrs. Cizek.

Oops, sorry, they're both in heaven with Walter.

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

Faithful Lines/Shirley Vogler Meister

Parenting lessons can be reciprocal

Samuel slept peacefully. His mother, Donna, lovingly watched him. She asked a rhetorical question: “Mom, isn't he precious?”



I smiled at this little life less than four months from birth—a gift from God with the power to melt hearts, create happiness and havoc, and activate the protective instincts of anyone older.

I, being older and supposedly wiser, whispered: “Just remember this moment, Donna, especially when he's a teen-ager yelling at you.” Realizing my comment probably ruined our peaceful moment, I added, “But, of course, Sam won't ever yell at his mother, will he?”

Donna responded, “Oh, Mom, I know he won't be perfect.” Then, with tears in her eyes, she said, “If I ever yelled at you, I'm sorry.” Taken aback by the apology, I laughed, “Well, someone did, but it really doesn't matter now, does it?”

She's begun her own parenting adventure, with all its ups and downs. Before Sam is an adult, he will experience

everything through his mother, father, other relatives, friends, neighbors, teachers—all who touch his life.

Sam will learn, but then so will everyone else. I certainly learned—and continue to learn—from my three daughters. For example, when the girls were small, I worked for a magazine for two years, with a schedule that allowed me to take them to school and pick them up from school, fulfill playground duty, and have summers with them.

One day, on our way home from school, one of the girls said, “Mommy, why are you unhappy when you pick us up. Are we doing something wrong?”

The words hit me hard. I assured them their company was the best part of each day. “Then why are you so unhappy?” she repeated. Why? Because I allowed the pressures of my job to affect them. So, I resigned to resume being a stay-at-home Mom.

Working mothers and fathers today

can't always do this, but they can learn how best to relate to their children before and after job hours. And when parents' tempers flare, why shouldn't we consciously recall those precious moments

‘And when parents' tempers flare, why shouldn't we consciously recall those precious moments when we promised to love, protect, and teach our children?’

when we promised to love, protect, and teach our children? Why not make that our priority?

Thank you, readers!

Life's lessons are reciprocal, even with *The Criterion* family. In February, my column, “Some ways parents can love enough,” drew

responses because I asked who wrote the e-mail advice I shared, which told how parents care for children through careful discipline. Answers: Erma Bombeck was the author. The popular columnist-humorist died in 1996 after publishing more than a dozen books. I am grateful to those who helped with that source.

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

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

The Sunday Readings

Sunday, Sept. 10, 2000

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

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



This reading is from the principal, and first section, of Isaiah. At the time it was written, the land lay in some degree of unrest.

Invasion was not yet a reality. The society still was sovereign.

Yet many factors combined to worry and frustrate people as well as leaders. Judging from oblique references to the circumstances surrounding Isaiah the prophet, he was acquainted with, and even had access to, the country's leadership.

As a prophet, he exercised a public vocation. His obligation was to pronounce the word of God to all—the low and the mighty alike.

In the conditions of the moment, he stressed his central theme. The people of God must remain loyal to God. God was their hope. God had always been their hope. He had proven to be the people's hope in the past when they were desperate.

If this loyalty is sustained, Isaiah insisted, then all would be right. Then the desert indeed would bloom, the dumb would sing. As usual, Isaiah's imagery is superb. The meaning of his words literally flashes into the understanding of readers.

The Epistle of St. James furnishes the second reading this weekend. This epistle rarely appears in the liturgy, however the Church turns to it on four consecutive weekends in late summer and early fall.

The authorship of this epistle still is a topic of discussion among scholars. The New Testament refers to four men by the name of "James." Which one was responsible for this letter? It is unclear.

Relying upon the circumstances surrounding the epistle, and mentioned in the epistle, many scholars believe the author was James, the "brother"—or cousin or foster brother, in modern terms—who was the first bishop of Jerusalem.

A great contribution of Christianity, and earlier of Judaism, to the development of Western culture was the respect for the person. This attitude is very apparent in this reading.

The poor person is on the same level as the rich person. Richness or poverty cannot be measured by earthly terms. Rather, they must be viewed in true, eternal terms.

Acquiring material things is not the ultimate reward, and therefore it should not be the ultimate objective.

St. Mark's Gospel is the source of the last reading.

The circumstances are not unfamiliar. The inability to hear and to speak was seen in the Lord's time as much as it is today.

While the passage is relatively brief, and the story quite straightforward, this selection from Mark has important meanings that can be overlooked in a quick reading.

First, the Lord is in the district of the "Ten Cities." These were not Jewish cities, although Jews surely lived in them. Jerash, a favorite site for tourists to modern Amman, the Jordanian capital, was among these 10 cities. The point is that the Lord left the Holy Land to proclaim salvation.

Secondly, healing and restoration were in the very being of Jesus. He touched the deaf man's ears with spittle. The ancient Jews did not separate parts of the body from the whole. Spittle was part of a person. In this case, it was part of Jesus.

Thirdly, and in a point often not fully understood at first glance, Jesus instructed those who witnessed the miracle not to speak of it. Healing was not in itself the salvific mission. Only when the cross and Resurrection occurred did the full meaning of the Messiah, the Incarnation, come to be known.

Reflection

The emphasis of the Church, dramatically and strongly, this weekend through the Scriptural readings is on Jesus. Essential to an understanding of this emphasis is a clear understanding of humanity and of self.

Although separated from the times of Isaiah by millennia, people today in essence are hardly different from those who once listened to this great Hebrew prophet. We can be downcast and puzzled, as they were downcast and lost for the meaning of events.

The Church calls us to be of good cheer, however. Regardless of our status in the world, regardless even of our spiritual status, we are the beloved of God. For us, whatever we are, Jesus came to redeem us from sin.

Jesus is the supreme answer to every question. He possesses the power to restore, to correct and to heal. He is the key to true "fulfillment." However, Jesus is more than a holy healer. He is the Savior. On Calvary, Jesus died for us all, reconciling us all with God. Then, spectacularly, Jesus rose from the dead. He is, as Thomas exclaimed, "Lord and God!" †

Daily Readings

Monday, Sept. 11
1 Corinthians 5:1-8
Psalm 5:5-6, 7, 12
Luke 6:6-11

Tuesday, Sept. 12
1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, Sept. 13
John Chrysostom, bishop and doctor of the Church
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, Sept. 14
The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Friday, Sept. 15
Our Lady of Sorrows
1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 8, 12
John 19:25-27
or Luke 2:33-35

Saturday, Sept. 16
Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
Luke 6:43-49

Sunday, Sept. 17
Twenty-fourth Sunday in Ordinary Time
Isaiah 50:5-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Fr. John Dietzen

Michael, Gabriel and Raphael share feast day

Q Can you explain why the archangels Michael, Raphael and Gabriel are referred to as saints? I have understood that we humans aspire to sainthood and can never become angels, which are special creations of God. (New York)



A The word "saint" (which comes from the Latin "*sanctus*," or holy) refers, in Catholic tradition, to those who are with God in eternity. As Vatican Council II teaches, they are joined with God forever in a life free from decay, and share in his life and happiness. (See "Constitution on the Church in the Modern World," Nos. 18 and 21.)

Thus, there's nothing that would deny applying the title to angels, and Christians have done so for centuries. Part of Christian tradition is the belief that God created these spiritual (nonbodily) beings with the power of reason and with freedom to make personal moral decisions.

Certain of them, according to the prevailing opinion, sinned by defying God in some way; others did not. Those who remained faithful are, of course, with God their creator, share his life and blessedness, and are therefore deserving of the title saint.

Three angels appear in the Bible by name—Gabriel, Michael and Raphael—and they are the only ones honored by name in the Church's devotions and liturgy.

The Eastern Churches honored St. Michael as early as the fourth century, and he was the only individual angel venerated in the West until about the year 800.

Their feast is celebrated together on Sept. 29. Michael, Gabriel and Raphael, it is worth noting, are among the many holy ones we venerate who have never been officially or formally canonized. Popes have been canonizing saints for only about 1,000 years.

The angels, therefore, are like thousands of others on the roll of saints (the apostles, for example) who came to have this distinction by popular acclaim of the

people, through their especially distinguished witness to Christian life and teaching, or because of their extraordinary service to the Church or humanity.

Q At what age may a child receive Communion under the form of wine? On a trip this summer, I saw a youngster, about 11 years old, receive the wine from the priest. We were confused. Isn't it unlawful to give a child wine?

I never knew that younger people under the lawful drinking age could receive this way. It was the first time I've seen it. (New York)

A The Church has no rule about this. Ultimately, of course, it is the parents' responsibility to judge.

I'm more than a little surprised that you have never before seen this occur. It is quite common for children to receive from the cup, sometimes even at their first Communion.

I've never heard a complaint or information of any sort about a problem related to children receiving from the cup.

Since Communion from the cup is part of a religious ceremony, in no place, I believe, is it considered a violation of drinking age laws.

Q A child in our neighborhood is attending a school for the retarded and cannot remember her prayers, so she has never made her First Communion. She is 12 years old. May she receive Communion when she attends Mass on Sunday with her guardian? (Illinois)

A The more basic question is why she has not made her First Communion. Mentally handicapped children often cannot memorize prayers. By no means does it follow that he or she cannot grasp enough of the meaning of Communion to receive this sacrament.

If she is attending school, she surely is able to achieve some knowledge of Jesus and understand that she receives him in Communion.

I hope you will encourage her guardian to talk with a priest. If someone can pray very simply with her and help her understand at her own level what she is doing, she should be receiving the Eucharist regularly. †

My Journey to God

Eventide

Soft breezes like gentle pardon
Ease my troubles away,
Here in my lovely garden
At the end of a care-filled day.

Sunlight filters through rustling leaves,
Branches of maple trees sway.
Lemon lilies, crimson geraniums,
Rival Solomon's glorious array.

Crystal waters ripple on the lake.
A black fence goes astray,
Wandering through the meadow
Where wildflowers bow to pray.

Bird songs fall into silence
As twilight softly creeps in
Erasing the flaming sunset
Before the night begins.

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)



All about me I feel the presence
Of the One who wrought such
loveliness.
I lift my heart in joyful thanks,
For truly I've been blest.

By Hilda Buck

The Active List

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

September 8

Little Flower Church, 4720 E. 13th St., **Indianapolis**. "Abortion and the Hierarchy of Morals," Dr. Mark Ginter, 7 p.m.

St. Michael Parish Life Center, 3354 W. 30th St., **Indianapolis**. SPRED, introduction to Archdiocesan Special Religious Education Program for persons with developmental disabilities, 7 p.m. Information: 317-925-4775 or 317-377-0592.

St. Michael Parish Life Center, 3354 W. 30th St., **Indianapolis**. 10th Annual walkathon, 1 p.m. Information: 317-234-0338.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning. Registration: 317-865-5554.

September 9

St. Luke Church, 7575 Holiday Dr. E., **Indianapolis**. Couple to Couple League, Natural Family Planning. Registration: 317-259-4373.

September 10

St. Anthony Church, Ryan Hall, 379 N. Warman Ave.,

Indianapolis. Euchre party, 1:30 p.m., \$3 includes refreshments.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. "The Last Canticle of St. Francis," by Charles Baker, 3:30 p.m., love offering. Information: 317-255-3666.

St. Pius Parish, Hwy. 66, **Troy**. Fall festival, yard sale, chicken and roast beef dinners, hamburgers and ice cream. Information: 812-547-3471.

Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Meeting for oblates and friends of Our Lady of Grace Monastery, 2 p.m. Information: 317-788-7581 (daytime) or 317-787-3287 (evenings).

September 12

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Couples communication series, led by David Burkhard, director of religious education, 7 p.m. Information: 317-241-6314, ext. 126.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave

Maria Guild business meeting, 12:30 p.m.

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Familia for mothers of young children. Information: 317-781-6822.

September 14

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Familia for mothers of young children. Information: 317-882-4093.

St. Lawrence Parish, 6944 E. 46th St., **Lawrence**. Familia for mothers of young children. Information: 317-842-6583.

September 15

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

September 16

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

September 17-20

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., **Beech Grove**. "Spiritual Dimensions of Growing Older," presented by Bill Lesch and Benedictine Siste Antoinette Purcell. Reservations: 317-788-7581.

September 21

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

898-0877.

Recurring

Daily

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

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

Weekly

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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



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St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-

5:30 p.m. Mass.

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

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

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

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the

—See ACTIVE LIST, page 19

St. Thomas More Applefest

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Raffles 5 p.m. - 11 p.m.
Vegas Night 7 p.m. - 11 p.m.
Entertainment 5 p.m. - 11 p.m.
Bingo 5 p.m. - 9 p.m.
Mystery Dinner Theatre 6 p.m.
Apple Pie Bake Off 5 p.m.

Saturday, Sept. 23

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

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The Active List, continued from page 18

Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

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

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

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

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, con-

cluding with confessions at 6 p.m. Benediction at 6:45 p.m.

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

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

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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

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

First Saturdays

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

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of

the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

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

Second Saturdays

Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-

mail: eburwink@seidata.com.

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

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

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

Third Thursdays

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

Third Fridays

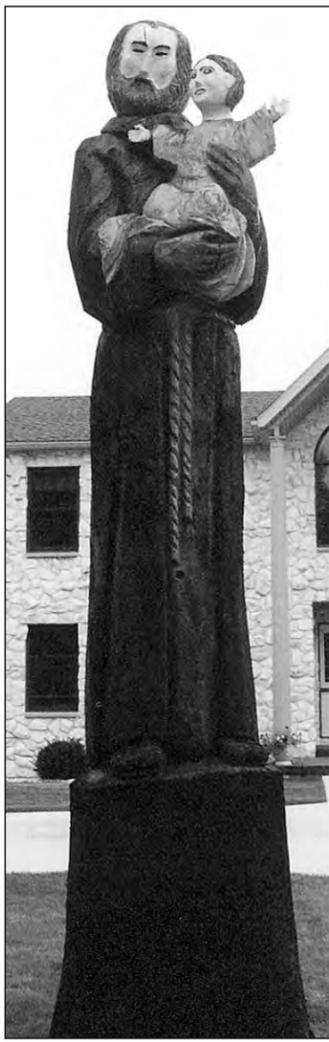
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage,

317-875-8281.

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

Third Saturdays

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



St. Felix statue carved from tree trunk

A homeowner in Bay City, Mich., had a tree trunk carved into a 15-foot high statue of St. Felix in honor of the Felician Sisters who had once owned the property. St. Felix is patron of the order and also regarded as protector of children.

CNS photo

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Eucharistic congress at Notre Dame attracts thousands

NOTRE DAME, Ind. (CNS)—Nearly 10,000 Catholics from across northern Indiana and beyond made a pilgrimage Aug. 26 to the University of Notre Dame for a eucharistic congress sponsored by the Diocese of Fort Wayne-South Bend.

"It kind of feels like the holiest place in the country—Notre Dame," said Stephanie Morgano of Valparaiso, who attended with her daughter, Antoinette Salcedo.

"I'm just here in thanksgiving for so many good things and good friends I'm praying for, bringing all their concerns in front of Christ here," she added.

Auxiliary Bishop Daniel R. Jenky of Fort Wayne-South Bend said the devout crowd on campus accented the university's Catholic character.

"Notre Dame's very Catholic, but everywhere you looked there were people going to confession and praying," he said. "I think it's been a great reunion for our diocese."

"It's just a moment of great grace for us," said Bishop John D'Arcy of Fort Wayne-South Bend, counting the experience as a highlight of his 43 years as a priest and 25 years as a bishop. "The pope said this should be a time of strengthening the faith. Notre Dame—what better place in the world?"

Whether their quest was a day of solitary meditation or shared experiences with friends and family, being part of the spiritually enriching event was, as one pilgrim called it, "a little bolt of lightning."

In planning stages since 1997, when Bishop D'Arcy first proposed it, the congress began with an ecumenical prayer service at the Basilica of the Sacred Heart, where an esti-

mated 1,500 pilgrims filled every available space. It ended with Mass celebrated by some 9,000 worshippers at the Joyce Center.

Saturday evening Masses were canceled across the diocese for the observance. Priests heard confessions at 30 locations around the campus, with long lines keeping them busy until time for the closing service in the incense-scented Joyce Center.

Bishop Jenky and Bishop Wilton D. Gregory of Belleville, Ill., gave keynote addresses to the congress. Parish groups led rosaries at the campus grotto every hour. Pilgrims could pray the Stations of the Cross in the Basilica of the Sacred Heart or around St. Joseph's Lake.

The Rev. Loren VanOort, a Lutheran minister from Nappanee who gave the homily at the prayer service, reminded pilgrims that "we are not only given the gift, but we are gifts to one another" and that God's "great promise, 'I am with you always,' never fades."

Priests, theologians and lay people led 50 workshops on campus for more than 3,000 people. Catholic recording artist Steve Angrisano and humorist Doug Brummel entertained young people and families.

Pilgrims said that's what they were seeking.

"I came because I need the spiritual lift in my life to help me through problems you have," said Dorothy Ray of Columbia City, who brought her daughter, Diane King, and granddaughter, Tia King, a sixth-grader.

"We've never had anything like this," Ray added. "I've seen a lot of people from different parishes I used to go to. It's good to get the whole community together."

Bill and Bonnie Drury and children, Carol, Sean and Brandon, parishioners at St. Thomas the Apostle in Elkhart, said their pastor, Father William Sullivan, had motivated them and others to attend.

"It's been enjoyable," Bill said. "It's quite serene out here. We're surprised by the large number of people ... to think they're all Catholic!"

Former South Bend residents Laura and Bob Labis now live in Fort Wayne and belong to St. Elizabeth Ann Seton Parish. Among a significant number of pilgrims from Fort Wayne, they came with children, Kiley, 7, Kolyann, 5, and Gage, 3.

Laura said she wants her children "attuned to traditions of the Catholic Church" and saw the congress as an opportunity to expose them to some at an early age.

She and Bob went to the grotto for the rosary and planned to go to confession. Nodding toward an area where confessions were being heard, Bob said, "There are so many priests, there's no excuse not to get over there. At home, there's always an excuse!"

Charlotte Ball, who teaches freshman theology this year at Bishop Luers High School in Fort Wayne, came to the congress with hopes for "a deepening of prayer, of community experience and faith and to take that home."

She said people today have such busy schedules that when an opportunity for a pilgrimage comes along, "It's easy to think 'Why am I doing this?'"

"And yet, if you don't do this, you're spinning your wheels," Ball said. "If you don't get kicked in your pants a little bit, you lose track of the big picture." †

PBS show on dying to look at assisted suicide, other issues

HOLLYWOOD (CNS)—A former advocate of physician-assisted suicide who recanted her earlier support and now runs the palliative care program at the Mount Sinai School of Medicine in New York City will be featured on an upcoming PBS documentary on dying.

"I was a very strong proponent of legalization for a number of years, and wrote about it, did research about it, and it was my experience with patients that caused me to change my mind. And I'm now an opponent of legalization," said Dr. Diane Meier.

She will be seen in a four-part, six-hour documentary special called "On Our Own Terms: Moyers on Dying," which will air Sunday-Wednesday, Sept. 10-13, from 9-10:30 p.m. EDT each night on PBS. (Check local TV listings for the station and time in your area.) The programs are hosted by Bill Moyers. Many PBS affiliates will run a companion half-hour, "With Eyes Open," from 10:30-11 p.m. EDT the same nights.

Meier told television writers that the criteria for acceding to a physician-assisted suicide cannot be met.

"The kind of criteria that are necessary to assure that a patient is cognitively intact, not confused, making a 'rational' decision that is consistent over weeks, is not pressured by financial and family burden, guilt and anxiety, and is known to be 'terminal' just flies in the face of everything we know about people with serious illness," she said.

"People are very rarely consistently cognitively intact in the weeks and months before they die," she continued, noting that one, "their brains are affected by their illness," and two, "we are really bad at predicting when people die."

"And the data supports that. We are as often wrong as we are right," she said.

"And the assisted-suicide law presumes that a doctor can predict, looking at a patient, when he or she is going to die, and therefore when he or she would be eligible for legal assisted suicide," Meier said. "I'm worried that legalization will put not-so-subtle pressure on dying people to opt for that option, and get out of the way and stop burdening others."

Meier said instruction on palliative care is something that has been sorely missing from most medical school curriculums for too long.

"I went through four years of medical school at Northwestern and Chicago, did three years of residency at a university hospital in Portland, two years of geriatrics fellowship at a reputable teaching hospital [and] did not have a single lecture on pain management in nine years," she said.

The reason is because doctors see death as "not normal, or something that we can make better through appropriate medical care," she said. "Death is a failure, so we're not going to teach you about [it], we're not going to address it as a responsibility of medicine."

"On Our Own Terms" looks not only at palliative care as a viable option for the dying, but at people who are living with the knowledge that they are terminally ill; models of health care for the dying and their families; and the decisions made by dying patients—and sometimes for them—on what constitutes appropriate care.

In one segment on the third night of the program, Dr. Carlos Gomez, a Catholic doctor at University Hospital in Charlottesville, Va., who is opposed to physician-assisted suicide, struggles with his stance as a patient is affected by the final stages of liver failure, becoming delirious, agitated and thrashing.

"The best that I can do for him is to sedate him and let him die," Gomez says on the broadcast. "I would prefer that he be alert and talking all the way to infinity, but I can't do that."

Moyers, commenting on Gomez's dilemma, said, "It's one of the most powerful [TV] sequences I've seen in my 30 years at this."

But Annie Navarro of the U.S. Catholic Conference Office for Film and Broadcasting, in her review of the third installment, called it "troublesome as it offers a sympathetic view on physician-assisted suicide."

"Moyers emphasizes the individual personal dilemma and leaves untreated the larger public policy issues. As a result, the subject does not receive the full treatment it deserves," Navarro added.

On the other hand, she said, the Moyers program "will hopefully promote discussion on end-of-life care and prompt families to discuss each member's wishes



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DISCIPLES

continued from page 3

parish become more aware and involved in the evangelization mission of the Church.

In her opening remarks Aug. 25, Notre Dame Sister Susan Wolf recalled that four years ago the pioneer group doing Disciples in Mission for the first time numbered only six dioceses. The group now includes 31 dioceses, with the Archdiocese of Indianapolis among the 10 that are initiating the process this year.

Paulist Father Ken Boyack gave a status report on the dioceses who were already doing the process. There were many success stories to report, as well as areas for improvement.

The Archdiocese of Indianapolis will benefit from several of these improvements. All participants received copies of the newly revised second edition of the Diocesan Leadership Team Manual and the Parish Leadership Team Manual. These resources have been

expanded to include the practical experience of the dioceses already in the process.

Another important new resource will be a greatly enlarged Web presence which will allow participating dioceses and parishes to download information and materials. (The Web address is www.disciplesinmission.org.)

The late Father James Dunning used to warn people in the ministry of the Rite of Christian Initiation of Adults, "Thou shalt not do unto others what thou hast not done unto thyself." The Paulist training team underlined that this maxim applies to those doing Disciples in Mission as well.

Morning prayer on Aug. 26 flowed into a session on the Jesus conversation in which participants shared with each other how they had come to know Jesus and what it meant to them to be a follower of Jesus.

The remainder of Aug. 26 found Acosta-Taylor and Father Folzenlogen in sessions directed toward dioceses in the first stages of their preparation year for Disciples in Mission. There were suggestions about the formation of the Diocesan Leadership Team, steps to take in recruiting

parishes, and training ideas to use with parish coordinators and parish leadership teams. These ideas from the staff were supplemented by recommendations from the experienced dioceses during a general sharing of insights in the late afternoon.

Aug. 27 covered some important details like parish costs, looked ahead to next steps, and set the dates for the coordinator training next August. A special moment of this closing session was recognition of the six pioneer dioceses. Those dioceses joining later have benefited greatly from the wisdom gained from their practical experience.

The Archdiocese of Indianapolis will follow up on this coordinator training workshop by completing the formation of the Archdiocesan Leadership Team.

Sister Susan Wolf, executive director of PNCEA, will serve as the Disciples in Mission Contact for the Archdiocese of Indianapolis. She will team up with Father Ken Boyack, president of PNCEA, to conduct the training for the Diocesan Disciples in Mission Leadership Team on Dec. 1-2 at the Benedict Inn in Beech Grove. †

Spirituality a balance of wisdom, energy, priest says

GREEN BAY, Wis. (CNS)—"The opposite of spirituality is not skipping church," says Oblate Father Ron Rolheiser. "It's being in a semi-vegetative state receiving beer intravenously."

Spirituality and soul mean the same thing—the life or energy within us that keeps us alive, said Father Rolheiser, whose column on spirituality appears in nearly three dozen Catholic newspapers in the United States, Canada, Ireland, England, Scotland and New Zealand.

Our spirituality is a gift of God and leads to a basic restlessness within us, Father Rolheiser told nearly 600 people Aug. 7 at St. Bernard Church in Green Bay. "As St. Augustine put it, 'You've made us for yourself, Lord, and our hearts are restless until they rest in you.'"

That restlessness is why we feel "out of sync" with life or the rhythms of nature, said Father Rolheiser, who represents Canadian Oblates of Mary Immaculate on their international council.

St. John of the Cross spoke of two purposes of the soul: energy—the spark of life that keeps us alive—and integration—the wisdom or glue that holds us together, Father Rolheiser said.

But instead of linking the two, we've divorced them, he said. Thus, people look to popular culture for energy, but not for wisdom, and they go to church for wisdom, but not for energy.

"Wisdom initiates energy. Energy enlivens wisdom," he said, and both come from God.

As an example of how we need energy and wisdom, Father Rolheiser pointed to the family. "Children provide energy and parents provide wisdom and we shouldn't confuse the two. Parents should not behave like 13-year-olds, and it's wrong to expect 13-year-olds to play the role of parents."

We need to find the ideal mix of wisdom and energy by bringing them together, he said, but not the way opposing sides meet at a negotiating table.

"Rather, they need to come together the way a high-pressure and a low-pressure area come together. When that happens, they create a storm and when it settles down, we have peace," said Father Rolheiser, whose book,

The Holy Longing, won a first-place award for spirituality books this year from the Catholic Press Association.

He cited three examples of people who dealt with their spirituality in different ways: Mother Teresa, Janis Joplin and Princess Diana.

Mother Teresa, he said, is a saint who dedicated her life to God and the poor. That's hard to do, he said, because most of us want to live both as saints and as sinners.

"We want to pray, but not to miss whatever we want to watch on TV. We want to live a life of radical commitment to the poor, but we want luxuries and riches."

But, as St. Thomas Aquinas said, every choice includes a renunciation of something else, so we can't have it all, Father Rolheiser said.

Janis Joplin tried to have it all, he said, and basically she died at age 27 when her body fell apart because she used too much energy trying to do everything.

That's why it's so important for high-energy people to develop their spiritual lives, he said, to properly channel that energy. Princess Diana tried to go halfway, he said, working with the poor alongside Mother Teresa, then going on a Mediterranean vacation.

In addition to resolving the split between energy and wisdom, Father Rolheiser said, we need to resolve the divorces between:

- Spirituality and ecclesiology, illustrated by a growing interest in the spiritual, even as our churches become increasingly empty.
- Justice and piety, so that people who champion justice also embrace personal morality, and pious people accept the Gospel challenge of justice.

Dorothy Day provides us with a model of someone who combined both, he said. "We need a new Francis of Assisi to restructure our imagination," he said.

"We are not going to think-tank our way out of our problems with ecclesiology. It's going to take a wild man or woman," he said. "I think it's going to come from the younger generation. We Baby Boomers are too set in our ways."

We also need to recapture our awareness of sin and immorality and their effect on the soul. No matter how terrible the sin, God forgives us, he said. That's not the problem. "The problem with sin is how it disintegrates the soul and affects us individually and [as a] community." †

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.

LAMBERT, Theresa L. (Bayt), 73, St. Malachy, Brownsburg, Aug. 27. Wife of Martin Lambert. Mother of Theresa Smith, Karen Zarich, Gregory, Joseph, Martin, Paul and Philip Lambert. Sister of Chet, Hank, Tony and William Bayt. Grandmother of 15.

MEDJESKI, Edward T., 72, Holy Trinity, Indianapolis, July 4. Brother of John Medjeski.

MELLETT, Martha E., 75, Christ the King, Indianapolis, Aug. 25. Mother of Christopher, Joseph and Mark Mellett. Sister of Camilla Martel.

PRILLER, Edward F., 82, Little Flower, Indianapolis, Aug. 22. Husband of Rose Priller. Father of Theresa Borden, Louise Drake, Virginia LaFara, Roselyn Royce, Christine, James and Stephen Priller. Brother of Sylvine Jefferson and Alfred Priller. Grandfather of 17. Great-grandfather of 26.

RODRIGUEZ, Lt. Col. Raymond, 69, St. Lawrence, Indianapolis, Aug. 21. Husband of Marianne (Saalfrank) Rodriguez. Father of Monica Pottschmidt. Brother of Juana Zane and Sabino Rodriguez Jr. Grandfather of four.

STONE, Catherine (Fox), 88, Holy Family, New Albany, Aug. 27. Wife of Marvin Stone. Mother of Pat Boesing. Grandmother of three. Great-grandmother of eight.

WILLMAN, Olga S., 87, St. Louis, Batesville, Aug. 29. Mother of Shirley Errett. Grandmother of two. †

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Director of Communications

The Diocese of Lafayette-in-Indiana is searching for a Director of Communications who will serve as editor-in-chief of its 27,500 circulation weekly diocesan newspaper, The Catholic Moment, will coordinate diocesan communication and planning projects, and serve as public relations officer. The person will be a member of the Curia and be responsible directly to the Bishop.

This person will have overall responsibility for the content and quality of the weekly newspaper, and will manage the business affairs of the publication including operations, advertising and circulation. The Bishop of the diocese has published this newspaper for 55 years. It may be reviewed at www.dioceseoflafayette.org/moment.html. The Diocese of Lafayette-in-Indiana is located in 24 counties of Northcentral Indiana and has 64 parishes with 95,000 Catholics.

At least 5 years newspaper publication and management experience desired. Website development and maintenance experience a plus. Salary is negotiable, commensurate with experience and expertise. Benefit package included. Practicing Catholic.

Send résumé, samples of published writing and editing publications by September 20th, 2000 to:

Communication Search Committee
Administration Office
Diocese of Lafayette in Indiana
P.O. Box 260
Lafayette, IN 47902
or
rquinn@dioceseoflafayette.org

PASTORAL ASSOCIATE

St. Matthew Parish is seeking applications for the new position of Pastoral Associate. St. Matthew is a diverse parish of approximately 1,000 families. It is committed to working as a Pastoral Team. Applicants should have a Master's Degree in Religious Studies, Theology or a similar degree. Salary commensurate with degree, experience. Send written résumé and request for interview to:

Robert Shanahan, Chair, Search Committee
St. Matthew Church
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Resettlement Specialist

Catholic Social Services is seeking a full-time Resettlement Specialist to assist clients in becoming self-sufficient by bridging language, social, and cultural gaps. Responsibilities include: assisting clients with housing, transportation, employment and other basic needs. The service area includes the Diocese of Lafayette and the Archdiocese of Indianapolis.

A bachelor's degree in social work is preferred. Bilingual skills are a plus.

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St. Elizabeth's Home

St. Elizabeth's, a pro-life agency of the Catholic Archdiocese of Indianapolis, is seeking individuals desiring to serve our clients in the following staff positions.

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DAY CARE PROVIDER - St. Elizabeth's provides daycare services to our resident's children and children from the community. We are seeking individuals with an ability to provide loving care to the children entrusted to us. Qualified candidates must be at least 21 years of age, have a high school diploma or GED equivalent, and have some experience working with babies and toddlers.

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News briefs

U.S.

U.S. bishops share Irish bishops' concern about readings

WASHINGTON (CNS)—The U.S. bishops shared concerns about certain New Testament readings on women that the Irish bishops recommended be omitted from their new Lectionary, said a U.S. bishops' official. Father James Moroney, executive director of the U.S. bishops' Secretariat for the Liturgy, said in an interview Aug. 31, "This is an issue that the U.S. bishops addressed 10 years ago and one which I am gratified to see the Irish bishops dealing with as well." A document titled "Domestic Violence," issued Aug. 27 by two Irish bishops' commissions, denounced all forms of violence in marriage and identified seven New Testament readings they said should not be used at Mass because they give "an undesirably negative impression regarding women."

Gore notes reservations about bill to limit assisted suicide

PORTLAND, Ore. (CNS)—Vice President Al Gore told reporters in Portland that despite his personal aversion to assisted suicide, he has reservations about a congressional bill that would thwart Oregon's controversial Death with Dignity Act. "I am personally opposed to physician-assisted suicide," the Democrats' presidential nominee told reporters who pursued him after a town-hall rally at Portland State University on Aug. 30. "However, I don't want to see the criminalizing of doctors' ability to deal with severe pain." Gore and his running mate, Sen. Joseph Lieberman, came to Oregon to talk about health care. Lieberman, a Democrat from Connecticut, is a primary sponsor of the Pain Relief Promotion Act, billed by some supporters as a way of thwarting assisted suicide. The nation's Catholic bishops are among those supporters.

WORLD

Pope praises Poland's Solidarity movement on 20th anniversary

VATICAN CITY (CNS)—As Poland celebrated the 20th anniversary of the Solidarity movement, Pope John Paul II praised the union for its work over the past two decades. In an Aug. 30 telegram to Archbishop Tadeusz Gocłowski of

Gdansk, the Baltic port city where the workers' rights movement was founded in 1980, the pope expressed thanks for Solidarity's anti-communist ripple effect throughout the region. Vatican Radio broadcast in Italian on Aug. 31 parts of the telegram, originally written in Polish. "Solidarity," said the pope, "which set off a process of great changes in Poland and in all of Central-Eastern Europe, had as its foundation a common concern for man and his dignity."

Cardinal says Nigerian religious leaders can solve Shariah crisis

VATICAN CITY (CNS)—A Nigerian cardinal said the adoption of the Shariah Islamic legal system by some states in Nigeria is a mistake which, if not rectified, could create more problems for the country. The president of the Pontifical Council for Interreligious Dialogue, Nigerian Cardinal Francis Arinze, said some people in his country do not seem to know that efforts are being made all around the world for harmony among people of other religions. In an interview in Rome in August, Cardinal Arinze said: "I would like those who support this Shariah law, let them take a good look at the world today. Indonesia, the largest Muslim country in the world, does not have Shariah law." He added that the number of Muslims in all Arab countries together is less than the Muslim population of Indonesia.

As Olympics near, evictions increase for homeless in Sydney

SYDNEY, Australia (CNS)—As the Olympic Games loom closer, life is getting tough for the homeless and "at-risk" people living in budget accommodations in Sydney. Welfare agencies are watching developments with trepidation. "Evictions from boarding houses and other cheap accommodations are going through the roof," said Rentwatchers convener Beth Jewell. In the lead-up to the Sydney Games, hundreds of beds in boarding houses in the inner-western suburbs have been closing as owners seek to maximize returns by converting to backpacker hostels and other tourist accommodations.

China reportedly arrests more than 20 underground Catholics

STAMFORD, Conn. (CNS)—The Chinese government arrested a priest, a seminarian, 20 nuns and two lay people of the underground Catholic Church in Fujian province, eastern China, reported the Cardinal Kung Foundation. The Aug. 30 arrests occurred in Qibu township, Luoyuan county, the foundation reported Sept. 1. The foundation, headquartered in Stamford, said 38-year-old Father Liu Shao-Zhang was beaten brutally, causing him to bleed

severely and vomit blood. Two of the nuns were released one day later after parishioners paid "a large sum of money" to the Public Security Bureau, it said. The other people remained held and their whereabouts were unknown, it added.

PEOPLE

Jesuit biographer of Pope Pius IX skips late pontiff's beatification

ROME (CNS)—The author of a three-volume biography of Pope Pius IX said he planned to skip the beatification of the controversial pontiff on Sept. 3. "Let them go ahead. I told them more than 10 years ago that [beatification] wasn't a good idea, that it was inopportune. The pope listened to me then, but something happened to change his mind," Jesuit Father Giacomo Martina said Sept. 1. Father Martina's biography of Pope Pius is considered the authoritative work on the 19th-century pope by most scholars. Father Martina said that when the Vatican was considering the sainthood cause in the 1980s, he wrote a report that recommended against beatification, and the Vatican temporarily shelved the cause.

Parole denied for man jailed for 1980 Church women's murders

SAN SALVADOR (CNS)—El Salvador's Supreme Court rejected a petition for parole for one of five former national guardsmen convicted of the 1980 murders of four U.S. Church women. The request for parole for Carlos Joaquin Contreras Palacios was "turned down because it does not meet the requirements established by the law," Supreme Court Judge Eduardo Tenorio told reporters Aug. 30. The decision was unanimous, said Tenorio, based on the fact that Contreras "had not been favorably rehabilitated."

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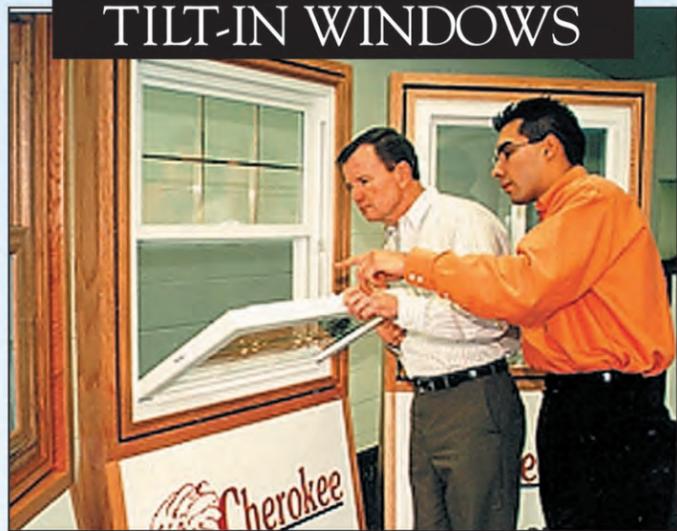


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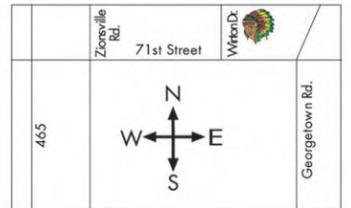


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