



# The Criterion

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## 1996 United Catholic Appeal exceeds goal

Amount reported at parish meeting is more than \$100,000 higher than that reported last year

By John F. Fink

Among the facts brought out at the United Catholic Appeal's final report meeting June 25 was that St. Peter's Church in Harrison County will soon get running water and the parishioners plan to burn the outhouse.

As parish representatives reported their parishes' success at meeting their goals for the United Catholic Appeal campaign (or, occasionally, not meeting the goals), they would say something about their parishes. When Franciscan Father Kenneth Gering, administrator of St. Peter's in Harrison County, told about his parish's progress, his report was met with the expected laughter.

When all the parishes had reported and the totals were posted, the campaign's goal of \$3.6 million was sur-

passed by \$40,558. This includes funds raised through the Family Division and the Lead Gifts Division.

The amount reported was \$109,126 more than was reported at last year's report meeting when pledges totaled \$3,531,432.

The report meeting was a celebration, complete with balloons contributed by Balloons Galore and music supplied by Jerry Craney and the Holy Name Alumni Band. J & J Catering contributed a picnic-style meal and Markey's Audio-Visual made it possible to see a photo of each parish as its report was being given.

In short remarks before the reports were given, Archbishop Daniel M. Buechlein observed that the United Catholic Appeal "has grown tremendously" during the past four years, from \$2.5 million in 1992 to more than \$3.9 million in 1995. He thanked all of those present for their com-

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Photo by Margaret Nelson

Father Anthony Volz reports the results for Sacred Heart Parish in Terre Haute at the United Catholic Appeal's report meeting June 25 while representatives of some of the other Terre Haute Deanery parishes line up. In the foreground is Father Todd Niebe, pastor of Richmond parishes.

## Parishes learn how to improve stewardship effectiveness

Dan Conway outlines principles that will guide planning for the archdiocesan-wide capital and endowment campaign

By John F. Fink

"People always seem to have the time and money for the things they value most," Jerry Locey told about 200 people from every deanery in the archdiocese at the Archbishop O'Meara Catholic Center in Indianapolis on June 25. They were attending the archdiocese's first Stewardship Conference.

Locey is director of parish stewardship for the Diocese of Rockville Centre, N.Y. He has been called upon by many other dioceses and parishes as an expert consultant in the stewardship of time, talent and treasure. The title of his presentation was "Creative Yearlong Stewardship."

Dan Conway, secretary for planning, communications and development for the Archdiocese of Indianapolis as well as an independent consultant in those areas, also spoke at the conference. His topic was "Stewardship for the Future: Building Capital and Endowment Funds for Future Generations."

Archbishop Daniel M. Buechlein welcomed the parish participants to the conference. He noted that stewardship is not only one of his priorities but it has also become a priority in dioceses all over the United States. He thanked the Stewardship



Jerry Locey

Committee of the Catholic Community Foundation and the Office of Stewardship and Development for sponsoring and planning the conference.

Locey began his presentation by telling the audience that his was not going to be a talk on stewardship. Instead, he said, it was a "show and tell" presentation about the variety of things parishes can do to

increase the effectiveness of their stewardship programs. True to his word, he provided folders for each participant that contained 30 handouts, which he reviewed.

Locey said that he has found that Catholic parishes these days have four basic concerns: volunteerism, attendance at Mass, parishioner participation, and financial problems.

He said that a very small percentage of parishioners volunteer, that Mass attendance has fallen to as low as 23 percent in some parishes, that participation has fallen to new lows, and that one-third of parishes are unable to make ends meet.

Catholics, he said, are the poorest contributors to charities. The average Catholic household today, he said, gives only 1 percent of its gross income to all charities combined.

These, though, he said, are only symptoms of a greater reality and that is that religion has a low priority among Catholics. He then made the statement that people always seem to have the time and money for the things they value most.

Many of Locey's handouts gave concrete ways to convince parishioners to give more of their time, talent and treasure to the parish, with more emphasis on time and talent than on treasure because good stewards of time and talent tend also to be good stewards with regard to treasure.

One of the handouts showed what can be done when a pastor actively promotes

stewardship. The parish, St. Francis in Wichita, Kan., has 2,050 registered families, 1,900 volunteers for 5,000 different activities, 85 percent Mass attendance, daily availability of the sacrament of reconciliation, 300 people at daily Mass, and six men from the parish who have been ordained since 1970. Its average Sunday collection is \$59,000.

Locey quoted the pastor of this parish, Father Thomas McGread, as saying, "The key to stewardship and sacrificial giving is to build community in the parish: When you offer people a sense of prayer, hospitality, belonging, and community, then they'll be ready to hear the call for responsibility and service."

In his talk, Conway outlined four principles which will guide planning for the archdiocesan-wide capital and endowment campaign which is now scheduled for 1998. He said that the principles are 1) integration, 2) subsidiarity, 3) complementarity, and 4) consolidation.

"This capital and endowment campaign

See CONFERENCE, page 7

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### Holy Land Exodus

The Holy Land Foundation is trying to do something about the fact that about 1,000 Christians leave the Holy Land every year to find a better life.

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### Celebration

Franciscan Father Basil Heiser, former minister general of the Franciscan Order, speaks during the celebration of the 100th anniversary of Mount St. Francis.

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## Seeking the Face of the Lord

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



# Why the papacy?

June 29th was the feast of Sts. Peter and Paul, the annual feast on which we think of the ministry of the successor to St. Peter. The ministry of Peter is a gift for our church. The ministry of the successor to Peter who is also the Bishop of Rome is for the unity of the church. Church unity is a primary responsibility of the Holy Father. Those who assist him in the Vatican assist in carrying out this ministry.

Some people view the pope and the papacy with skepticism at best. Why is that? Some feel that the position is one of "lording it over" the church. Some see the papal office as something that should be honorary or symbolic and nothing more. Others view any aspect of a hierarchical structure as "imperial" and want, consciously or unconsciously, a democratic church structure.

Of course, some see no reason or value in church structure at all. An amazing number of folks do not and apparently cannot view the hierarchical structure of the church in its spiritual and theological origins and reality. Most often the papacy, and the hierarchy as well, are viewed under the lens of a "power" mindset and not from a "ministry" or service mindset.

I am often amazed at how often people project the presumption onto the pope or onto the archbishop that the one in that office presumes to be "higher" or "better" than other members of the church. Ministries in the church are not about higher or lower, better or less good, privileged or unprivileged. The fact that one presides at the Eucharist does not make him better than any of the other community members at prayer. A power-mindset projects such a view.

It amazes me that, when the Holy Father writes a pastoral exhortation or a papal encyclical in which he speaks passionately for the truth, it is viewed by some as a chastisement, a "slap on the wrist." It amazes me that such judgments are invariably made by people who have not read his writings, usually before they even appear in general print.

It is the pope's pastoral responsibility to look after the unity of the Catholic Church. Overseeing the unity of the church is the primary charism of the Petrine office. The pope's teaching role is the fundamental way in which he exercises his pastoral responsibility.

ty. Unity has everything to do with expressing the truth as best as human words can do.

It doesn't make sense when people are upset because the Holy Father is doing what he is expected to do. Pope John Paul proposes no major teaching without consulting the bishops of the world and he also consults the world's best theologians. He does not have illusions that he is the only and autonomous teacher of the world.

Clarity about the church's received doctrine also has a profound influence on the way we pray. If there are theological inaccuracies, for example, in the translations of the church's liturgical prayers which are repeated over and over again, eventually the common mind of the praying community is affected and becomes erroneous in faith.

Theological accuracy is a serious matter if we want to continue to be faithful to the tradition of our faith received through the ages. Ultimate responsibility for our fidelity to the truth rests on the successor of Peter. That's where the buck stops.

Some folks say Pope John Paul II is teaching too much and too often. Aside from the arrogance of such a judgment by someone who doesn't have the charism of the office, it should be said that the guidance of the Holy Spirit in the conclave that elected this pope gave us someone who is particularly gifted intellectually, someone who is a steady and competent teacher. The Spirit gives us the pope we need for every period of the church. In my opinion, John Paul II will someday be called John Paul the Great.

I am told that some of my critics say that one of my problems is that I am too much a follower of Pope John Paul II. That someone would think an archbishop should be otherwise surprises me, but my admiration for this present successor of Peter began long before I became a bishop or archbishop. He is a gifted teacher and, in my experience, a very pastoral and caring person. I also sense that the majority of folks in our church, and outside our church, sense the same.

Pope John Paul is a human like you and like me. He suffers without complaint under the burden of so much responsibility. His life is a gift for God and for all of us. Let's keep him and his pastoral ministry in grateful prayer.

## Criterion editor plans to resign in December

John F. Fink has notified Archbishop Daniel M. Buechlein and The Criterion's board of directors that he intends to resign his position as editor in chief of The Criterion, effective Dec. 31, 1996. He said that he was giving six-months' notice so there would be ample time to appoint his successor.

Fink will finish 12 years as this newspaper's editor on July 15. By the end of the year he will be 65.

He said that he does not plan to retire but that his long-range plans are indefinite. He said that he plans to "treat myself to a sabbatical" at the Ecumenical Institute of Theological Studies at Tantur, Jerusalem from Jan. 14 to April 10 before deciding what he should do after that.

Editorial Commentary/John F. Fink, Editor

# How hierarchy should react to laity's petitions

It happened again last week. With all the possible topics we could have written about, Archbishop Buechlein in his column and I in this space chose to write about the so-called "We Are Church" petition being circulated. That happens because this editorial commentary is always written well before we receive the archbishop's column. Perhaps I should tell him what I've written about but that would tend to limit him if he felt that he shouldn't write about the same thing. So when we do write about the same thing, I feel that our readers get two perspectives on the same subject.

As it happened, we were not the only people who were concerned about the "We Are Church" petitions. While he was in Germany, Pope John Paul II spoke about them when he talked with the German bishops. This is the country where the "We Are Church" movement started and where 1.4 million Catholics signed a petition calling for optional celibacy for priests, the ordination of women, greater participation by the local church in the selection of bishops, and a greater voice for the laity in church decision-making. Those who signed were about 5 percent of Germany's 28 million Catholics.

And what did the pope tell the German bishops? His first message was that they should listen to and dialogue with the faithful because, he said, the renewal, purification and updating of the church called for by the Second Vatican Council is still valid.

However, he said, for some people the renewal and updating "has been transformed into a demoralizing criticism of institutions and the spread of discontent fueled by a subjectivism sparked by the post-modern culture."

In responding to calls for changes in the church, the pope said, the bishops should not respond with fear and stridency. "The church can carry out its mission only by presenting itself as a bastion of joy in the faith and trust in the future," he said.

Bishops do, though, he said, have an obligation to make it absolutely clear that "faith is nourished at the spring of truth and draws its life and strength from this." And the central truth of the Catholic faith, he said, is Christ and life in him.

As servants of the joyful faith of the church, he said, the service that bishops offer "must be offered in dialogue and always with great love, but also with clarity and decisiveness."

In a reference to the "We Are Church" petitions, the pope said that democracy does not mean that anything accepted by the majority is right. "The spreading of values able to attract multitudes of people but which obscure the true nature of the Gospel must be avoided," he said.

In other words, the pope called for a respectful listening process and a dialogue that will not be afraid to continue the renewal and updating of the church while also retaining and proclaiming the truths of the faith that cannot be changed.

## A message from the publisher

By Archbishop Daniel M. Buechlein

Late last week, Jack Fink informed me of his decision to retire as editor of The Criterion effective Dec. 31, 1996. (See story at the bottom of this page.) I was surprised by Jack's announcement, but I respect his desire for a change from "meeting deadlines" for the past 41 years, as he expressed it.

Jack has been the editor of our weekly archdiocesan newspaper for the past 12 years. During this period, he has made an outstanding contribution to The Criterion

and to Catholic journalism nationally. His extensive knowledge of the church, and of his profession, have enriched our newspaper and our archdiocese.

On behalf of the board of directors and staff of Criterion Press, Inc., I want to express our sincere gratitude for his good stewardship of our archdiocesan newspaper.

During the next several months, we will begin the search for a new editor, but it is my hope that Jack will continue to be involved with The Criterion—as a writer and as a good friend—for many years to come. *Ad multos annos.*

## APPEAL

continued from page 1

mitment and hard work.

At the end of the meeting, the archbishop gave special awards to Annette (Mickey) Lentz, who headed the Family Division (for archdiocesan employees); Dale and Donna Gettelfinger, who headed the Lead Gifts Division; and Bernie and Kathy Pierce, the general chairs.

Dale Gettelfinger spoke prior to the reports to announce that the Family Division had achieved 121 percent of its goal and that the Lead Gifts Division had surpassed last year's contributions.

Mike Halloran, archdiocesan director of stewardship and development, said that the campaign is not finished. Some of the parishes will have more pledges coming in, he said, and a telephone campaign will be made to those who did not respond during the drive. Last year about \$450,000 was raised by the telephone follow-up.

At the report meeting, parishes reported by deanery. The results were as follows, in the order they were presented:

Foundation, corporate and anonymous gifts that couldn't be assigned to a particular deanery: \$153,843.  
Terre Haute Deanery: \$182,606.  
Indianapolis North Deanery: \$773,417.  
Tell City Deanery: \$64,938.  
Indianapolis East Deanery: \$327,067.  
Seymour Deanery: \$226,187.

Indianapolis South Deanery: \$490,577.  
New Albany Deanery: \$354,201.  
Indianapolis West Deanery: \$460,235.  
Connersville Deanery: \$190,201.  
Batesville Deanery: \$274,692.  
Bloomington Deanery: \$142,624.

## Official Appointments & Announcements

Effective July 3, 1996

Rev. Karl Miltz, currently chaplain at Secena High School, granted sabbatical.

Rev. Peter Gallagher, appointed chaplain of Secena High School.

Rev. Michael Hilderbrand, appointed temporary administrator for St. Paul, Sellersburg, while retaining his appointment as chaplain of Providence High School.

Rev. Michael Hilderbrand, appointed as temporary dean of the New Albany Deanery, while retaining his appointment as chaplain of Providence High School.

Effective July 14, 1996

Rev. J. Michael Ewert, O.F.M., appointed pastor of St. Roch Parish, Indianapolis.

Rev. Irenaeus Kimminau, O.F.M., appointed senior associate pastor of St. Roch, Indianapolis.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



07/05/96

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# SS. Francis and Clare breaks ground for new church

Father Jarrell says that four groups of people would be especially welcome: apostles, prophets, the lowly, the holy

By Margaret Nelson

The sun was bright as the new SS. Francis and Clare parish community celebrated the groundbreaking for its new church southwest of Indianapolis.

Archbishop Daniel M. Buechlein presided at the Mass under a huge tent filled with chairs and a standing-room crowd. The liturgy began with a hymn written by St. Francis of Assisi, "All Creatures of Our God and King."

In his homily, the pastor, Father Stephen Jarrell said that the celebration represented the total commitment of parishioners in the three years since the parish was founded.

"All that has happened because of your committed relationship with Jesus Christ and your love of his church," he said.

Father Jarrell said, "I believe this place has to be a place of hospitality." Referring to the Gospel, he said that four groups of people would be especially welcome: apostles, prophets, the lowly, and the holy.

After defining how those people would appear, he said, "I hope that this is a place where holy people are welcome—people who are serious about becoming saints." Father Jarrell added, "I think God will bless our church with many sons and daughters."

After the liturgy, the assembly processed from the tent to an outline that marked the foundation of the future church building.

After prayer and Scripture, the facilities committee was introduced: Bob Navarre, David Bauer, Fred Baldwin, Janet Effron, Gary Gann, John Gumerson, John Kane, Russ Swan, Norm Thoeming, Tom Torbeck, and Lorrie Willham. The architects are Woolen, Molzan and partners, Kalevi Houtilainen and Kevin Huse.

Archbishop Buechlein processed around the foundation and sprinkled the members of the parish with holy water. Then, he and Father Jarrell and members of the facilities committee turned their shovels in the hard earth three times, in the name of the Holy Trinity.



Photo by Margaret Nelson

Ready to break ground for the new SS. Francis and Clare Church at Olive Branch and Mullinix roads on June 30 including facilities committee members (from left): architect Mike Brannon, Kalevi Houtilainen, Archbishop Daniel M. Buechlein, his executive assistant Raymond Nahlen, Father Stephen Jarrell, chairman Bob Navarre, Fred Baldwin, and Russ Swan.

At the end of the Mass, Archbishop Buechlein thanked "all those who made it possible to come to this day. Congratulations for the achievement of what has happened so far."

The archbishop said that the people at

SS. Francis and Clare were making history. "People after us will be grateful that we made this act of faith."

"I'm glad to hear screaming babies, because it means we chose the right place," said Archbishop Buechlein.

## Twelve Catholic groups plan to exhibit at this year's Indiana Black Expo

They will group their displays together in a common 10-booth area in the Indiana Convention Center

Maryknoll Sister Jean Pruitt will bring artwork from Tanzania as part of the Catholic Church booth at Indiana Black Expo 1996. This year's theme is "Christ—2000 and Beyond—Here and Around the World."

The Catholic institutions that have exhibits at Black Expo will, once again, group their displays together in a common 10-booth area in the southwest area of the Indiana Convention Center, Hall E.

Those organizations are: All Saints School, *The Criterion*, Holy Angels Catholic School, Holy Trinity Church, Little Sisters of the Poor, Marian College,

Office of Catholic Education, St. Michael Church, St. Monica Church and School, SS. Peter and Paul Cathedral, and St. Rita Catholic Church and School.

In addition, Catholic Social Services will have an exhibit booth with the United Way elsewhere in the convention center.

Sister Jean will bring artwork and carvings for display. Some of the art, which was done by handicapped people she worked with in Tanzania, will be for sale. Her visit was arranged by the archdiocesan Mission Office.

The archdiocese will have a table at the corporate luncheon and awards pre-

sentation for Black Expo on July 11 at 11 a.m. in the dome.

Catholic Social Services will also have a table at the United Way Minority Volunteer Recognition Breakfast at 8 a.m. Thursday in the Sagamore Ballroom of the Indiana Convention Center.

Two displays will be in the common area—one featuring the archdiocese and

the other, a more global view of the church. St. Rita and the Little Sisters will have videos at their booths.

A color brochure describing the work of the Catholic Church will be available at the end booth of the common area. Jesuit Father Joe Folzenlogen, evangelization coordinator, is coordinating the Catholic Black Expo exhibits.

## Names of contributors sought for Our Lady of Africa chapel

Two local women are among those planning to attend the National Black Catholic Congress in Baltimore, Aug. 27-31, 1997.

Blanche Stewart and Lillian Stevenson just returned from the regional planning meeting. They brought back another concern that is only indirectly related to the meeting.

It's about the Our Mother of Africa Chapel, dedicated to African Americans, that will be in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Many Catholic African Americans and their friends and supporters donated to the fund-raising program last year. But many parishes and groups sent contributions to the national office without sending the names of the individuals who gave them.

The two women—and the NBCC itself—want to be able to acknowledge those who donated, by placing their names in a commemorative book in the chapel.

Stevenson and Stewart said that anyone who donated to the chapel and did not receive an acknowledgement should notify the parish or group that collected their money. They believe that the names are available for those who sent contributions directly to the NBCC office in Baltimore.

Meanwhile, those who would like to attend the 1997 National Black Catholic Congress are encouraged to call the new multicultural office at the Archbishop O'Meara Catholic Center.

The cost for registration is \$150 per person. Those who attend are responsible for their own transportation, food and housing.

The delegates to the 1997 NBCC conference will take a bus trip from Baltimore to Washington to be present for the dedication of the Our Mother of Africa Chapel on Aug. 30, 1997. This trip is included in the registration fee.

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From the Editor/John F. Fink

# The Declaration's philosophy is church's philosophy



On this Independence Day weekend it is well for us to reflect a bit on the contributions the Catholic Church has made to our nation's views about freedom. The philosophy of the Declaration of Independence is the philosophy of the Catholic Church.

Some historians believe that Thomas Jefferson actually got his ideas directly from one of the saints of the Catholic Church—Robert Bellarmine, who lived in the 16th century. It is far more likely, though, that Jefferson got his principles from Sir Robert Filmer's "Patriarcha," which included a quotation from Bellarmine. However it came to Jefferson, what Bellarmine said was that civil power "is in the people, unless they bestow it on a prince. . . . It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates; and if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy."

However, the church's ideas on the right of the people to change their form of government predates Bellarmine. St. Thomas Aquinas in the 13th century taught that government received its authority from the consent of the people and they had a right to overthrow an unjust ruler.

American Catholics, therefore, were generally in favor of the principles in the Declaration of Independence. Unfortunately, though, the colonies were not much in favor of Catholics and only one Catholic actually signed the Declaration. And it's surprising that Charles Carroll of Carrollton was able to do so since he was elected to the Continental Congress to represent Maryland despite the fact that Catholics in Maryland could not vote.

Our history shows that it was a good thing that Catholics retained their admiration for the "American experiment," as it was sometimes called by Europeans. Despite the fact that they were discriminated against during the years of the Know-Nothings, the Ku Klux Klan and other anti-Catholic movements, nobody defended Americanism as much as did Catholics.

They were also often forced to defend Catholicism during the early years of our country. Probably the most vigorous defender of the church was Bishop John England of Charleston and the most notable occasion was in 1826. That's when the 39-year-old bishop spoke for two hours in the U.S. House of

Representatives. He was answering charges against the Catholic Church made by President John Quincy Adams, probably the most anti-Catholic of our presidents. Bishop England explained what the Catholic Church really teaches and he emphasized church-state relations. "You have no power to interfere with my religious rights," he told Congress and President Adams, who was in the House chamber for the talk, "and the tribunal of the church has no power to interfere with my civil rights."

Bishop England happened to be in Rome when Charles Carroll died at age 95 in 1832, the last of the signers of the Declaration of Independence to die. Bishop England preached a sermon in the Church of St. Isidore, praising the signers, explaining our system of government and lauding the principles of democracy.

Throughout our history there have been numerous American priests, prelates and patriots who defended both American principles to church authorities and the Catholic Church to their fellow Americans. Chief among those persons were Archbishop John Carroll (the first Catholic bishop in the United States), Archbishop John Hughes of New York, Cardinal James Gibbons of Baltimore, Archbishop John Ireland of St. Paul (undoubtedly the most outspoken patriot), Father Isaac Hecker (founder of the Paulist Fathers), Archbishop John Keane of Catholic University, Bishop Denis O'Connell of the American College in Rome, Paulist Father and author James Gillis, and Msgr. John A. Ryan, to mention the most prominent.

These men were convinced that the American principle of the separation of church and state was best for both the church and the state. History bears that out.

Today the church stresses that our patriotism must not be confused with nationalism. The pope drew the distinction when he spoke to the United Nations last October. He said: "We need to clarify the essential difference between an unhealthy form of nationalism, which teaches contempt for other nations or cultures, and patriotism, which is a proper love of one's country. True patriotism never seeks to advance the well-being of one's own nation at the expense of others."

Nationalism in such places as the former Yugoslavia, Central Africa and the Middle East are the causes of many of today's problems.

We Catholics must never be ashamed to express our patriotism and our love for our country.

The Bottom Line/Antoinette Bosco

## Learn to make time be your servant

I had been staring at my calendar for the upcoming week. Every day was filled to the max, and I sat there groaning about how I didn't have a minute to myself any more.

Then I opened a new book I had just gotten called "Time Shifting: Creating More Time to Enjoy Life," by Dr. Stephan Rechtschaffen (Doubleday). It was the right book at the right moment.

To my surprise, this wasn't a how-to manual. It was full of wisdom challenging readers to become gut-level honest with how they're living. For, as Rechtschaffen makes clear, time is life, and he wants to help people be healthier and happier by discovering how their days are jammed with priorities set by our fast-paced society.

"We wear time like a manacle on our wrists, and move to its inexorable beat," writes this physician, who is a pioneer in the wellness movement and founder of the Omega Institute for Holistic Studies, a center for the holistic study of health, culture, spirit and the arts.

Time owns us, he contends. We live in fear of wasting a minute and crowd as much action as we can into each moment. We get caught in the trap of people "counting on" us to do megaduties, and we feel guilty if we're not "doing, doing" all the time. Being busy makes us feel important.

Rechtschaffen spells out the price we pay when we're trapped by time: "As long as we keep hurtling forward, trying to do more and more in less and less time, we will continue to feel anxious and stressed," he writes.

Even worse, "time poverty" causes us to neglect relationships, not spend enough time with people we love and fail to make a meaningful plan for living according to what's really important.

It keeps us from finding "solitary time," which is "the doorway to our spirituality" and is so essential if we are to live fully, aware of the beauty around us and conscious of the rhythms of creation that nourish our souls.

But it's never too late to change, says the young physician. The change begins with "time shifting," which is not about time management, but rather, "about time awareness, about making time our servant."

One must be determined to "live in the moment," not haunted by the past or obsessed by the future. This means we have to change the fast-paced rhythm that keeps us running. We have to choose a different rhythm, one that's more in tune with the universe, with nature, with our own heartbeats, one that will "allow us the time to feel and sense and enjoy the ordinary."

The next day, I was driving home from a meeting, and as usual my thoughts were zooming ahead to all the tasks I had to yet do that day. Suddenly I realized that here I was again, living in the future, instead of the present moment which could be stress free!

I did a time shift, and began to notice the lovely scenery and listen to, really listen to the music on the radio. It had been playing all the while, only, being so busy in my head, I hadn't heard it.

Now I listened. Everything was suddenly beautiful. This was my time.

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A View from the Center/Dan Conway

## What it means to be a 'stewardship parish'

Rosemary Bisig Smith is a passionate advocate for stewardship. But she is also a very practical person. As director of stewardship for the Archdiocese of Louisville, Rosemary is frequently asked to define what it means to be "a stewardship parish." Here is her response as it appears in the June 13 issue of Louisville's archdiocesan newspaper, *The Record*:



What is a stewardship parish?

This is an important question because the term has come to be used

in conflicting ways within our parish communities. I find it disturbing that the "stewardship parish" is used in an increasingly narrow sense, especially in the discussion of how parishes fund their schools. I think we must broaden our perspective and remember what stewardship is and what the bishops' pastoral teaches us about stewardship.

Parishes that do not charge tuition are often referred to as "stewardship parishes." The unspoken assumption here is that parishes that charge tuition for their schools are not stewardship parishes. Nothing could be further from the truth.

Who is defining stewardship, the Internal Revenue Service or the U.S. bishops? The bishops wrote an entire pastoral letter on stewardship without ever mentioning tuition or tax deductions. Stewardship is not a fund-raising technique; it is a way of life. It is a change of heart that calls us to:

- Receive God's gifts gratefully (gratitude).
- Be accountable for the gifts we have (accountability).
- Share these gifts with others (generosity).
- Develop these gifts for the benefit of others (increase).

I realize someone will say to me, "All this theology is

nice, but we have bills to pay in our parish." And I agree. Stewardship is faith in action. As such, it has a lot to teach us about the practical issues of our faith life, which includes how we balance our household budgets as well as our parish budgets.

Sometimes when a "stewardship parish" is having trouble meeting its commitments, the first reaction is to think, "stewardship didn't work." This reaction assumes that stewardship refers only to generosity (encouraging parishioners to be more generous in their donations of time, talent, and treasure).

However, accountability is also critical to stewardship. Accountability requires good communication about how funds are being used and prudence in expenditures. It may be prudent for a parish to charge full or partial tuition or to continue a parish picnic to cut the budget for any number of reasons.

Stewardship is not an either/or issue. It is not either generosity or accountability. A parish is not either a "stewardship parish" or not a "stewardship parish." Some parishes that have tuition in their schools may have a deep sense of stewardship among their parishioners. Other parishes that do not charge tuition may do so for reasons that have nothing to do with stewardship, for example, so that their contributions are tax deductible.

With regard to school tuition, parishes have the choice of charging a separate tuition for school parents, paying for all school expenses out of the general parish budget or adopting a combination approach. None of these approaches are by definition contrary to the spirit of stewardship. What is important is the spirit in which these decisions are made.

Stewardship is a gradual conversion process. The best way for a parish to embrace stewardship is to make

changes (and to continue intensive education) one step at a time. Catholics continue to have the lowest giving levels of time, talent and treasure of almost any denomination in the country. This situation is not going to change overnight.

Stewardship is about gratitude and accountability, not guilt and obligation. The best way to make stewardship a way of life is to mature in a spirit of compromise and patience.

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**The Criterion**





## To the Editor

### Need for a personal relationship with God

In your July 21 column you quoted Pope John Paul II as saying to the American bishops that "sometimes even Catholics have lost or have never had the chance to experience Christ personally . . . the living Lord, the way and the truth and the life."

You also quoted from Ralph Martin's book "The Catholic Church at the End of an Age," a book I read recently and which had a profound effect on me. In the book, Martin quotes Dr. Peter Kreeft of Boston College, who for years has asked his students how they believe they will get to heaven: "Most Catholic students do not even mention Christ when they answer the question of how they expect to get to heaven. They think they'll get there if they are good enough. This means, quite simply, that the single most fundamental lesson of the entire Christian religion, the most important thing anyone can ever know on earth, they don't know."

You also quoted from Martin's book in the section where he discusses why some Protestants are more eager to share the Good News with others than are Catholics: "The chief reason is that most Baptists have a clear understanding of the heart of the Gospel message, namely, that we are saved by grace through faith, and a personal appreciation for what Jesus has done for them. They also believe that it makes a real difference whether someone believes or not and that there really are a heaven and a hell."

Martin, commenting on many Catholics' lack of motivation to share the Good News with others, questions whether there is a clear understanding of the basic Gospel message; a real appreciation of what Jesus has done for them; and an adequate understanding of the eternal consequences. He concludes by saying, "Despite all the years of Catholic education, there seem to be some astounding caps."

All of this bears out in my own personal

experience. I attended Catholic schools, including three years of theology in a seminary. I taught 16 years at a Catholic elementary school. In theology, I was taught all about Rudolph Bultman's "demythologizing" of the Bible. I was taught that there was no Red Sea crossing as we used to believe. The Virgin Birth was questioned. My Scripture professor told us there were no angels or devils. When I left the seminary I was an agnostic for 10 years. Then someone (a Catholic) led me to accept Jesus into my heart, got me to read the Gospel of John, and to begin a real prayer life with a suddenly real friend—Jesus.

One of the big changes for me involved the Mass. Before, it truly was a grinding bore for me. Now I attend daily Mass, and feel a sense of awe before the Blessed Sacrament Tabernacle. I make frequent visits to pray there in a chapel near my home.

None of my three brothers, all of whom attended Catholic schools, attend Mass. One left the church and is now a minister of a Pentecostal church. One of my brothers had several close friends who went through Catholic grade school and high school together. None of them attend Mass. I really believe it's because they were never led to have a personal relationship with Jesus. That has to come first, then the Bible, the Mass, and a prayer life come alive.

In my teaching experience, there was a huge change. For the first nine years, I put religion in the afternoon, after the "important" subjects were covered. For the last seven years, I put religion first period in the morning. I got the students each a New Testament, which we read daily. We prayed daily, something I never had done with them before. I was amazed at how hungry many of them were for this.

One boy wrote me a note at the end of the year thanking me for being the first teacher to teach him about Jesus. And yes, I taught them about mortal sin and heaven and hell. Of course, I taught them that God is a God of love. But they have to know about eternal consequences, about his jus-

tice. Jesus certainly included this in the Gospels.

Why do so many feel they have to leave this part of the Gospel out in the teaching of youth? If people are led to have a real close personal relationship with their savior and best friend, Jesus, the awareness of sin and eternal punishment only serve to help to appreciate what we are saved from.

St. Catherine of Siena once said that the death of God's own son is no joke. Something awful happened to require it, and something awful will happen if we choose to ignore it. Certainly our high school age youth today need to have a clearer concept of the eternal consequences of their actions, and it all starts with their having a close personal relationship with this Jesus who came to save us from eternal death and give us the free gift of eternal life.

Jim Armstrong  
Indianapolis

### More Catholics should declare beliefs openly

Thank you for your column "Catholics Do Accept Christ as Our Personal Savior." It is a shame that more Catholics are not willing to declare their beliefs openly. I have recently spoken in much the same way and felt very uncomfortable. Speaking in this way can seem negative and can possibly be perceived as being dissatisfied with being Catholic. However, if we are going to improve and grow, we must recognize our strengths, but also



WILL THE LIGHT BE EXTINGUISHED?

our weaknesses, and acknowledge where we need improvement.

You wrote that the Baptists often have a clear understanding of the Gospel message. I have always admired Baptists for this reason. I cannot deny that we need improvement in that area, but I would not give up being Catholic (which many people do) because I recognize their accomplishments. I just pray that I and other Catholics will begin to have a fuller understanding of Christ's message and begin to openly praise Jesus and give thanks to our Lord and Savior.

Gayle Schrank  
Floyds Knobs

## Point of View

### A balanced view of abortion

By Raymond B. Marcin

There's a certain kind of election year voter-information column that sometimes appears in various Catholic diocesan newspapers, the "We're opposed to abortion, but . . ." column. It usually begins by announcing a firm, orthodox Catholic opposition to abortion, and then goes on to list several (often exactly 10) other issues that are likely to be of concern to Catholic (and non-Catholic) voters, dealing with social and environmental concerns.

The subtle and somewhat subliminal message of the column is that the pro-life sensitivity loses in the balance, 10 to 1. Doubtless some otherwise pro-life Catholic readers thereupon go out and vote for the pro-abortion candidate who takes the supposedly more enlightened stance on the other 10 issues.

Voting on moral, social and environmental matters certainly involves issue-balancing. On one side of the balance—the pro-life issues side—there is a fact: 35 million dead human babies and counting. On the other side of the scale—the cumulative social and environmental issue side—there is an opinion: the opinion that, to put it in simplistic terms, socially liberal solutions to our domestic problems are better than socially conservative solutions. The debatable belief that taxing heavily and throwing big money at big government bureaucracies and trusting that it will trickle down to the benefit of poor people is a better solution to our social problems than not taxing heavily and letting big business make big money and trusting that it will trickle down to the benefit of poor people. One surmises that most people, if pressed, would be equally dubious of both opinions.

In the context of the abortion debate, the world's set of values has for some time now, and for unfathomable reasons, awarded "sensitivity" to those who favor abortion, and denied it to those who favor protection of the lives of pre-birth children. It is only recently, and principally in the context of the national debate over partial-birth abortions, that even worldly sen-

sitivity is being recognized on the pro-life side of the ledger.

Partial-birth abortions are not only horrible to contemplate, we are beginning to sense that they are very likely horribly painful to the all-but-completely-born child. Research published in the prestigious British medical journal, *The Lancet*, in 1994 concluded that at some time during the second trimester human fetuses exhibit all the physiological indications which would justify a finding of pain in a newborn baby. Its authors actually recommended anesthesia for fetuses being aborted.

Mother Teresa once said, with obvious reference to the United States: "Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion."

The then-surgeon general of the United States, Joycelyn Elders, verbalized one of the pro-abortion movement's responses to Mother Teresa: "We would like for the right-to-life and anti-choice groups to really get over their love affair with the fetus." It is perhaps the single greatest moral judgment on our society that it seems to have adopted Joycelyn Elder's sensitivity in the abortion debate, rather than Mother Teresa's.

On the one side of the balance, 35 million-and-counting dead human babies (and, very likely, unimaginable pain). On the other side, an opinion about which competing political philosophy is thought to be more sensitive. There's a contest? Even without the horror of the recent presidential decision to tolerate the perpetuation of partial-birth abortions, abortion itself is the defining social issue, the defining moral problem, and the defining ethical challenge of our age.

Our society and each of us are destined some day to be called to account for our response to that challenge, and it may not be a sufficient answer to tell the creator of those slain and dismembered babies that we tolerated the prolonging of the slaughter and dismemberment of his children because we preferred one political philosophy to another.

(Raymond B. Marcin is professor law at Catholic University's Columbus School of Law.)

## Light One Candle/Fr. Thomas J. McSweeney, Director of The Christophers

### The genius of The Christophers

For the past 50 years The Christophers have documented and translated individual stories of hope into the vernacular of our lives. This column represents my first effort in maintaining that tradition as the new director of The Christophers.

As regular readers, you have come to know the founding vision of Father James Keller and the splendid work of Father John Catoir. The Christophers have always drawn their inspiration from individuals who had personal experience of hope because each life is a parable. Each life illuminates the pages of our individual search for truth and lasting value.

From the library of our personal memories we all have stories to share. As one American author put it: "The old extol the triumphs of their youth; the weak, the time of their strength; the sick, the season of their vigor; and the disappointed the springtime of their hopes."

And the genius of The Christophers has been and will continue to be the discovery of those lives that affirm the highest values of the human spirit. *Christophers News Notes*, "Three Minutes a Day" books, the television series "Christopher Closeup," and daily radio spots bring to audiences personal testimony of ethics in action.

I remember vividly my first encounter with The Christopher movement. My mother tapped The Christophers as a major resource for her life's journey. On countless occasions at our kitchen table

she would share with me one of the stories of hope she had just read—a narrative of another's deeply felt experiences.

When she sensed my struggling with some uncertainty or my questioning nature demanded something more, she would invariably say, "You know, Tommy, I came across a story recently that might help." And in her most caring manner, she invoked an account of someone whose own predicament squared with my own.

By recounting the essence of the experience in terms of my own quandary, she helped me make sense of it and prompted me to feel assured that I could meet the present challenge. That is what good story-telling does.

This habit of her heart has had a profound impact upon my own vocation as a priest of the Diocese of Erie, Pa., and as a professor of communications at Gannon University. For early on, it was a sort of rehearsal for preparing those weekly sermons or class lectures which seemed to "ring true" with my patient listeners.

So I am exceedingly delighted to be invited into the Christopher movement, and with you, to share enthusiastically and accurately the stories that can help shape our spiritual journey. I am convinced that the future of The Christophers will continue to be in safe hands as long as you and I treasure and share these expressions of faith and of hope. So, Christopher friend, for all that has been, I give thanks. For all that is yet to be, I thank you in advance.

(For a free copy of the *Christopher News Note* "Better to Light One Candle," write to The Christophers, 12 E. 48th St., New York, NY 10017.)



Cornucopia / Cynthia Dewes

# Crafts show the creative urge

There are lots of crafty people out there, and I don't mean the sly ones. No, we're talking crafts here, stuff like needlepoint pictures and bread dough sculptures and other homemade artifacts.

Crafters may live anywhere, of course, but they seem to thrive in the country. That's because country folks (notice we always call country dwellers "folks") have more time and longer distances to slow them down so they can concentrate. It takes patience to produce crafts, especially the really crafty goods like popsicle stick candy dishes and twig furniture.

Entire little towns are devoted to crafts and their older cousins, antiques (and if you are lucky enough to find a double-dipper, an antique craft, your picture holding it will probably appear on the society page of the local gazette). Craft havens in Indiana like Nashville and Nappanee and Rockville spring to mind.

One of the terrors of advancing age is to visit such shops and discover that their

entire stock is made up of stuff you remember from your youth. For example, there may even be ration cards from WWII and blue cream pitchers with Shirley Temple etched on them, neither of which would mean a thing to anyone under age 50. But I digress.

The technology of the past is sometimes the craft of today, another strange footnote to crafty research. We find CD players made from old Philco radios, planholders contained in former wind-up Victrola cabinets, and ancient typewriters fashioned into desk lamps.

Homemakers clubs found in rural areas are devoted to the care and feeding of crafts. In fact, one of the criteria for membership in such a club is to enter something in the county fair. The less talented among the Homemakers are often tempted to take the crewel-embroidered pillow which they received from Grandma last Christmas and enter it under their own name.

But the risk of being found out by the craft police usually outweighs the temptation, and other respectable entries such as baked goods or canned vegetables are always possible. The person who not only fails at crafts, but also can't bake or pre-

serve food, should probably think twice before becoming a Homemaker.

Now, city people can enter county and state fairs as well. It's probably harder, what with finding time and being patient while living in the fast lane and all, but they persevere. Their home-designed and hand sewn wedding gowns may sport a suspicious slit skirt here and a sophisticated neckline there, but that's only what you'd expect.

There's another thing about crafts: after a while you run out of places to display

them. When you have more handmade "Welcome" signs than you have exterior doors you know you've reached your limit. Not to mention kitchen witches and dried flower arrangements and wooden games that no one plays except in Cracker Barrel restaurants.

Which brings us to the sanitation issue. Did you ever wonder about seed pictures and buttermilk prints and those other crafts fashioned from organic components? Have you noticed an influx of rodents since you bonded papier-mâché vases with flour paste? Does the cat persist in snuggling with the homegrown herbal pillows on the guestroom bed?

Crafts are one more expression of our God-given urge to create. So give them as gifts. Strew them about the house. And tolerate them, because we just can't help it.



Standing with Father James Dede is Franciscan Sister Marie Schroeder, director of religious education at St. Vincent de Paul Parish, Shelby County. She has been recognized as this year's outstanding DRE and was awarded a plaque at a meeting of DREs in May. Sister Marie has been a DRE since 1969.

Photo by Bob Meaney

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## Check It Out...

As part of its centennial celebration, the Mt. St. Francis Friary and Retreat Center will host a Catholic revival. Father John Judic, pastor of Mother of Good Counsel Parish, Louisville, will preach. The revival will feature Scripture, prayer, preaching, singing, and drama. The public is invited. Admission is free, however, a free will offering will be collected. A reception will follow. Mt. St. Francis is located off I-64, exit 119, at the intersection of Hwy. 150 and Paoli Pike. For more information call 812-945-5122.

The 10th annual St. Francis Healthcare Foundation golf tournament will be held July 18 at the Hillview Country Club in Franklin. The tournament registration fee is \$150 per person or \$600 per foursome. Individuals or organizations may also sponsor a beverage cart for \$500 or a hole for \$350. The "Golf Ball Drop," is an added feature to this year's tournament. Golf balls can be purchased from the Healthcare Foundation for \$2. All the balls will be dropped from a helicopter onto the golf course at 12:30 p.m. the day of the tournament. The owner of the ball that lands closest to a designated hole will win more than \$500. Proceeds will benefit the St. Francis South Campus Health Information Center. To participate in the tournament or "Golf Ball Drop," call the St. Francis Healthcare Foundation at 317-6851.

St. Mary Academy class of 1961 will have its 35th year reunion with the celebration Mass at 12 p.m. July 21 in St. Mary Church in Indianapolis. A luncheon

will follow at the former St. Mary School. Contact Judy Nichols at 317-356-2608 or Kathleen McCarthy Turk at 317-769-3358.

"Praying with the Psalms: Guided Retreat," will be held July 21-28 at the Kordes Enrichment Center in Ferdinand. The program is for those who wish to incorporate the Psalms into their daily prayer as well as those who already regularly celebrate the Liturgy of Hours. Benedictine Sister Margaret Michaud, will lead the retreat. A former prioress of her religious community, she teaches philosophy and religious studies at Viterbo College in Wisconsin and is active in retreat work, spiritual direction, and adult education. Registration is at 7:30 p.m. (EST.) July 21. The cost is \$320. For more information or to register call Kordes Enrichment Center at 800-880-2777 or 812-367-2777.

Crafts created by "Runaway Quilters," regional quilters from nine states, will be on display at the library at Saint Meinrad Archabbey through July 31. Included in the exhibit are twelve wall-hangings, large and small, using techniques of applique, hand and machine piecing, runcing, and other such methods. Quilted apparel, dolls, pillows and framed art will also be displayed. The exhibit is free. Library hours are: Mon.-Fri., 8 a.m. to 11:30 a.m. and 1 p.m. to 4:30 p.m.; and 7:30 p.m. to 9 p.m.; Sat., 9 a.m. to 11 a.m. and 1 p.m. to 4:30 p.m.; and Sun., 1 p.m. to 4:30 p.m. and 7:30 p.m. to 9 p.m. For more information call Barbara Crawford at 812-357-6501.

## VIPs...



John M. and Ester C. LaRosa celebrated their 60th anniversary July 4 with a renewal of vows at St. Matthew Parish in Indianapolis.

Chester and Helen Schonfeld of Shelbyville will mark their 60th anniversary

with an open house from 2 to 4 p.m. July 7 at New Salem Lions Club in New Salem. Friends and relatives are welcome. The couple was married Jan. 20, 1936, at St. Mary Church in North Vernon. They have one son: Frank L. Schonfeld. They also have three grandchildren and one great-grandchild.

A farewell get together will be held for Franciscan Father Donatus Grunloh, pastor at St. Roch Parish in Indianapolis, from 2 p.m. to 5 p.m. July 14 in St. Roch School cafeteria, 3600 S. Meridian St., in Indianapolis. All friends of Father Donatus are invited to wish him well on his re-assignment to St. Francis Parish in Louisiana. For more information call Betty Stumpf at 317-782-8597.



# Providence General Chapter begins this week

The Sisters of Providence will elect new leaders and establish the congregation's direction for the next five years when they convene for the 35th General Chapter July 2 to 14 at the motherhouse at St. Mary of the Woods.

The General Chapter consists of two parts—the Chapter of Affairs, when business matters and policies are discussed; and the Chapter of Elections, when the congregation's general administration—a general superior and five general officers—will be selected.

Sixteen Sisters of Providence have completed a process of discernment and have expressed their willingness to be nominated as a general officer. Sister Nancy Nolan, who has ministered as general superior the past 10 years, is not eligible for re-election.

The Chapter of Elections is a time of continuing discernment and prayer, not only for these 16 sisters, but for those attending the General Chapter as delegates, participants and observers, and for sisters who are unable to attend the sessions.

On July 8, the Chapter of Elections will begin with presentations by the 16 endorsees. Those selected during nominations the next day will participate in a July 9-12 retreat. After further consideration, the delegates will select each

general officer by secret ballot July 13. The general superior and general officers will be installed at 2 p.m. Sept. 7 during a Eucharistic Liturgy in the Church of the Immaculate Conception at St. Mary of the Woods.

## Richmond parishes raise funds for Catholic school endowment

The parishes of the Richmond Catholic Community jointly sponsored the first-ever Seton Fest June 13-15 to help raise fund for the St. Elizabeth Ann Seton Catholic School Endowment Fund. The event, which was sponsored by local

businesses as well as the three parishes, raised \$27,500 for the school endowment. The festival also raised the visibility of Richmond's only Catholic school. Ted and Angie Parker of St. Mary Parish served as the chairpersons of the event.

## Franciscan leader presides at Mt. St. Francis centennial weekend



Franciscan Father Basil Heiser

On June 16, the Franciscan community of Mt. Saint Francis near New Albany welcomed back its alumni as part of its centenary celebration.

Franciscan Father Basil Heiser, former minister general of the worldwide Conventual Franciscans for 12 years, came from Rome to preside at the 100th anniversary festivities.

He was minister provincial of the Conventual Franciscans' Province of Our Lady of Consolation for six years. From 1972-92, Father Heiser worked for the Congregation of Religious and Secular Institutes in the Vatican.

Father Basil, 84, who also helped update the constitutions of religious orders after Vatican Council II, is a native of St. Benedict Parish in Terre Haute.

One hundred twenty-five alumni from as far away as Japan, California and Washington, came to mark the occasion.



Photo by Jim Stevenson

Parish groups sponsored booths at the Seton Fest in Richmond. Here members of the Youth Commission staff the ping-pong loss.

## CONFERENCE

continued from page 1

will be fully integrated into the archdiocesan celebration recently announced by Archbishop Buechlein under the title Journey of Hope 2001," Conway said. "This first principle comes directly from the archbishop who has stated publicly that he does not want the campaign to be an end in itself but rather an integral part of our Journey of Hope."

He said that, based on the principle of integration, the campaign will be designed, with the help of pastors and other parish leaders, to help parishes, schools and archdiocesan agencies achieve their own capital and endowment needs.

The second principle—subsidiarity—reflects the fact that the majority (60 percent) of capital and endowment funds raised in the campaign will benefit local parishes, Conway said. "As a result," he said, "we will work with individual parishes to develop a case and a campaign plan that suits the particular needs and circumstances of each parish."

Conway said that the Office of Stewardship and Development will provide parishes with campaign materials, training (especially in the area of planned giving) and suggestions where appropriate, but that each parish will be responsible for its own part in the archdiocesan-wide campaign. He said that this would be especially important for parishes that have just completed or are currently conducting their own capital campaigns.

The third principle outlined by Conway was "complementarity." He said that, as a result of working closely with parishes to develop their own case and campaign plans, it will be possible to design individual efforts in ways that "complement—or at least do not conflict with—annual parish stewardship programs and other parish activities."

He acknowledged that this will be a difficult challenge, given the tendency of capital campaigns to be "all-consuming." However, he said that the Office of Stewardship is committed to working with parishes to make the campaign a positive, helpful experience and not something that "intrudes on the on-going

life and ministries of the parish."

The fourth principle Conway mentioned was "consolidation," or, as he called it, "piggybacking." Using the example of the 1998 United Catholic Appeal, he said that wherever possible the Office of Stewardship and Development will attempt to consolidate campaign activities with programs and activities that already exist. Rather than scheduling a lot of new activities or events, he said that the campaign will "piggyback" on existing activities.

"Archbishop Buechlein has challenged us to find ways to reduce the overall number of meetings, mailings and events in the archdiocese," Conway said. "Given the intense nature of capital campaigns, this will not be easy to accomplish, but I assure you that we are taking the archbishop's challenge very seriously."

Planning for the archdiocesan-wide campaign for capital and endowment purposes will begin this fall, Conway said. The parish phase of the campaign is scheduled to take place in the spring of 1998—consolidated with the annual United Catholic Appeal.



Photo by Geri J. Ciciura

St. Joseph, Shelbyville, parishioner Bruno Gipp celebrates his 100th birthday with visitors. They included school principal Joan Livingston, St. Joseph School students, and pastor Father John Maung (with accordion) who believes that "the school is a key part of the future of our parish."

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# Parish Profile

Batesville Deanery

## St. Peter's in Brookville is moving forward without a pastor

By Millie Harmon

Alma Osborn doesn't mind people using her as a stepping stone. Neither do Evelyn Kesterman, Janet Sturwold, John Klenke, Pat Ruehl and Dick Batta.

They are long-time parishioners of St. Peter's Parish, Brookville, and the "stepping stone" they enjoy being is the one described in the Apostle Peter's first letter to Christians, urging readers to be stepping stones in building God's church.

Their leader in this 163-year-old effort is the parish life coordinator, Holy Cross Sister Eileen Flavin.

"Leading a parish is something I have wanted to do for several years," Sister Eileen said. "When this position opened up last year, I applied without a doubt."

Sister Eileen, who holds a master's degree in pastoral studies from Chicago's Loyola University, most recently served as lay ministry coordinator at Holy Name Parish in Beech Grove.

St. Peter's last resident pastor, Father Elmer Burwinkel, retired in 1995. Franciscan Sister Jean Marie Cleveland, now parish life coordinator at Holy Rosary and St. Patrick parishes in Indianapolis, served as pastoral associate at St. Peter's during Father Burwinkel's term.

Arriving at a parish that has just lost a resident pastor can be difficult, but St. Peter's people were prepared. When Sister Eileen arrived, one parishioner gently told her, "Sister, you have a lot to teach us; take it slow."

Sister Eileen's goal for this past year has been to listen and learn as well as to lead and teach. "I've got a lot to know," she said. "I am learning about all the people and

their faith experiences. I want to continue that faith growth, to love the traditional and yet welcome the new."

The efforts have proved fruitful. Church attendance is up and there is a sense of energy among the parishioners.

Outgoing pastoral council chair, John Klenke, is optimistic about his parish: "We have continued to move forward; we did it by not just discussing problems, but working them out."

St. Peter's is proof that being led by a strong faith-filled leader counts in a parish's surviving without a resident pastor.

"We have come to rely on Sister Eileen an awful lot," said Dick Batta, chair of the Administrative Committee.

"It won't be different," added Alma Osborn, who recently retired as head of the church choir.

Osborn, whose choir has always enjoyed praise from visiting priests, attributes the choir's success to always "planning liturgically correct music that supports the presider in his role."

That attitude of supporting pastoral leadership continues in parish work and activities.

Franciscan Father Humbert Moser, who is pastor of St. Cecilia of Rome and St. Mary of the Rock, both in Batesville, is the sacramental minister for St. Peter's. He celebrates Sunday liturgies, officiates at all weddings, presides at funerals and administers sacraments.

Communion services are offered daily at St. Peter, and just a short distance away Daily Mass is celebrated at St. Mary of the Rock.

St. Peter's was first established in 1833 by German immigrants who sought freedom and ownership of a small farm. The challenging, untouched forests did not stifle their spirits. Father Ferneding, called the Apostle of the



Photos by Millie Harmon

### St. Peter's Church in Brookville.

Germans of Southeastern Indiana, founded St. Peter's Parish and many other German parishes in Indiana.

The German immigrants' love of God was reflected in a community-led worship until a priest could visit the settlement. Parish history states that Michael Ripberger usually directed these devotions. Visiting priests celebrated Mass in the home of Henry William Geis and, occasionally, the home of Adam Ripberger.

A log church was built circa 1835, located in what became the old cemetery. Records show that the parish was visited regularly by a missionary. Father William Engeln was St. Peter's first resident pastor. He built the present church building and personally donated \$700 to its construction, which was completed in 1853.

Gothic in design and considered to be one of the finest



The German parishioners have always had a deep devotion to St. Anthony.

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Left to right are Holy Cross Sister Eileen Flavin, parish life coordinator; Alma Osborn, recently retired choir director; Dick Batta, Administrative Committee chair; Janet Sturwald, secretary; John Klenke, Pastoral Council chair; Evelyn Kesterman, historian for the Archdiocesan Council of Catholic Women; and Pat Ruehl, bookkeeper.

acoustically correct church buildings, St. Peter's Church has undergone some changes in its long history. In 1896 two new sacristies were added which provided more sanctuary space, and two new side altars. New oak pews were purchased in 1910. Seating capacity is 350. Nearly 20 years later, German painters refrescoed the church. Large, three-foot high plaster figurine stations of the cross line its walls; several large statues, including a striking figure of St. Anthony, hold special place in this structure.

"Our German parish has always had a deep devotion to St. Anthony," said Evelyn Kesterman, former representative for the state of Indiana on the national board of the National Council of Catholic Women and current historian for the Archdiocesan Council of Catholic Women.

A few years ago, a ramp for easy accessibility was added to one entrance. Landscaping with the planting of 20 trees donated in memory of loved ones was also accomplished.

St. Peter's has erected four schools, two of which still stand. The third school, built in 1875, is now part of the community building and contains a gym. In 1964, the fourth school was built.

St. Peter's Catholic School was staffed by Sisters of St. Francis from Oldenburg and, like many Catholic schools in that area, it was supported monetarily by Franklin County Public Schools. When this support ended, the school closed its doors in 1971.

Some children choose to attend St. Michael Catholic School in Brookville; the parish supports the tuition fee. Oldenburg Academy is also a choice for high school girls.

Today the former Catholic school is used for religious instruction, preschool through senior high, and several parish organizations. The community building is used for the annual church picnic, storage, CYO basketball, weddings and social events.

St. Peter's Labor Day festival includes the annual church picnic and is quite a tradition for surrounding communities, including Cincinnati and Indianapolis.

Tickets are already being ordered to guarantee a plate for this day-long event that features fried chicken. "We begin at 10:45 in the morning, with six settings throughout the day," said John Klenke.

Two thousand customers enjoy a sit-down dinner; 1,800 choose carryouts.

The festival has raffles, game booths and a country store offering crafts and homemade goodies.

This major fund-raiser has six chairpersons, three men and three women. Each year two of the chairs exit and two new chairs join the team to learn the ropes.

A second fund-raiser, Turkey Bingo, is held early November to support two missions: one in Kenya, Africa and an inner-city charity in Indianapolis. This event supports the work of two parishioners who entered the religious life and are involved in these missions. St. Peter's Parish has given several parishioners to the priesthood and religious life.

Sister Eileen calls parish work a shared experience.

St. Peter's proves her words correct. Its religious education program is headed by three sisters-in-law, Ellen, Janet and Lois Rauch.

Religious education classes meet Wednesday evenings, which for years has been a traditional "church night" for all religions in the area.

A resource center at Oldenburg is available for cate-

chists and parishioner.

Young people are liturgically involved. For example, during Lent they lead two stations of the cross services and also make Easter candles for senior parishioners.

Several years ago the senior youth were responsible for creating the grotto of the Blessed Mother on the church grounds.

Each year, a May crowning occurs with a recitation of the Living Rosary, with each youth holding a lighted flashlight, symbolizing a prayed rosary bead.

Aside from spiritual training, the youth are involved in community services such as leaf and snow removal, food collections and caroling.

St. Peter's talents are evident in sports. In 1996, under Coach Tanya Weiler Hudepohl, the girls captured the Catholic Girls Youth Volleyball Champion Trophy. They also won in 1994.

The feast of SS. Peter and Paul, June 29, is traditionally a big time for this parish, with the celebration including a special liturgy in honor of St. Peter.

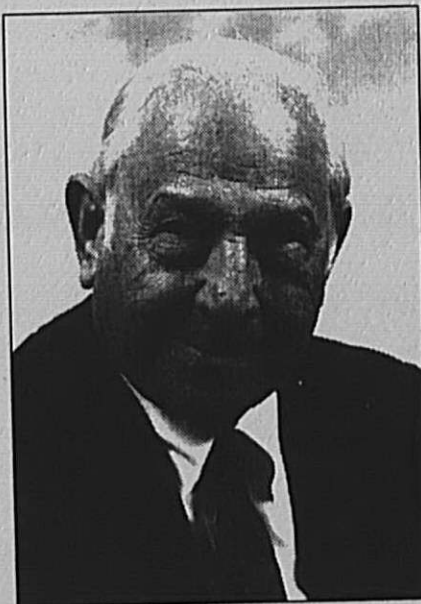
Sister Eileen looks forward to spending this next year growing closer to her parishioners and furthering everyone's relationship with God. Acting on this goal, she founded a Spirituality Committee that will explore faith experiences among its members and parishioners.

Increasing the visibility of RCIA is another important goal for Sister Eileen.

Witnessing the support and devotion of her active parishioners, Sister Eileen has confidence that this parish of 184 families will continue to carry forth the Gospel of Jesus Christ. History has proved their desire to be, as St. Peter's letter stated, "God's people who will let themselves be built into a spiritual house."

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Number of Households: 184

Parish Life Coordinator: Sr. Eileen Flavin, CSC

Sacramental Minister: Father Humbert Moster, OFM

Pastoral Council chair: John Klenke

Parish Secretary: Patricia Ruehl

Masses: Saturday Anticipation—5 p.m.; Sunday—8 a.m.; Holy Day Anticipation—7 p.m.

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# Foundation seeks to stop the Christian exodus from Holy Land

About 1,000 Christians leave the Holy Land every year; Jerusalem's population is only 2 percent Christian

By John F. Fink

"Many Catholics don't seem to be aware that there are Christians in the Holy Land, much less be concerned about their plight," said Franciscan Father Peter Vasko during an interview in the offices of *The Criterion*.

Father Peter has been traveling around the United States trying to alert American Christians to the fact that about 1,000 Christians are leaving the Holy Land every year. There is real danger, he says, that the Christian shrines in the Holy Land will become nothing but museums, a fear that has also been expressed by Pope Paul VI and Pope John Paul II.

Father Peter spoke at St. Luke Church in Indianapolis on June 17.

He is a member of the Franciscan Custody of the Holy Land. For eight centuries it has had the responsibility for maintaining the Christian shrines as well as providing pastoral care for Christian faithful in the region.

Father Peter, a native New Yorker, is also the president of the Holy Land Foundation. It was founded two years ago to provide a worldwide voice for Christians living in the Holy Land and to ensure the continued Christian presence in the area.

In Jerusalem today, Father Peter says, Christians

number less than 10,000, or about 2 percent of the population, compared to 45,000 Christians who lived in the city in 1940. In Bethlehem, where Christians made up 80 percent of the population 35 years ago, today they are about 20 percent, with the other 80 percent Muslim.

The same pattern exists throughout the Holy Land, Father Peter says. The Israeli Bureau of Statistics numbers the Jewish population there at 4,441,000 and the Palestinian Central Bureau of Statistics says that there are 2,267,000 Muslims. Christians now number between 150,000 and 160,000.

The reasons for the exodus are both political and economic, Father Peter says. All Arabs—Christian and



Franciscan Father Peter F. Vasko, president of the Holy Land Foundation.

Muslim—are faced with special taxes and permits, and the borders between Israel and the West Bank and Gaza have been closed since February, creating a high rate of unemployment. It had already been 50 percent for men and 85 percent for women and the closure of the borders has increased the unemployment rate for men to 75 percent. Even before closure of the borders, the average annual Palestinian income was \$3,000 while the average Israeli income is \$20,000.

The closure of the borders means that Palestinians are unable to get to their schools, and both doctors and patients have been unable to get to hospitals in Jerusalem, Father Peter says. The situation gets more desperate by the day, he says.

He says that financial assistance to the Palestinians does not filter down to the Christians, since they are a minority among the Arabs.

Because of these difficulties, Christians continue to leave the Holy Land in search for better opportunities elsewhere.

To try to maintain a Christian presence in the land of Christ's birth, the Holy Land Foundation has these four initial goals:

- the creation of job opportunities.
- to provide academic scholarships for talented, underprivileged Christian students.
- to provide subsidized housing for Christian families.
- to establish medical services for those unable to afford the high cost of health care, and specifically, to build a maternal/child care outpatient clinic in Jericho.

Father Peter says that the Holy Land Foundation won't be able to solve the entire unemployment problem, but it can at least try to resolve part of it by creating new positions in administration, clerical and custodial positions in Christian churches, schools, parish centers and medical facilities.

He says that education is particularly important for Palestinian Christians so they will be able to find jobs. It is also, he says, essential to the survival of the Christian faith. The Franciscans in the Holy Land do their part by directing 16 schools with 10,000 students and 480 teachers in and around the Holy Land. The Holy Land Foundation will provide 50 partial scholarships at \$1,200 per year and 25 full scholarships at \$10,000 per year.

The Holy Land Foundation is providing subsidized housing to Christian families who would otherwise be forced to live abroad. Within the walls of the Old City of Jerusalem, the Franciscan Custody maintains more than 300 apartments and 62 housing units have been completed in Bethany and Beit-Hanina. Housing units have also been built in Bethlehem, Jericho, Bethphage and Nazareth.

The need for a maternal/child care facility in Jericho is serious, Father Peter says. The Custody already operates two clinics in Egypt and Syria, he says, but more such facilities are badly needed.

Father Peter emphasizes the urgency of doing something about the exodus of Christians from the Holy Land. "If we as Christians do not take up this historic task and begin now, the goal of maintaining Christianity in the Holy Land and of preserving the 'living church' will be lost," he says. "As fellow Christians we cannot let our religious roots, history and heritage simply vanish from this land."

The Holy Land Foundation is a religious private tax-exempt non-profit organization and all gifts and donations are tax deductible. Its headquarters in the United States are at 1400 Quincy St. N.E., Washington, DC 20017.

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## Benedictine Sisters mark 50 years in order



Benedictine Sisters Mary Edwin Wuertz and Marie Oliger.

Benedictine Sisters Mary Edwin Wuertz and Marie Oliger will celebrate their 50th anniversaries of religious profession of vows on July 14 at Our Lady of Grace Monastery, Beech Grove.

The two sisters entered the Monastery of the Immaculate Conception in Ferdinand in 1944 and made first vows in 1946. Sister Mary Edwin is a native of Washington, Ind., and Sister Marie is from North Vernon. They are founding members of Our Lady of Grace Monastery.

Lifelong teachers, Sisters Mary Edwin and Marie taught in grade schools in Tell City, Floyds Knobs, Columbus, Siberia, Indianapolis, Clarksville, Cannelton, Seymour and Washington, and in the Evansville and St. Louis dioceses.

Sister Mary Edwin began her teaching career in 1946 and retired in 1996. Sister Marie began in 1948 and retired in 1989.



# Faith Alive!

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## 'Just war' debates reflect changing social conditions

By Fr. Robert L. Kinast

"You have heard it said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil" (Matthew 5:38-39).

Contemporary writer Daniel Dombrowski said that this saying of Jesus has been a thorn in the side of Christians every time they ever wondered whether war is justifiable or not.

The majority of Christians long have followed the lead of St. Augustine when it comes to working out principles for a just war. These principles fall into two categories:

1. Those that justify going to war in the first place, and,
  2. Those that regulate the conduct of warfare once fighting has begun.
- In the first category—justifying a war—belong:
- A just cause for this war.
  - A declaration of war by the proper ruling authority.
  - A right intention (that is, to restore justice, not to seek revenge or perpetuate hatred).
  - Turning to war only as a last resort.
  - Proportionality between the good to be achieved and the evil which war entails.
  - And, lastly, a reasonable hope of success.

The second category—regulating warfare—calls upon us to distinguish between combatants and noncombatants. This principle also holds that the means of warfare must be proportional to the aim of victory. The war's goal must exclude annihilation or the use of weapons of mass and indiscriminate destruction.

The overall intent of these principles is to restrain the evil caused by war. Even if they justify a specific war, they do not make it a moral good.

The principles for a just war were developed over the course of centuries in response to the changing conditions of social life.

The 20th century, however, has witnessed some of the most radical changes in human history. Do these changes raise questions which never had to be asked before?

In at least two areas the answer is yes. The most important single change that

has affected modern thinking about war is the invention and proliferation of nuclear weapons. This was the main focus of the U.S. bishops' statement "The Challenge of Peace" in 1983.

Though the Soviet Union has collapsed since then and the tension between the two superpowers has been replaced by increasing cooperation, the possibility of nuclear war remains in our world.

And the unprecedented destructiveness of nuclear weapons and their irreversible effects call into question several just-war principles.

For example, can the good sought by war ever be proportional to the evil caused by nuclear weapons?

Can there ever be a reasonable hope of success if it is likely that nuclear weapons will be used?

Does the distinction between combatants and noncombatants make any sense in a nuclear war?

These very questions have led some to defend a policy of deterrence by building up nuclear arsenals while others have speculated that there can be limited nuclear wars.

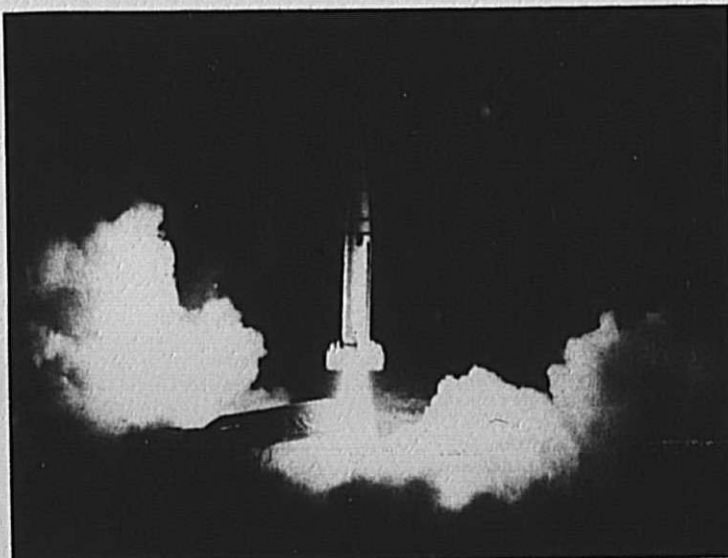
But the U.S. bishops were not convinced by either argument. They urged a careful but urgent movement toward disarmament (No. 189) and a renewed commitment to creating the conditions for peaceful coexistence.

Ironically, the technology which gave rise to nuclear weapons also has made peaceful coexistence more attainable, which makes a just war more problematic.

Technological advances have made the world a global village and helped create for the first time a truly international network of nations. This, coupled with the nations' mutual dependence, has a direct bearing on several just-war principles.

First, it is now more difficult to determine a just cause for war because national and international interests are bound up with every conflict. Even when one nation invades or attacks another, self-defense alone is no longer a sufficient cause to justify war—as the ethnic cleansing in Bosnia has shown.

In addition, it is not always clear what constitutes national and international interests. These can be euphemisms for the unfair privileges and power of those who benefit from the status quo.



The unprecedented destructiveness of nuclear weapons and their irreversible effects call into question several just-war principles. Can the good sought ever be proportional to the evil caused? Can there ever be a reasonable hope of success? How does patriotism fit into this dilemma?

CNS photos from Reuters (above) and UPI (right)



Second, in today's international order it is not always clear who has the proper authority to declare war.

May the leaders of a nation-state act alone, or must they act with the support of an international body like the United Nations, or is such an international organization the only proper authority to declare war?

Third, in the new international order, if nations use economic, diplomatic and cultural sanctions to mobilize together against an aggressor, how does one distinguish between the patience needed to let such sanctions work and the necessity of going to war as a last resort?

An unusual scene witnessed in our times shows military forces protecting and ensuring the delivery of humanitarian aid in war-threatened countries. Is this the new role of the military in an

international order? Is it a sign that war is really, finally being considered as a last resort?

These are new questions and the answers do not come easily or quickly, especially not for Christians who feel a thorn in their side every time the questions arise.

(Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

## Discussion Point

### Conflict challenges Christian living

#### This Week's Question

As just one person in a world of great problems, how is war an issue for you?

"I've traveled, and I have seen how many more similarities there are between people than differences. Fighting over land, religion, ethnicity, and power are so much a part of humankind that I recognize how tragic war is and how much a part of it we as human beings are." (Stephen Burke, Providence, R.I.)

"World 'war' means not only a conflict on a world scale, but on an individual scale. Each day is really an effort to deal with the conflicts of people in a peaceable way. Every day we have to work at peace—first on the small scale before we can hope to make a difference on the large scale." (Charles Salvo, Pittston, Pa.)

"I think about all the children who are homeless or hurt from the effects of war. We pray for them at night, but I know that I don't really do enough to make any kind of difference. Too often I'm just too busy with my

own life and my own family to be involved in the bigger problems of the world." (Pat Betteley, Perry, Ohio)

"Having two sons, whenever I hear the word 'war' I always wonder how it will directly affect my family and their lives. Will my sons or other family members be called up? Events that happen across the world can have very real effects here at home, and we can't pretend they don't." (Colleen Borello, Watertown, N.Y.)

"The wars we're fighting are really to save people from themselves, and I think it is a needless drain on our resources. I think the money could be better spent on job training, advancements in technology, eliminating poverty in our own country." (Jim McKibben, Hays, Kan.)

#### Lend Us Your Voice

An upcoming edition asks: How did a loss or a disappointment become your gain?

If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St., N.E., Washington, D.C. 20017-1100.



CNS photo from Reuters



# Entertainment

Viewing with Arnold/James W. Arnold

## 'The Phantom' delivers comic book thrills, chills

In "The Phantom," superhero movies take a step back towards simplicity and innocence. Maybe it's like trying to put the genie back in the bottle, but at least on a modest level, it works.



"The Phantom" could never have been made in the 1930s because of its "Raiders" style stunts and effects, but mostly it remains true to its roots. It will remind oldtimers of the adventure serials that drew kids to Saturday movie matinees a half-century ago.

The arrival of this movie is no routine event. The Phantom, created by Lee Falk in 1936, is the man in the purple body suit with the dark eye-mask—the original comic book superhero who came before Superman, before Batman, before all of them.

Falk concedes his white "ruler" of the mythical jungle island of Bengalla is really a take-off from Tarzan, who reflected a Victorian white supremacy so popular in that era. Among the similarities, the original Phantom was a castaway child, nurtured by natives and eventually granted quasi-god status.

He has an effluent education (in America), a turbaned servant (Guran), good friends among the natives, and significant animal help: a faithful wolf-dog (Devil) and a white stallion (Hero). His

chief task seems to be defending the local culture from greedy interloping white bad guys, and also in finding a suitable white female spouse so that the 400-year-old line of Phantoms will continue.

In some ways, he's unique. His deceased father, the previous Phantom, appears as a ghostly adviser. He has built-in enemies, the Sengh brotherhood of pirates, the persistent descendants of those who were responsible for his childhood as an orphan.

He also uses terror to intimidate, since he appears to be immortal and inhabits a spooky dark cavern surrounded by skeletons of the dead, and his iconic signature is the skull. His nickname, of course, is "the ghost who walks."

There are two good things to say about the movie, which is the first dealing with this Phantom in 40 years.

One, the script by Jeffrey Boam ("Indiana Jones and the Last Crusade") pays homage to all of the comic's traditions and retains the flavor of a 1930s kid's serial adventure without spoiling it with campy satire.

As a result, children will be swept up, and adults will follow both the thrills and the jokes. E.g., as one of the bad guys (actor James Remar) rides along behind his two henchmen in pursuit of the Phantom through a woods, they are shooting constantly without effect. "What!" he shouts to them in frustration. "Can't you hit anything?"

Two, the Aussie director, Simon Wincer (the original "Lonesome Dove" and also "Free Willy"), is a craftsman who keeps the action flowing without "modernizing" sex or violence. A mature viewer knows what's going on, but the explicit details are sufficiently spared so that the film is truly accessible to kids the way the Phantom should be.

The cast would have to be called B list actors, with no \$20 million-per-film leading men, famous beauties, or Jack Nicholson-class villains. The leads are charming, but

their names will not leap immediately into the sky over the Hollywood hills. Billy Zane and Kristy Swanson have the big roles.

Who, you say? Well, real movie fans know Zane, who's been around since "Back to the Future" (1985) with his young Brando looks. He's genial and athletic. Swanson has been typed as a spoiled and/or confused suburban beauty in a bizarre mix of stuff ranging from Charlie Sheen pictures to "Buffy the Vampire Killer" and "Higher Learning." Her role as socialite adventurer Diana Palmer ("pretty in a spoiled rich girl kind of way") is not that different.

(While pre-feminist, she's very independent, competent and task-oriented, and definitely not an easy mark for the Phantom's first effort at proposing. She's also easily fed up with bad girl rival and counterpart, the catwomanish Sala, played by Catherine Zeta Jones. "What's wrong with you?" she asks. "Don't you care about anything?" By the end of the film, the two girls are friends.)

The main heavy, archly named Xander Drax, is done by Treat Williams with what can only be described as vast enthusiasm. In 1939, he's several villains rolled into one, since he's a capitalist, fascist and friend of the Mafia. (This is obviously before the era of public relations.) His aim is to acquire three ancient skulls, which together can produce a force "1,000 times greater than any known to man." (Just the modesty of the claim is amusing.)

In my favorite moment, a Mob tough guy objects to Drax's dark plans.



CNS photo from Paramount Pictures

Actor Billy Zane is the Phantom in the new action-adventure film based on Lee Falk's comic strip. The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

"What's this? Skulls? Forces of darkness? It's not right. I was an altar boy. The only power I believe in comes out of the mouth of a gun."

(Quaint but lively adventure serial; genre violence; satisfactory for most kids and adults.)

## PBS profiles Fr. Thomas Keating

By Henry Herx, Catholic News Service

The leader of Catholicism's contemplative prayer movement is profiled in the second week's episode from the four-part "Searching for God in America" series, airing Friday, July 12, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.)

Interviewer Hugh Hewitt travels to St. Benedict's Monastery high in the Colorado Rockies to talk with Trappist monk Father Thomas Keating, a leader in Catholicism's contemplative prayer movement, a world-

wide revival in the power of prayer.

Father Keating describes "centering" prayer as "a simple method, in which one opens oneself to God, and consents to his presence within us, and to his action within us, so we don't conceive of God as static, but as actually working within us."

An indifferent Catholic until he read a book by St. Thomas Aquinas while at Yale, he was attracted to the contemplative perspective fostered by the Trappists and feels it has relevance to our busy daily lives. "Prayer is the fundamental way we relate to God," he says, "and silence is the language God speaks."

### Film Classifications

Recently reviewed by the USCC

Courage Under Fire ..... A-III  
The Nutty Professor ..... A-III  
Phenomenon ..... A-III  
Striptease ..... O

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

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

# The Sunday Readings

Sunday, July 7, 1996

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

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



This book seldom appears in the scriptural readings at Mass. The author was born in Babylon and was among the exiles who returned to the Holy Land in 539 B.C. Ancient Jewish tradition maintains that he was a scholar and an authority on the books of revelation.

During Zechariah's lifetime, the temple in Jerusalem was partially rebuilt, having been destroyed in the invasions. However, as this project was underway, the people and their leaders lost interest in its completion.

For the pious such as Zechariah this disinterest represented an outrage. He equated it with a fall in religious fervor, which it surely was. Therefore, much of his writing is devoted to encouraging the people to complete the temple rebuilding project.

A good psychologist, Zechariah wrote his encouragement not in terms of demands, nor of reproach, but with great hope and excitement. He urged the people to hurry in re-building the temple. The Messiah would come, he predicted, and the temple must be finished and ready to receive him.

This is the enthusiastic theme presented by this weekend's selection. In its feeling and eloquence, the reading resembles Isaiah.

Important to this concept of the Messiah is that he will come not in vengeance, but in justice. With his arrival, all peace and good order will come to dwell on earth.

St. Paul's Epistle to the Romans furnishes this weekend's second reading.

Often in the Pauline writings, references to the spiritual occur in the sense that the spiritual is set forth as superior to the earthbound and the purely physical.

The great Pauline theme, of course, is eternal life achieved through identity with Jesus, the Risen Lord. The spirit will endure, vivified by Christ.

Paul bluntly reminds his audience

that to concentrate upon the physical is to be bound by the physical. By contrast, he urges a commitment to eternal life, and to the spiritual necessities leading to eternal life.

St. Matthew's Gospel provides this weekend's Gospel reading. This passage is interesting from a technical viewpoint in that it illustrates that both Matthew and Luke used sources about Jesus which were unknown to Mark or at least not used by Mark. This passage occurs virtually the same in Luke 10:21-22.

It is a gentle but impressive testimony to the Lord's great love for people, and to the identity of the Son of God. The Son alone knows the Father and all knowledge of God the Father must come to the faithful through the Son.

## Reflection

The second reading for this weekend sets the stage. Earthly life is impermanent. For every person, at a given time, earthly life will end. Death is the universal human experience. Even Jesus died.

On the contrary, the spirit lives. Its life may be in despair or in the greatest of joy, but regardless it does not cease, although captivity in sin is often illustrated as death.

Only in God is the joy of eternal life possible.

The Gospel reading reminds us that Jesus, the voice reported in the Gospels by the church, is the Son of God. Jesus alone knows God the Father, for Jesus too is God.

Marvelously, however, Jesus shares this holy knowledge with those who love God and turn away from their sins. In Jesus, therefore, is access to God. In Jesus is the path to eternal life.

Zechariah's beautiful testament in the first reading this weekend reassures us that Jesus, the Messiah, is with us. In the Lord, we have eternal life. We can rejoice.

But as the prophet urged his listeners, we must perfect the temple of our hearts, repairing them from the effects of sin, if truly we are to possess a fitting abode for the Messiah.

## Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication. Please include name, address, parish, and telephone number, and mail to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

## My Journey to God

### Our stewardship delights God

Only love letters should be long; others should be to the point. This letter is about stewardship, and these shouldn't be incompatible.

The late Rose Kennedy, the remarkable and aged matriarch of the Kennedy clan, was always talking stewardship to her children and grandchildren. Mrs. Kennedy frequently quoted to her well-born and wealthy family the 48th verse of the 12th chapter of St. Luke's Gospel: "More will be required of those who have received more" or "from those to whom much has been given, much will be required."

Life, health, wealth, talent, family, and faith are all gifts. We had nothing to do with it. Why, why, why have I been given so much while others have been given so little? Because more is required of me.

How much of my talent do I share with others? How much free service do

I give to needy causes and people? It depends on how related I feel my talent is to God.

How much of my money do I give? It depends on how free I feel. If my self-esteem and personal security depend on money, then I hoard it. If not, I give generously. It is as psychological as it is moral how much money I give to causes, people, and the church.

A lot depends on the recipients, and how much I love them. I give a lot to my nieces and nephews and to state parks because I love them.

Can I translate all the giving of time, talent, and treasures to my relationship with God? Sure. God is delighted when I turn myself inside out for others—whether I know it or not. Christians get a kick out of pleasing God.

By Father William Munshower

(Father William Munshower is the pastor of St. Thomas Aquinas Parish in Indianapolis. He wrote this stewardship letter to parishioners.)

## Daily Readings

Monday, July 8  
Hosea 2:16, 17b-18, 21-22  
Psalm 145:2-9  
Matthew 9:18-26

Tuesday, July 9  
Hosea 8:4-7, 11-13  
Psalm 115:3-10  
Matthew 9:32-38

Wednesday, July 10  
Hosea 10:1-3, 7-8, 12  
Psalm 105:2-7  
Matthew 10:1-7

Thursday, July 11  
Benedict, abbot, religious founder  
Hosea 11:1-4, 8c-9  
Psalm 80:2-3, 15-16  
Matthew 10:7-15

Friday, July 12  
Hosea 14:2-10  
Psalm 51:3-4, 8-9, 12-14, 17  
Matthew 10:16-23

Saturday, July 13  
Henry, married man, ruler  
Isaiah 6:1-8  
Psalm 93:1-2, 5  
Matthew 10:24-33

## The Pope Teaches

### Mary is seen to be radiant sign of God's love, mercy

By Pope John Paul II  
Remarks at audience June 19

In our catechesis on the Blessed Virgin Mary, we have seen that the dogma of the Immaculate Conception speaks of Mary's preservation from original sin at the first moment of her existence.

The church also holds that Mary was free from personal sin and moral imperfection throughout her life. The Council of Trent clearly expressed this conviction when it affirmed that Mary enjoyed a special privilege which preserved her from sin throughout her whole life (cf. DS 1573).

The doctrine of Mary's perfect holiness has long been part of the church's sense of faith.

The Gospel writers present Mary as the model of faith and obedience to God's

word. At the Annunciation, the angel calls her "full of grace" (cf. Luke 1:28).

When Jesus says that his "mother and brothers" are those who hear the word of God and do it (cf. Luke 8:21), his words apply first and foremost to Mary, the model of all disciples, who always obeyed God's will with a generous and undivided heart.

So too, Mary, above all others, deserves the title "blessed," which Jesus reserves for those who faithfully carry out God's word (cf. Luke 11:28).

The special privilege by which Mary persevered in holiness throughout her earthly life invites us to contemplate her perfect union with God and her constant and sublime growth in faith, hope and charity. Mary is thus seen to be a radiant sign of God's mercy and our sure guide along the way of holiness and evangelical perfection.

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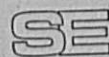
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## The Active List

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

### July 5

Holy Angels Parish, Indianapolis, will hold a healing service at 7 p.m. Celebrant will be Fr. Clarence Waldon. For more information, call 317-927-6900.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

SS. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

### July 6

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Peoni at 317-784-9757.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are invited.

Bishop Chatard High School, Indianapolis, Class of 1966, will hold its 30th reunion in the school hall at 7 p.m. For more information, call 317-283-2451.

### July 6 and 7

St. Lawrence Parish, Lawrenceburg, will hold its parish festival on Saturday from 5-11:30 p.m. and on Sunday from 11:30 a.m. to 11 p.m. All-you-can-eat chicken dinners, games. For more information, call Cindy Macke at 812-537-3992.

### July 7

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. For

more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., Indianapolis, will have a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Patrick Church, Indianapolis, will celebrate a Latin (Tridentine) Mass at 1:30 p.m. Fr. Joseph Dooley will be the celebrant and the music will be directed by Robert Ridgell. All are welcome.

St. Maurice Parish, Decatur County, will hold its annual-parish picnic from 10:30 a.m.-3 p.m. Chicken, roast beef and mock turtle soup will be served. Adults, \$6, children under 12,

\$3. For more information, call 812-663-4754.

Mt. St. Francis Friary and Retreat Center, 101 St. Francis Blvd., Mt. St. Francis, will hold a Catholic Revival "So that all who seek may find..." the theme of Mt. St. Francis' centennial celebration, presented by Fr. John Judi. There is no charge for the revival but a free will offering will be taken. A reception will follow. For more information, call 812-945-5122.

### July 8-12

St. Joan of Arc Parish, Indianapolis, will hold Vacation Bible School from 9-11 a.m. each day. For more information, call Mary Ann Schaefer at 317-283-5508.

### July 8-14

The Monastery of the Immaculate Conception in Ferdinand will hold Benedictine Life Week for single Catholic women, ages 20-40, who are interested in religious life. For more information, call Sr. Rose Mary Rexing at 100-738-9999.

### July 9

The prayer group of St. Lawrence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chap-



"But mom, leaving it this way is a labor-saving device."

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let of Divine Mercy. All are welcome.

St. Malachy Parish, Brownsburg, will hold a country social starting at 5:30 p.m. in Noll Hall. For more information, call 317-852-3195.

The Ave Maria Guild will meet at 11:30 a.m. at St. Paul Hermitage, Beech Grove for refreshments followed by a business meeting.

### July 9

Sacred Heart Parish, Indianapolis, will hold a summer craft fair in the courtyard from 7-8 p.m. Event is free for all ages. For more information, call 317-638-5551.

St. Christopher Parish, Indianapolis, Singles and Friends will host a peer faith sharing evening at 7:30 p.m. in the

PAR. For more information, call 317-241-7172.

### July 10

The archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this fall. For more information, call Linda Loheide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church a Marian Cenacle will pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

### July 11

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 7:30 p.m. for a planning meeting and dinner at Claude and Annies in Pike Plaza. For more information, call Mike at 317-879-8018.

—See ACTIVE LIST, page 15



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## The Active List, continued from page 14

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. All are welcome.

The archdiocesan Catholic Social Services Family Growth Programs will hold a parenting program using STEP from 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For more information, call Diana Dass at 317-236-1526.

St. Francis Hospital and Health Care Center, will hold a free bereavement program called Caterpillar Kids for ages 5-12 at the Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis from 4-5:30 p.m. For more information, call 317-865-2092.

## July 11-13

Holy Spirit Parish, Indianapolis, will hold its annual parish festival from 6-11 p.m. all three days. Games, rides, food, entertainment and raffles will be featured. For more information, call Dick Hess at 317-353-0474.

## July 12

the Alumni Association of Providence High School, 707 W. Highway 131, Clarksville, will hold its annual JulyFest with The Marlins from 8-mid-

night. Doors open at 6:30 p.m. Admission is \$5.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass.

## July 14

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., Indianapolis, will have a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

The annual liturgy in honor of Our Lady of Mt. Carmel will be held at 9 a.m. at the Carmelite Monastery, 2500 Cold Spring Rd., Indianapolis. The celebrant will be Fr. Al Bischoff.

St. Ann Church, Indianapolis, will have coffee and doughnuts for newcomers from 9:30-10:45 a.m. All are welcome.

St. Joseph Parish, Corydon, will hold its annual picnic at the Harrison County Fairgrounds from 11 a.m.-4 p.m. Chicken dinners, games and homemade quilts will be featured.

## Religious' retirement liability grows

*Change in mortality assumptions, higher costs of care and interest rates are responsible for the increase*

By Mark Pattison, Catholic News Service

WASHINGTON—There is good news and bad news on meeting the retirement needs of U.S. religious.

The good news, according to a new report from the Arthur Anderson & Co. accounting firm, is:

Of the nation's 879 religious orders, 62 say they have a fully funded retirement program; 111 orders that have not responded to questionnaires about retirement needs are assumed in the report to be fully funded; and 97 orders that once needed grants from a collection for retired religious no longer need them.

The bad news: Despite these gains, the unfunded retirement liability grew another \$1.6 billion between 1993 and 1995, from \$6.3 billion to \$7.9 billion.

That number has more than tripled from 1986's figure of \$2.5 billion.

The report documenting the news, both good and bad, was prepared by Arthur Anderson & Co. for the National Religious Retirement Office and was made public June 25.

The increase in the unfunded liability is due to three factors: a change in mortality assumptions, an increase in the average cost of care for retired religious that was higher than expected, and interest cost. Greater awareness of actual costs of caring for retired religious has also had an effect on the calculation.

In the United States, men live to age 74 on average, and women to age 80. But men religious live to age 78 on average, and women religious to age 85. The average age of men religious is 61, and it is 68 for women religious. It is "a fact which exacerbates the level of unfundedness," the report said.

The cost of care is also going up. For men religious, the annual cost has gone up from an average of \$18,058 per person in 1993 to \$20,557 in 1995. For women religious, it cost \$18,652 per person annually to care for them, up from \$15,811 in 1993.

Religious orders' retirement assets rose from \$4.5 billion in 1993 to \$5.21 billion in 1995, an increase that was "slightly better" than the 7 percent annual increase projected, the report said.

jected, the report said.

But the percentage of growth "pales in comparison to the rise in the stock and bond markets, which have been 19.9 percent and 7.7 percent, respectively, over the past two years," it added.

The current \$7.9 billion retirement funding shortfall will continue if it is "not funded and not earning interest," the report said. The "interest cost" on the unfunded balance will grow by \$400 million to \$500 million by the time the next study comes out in 1998.

Religious orders are also hindered by the low Social Security payments their members receive. Religious were not allowed to enter into the Social Security system until the early 1970s. Men in contemplative religious orders got an average \$2,300 annual Social Security benefit in 1995, lowest among all religious. Topping the list were women in noncontemplative orders, who received an average of \$3,439 annual benefit last year. By comparison, the average layperson's Social Security benefit is \$8,400.

The Retirement Fund for Religious collection, which raised \$25.5 million last year and more than \$200 million since its inception, has helped, the report said.

"Almost 3 percent of the deficit has been remedied through the cumulative appeals, a sizable amount," the report said, urging that the appeal be continued. The U.S. bishops last November authorized adding another 10 years to the life of the collection, continuing it through the year 2007.

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## Catholic Crossword



## ACROSS

- 1 Washington lobbyist
- 4 Recreation area
- 7 Swamp
- 10 French theme park
- 11 "— hospitality one to another"
- 12 Where David hid (1 Pet 4:9)
- 13 Hat rim
- 14 Pat, tap lightly
- 15 High cards
- 16 "He was to be —"
- 18 Author Hemingway
- 20 "God shall wipe away — tears"
- 21 Pot's cover
- 22 "He — God, and look courage"
- 26 "Our skin was — like an oven" (Lam 5:10)
- 30 "— Lang Syne"
- 31 Drink leisurely
- 33 Fencing foil
- 34 Greasy dirt
- 36 Sparkle
- 38 Type measures

- 40 "Thou — worthy, O Lord" (Rev 4:11)
- 41 Elephant treat
- 44 "I have — two other talents" (Mat 25:22)
- 48 Landed on, gently
- 49 "I will see — again" (John 16:22)
- 51 Samuel Morse made one
- 52 "And ye shall hear of —" (Mat 24:6)
- 53 Tell a whopper
- 54 "Every — shall bow to me" (Rom 14:11)
- 55 Wily, cunning
- 56 Electric fish
- 57 Coin of Japan

## DOWN

- 1 Knitting stitch
- 2 Opera tune
- 3 God gave Moses ten
- 4 Rainstorm leftovers
- 5 Son of Abijam (1 Ki 15:8)
- 6 Daily authority
- 7 "I hid my — from thee" (Isa 54:8)
- 8 Nights before
- 9 "As an eagle stirreth up her —" (Deu 32:11)

- 10 Abate; flow back
- 12 "I saw seven golden —" (Rev 1:12)
- 17 Big deer
- 19 Poke fun at
- 22 Childen's game
- 23 Midanite king (Num 31:8)
- 24 Boxer Muhammad
- 25 "— thou through the walls" (Eze 12:5)
- 27 Likely to
- 28 Average grade
- 29 Barbie's boyfriend
- 32 God sent these upon Egypt (Ex 9:14)
- 35 Flightless bird
- 37 Investment option
- 39 Fashion
- 41 Dog feet
- 42 Israel's national airline (Hyph)
- 43 Breezy and open
- 45 "For — of us liveth to himself" (Rom 14:7)
- 46 God planted a garden here
- 47 Actress Ruby
- 50 "Her mouth is smoother than —" (Prov 5:3)

Answers on page 18.

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## Youth News/Views

# Grieving brother laments 1987 suicide of his idol

By Bradley S. Bell

I remember the day as if it were yesterday. My friend Sean and I were in our fifth year of Catholic Youth Organization summer camp, and we were loving every minute of it. We had just finished our breakfast and were out by the creek with the rest of our group trying unsuccessfully to catch crawdads.

Bob, our CYO camp counselor, came and pulled me aside. He told me that there was someone there to talk to me. I, being 11 and knowing everything, simply assumed that it was one of the other camp counselors who wanted to talk to me about my attitude or language. (It wouldn't have been the first time.) I was wrong.

Bob took me up a hill quite far away from the rest of my group. Waiting there for me was a tall man who was a stranger to me. He introduced himself as Ed Tinder, the director of the CYO camp.

He told me that my parents had called him and told him that he was to take me home. When I asked him why, he simply replied by saying there was an emergency in the family, and that was all he could tell me. Immediately a light bulb popped on in

my head. "There is no emergency," I thought. "This is just some lame test to see if I would be willing to go home with a stranger."

I thankfully declined Ed's offer, and told him that without hearing it from my parents I could not go anywhere with him. He insisted that I reconsider, but I stood my ground.

We went on like that for about 15 minutes. He kept pleading with me, and I kept saying no. Finally he realized that he was getting nowhere, and he reluctantly agreed to let me phone my family. As he was leading me to a telephone, I remember thinking to myself, "How far is this guy going to take this? I passed his stupid test."

It was when he actually began to dial my telephone number that I thought that this guy might be serious. None of my grandparents was in the greatest of health, and my father was a police officer, so there were some things that could definitely be wrong. The phone at my house rang for five minutes. It was obvious that nobody was home.

It was when Ed asked for my grandparents' phone number that I really began to worry. Immediately my thoughts shifted toward my grandparents. I began to prepare myself for the worst: hospitals, comas, even death. As it turned out, nothing could prepare me for what was about to come.

I could tell by the way my grandmother answered the phone that something was wrong. "It must be grandpa," I thought to

myself. When I asked what was wrong, she gave the phone to my mother. When I asked her what was wrong, she fell silent. "Come home, Brad" was all that she said. I again asked what was wrong, and again she gave me the same reply. I asked for the third time, and she finally said, "Brad, come home. Alan is dead and we need you here." I said, "OK," and dropped the phone.

Alan was my older brother. Actually, he was much more than that. To me, he was a god.

A thousand images raced through my mind in a matter of seconds. Though I tried to fight it, I began to cry uncontrollably. I could barely think. My first reaction was to reach out for a hug, and luckily Ed Tinder was there. I do not remember exactly everything that went on between the phone call and getting into Ed's minivan. I do remember telling him not to get Sean or tell him what happened. For some reason unknown to me now, I was too proud to let him see me as I was.

The ride home was unbearable. I cried for the entire two hours. To make things worse, it was a silent ride, and that made it seem as though it lasted for days. Every once in a while, Ed would interrupt the silence with some little tidbit of enlightenment, but I was not paying attention. I was too engrossed in my thoughts. I was wondering how Alan died and, more important, why it had to be him. He was only 15.

I remember wondering, "Why not me?" Alan was always the more popular, athletic, handsome one of the two of us. If either of us had to die, I would have gladly taken his place.

I was so wrapped up in my thoughts that I did not even notice when we pulled into my driveway. Ed wished me luck as I climbed out of the van. My father ran out and gave me a big hug and told me that I was all he had left.

It was the first time I can remember hugging my father, and one of the few times that I can remember him crying. I went in and hugged my mother, sat down, and asked for details. Instead of an explanation, I was given a piece of paper. It was a suicide note. My brother had taken his own life.

Alan Bell

Again I began to cry, but this time it was out of anger.

At first, it was out of anger toward my parents for allowing such a thing to happen. Then I was angry at myself for not being there to stop it. Finally, I was angry at Alan, for leaving me alone to deal with everything.

Eight years and two therapists later, I am still angry—not at any one thing, but at a lot of things. Mainly I am angry that I never got to tell Alan how I really felt. As always, he got the last word in. The last sentence in his suicide note was, "Be sure to tell Brad that he means the world to me and I will miss him greatly."

It is hard to find comfort in those words, but at least they are there for me to read when I need them. I only wish that there was a way for me to hear them.

(Holy Name parishioner Brad Bell of Beech Grove is a 1994 graduate of Roncalli High School in Indianapolis. He will be a sophomore at the University of Southern Indiana this fall. Alan Bell died during the summer before his sophomore year at Roncalli. Both Alan and Brad played football at the Indianapolis South Deanery interparochial high school. CYO executive director Edward J. Tinder of St. Jude Parish in Indianapolis has become a family friend.)

The President of Bishop Chatard High School is pleased to announce the following recipients of the school's Eighth Grade Awards. Selection for the award is based on academic achievement and commitment to ideals of faith, leadership, and service.

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Candace DeSchryver

**Saint Pius X**  
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Kryssa Kaupke

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## Young Adult Scene

# Pope to receive rare sketch of himself as athlete

OCEAN CITY, N.J.—An engaging gift is winging its way this week from New Jersey to the Vatican.

The gift is a study of his holiness John Paul II, in an interesting sketch of the pope as an athlete. It is being sent by Father Edward D. Lyons of Ocean City, N.J.

At the recent National Catholic Education Association Convention staged in Philadelphia in April, the impressive 18" x 24" sketch of Pope John Paul II was the centerpiece of an exhibit dedicated to "Prayers for Athletes."

Father Lyons had composed 37 special short prayers for a wide range of sports activities. They are presented in a series of laminated wallet sized cards.

"I wanted to dramatize, in a memorable way, the importance so many of today's men and women, competitive athletes, place on prayer. They not only inspire them to play harder, endure longer, but also guard and guide them away from serious hurt."

He found in the pope a masterful figure, not only adept in spiritual leadership, but also a rugged participant in a variety of testing sports in his younger years. What finer role model for athletes in any sport, asked Father Lyons, than a tough, resilient man, a dare-devil on the slopes, a hiker, a camper, a swimmer, one who stressed so strongly a belief in sound mind in sound body. Karol Wojtyla of Krakow, long before he

became priest, then bishop, then pope, lived by this joyful discipline.

Artist Paul Lovett of Margate, N.J., found the challenge to capture the spirit of this remarkable man on canvas an invitation to the research library.

"He was there in the books," said Lovett. "A lot of surprises. Really a tough man, physically. For example, he enjoyed skiing through his 73rd birthday, and dolefully gave it up only after fracturing his hip in a bathroom accident."

Of the many athletic activities that went along with Karol Wojtyla during his early priesthood—including swimming, bicycling, camping, hiking—Lovett determined picturing the pope as skier best responded to his image as a role model for anyone, man or woman, testing themselves in athletic striving.

The resulting study was one widely admired by many of the 15,000 attending the NCEA Convention. In the background, a skier on the slopes. Foreground, a bare-headed, strongly wrought Polish face, a glance direct and at once reassuring. To complete the sports motif, his holiness is shown wearing a ribbed, turtle-neck sweater.

The gift of the original to the Vatican's art collection is one for which Father Lyons trusts the pope will request a prominent placement. "We've made hundreds of post-card sized copies to hand out to athletes wherever we go. Being able to tell folks the original hangs in the Vatican will add more power to the effort of encouraging prayer in athletic competition."

Father Lyons also requests, in his letter to his holiness, that an apostolic blessing be bestowed on the evangelization effort in this field.

Those interested in further information on the



A rare sketch of Pope John Paul II as an athlete.

"Prayers for Athletes" program may write to P.O. Box 900, Ocean City, New Jersey, 08226.

## 'Campus Connection' is ministry to college students

By Susan Blerman

At St. Michael Parish in Greenfield, college students are not forgotten when they leave home.

"Campus Connection" is the parish's ministry to its college youth. Marlene Stammerman, coordinator of youth ministry at St. Michael, said newsletters are sent to the students throughout each semester. Featured in the newsletters are information about what is going on at St. Michael, prayers, and articles on young adult issues. E-mail addresses, and campus addresses of each student are published in the first issue of the year. A special section is set aside for the students to submit items about their college, activity involvement, and achievements.

Twice a year, one time each semester, before final exams, students are sent "study buddies" or care packages. During the fall semester, the packages are prepared by the junior high students at St. Michael school as a service project. In the spring, parishioners donate the items for the packages. The packages include baked goods, prayer cards, munchies, and stress relievers, like water guns, yo-yos, and bubbles.

Throughout the year, letters and care packages are sent to 45 students attending colleges and universities in Indiana, Ohio, Missouri, Michigan, and Colorado.

Stammerman said the "Campus Connection" project goal is two-fold. "I think it's a combination of keeping them involved and keeping them connected to their faith."

She explained that some students take hold of campus ministry while away at school, while others do not. "So this keeps that faith connection alive," she said.

Included in each newsletter and care package, Stammerman said there is a reminder to the students that no matter where they are, they should stick to their faith.

"It's not the same group of kids, it's not the same adults involved, not the same minister, or priest, but you gotta make your faith happen wherever you are," Stammerman said.

Stammerman developed this idea through her own experiences. While at Georgetown University, located near Lexington, Ky., she said her mother sent her care packages quite often. "I know mom sent those to me out of love," she said. "And that's kind of why we send it to them. Just to send that love on," she added.

The students have told Stammerman they appreciate receiving the letters and care packages. They told her the packages came at a time in their lives when they really needed to know that their community was still thinking about them and praying for them.

"It lets them know that St. Michael still cares about them, even though they are not here on a week-to-week basis."

The support St. Michael's has for the youth away at college does not stop when they return home during breaks. The parish sponsors several activities for the students while they are back home in Greenfield. Stammerman said the students meet for pizza once or twice and they gather each year for a special Thanksgiving dinner.

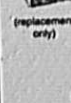
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Question Corner/ Fr. John Dietzen

# Crosses without Christ's body



**Q** Will you please explain why some churches today have a cross without the corpus on it? Several are even decorated. If the crucifix is a most important part of our Catholic lives, what is the reason for this? Having the body of Christ represented on the cross used to be one of the differences between Catholic churches and most Protestant churches. (Ohio)

**A** What you are seeing is not as new as you might think. Most Catholics probably are not aware that the practice of portraying the crucified body of our Lord on the cross is relatively recent in Christian history.

During the first 600 years or so after the death and resurrection of Jesus, crosses rarely showed the body of

Christ. In fact, until the time of Constantine well into the fourth century, the cross was still viewed largely as a symbol of the Lord's degradation and apparently was not widely used publicly at all.

The conviction that after dying he rose to a new life with the Father was so profound among the followers of Christ that the heaviest emphasis always was placed on the Easter event and the risen Lord.

Particularly in the fifth and sixth centuries, churches and Christian homes displayed what was called a *crux gemmata*, or jeweled cross, symbolizing our Savior's triumph over sin and death.

Even when the body of Christ began to appear on more crosses, it was often the risen living Lord that was shown rather than the dying or dead Christ that became common later.

During the 13th century, Christian theology, spirituality and art focused much more on the final sufferings of Christ and his death on the cross.

As you may be aware, during the past several

decades of this century, greater emphasis is given once again to the climactic role the resurrection of Christ holds in the paschal mystery, in the story of salvation.

Given this history of the church through the centuries, it is not surprising that we increasingly find something like jeweled crosses and crucifixes representing the body of the risen Christ, even in our church buildings.

**Q** Many years ago, my husband and I purchased two crypts for our burial. We were led to believe it was a Catholic cemetery, which it was not.

May we still use these places for interment? Must they be blessed by a priest? (New Jersey)

**A** Unless your diocese has special regulations against it, which I doubt, you are still free to plan your burial at this cemetery.

The ritual for Catholic funerals contains several prayers for blessing graves or crypts at the time of burial.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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## Rest in peace

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

**ANDERSON, Vivan (Riley)**, 93, Most Sorrowful Mother of God, Vevay, June 14.

**BECKERICH, Paul J.**, 92, Christ the King, Indianapolis, June 27. Husband of Maxine (Sherrer) Beckerich; uncle of several nieces and nephews.

**BURKHART, William L.**, 62, St. Michael, Brookville, June 20. Husband of Dorothy Burkhardt; father of Bob, Bill Burkhardt, Cathy Noah, Beth Chasteen, Carolyn Summey; son of Pauline Burkhardt; brother of Donald, Charles, John, Dorothy, Sr. Andre Burkhardt, Debbie Pierce, Linda Grocox, Mary Strohmier, Betty Allen; grand-father of 11.

**CASH, Bessie F.**, 82, St. Bridget, Liberty, June 11. Mother of Larry, Sam, Ted Cash, Cathy Hofer, Fredrica Kirk; grandmother of 14; great-grandmother of five.

**DAHNS, William J.**, 75, St. Bartholomew, Columbus, May

10. Husband of Ruth (Ritzen-thaler) Dahn; father of David, Stephen Dahn; brother of John Dahn, Martha Declue, Ann Huefle; grandfather of seven; great-grandfather of four.

**DRAKE, Cyril "Babe,"** 82, Prince of Peace, Madison, June 17.

**FAENZI, Olga S.**, 89, Little Flower, Indianapolis, June 19. Wife of Otto Faenzi; mother of Alex, George, Louis Faenzi, Joan Wilson, Mary Whalin; sister of Joseph Giovanoni, Anna Vornholt, Margaret Spicuzza, Laura Piercefield; grandmother of 19; great-grandmother of 25.

**FARMER, Marilyn J.**, 63, Little Flower, Indianapolis, June 20. Mother of Gregory, Jeffrey Farmer, Suzanne Roell-Carlson, Maryanne Hayes; sister of Barbara Latz; grandmother of eight.

**HENDRICK, Myrtle**, 68, Prince

of Peace, June 23. Wife of James L. Hendrick, Sr.; mother of James, Jr., Thomas, Paul Hendrick, Mary Shepherd; sister of Bill, Van Howard, Ina Kuhn; grandmother of eight.

**HOFFMAN, Rosamond**, 66, Prince of Peace, Madison, June 17. Mother of Teresa Campbell, Dan, David Hoffman; sister of Mary Margaret Luckett, Carolyn Scott; grandmother of three.

**KASPER, William M.**, 88, Prince of Peace, Madison, June 18. Father of William J., Bernard Kasper, Pauline Taylor, Mary Ann Eubank, Jeannie Davin, Margaret Short, Karen Lykins, Linda Combs; brother of Herman, Charles, John Kasper, Rosella Cox, Mary Loos, Teresa Claxton; grandmother of 13; great-grandmother of 10.

**McCLURE, Mary (Garnett)**, 79, St. Anthony, Clarksville, June 14. Mother of James R., Timothy J. McClure, Regina Hatfield; sister of Robert J., John H., William I. Smith, Jane Hughes; grandmother of five; great-grandmother of two.

**MILLINER, Mary Lucille (Thompson)**, 77, St. Lawrence, Indianapolis, June 21. Mother of Gary Campbell; sister of Norbert Thompson, Genell Hiller, Jeane Swiers; grandmother of six.

**MILNER, Jean M.**, 72, Holy Name, Beech Grove, June 23. Daughter of Bernadine (Barrett) Milner; sister of Betty Redick.

**PALMER, Rosalind**, 78, St. Monica, June 24. Wife of Walter J.A. Palmer; mother of Walter, Jr., Darren J., Robert D. Palmer, Janice Carter; sister of Consuelo Martin; grand-mother of 11; great-grandmother of three.

**RICE, Katie (Hermann)**, 86, St. Paul, Tell City, June 24. Mother of Bernard Hermann, Frances Boucher; sister of Jennie Jackson.

**SCHAEFER, Frances**, 80, Good Shepherd, Indianapolis, June 12. Wife of William Schaefer; mother of Raymond, Michael, William, Rebecca Schaefer.

**SCHAMEL, Chester Hale**, 69, Our Lady of Perpetual Help, New Albany, June 25. Husband

of Rosemary Schamel; father of Cynthia Schamel; brother of Alberta Young, Virginia Keller; grandfather of one.

**SCHOETTNER, Helen V.**, 80, St. Mary, Greensburg, June 25. Wife of Robert B. Schoettner; mother of Urban Schoettner; grandmother of one; aunt of several nieces and nephews.

**WISSEL, Clara E.**, 95, St. Mary, Greensburg, June 25. Sister of Geneva Grote, Roselie Deneker.

**WOLTER, Edward L.**, 86, St. Maurice, St. Maurice, June 23. Husband of Angela Wolter; brother of Mary Wolter.

## Holy Cross Brother Dunstan Bowles was at Cathedral H.S.

Holy Cross Brother Dunstan (Richard) Bowles, 81, died on June 20.

Funeral services were held at 2 p.m. on June 23 at the Holy Cross Brothers' Center, Notre Dame.

He entered the novitiate in 1936, took his first vows in 1937 and final vows in 1940.

Brother Dunstan taught at Cathedral High School in Indianapolis from 1939 to 1941, as well as schools in Texas and California.

## Franciscan Sister Teresa Clare Groh dies June 27 at 89

Franciscan Sister Teresa Clare Groh died on June 27 at the age of 89.

Born in Cincinnati, she entered the Oldenburg Franciscan Community in 1929 and professed her final vows in 1935.

A Mass of Christian Burial was celebrated for Sister Teresa Clare on June 29.

She taught at St. Paul, New Alsace; St. Anthony, Morris; St. Joseph, St. Leon; Immaculate Conception, Millhouses; St. Mary, Lanesville; and St. Louis, Batesville. She retired to the motherhouse in 1982.

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## Positions Available

### Maintenance Supervisor

St. Jude Parish seeking individual with 3+ years custodial experience to oversee school and church. Requires good communication skills, self-motivation. Respond to P.O. Box 47575, Indianapolis, IN 46247.

### Coordinator of Music Ministry

Parish of 550 families is seeking a part-time Coordinator of Music Ministry. Duties include planning, preparation, and coordination of music for three weekend masses and special occasions, administration of the music program as a participating member of the pastoral staff and an active role in liturgical planning.

Position requires knowledge of Vatican II documents relating to liturgy and music, experience as a pastoral musician, choral directing and cantor skills, and organ proficiency. Search will remain open until position is filled.

Send resume to: Search Committee, St. Rose of Lima Church, 114 Lancelot Dr., Franklin, IN 46131

### Youth Ministry Coordinator

A full-time position for a Youth Ministry Coordinator is available at St. Gabriel's Catholic Community in Connersville, IN.

This person will foster total personal and spiritual growth of junior high and high school youth and will seek to draw these youth to responsible participation in life, mission, and work of the Faith Community.

This person will also be responsible for junior high and high school religious education and confirmation preparation.

Preferred qualifications include B.A. or related experience in youth ministry and completion of (or willingness to complete) youth ministry certification.

Send resume and vision of youth ministry by July 29 to: Connersville Search Committee, c/o Office for Youth, Young Adult, and Campus Ministries, Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46206.

### Coordinator of Church Music

The Church of the Nativity in Indianapolis is seeking a part-time Coordinator of Music. Responsibilities include playing the organ and coordinating music at two liturgies each weekend. Normally at one of those liturgies the Coordinator will direct the parish choir and at the other liturgy he or she will work with a cantor.

Send resume to Father Steven C. Schwab, Pastor, Church of the Nativity, 7225 Southeastern Ave., Indianapolis, IN 46239.

### Maintenance Supervisor

St. Monica Parish is seeking a maintenance supervisor. This position requires a hands-on working knowledge of carpentry, plumbing, electricity, and heating and air conditioning. Previous experience in maintenance and supervision is required.

Send resume to: Jim Welter, St. Monica Parish, 6131 North Michigan Road, Indianapolis, IN 46208 or call 317-253-2193 to request an application.

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**SIDE BY SIDE** chapel mausoleum crypts. Calvary Cemetery. Main building. Rare location. Accepting offers. Call 812-336-1516.

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**DOUBLE LOT** for sale. \$1,100 for both. Sacred Heart section, Calvary Cemetery. Phone 317-283-4047.

**CALVARY CHAPEL** mausoleum crypt. Located in Tier E, phase III. Valued at \$4,500. Sell for \$3,500. Call Andrew M. Auersch, Attorney, 317-783-3333.

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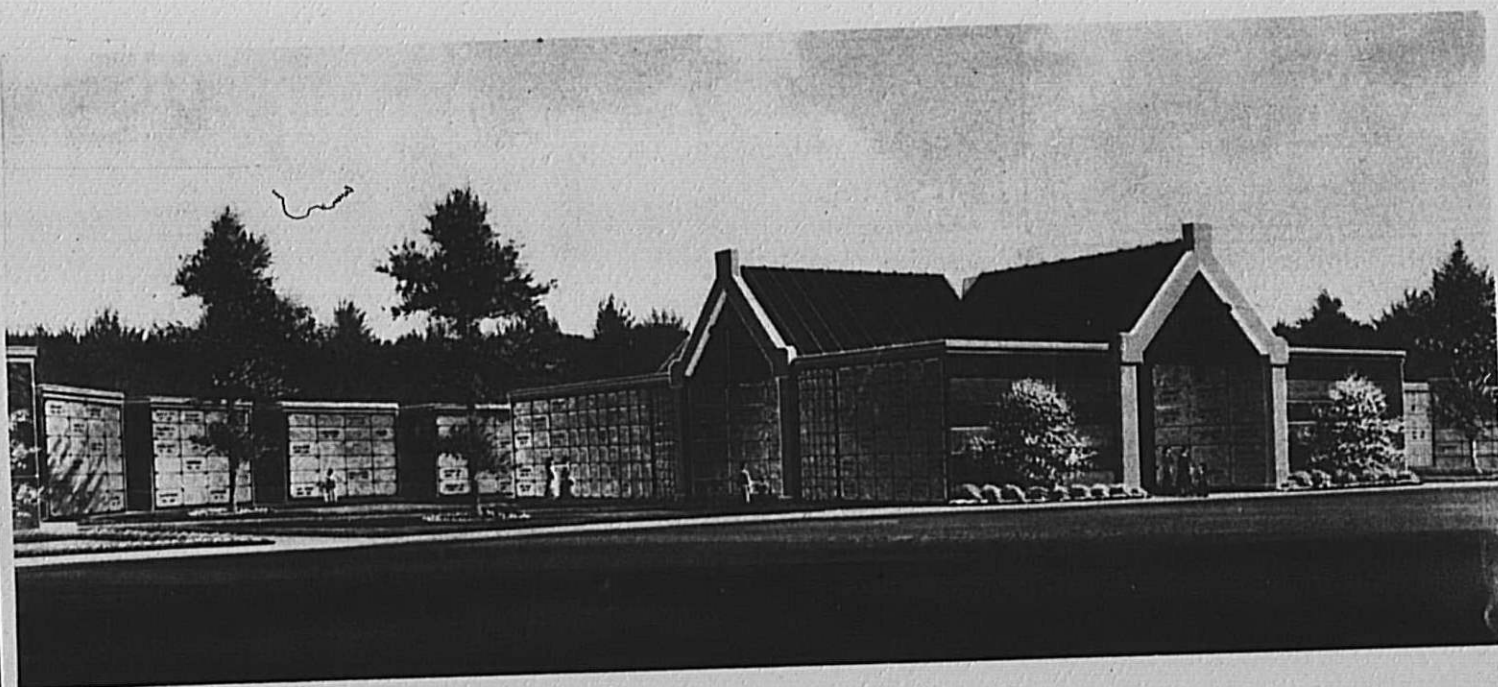




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