



The

Criterion

Vol. XXVII, No. 38
Indianapolis, Indiana 50¢

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July 3, 1998

Pope to U.S. bishops: proclaim moral truths

He emphasizes Church teachings against abortion, sterilization and euthanasia in society and in Catholic hospitals and clinics

VATICAN CITY (CNS)—Pope John Paul II encouraged U.S. bishops to strongly proclaim moral truths—even unpopular ones—and work so that “the mystery of God and the truth about humanity . . . are not banished from public life.”

In particular, the pope asked the bishops to insist on Church teachings against abortion, sterilization and euthanasia, in society and in Catholic hospitals and clinics. The Church’s position on such matters are not “arbitrary claims” but essential truths, he said.

The pope made the comments June 27 in a written address handed to bishops from Texas, Oklahoma and Arkansas, who were making their *ad limina* visits to the Vatican. (Archbishop Daniel M. Buechlein attended this *ad limina* visit due to a schedule conflict that prevented him from attending the *ad limina* visits of other bishops from Indiana. His special column on this visit appears on Page 3.)

In his address, the pope focused on a favorite theme: what he called a modern “crisis of culture,” marked by widespread skepticism about the existence of moral truths and objective moral law. Such skepticism, the pope told the U.S. bishops, “is commonplace in many of your country’s academic, political and legal structures.” It is motivated by a misguided idea of freedom, to which the bishops must respond, he said.

“The notion of freedom as personal autonomy is superficially attractive; endorsed by intellectuals, the media, legislatures and the courts, it becomes a powerful cultural force. Yet it ultimately destroys the personal good of individuals and the common good of society,” he said.

The pope asked bishops to highlight the proper role of the conscience and its relationship to moral law. In doing so, he said, “you will be challenging one of the great forces in the modern world. But at the same time, you will be doing the modern world a great service.”

He noted that respect for the individual conscience was deeply ingrained in U.S. culture and said the Church also respects the conscience as the “sanctuary” of the human person. But the conscience is not independent or infallible in its judgments, he said.

“If it were, conscience would be reduced to the mere assertion of personal will,” he said.

The pope said the Church’s essential moral teachings do not reflect a particular narrow agenda, but rather a foundation of truths that have always been recognized in human history—what the founding fathers of the United States called “self-evident” truths.

“When the Church teaches, for example, that abortion, sterilization or euthanasia are always morally inadmissible, she is giving expression to the universal moral law inscribed on the human heart and is therefore teaching something which is binding on everyone’s conscience,” he said.

He reminded the bishops of the Church’s “absolute prohibition” against such procedures in Catholic health care facilities and asked them to remind everyone involved, including administrators and medical personnel, that “any failure to comply with this prohibition is both a grievous sin and a source of scandal.”

The pope praised the U.S. bishops for their documents on political and social issues, saying they were offering “much-needed guidance” on questions involving freedom and truth. He also said it was a tribute to the Church and to the openness of American society that so many Catholics were involved in politics. They should try to make sure that democratic politics and lawmaking are not reduced to “a raw contest for power,” he said.

“If constitutional and statutory law are not held accountable to the objective moral law, the first casualties are justice and equity, for they become matters of personal opinion,” he said.



Change of the guard

A new recruit to the Swiss Guard takes the oath during a swearing-in ceremony for new members at the Vatican June 28. The group was to have been sworn in May 6, but the ceremony was canceled when two days earlier the Swiss Guard commander, his wife and a guard died in a murder-suicide inside the Vatican.

In a talk to the pope, Archbishop Patrick F. Flores of San Antonio referred to the “pain” felt by the bishops over several ongoing problems:

- The declining number of priests and religious men and women
- The “horrendous lawsuits” faced by several dioceses, an apparent reference to sexual abuse cases
- The “bad publicity we receive” on TV and in the printed press
- Financial pressures

- Social problems related to drugs, alcohol and AIDS
- The great number of prisons and the booming prison population, which now outnumbers university and college students
- Violence in homes, in schools and on the street.

He told the pope that the Church in the United States continued to bring a message of hope and was trying to promote

See BISHOPS, page 3



Dedication day at Marian

Following the dedication and blessing of the DeHaan Family Forum on June 27 at Marian College, it was time to turn on the granite fountain for the first time. Sharing the honors are (from left) Franciscan Sister Amy Kietner, congregational minister for the Sisters of St. Francis of Oldenburg; Dr. Daniel Felicetti, Marian College president; Marian alumnus and family representative Tim DeHaan; Franciscan Sister Norma Rocklage, Marian’s vice president for mission effectiveness and planning; and Judge Gerald Zore, chair of Marian’s board of trustees. See story on Page 2.

Marian celebrates dedication of new DeHaan Family Forum

By Mary Ann Wyand

Marian College officials, Sisters of St. Francis of Oldenburg, students, alumni and guests celebrated the completion of the DeHaan Family Forum phase of The Campaign for Marian College on June 27 with a dedication ceremony, ribbon-cutting and fountain blessing at the new campus focal point.

The landscaped main entrance and mall features an entry arch with columns and a granite fountain that continues Marian's colonnade theme and unifies the face of the Franciscan campus, which formerly had four entrances along Cold Spring Road in Indianapolis.

The Prayer of Saint Francis and the four Franciscan values of dignity of the individual, peace and justice, reconciliation and responsible stewardship are engraved on the base and perimeter of the fountain. Circular seating provides conversation areas near connecting walkways on the mall that links campus buildings.

"We wanted to connect our past to our future," Dr. Daniel Felicetti, Marian's president, told the gathering. "Today that dream is a reality ... with a special outdoor forum that makes the core of our campus a central representation of our values. We have created a place for peace and informal mentoring. Soon there will be a final piece in this forum—the Allen Whitehill Clowes Amphitheater dedicated to our academic purposes and symbolized by our curriculum in the humanities, sciences, social sciences, and professional studies."

Felicetti thanked the Christel DeHaan family for its \$1 million gift which has transformed the Marian College campus.

In July, he said, Marian will begin the final phase of its \$8 million campaign with an outreach effort to alumni.

"At present, we have reached approximately three-fourths of our goal components in addition to receiving two major campaign gifts," he said, which enables Marian to continue to "serve our community with increasing distinction."

Marian alumnus Tim DeHaan, a member of the Class of 1988, represented his family at the dedication and praised the faculty and staff for their dedication, accomplishments and positive impact on students' lives.

Franciscan Sister Amy Kistner, congregational minister of the Sisters of St. Francis of Oldenburg, joined Franciscan Sister Norma Rocklage, Marian's vice president of mission effectiveness and planning, and other sisters to bless the fountain.

"Thanks to all of you who have helped this institution to continue to become a very viable, excellent, educational institution," Sister Amy said. "We also acknowledge the presence of God among us. There have always been Sisters of St. Francis present among the Marian College faculty and leadership, and for that we thank God very much."

In the future, Sister Norma said, "the spirit of the



Marian College alumnus Tim DeHaan of Indianapolis, a member of the Class of 1988, praises the Franciscan college's faculty and staff during the June 27 dedication of the DeHaan Family Forum on Marian's campus.

Franciscans, through the Sisters of St. Francis, will also be lived by all the faculty, staff, students and alumni of Marian College." †

Marian receives grant for electronic library

The Indianapolis Foundation, an affiliate of the Central Indiana Community Foundation, has awarded Marian College a \$100,896 grant to establish an electronic library education center which will enable students and other library patrons to integrate the use of traditional library research tools with those generated by microcomputer technology.

The award will make possible the purchase of 27 networked computer work stations and other electronic technology which will aid students and other library patrons in doing research.

Kelley Griffith, library director, will oversee the grant project.

The Mother Theresa Hackelmeier Memorial Library at Marian College serves a wide variety of patrons. Current

resources number well over 134,000 items, including subscriptions to nearly 540 periodicals and newspapers and subscriptions to full-text periodical databases.

The newly expanded Catholic Identity Collection of nearly 3,000 books and videos supports the information needs of religious educators statewide.

A portion of the collection was donated to Marian College by the Archdiocese of Indianapolis when the archdiocesan Office of Catholic Education closed its media resource center last year.

The Indianapolis Foundation's Library Fund has provided nearly \$7 million to eligible high school, public and academic libraries in Marion County to develop collections, update technology and improve access by all Marion County residents to quality information services. †

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

The Criterion

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Indiana Catholic Home Educators Conference

July 25, 1998

Mass: 8 a.m. at SS. Peter and Paul Cathedral
Rev. Msgr. Joseph Schaedel, Vicar General/Moderator of the Curia will preside
Fr. Donatus Grunloh, OFM, will concelebrate

Conference Registration: 8:45 a.m. at Archbishop O'Meara Catholic Center, 1400 N. Meridian, Indianapolis

— Talks Begin at 9:30 a.m. —

Speakers Include:

- Rev. Msgr. Joseph Schaedel, Vicar General for the Indianapolis Archdiocese
- Fr. Donatus Grunloh, OFM, supported Indianapolis Catholic home schoolers from 1994 to 1997.
- Mrs. Virginia Seuffert, renowned home schooling speaker, home schooling mother of 12 children
- and other expert speakers in the area of home education
- powerful testimonials from around Indiana

Registration:

Early registration by July 10: \$20 single, \$25 couple.

At door: \$10 extra.

Teens 13-18 (accompanied by parent) and all religious are welcome free.

Box lunches and children's (3-13 years) activities are only available with early registration.

Only nursing babies 2 years and under are recommended to attend the conference

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Ad limina visit like a spiritual retreat in Rome

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

I am just returned from my third *ad limina* ("to the threshold" of the tombs of Peter and Paul) visit, my second as archbishop here. It was like a spiritual retreat. The visit seemed longer than a week because so much was packed into it.

In the middle of the week I learned that my mom's sister, Aunt Betty, a next door neighbor from my childhood on, died rather suddenly. I was unable to return for the funeral, but on the day of her funeral, I had the privilege of concelebrating with the Holy Father in his private chapel and offered the Mass for her repose, for my Uncle Vic and cousins. Maybe that meant more for her.

Flying home, I figured out that, in all, I spent more than three hours with Pope John Paul II during the week. I don't know how he does it, especially considering the limitations of his health. He had spent a long week-end on a pastoral visit to Austria, returning the Sunday night before our visit began.

I think I mentioned in my column two weeks ago that because of schedule complications, I was unable to make my visit with the other bishops of Indiana. I was assigned to go with the bishops of Texas, Oklahoma and Arkansas. On Sunday, we were

'I expected the pope to be tired and distracted but was delighted to find him alert and warm in receiving me as the first visitor of the morning.'

advised that our personal visits would begin Tuesday, allowing the pope to recover on Monday from his visit to Austria. About 9:30 p.m. Sunday night, I received a call from the bishop in charge of the Holy Father's schedule saying that because he was feeling well, the Holy Father would see me the next morning, Monday.

I expected the pope to be tired and distracted but was delighted to find him alert and warm in receiving me as the first visitor of the morning. Realizing that Indianapolis is not in Texas, of course, his first question was why I was with Texas. It gave me the opportunity to speak of the International Ecumenical Dialogue with the Disciples of Christ that I co-chair and that conflicted with my originally assigned date for the visit. He is very interested in ecumenism, so it was a natural beginning for our discussion. Then I summarized the growth and the challenges of the archdiocese. He asked particular questions about the welfare of our priests, how many seminarians we have

and the status of vocations for religious women in the archdiocese. He also spoke of the importance of Catholic religious education, and this led to a brief discussion of my work with the U.S. bishops' committee on the catechism. We ended that visit with his bestowing his apostolic blessing on the youth and all the laity, seminarians, religious and priests of the archdiocese. As we stood for photographs, he said "I will see you again." I took that to mean that he hopes to be with us for some time.

The next visit with Pope John Paul II was a two-hour informal luncheon, really a dinner in the best Italian tradition! I guess because I am an archbishop, I was seated next to the Holy Father. Conversation was light, and if there was any focus at all it was on the great jubilee and the new millennium. One of our bishops asked the pope if he would be going to the Holy

Land for the millennial celebration. He said he hopes so and would like to meet on Mt. Sinai with Jewish and Muslim leaders. He commented that the World Youth Day in Rome in the year 2000 would be a very important event. Among other topics, I brought up our happiness that Mother Theodore Guérin is being beatified on October 25th. Speaking in Latin, the Holy Father asked us to

teach him how to say "Praised be Jesus Christ" in English.

As I already mentioned, we had an early morning Mass with Pope John Paul. It was followed by a short address by Archbishop Flores and another brief greeting with each of us during which the pope presented a printed exhortation to us. The topic was our role as teachers of moral truth. The earlier exhortation to the bishops of Indiana, Illinois and Wisconsin was on the importance of Catholic education. I will say more about these remarks at a later date.

When the Holy Father entered the room for our visit the next day, he said "Praised be Jesus Christ! See, you learned me [sic] yesterday!"

During the rest of the time in Rome, we bishops visited with the various Vatican officials who oversee the universal running of our Church, as the pope's staff, if you will. I found the visits interesting and informative. It was a good, if taxing, week of visits. As always, I am happy to be home. †

the Laity, to talk about the Vatican's 1997 document on lay ministries. The document was perceived as being negative by many Catholics, in contrast to the very good experience with lay ministry in the United States, the bishop said.

"We suggested that sometime in the future, perhaps his council could give us a document that is far more positive about the wonderful contribution that the laity has made," he said.

Vatican officials said the document was aimed at particular abuses, and that the United States and Canada were not the focus of these abuses, Bishop Fiorenza said.

"We were glad to hear that," he said. Bishop Fiorenza said the group had lunch with the pope June 26 and found him in relatively good form. The pope ate a good lunch and was very engaged in the conversation, speaking about a variety of matters, including his upcoming document on Sunday as a feast day, the bishop said.

Bishops Fiorenza, who has made four *ad limina* visits over the years, said the pope has clearly lost some physical strength and vigor, but "mentally he is as strong as ever, and he seemed to be as alert as ever." †



Archbishop Daniel M. Buechlein visits with Pope John Paul II during the *ad limina* visit last month at the Vatican. Archbishop Buechlein's reflections on the visit include his summary of his report to the Holy Father and his visits with other bishops of the United States.



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BISHOPS

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justice and peace in society.

The *ad limina* visits are made once every five years by heads of dioceses. In addition to meeting with the pope, the bishops speak with a number of Vatican departments during their stay.

Bishop Joseph A. Fiorenza of Galveston-Houston told Catholic News Service that in talks with the Vatican congregations for doctrine and clergy, the bishops were told that the Vatican was working on a document that will outline procedures for dispensing priests, who are guilty of sexual impropriety, from their priestly obligations.

Bishop Fiorenza said the procedure would be administrative rather than juridical—something many U.S. bishops have been requesting in recent years. He called the development "welcome news," but said the Vatican gave no indication when the document would be ready.

Bishop Fiorenza said the bishops had also met with U.S. Cardinal J. Francis Stafford, head of the Pontifical Council for

The Criterion

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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
Peter Agostinelli, Managing Editor

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Editorial

'Bernardin' is must viewing on PBS

An unusual TV program is being aired on PBS stations, unusual because it's about a religious figure. Its title is "Bernardin." It's about the life and death of Cardinal Joseph Bernardin of Chicago, the U.S.'s senior active cardinal until his death Nov. 14, 1996. (See story, page 10.)

Cardinal Bernardin was among the leaders of the Catholic Church for decades, first as general secretary of the National Conference of Catholic Bishops during its formative years in the late 1960s and early 1970s. Then his brother bishops elected him the conference's president from 1974 to 1977, the first opportunity they had after Pope Paul VI appointed him Archbishop of Cincinnati in 1972. He didn't even serve as vice president first, as all other presidents of the conference have done. He then served as Archbishop of Chicago from 1982 until his death.

Cardinal Bernardin was known primarily as a peacemaker. He had an amazing ability to listen to all sides of an issue and then be able to fashion a compromise that could satisfy all participants. It was because of this ability that the U.S. bishops asked him to chair the committee that produced their pastoral letter on war and peace. They also continued to elect him as a delegate to world synods long after he finished his term as president of the NCCB.

His brother bishops also elected him to head their Committee on Pro-Life Activities. It was in this capacity that he became known for espousing a "consistent ethic of life," which the bishops later made their policy. Whenever the bishops faced tough issues, they invariably turned to Cardinal Bernardin to lead the way. Countless times during bishops' meetings when there were disagreements over particular issues, Cardinal Bernardin would come up with a solution accepted by the majority.

But the video "Bernardin" doesn't dwell on much of this. It emphasizes the cardinal's spiritual side, his human warmth, his courage in the face of the false accusation that he had sexually molested Steven Cook, and finally the

way he faced his death. It includes his practice of devoting the first hour of each day to prayer and his ministry to other cancer patients after he was diagnosed with pancreatic cancer. It shows how he continued to provide leadership in the Church right up to the time of his death, including writing a letter against euthanasia and the founding of Common Ground as an effort to bring Catholics together.

During the final two months of his life, he wrote his book *The Gift of Peace*, about the trials he experienced during the last three years of his life. He finished this outstanding book just before his death.

"Bernardin" was previewed for members of the Catholic press at this year's Catholic Press Association convention in New Orleans. Those who knew Cardinal Bernardin were generally in agreement that the video shows the man they knew.

Unfortunately, the video has received criticism from some people for failing to capture Cardinal Bernardin's controversial side. Of course, Cardinal Bernardin was involved in controversial matters. He had to be because there is, and always has been, controversy in the Church and he always tried to find a middle ground between extremes. However, this video was made primarily for public television, not just for Catholics, and there was no reason to stress the Church's problems in which the cardinal was involved. PBS probably wouldn't have accepted the program if it did that. Non-Catholic viewers wouldn't have been interested, and there would be no reason to air Catholics' differences over public television.

The film shows Cardinal Bernardin at his best, especially the way he handled the false accusations against him and the way he faced death. Showing these things can do much more good than showing the controversies with which he was involved.

We encourage you to watch "Bernardin" when the PBS station in your area broadcasts it. You'll meet a very human, courageous, saintly prince of the Church. †

— John F. Fink

Seeking the Face of the Lord

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



Vatican instruction on Church ministry very important

On August 15, 1997, a document signed by the heads of eight Vatican congregations was published under the title *Instruction on Certain Questions Regarding the Collaboration of the Nonordained Faithful in the Sacred Ministry of Priests*. It is extraordinary for eight Vatican dicasteries (or offices) to sponsor an instruction jointly. Noting the importance of the document, I thought its content and implications for our archdiocese would be a good topical theme for the summer series of my weekly columns in *The Criterion*.

Since the subject of collaboration in Church ministry is sometimes charged with controversy, the instruction has the potential of being misunderstood or, in fact, not read. For this reason, I am making the document available to every parish. It is important and also helpful to keep two things in mind about the instruction: 1) the stated reason for the instruction and 2) the fact that there is a constellation of Church doctrines and philosophical principles that surround the topic it addresses.

First, it is important to keep in mind the reason for the instruction on collaboration in ministry. The document's stated purpose is to address a confusion about various roles in the ministry of the Church and a concomitant devaluation of the ordained ministry. The document does not intend to address the fullness of the role of the laity in the mission of the Church and in no way desires to diminish the same. The purpose of the instruction is to clarify the role of the ministerial priesthood in the context of the Church's mission.

The perceived confusion is a consequence of a much needed elevation of the role of the laity in the life of the Church brought about by the documents and decrees of the Second Vatican Council. Not surprisingly, as a result of new emphases on the role of the laity, there has tended to be a largely unintended and confusing devaluation of the role of clergy in the eyes of many in the Church. The need for an instruction to restore a proper balance of understanding was predictable and has been requested by clergy and laity. A glance at Church history reminds us that, without exception, after an ecumenical council, there is a time for establishing an equilibrium of emphasis on particular Church doctrines.

As rector of a seminary in the 1970s and '80s, I know the effect that the con-

fusion about roles in the Church and the identity of the priesthood had in programs of priestly formation. It was a grave concern for me. In fact, I chose the identity of the ministerial priesthood as the topic of study for my sabbatical in 1985. It became the content of a course in theology that I taught when I returned to the seminary.

The perceived confusion about ministry in the Church is especially notable in north-central Europe. While it is a reality in North America and Australia, it is less so. At stake is a serious concern of falling into a "Protestantization" of the Roman Catholic understanding and practice of ministry and of the Church. I would say from my mail that confusion about the identity of the ministerial priesthood *vis-à-vis* the role of the laity in the Church has been experienced in our own archdiocese, more in practice perhaps than in theory. Also when I review the notes I took two years ago, in almost every priest-group discussion at my residence at the time, the topic of role identity was raised as a preoccupying issue for many.

I will repeatedly make the point that doctrine and theology play an essential and nonnegotiable role in the practices of the Church in all aspects of ecclesial ministry. It is easy to overlook the essential connection between theory and praxis, faith and action. Instituted by the Son of God, the Church is no mere social institution. When we consider ministry in the Church, one might be surprised at the number of Catholic beliefs that are either directly or indirectly at stake in the current question. It is interesting that of the major deficiencies that our National Conference of Catholic Bishops' committee that oversees the use of the *Catechism of the Catholic Church* has found in reviewing religious education textbooks, most apply in this situation as well.

There are also important principles of theology and philosophy that can be helpful in understanding the interconnection of ministry and doctrine and liturgy in the Church. While the instruction did not intend to focus on the important roles of the laity and consecrated religious in the mission of the Church, it might be helpful in this issue to review the respective roles of the laity and religious and clergy in the understanding of the Church as the united Mystical Body of Christ. †



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

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll Free:1-800-382-9836, ext. 1570
Circulation:317-236-1573
Toll Free:1-800-382-9836, ext. 1573

Price:

\$20.00 per year 50 cents per copy

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Archbishop Buechlein's intention for vocations for July

Religious Men: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Buscando la Cara del Señor

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



Instrucción Vaticana en el ministerio de la Iglesia muy importante

Un documento firmado por los jefes de ocho congregaciones Vaticanas se publicó el 15 de agosto de 1997 bajo el título *Instrucción sobre Ciertas Preguntas con Respecto a la Colaboración de los Fieles no Ordenados en el Sagrado Ministerio de Sacerdotes*. Es extraordinario que ocho dicasterias Vaticanas (o oficinas) patrocinen una instrucción juntamente. Me di cuenta de la importancia del documento y pensé que su contenido y implicaciones para nuestra archidiócesis serían un tema bueno tópico para las series de verano de mis columnas semanales en *The Criterion*.

Dado que el tema de colaboración en el ministerio de la Iglesia a veces está llena de controversia, hay la posibilidad que la instrucción sea mal entendida, de hecho, no leída. Por esta razón, estoy poniendo el documento a la disposición de cada parroquia. Es importante y útil a la vez de tener presente dos cosas sobre la instrucción: 1) la razón declarada para la instrucción y 2) el hecho que existe una constelación de doctrinas de la Iglesia y los principios filosóficos que rodean el tema que está discutido.

Primero, es importante tener presente la razón para la instrucción en la colaboración en el ministerio. El propósito declarado del documento es el de dirigirse a la confusión sobre los varios papeles en el ministerio de la Iglesia y una desvalorización concomitante del ministerio ordenado. El documento no piensa dirigirse a la amplitud del papel de la laicidad en la misión de la Iglesia y igualmente de ninguna manera desea disminuir el mismo. El propósito de la instrucción es clarificar el papel del sacerdocio ministerial en el contexto de la misión de la Iglesia.

La confusión percibida es la consecuencia de una elevación muy necesitada en el papel de la laicidad en la vida de la Iglesia la cual fue provocada por los documentos y decretos del Segundo Concilio Vaticano. No es sorprendente que como resultado de nuevos énfasis en el papel de la laicidad, habido la tendencia de ser enormemente no intencional y confundida desvalorización del papel de los cleros en los ojos de muchas personas en la Iglesia. La necesidad de tener una instrucción para restaurar un equilibrio apropiado de comprensión era predecible y ha sido pedida por los cleros y la laicidad. Si se escudriña la historia de la Iglesia, nos recuerda que, sin excepción, después de un concilio ecuménico, hay un tiempo para establecer un equilibrio de énfasis en las doctrinas particulares de la Iglesia.

Como rector de un seminario en los años 70 y 80, comprendo el efecto que tuvieron la confusión sobre los papeles

en la Iglesia y la identidad del sacerdocio en los programas de formación sacerdotal. Fue una preocupación muy grave para mí. De hecho, escogí la identidad del sacerdocio ministerial como el tema de estudio para mi sabbático en 1985. Se convirtió en un tema de un curso en la teología que enseñé al regresar al seminario.

La confusión percibida sobre el ministerio de la Iglesia es especialmente notable en Europa norte-central. Aunque es una realidad en América del Norte y Australia, no es tan fuerte allí. Lo que está en peligro es la posibilidad preocupante que sea una caída a una "Protestantización" de la comprensión y práctica católica romana del ministerio y de la Iglesia. Yo diría que en vista de mi correo, la confusión sobre la identidad del sacerdocio ministerial respecto del papel de la laicidad en la Iglesia ha sido experimentada en nuestra propia archidiócesis, quizás más en práctica que en teoría. También, cuando repaso las notas que tomé hace dos años, en casi cada discusión del grupo de sacerdotes en mi residencia en este momento, el tema de la identidad del papel se levantó como un problema preocupante para muchos.

Repetidamente haré el punto que la doctrina y la teología juegan un papel esencial e intransferible en las prácticas de la Iglesia en todos los aspectos del ministerio eclesial. Es fácil de pasar por alto la conexión esencial entre la teoría y praxis, la fe y la acción. Instituida por el Hijo de Dios, la Iglesia no es meramente una institución social. Cuando consideramos el ministerio de la Iglesia, uno podría ser sorprendido por el número de creencias católicas que están directamente o indirectamente en peligro con relación a la pregunta actual. Es interesante que entre las deficiencias mayores que nuestro Comité de Obispos Católicos de la Conferencia Nacional, que vigila el uso del *Catecismo de la Iglesia*, ha encontrado repasando los libros de educación religiosa, la mayoría se aplica también en esta situación.

También existen principios importantes de teología y filosofía que pueden ser provechosos para entender la interconexión del ministerio y la doctrina y liturgia de la Iglesia. Aunque la instrucción no pensó enfocarse en los papeles importantes de la laicidad y los religiosos consagrados en la misión de la Iglesia, podría ser útil para revisar los papeles respectivos de la laicidad y los religiosos y cleros en la comprensión de la Iglesia como el Cuerpo Místico unido de Cristo. †

Traducido por: Language Training Center, Indianapolis

La intención de vocations del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Letters to the Editor

More on intent of second amendment

I'm sorry, but I have to respond to Richard Moore's letter (*The Criterion*, June 19) stating his version of the intent of our U.S. Constitution's second amendment.

His assertion—that it does not give everyone the right to keep and bear arms—is a surprising discernment since the actual wording of the amendment states "the people's right to own and bear arms." Even though the amendment specifies the need for an organized militia, the right to own and bear arms is not predicated on, but is rather an adjunct to, this fact. Considering that the amendments to our Constitution were drafted primarily to protect the rights of the states and individual citizens against the authority of the federal government, Moore's contention that our current militia, funded by the same authority that this amendment was intended to protect against (the national government), is somehow sufficient, appears contradictory, if not foolish.

The view that all people in our country have the right to own and bear arms, however, is completely substantiated by the authors of the Constitution. In particular, Mr. St. George Tucker, a lawyer appointed a judge of Virginia's High Court of Appeals in 1804 by James Madison (one of the drafters of the U.S. Constitution), firmly established this interpretation in his "American Blackstone Commentaries." This legal publication was the authoritative treatise on American law from its 1803 publication until 1827.

Although, I don't personally own a gun, I don't consider all those who do to be "gun nuts." Furthermore, bearing arms as protection, or as a deterrent to a potentially tyrannical government, does not appear to me to be in conflict with Scripture. If it were, all of our founding fathers and participants in the revolution, would be in violation.

Mike Charles
Indianapolis

Against tax-money vouchers

I read your editorial in *The Criterion* (June 19) concerning school vouchers. Be careful what you wish for; you just may get it.

I am not against vouchers. I am against tax money vouchers.

I would support a financial fund drive by the archdiocese that would include the parishioners and the business community. These funds would be used to develop scholarships for needy youngsters but would be under the control of the community school and the archdiocese.

If you have ever lived in a multicultural community, you would think twice about tax-supported vouchers.

Joe Cleary
via Internet

Never too old

We're never too old to serve.

Several years ago, I was the chairman of a subcommittee of a stewardship campaign in my parish. In order to accomplish the portion of the campaign that I and my committee were responsible for, several people were needed.

Some of the older people who I asked said, "I did my part when I was young. Let the young people do the work now." After being told this several times, I finally thought of a good answer, but, as often happens, no one gave me the opportunity to use my answer after that.

This is the retort that I never got to use: "When the Lord stops doing good things for me, then I can stop doing good things for him." Since I never got to use it on any individuals, I've decided to pass

it on to the readers of *The Criterion*, hoping that it will strike a chord with some of the readers.

Parish councils and boards of education can use the experience of the older people in the parish. If you don't like the songs used at Mass, join the liturgy committee and strive for some balance in the hymns used, some older, traditional hymns, and some of the newer ones.

Join or form prayer groups. Prayers are always needed, and there is great power in praying together. If you're unable to get out, perhaps you can invite some friends to your home to pray with you. There's so much to pray for: the sick, the deceased, the poor souls in purgatory, your parish, your priest and bishop—there's no end to the things we should be praying for.

And, if we are shut in, then that is a great opportunity to pray more and offer up our sufferings for all the needs of the world. It has been said that those who pray must pray more to make up for all those who do not pray.

If we feel that we have no talent, which is probably not true, then we should show our support of the pastor and others who work to give us special services, such as missions, Lenten services, etc., by our faithful attendance, offering this effort as a prayer and sacrifice for the needs of the parish and the world.

So, you see, there is something everyone can, and should, do no matter what age.

Winferd (Bud) E. Moody
Indianapolis

Higgins missed a point

I believe Msgr. George Higgins missed an important point in his column "A thunderous silence on unions" (*The Criterion*, June 26). Unions play an important role in protecting workers from overzealous management just as our government is supposed to protect all of us from an overzealous IRS.

A primary mission of unions is to protect and promote the dignity of work. Unions fail in this role when they fight to protect jobs that are no longer productive as they did in fighting to preserve the job of the firemen on diesel locomotives when these jobs were not necessary. In the case of the current General Motors strike, GM earns about \$600 per car less than Ford Motor Company earns. Their domestic market share has shrunk from 44 percent to less than 37 percent. If the union does not cooperate now to help GM improve productivity, even more jobs will be lost.

When jobs are lost in the U.S., they usually go to poorer countries that need them more. In labor matters, we Christians sometimes forget that laborers in other countries are our brothers and sisters, too. With our economy booming, we have more resources to retrain and employ those union members who lose their jobs. If unions are to fulfill their mission and enhance the dignity of work, they need to recognize the realities of our global economy and address the challenges they present.

Michael C. Donahue
Indianapolis

Holy Spirit prevails

Referring to the letter of Charles Streeter in the June 19 issue of *The Criterion*:

It is the Holy Spirit who calls individuals to priesthood, and we must pray that those he calls will come.

I believe the Holy Spirit guided the setting of present Church policies for priesthood, and we are not qualified to say that our bishops are placing unnecessary conditions in the way. The Holy Spirit will prevail.

Chantelle Uebelhor
Bristow

VIPs...



Ervin and Amalia "Lorian" Tunny of Indianapolis will celebrate their 50th anniversary July 17. The couple will renew their vows at 10:30 a.m. July 18 at St. Gabriel Parish in Indianapolis. A reception will follow at Valley Vista Country Club in Greenwood from 2 p.m. to 5:30 p.m. The couple was married July 17, 1948, at Holy Cross Parish in Indianapolis. They have three children: Charmaine, Edward, and Carolyn Tunny. They also have five grandchildren.



Leon and Emily Schluge of Braden III., formerly of Indianapolis, will mark their 50th anniversary July 17. The couple will celebrate with a private Mass, golf outing and pool party on July 4 with their children and grandchildren. They have five children: Phillip, Lee and Dan Schluge, Cilla Gant, and Monica Babinar. The couple also has 16 grandchildren. The Schluges are charter members of St. Simon Parish in Indianapolis.

Michelle Sinkhorn, formerly of Floyds Knobs, recently entered the novitiate, a time of intense study and spiritual

preparation for vowed membership in the religious community, at Monastery



Catherine. Before entering the monastery she worked as a nanny.

Susan Deig, a native of Indianapolis, has entered the novitiate, a time of intense study and spiritual preparation



for vowed membership in the religious community, at Monastery Immaculate Conception in Ferdinand. She became a postulant, the first stage of membership in the religious community Aug. 24, 1997. Her name in religious life is Sister Susan. Before joining the Sisters of St. Benedict, she was assistant product manager for Creative Expressions Group in Indianapolis.

Cathy Robinson of Indianapolis has entered the novitiate, a time of intense study and spiritual preparation for vowed membership in the religious community, at Monastery Immaculate Conception in Ferdinand. She became a postulant, the first stage of membership in the religious community, Aug. 24, 1997. Her name in

religious life is Sister Cathy Ann. Before entering the Sisters of St. Benedict community, she worked as a registered nurse at Riley Hospital for Children in Indianapolis.

St. Barnabas School in Indianapolis had three of Butler University's site winners for the Indiana State Math Contest: Joe Osburn, Erin Frank, and Mark Willsey. The eighth-graders placed in the top five percent in the 1998 Indiana State High School Mathematics Contest.

Sacred Heart Parish in Clinton held its annual Pastor's Appreciation Dinner May 15. Parishioner **Rich Yelich** was recognized as the 1998 Lay Person of the Year during the event.

A "Certificate of Appreciation" was presented to **Holy Rosary Parish in Seelyville** by the 181st Fighter Wing, Indiana Air National Guard, Hulman Regional Airport, in Terre Haute for total involvement of the parish in caring, support, and unselfish generosity to the Republic of Slovakia civilian and military dignitaries. †

The Carmelite Monastery at 59 Allendale in Terre Haute is having a novena from July 8 to 16. Liturgies are at 7:30 p.m., with Father Larry Moran, pastor of St. Patrick Parish in Terre Haute, as homilist. †



Journey of Hope passports

Fourth- and fifth-grade students from St. Louis School in Batesville line up as Franciscan Father William Farris, pastor at St. Louis Parish in Batesville, stamps the children's passports from their Journey of Hope. At left in front, Mike Amrhein, principal, examines the passports prior to stamping. The passports have lists of Journey of Hope activities the students were involved with during the past school year, which include evangelization activities for St. Louis's twin parish, St. Marys Above the Rocks, in Jamaica. The students at right hold postcards listing the places the Journey of Hope took them. The postcards were mailed to Archbishop Daniel M. Buechlein. Students standing (from left) are: Chris Werner, Katie Hartman, Tonya Kurtz, Michael Hountz, Sarah Hoff, Amber Gutzwiller, Thommy White, and Andy Kelther.

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Providence House serves neglected, abused children

By Susan Blerman

NEW ALBANY—"When they first come to the house, they are tired, they are frazzled, and they are skinny," said Providence Sister Barbara Zeller, director of New Albany's Providence Self Sufficiency Ministries, Inc.

Sister Barbara is referring to the neglected and sometimes abused children who come through the doors at Providence House, a group home for children, located in the former Holy Family Parish convent in New Albany.

"They [the children] come with a lot of guilt and they feel responsible for whatever went wrong with Mom and Dad," she said.

Providence House opened its doors three and-a-half years ago, offering foster care for children in a senior environment. Six Providence sisters lived in the home and became a licensed foster family. Children were referred to the home through the Floyd County foster care system.

Sister Barbara explained that within four months of that ministry's beginnings, therapists and counselors were asking the sisters to consider a group home for children. At the time, Floyd County did not have a group home for children. Sister Barbara said the neglected and abused children from Floyd County were sometimes sent as far away as Indianapolis, Evansville, Michigan and Wisconsin.

"So we decided we would do that—we left foster care and went on to a group home," Sister Barbara said.

Sheila Galvin, administrator of Providence House, said the house can accommodate up to 10 boys and girls ranging in age from 4 years to 14 years old. The children come



Sr. Barbara Ann Zeller, S.P.

to the group home through referrals from Child Protective Services, counselors, teachers, and families in need.

Two staff members are on duty at the house at all times. During a 24-hour period, six to seven people work three different shifts. The staff includes an administrator, a case manager, child care workers and house-parents. A consulting physician and a dentist also serve the residents.

Because the goal is uniting the family, the amount of time each child stays in the home varies, Galvin said, depending on the situation of the family. The shortest time for a child's stay was four-and-a-half hours, while the longest stay has been 29 months.

Providence House functions as a "family." The children continue to attend the schools in which they are enrolled and participate in extracurricular activities such as sports teams and 4-H Club camping.

"We go to parent/teacher conferences—the whole nine yards," Sister Barbara said.

Sister Barbara said Providence House is a place of welcoming and hospitality. "We try to give them whatever it is they need at a particular time," she said.

Galvin believes that when more people in the community become more familiar with the program at Providence House, including everyone from counselors to families who find themselves in crisis, they will know an outlet exists for them.

The state pays a per diem for each child. However, the group home relies on financial support from individuals, churches, businesses and civic organizations. The donations are used to pay staff salaries and household transportation expenses, as well as food, clothing, shoes, school supplies, computer software, personal care products and other necessities.

Providence House also offers a respite care program for either parents or foster parents who need a break for whatever reason. Galvin said Providence House can offer this service because it has a license for emergency shelter care.

"The beauty of that program is that it might keep the child out of the system," Sister Barbara said.

Heritage of Providence

Sister Barbara believes it makes a difference that Providence House is run by the Sisters of Providence and does not create barriers with people.

"The Sisters of Providence have been in this area since 1857, and I think as people think about the sisters, they think about excellence and quality of care—whether it be in education or foster parenting," she said.

Providence House for Children is a program of Providence Self-Sufficiency Ministries, Inc. an incorporated ministry of the Sisters of Providence of Saint Mary-of-the-Woods. Its mission statement calls for a service that "provides, in collaboration with other organizations, programs designed to provide educational and family services to persons in need. These services are in keeping with the mission of the Sisters of Providence to further God's Providence through works of love, mercy, and justice."

The next phase

Opening a transitional reunification home is planned for



Providence House for Children is located in the former Holy Family Parish convent in New Albany.

the near future.

Galvin said as children are leaving Providence House, a reunification home will provide housing for the families when they reunite. Housing will be provided as well as case management for the family.

"We will continue to have contact with the children who are reuniting with Mom and Dad in the home to make sure that they [the children] are still attending school regularly and getting the counseling services they need," Galvin said.

Through this planned program, the parents will have the opportunity to be involved with self-sufficiency programming, including employment training and counseling.

"Helping the family to get back on its feet as a whole family unit is the goal, and it will be happening here soon, we hope," Galvin said.

Out of the 29 children who have come through the Providence House since its opening in August 1994, 14 of them had families in need of housing. One particular resident could not reunite with her mother because she was living in a garage without heat or facilities.

Seventy-five percent of Providence House's cases deal with the need for proper housing, Sister Barbara said.

(For more information about Providence House for Children in New Albany or to make donations, call 812-944-7208.)

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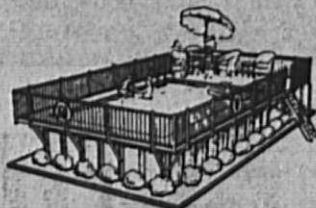
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Brebeuf graduate earns national speech title

By Mary Ann Wyand

Recent Brebeuf Jesuit Preparatory School graduate Stan Chen of Indianapolis talked his way into a national speech title in May and a 15th-place finish in a second national forensic competition last month.

Stan won the top award for extemporaneous speaking at the 47th annual Catholic Forensic League's Grand National Speech Tournament in Detroit, Mich., in May.

He was among 2,000 students from more than 450 Catholic schools who advanced to the two-day national competition and competed in nine forensic events. About 220 teen-agers tackled the extemporaneous category.

Two weeks ago, Stan was a quarter-finalist in the extemporaneous competition at the National Forensic League tournament in St. Louis, Mo.

Stan said he specializes in current events and foreign policy and enjoys the challenge of articulating his thoughts on a variety of topics with only 30 minutes to research, write and memorize a factual five- to seven-minute speech.

"Going into the [Catholic school] tournament I really didn't expect to win," Stan said. "I just took it one round at a time and tried to stay focused. That's what Mr. [William] Hicks [Brebeuf's

speech teacher] tells me to do. Then I found myself in the final round, and from there earned the win."

To prepare for tournaments, he said, extemporaneous speakers compile and continually update clipping files on numerous topics.

"Extemporaneous speakers are allowed to use note cards," Stan explained, "but you won't win if you use them so I never do. It takes a quick memory to present the facts with a strong opening and closing and good transition. It's just a matter of finding the right words."

It's also best to maintain a moderate stance on foreign and domestic policies, he said, to avoid offending the judges.

"I presented eight speeches in the national [Catholic school] tournament," Stan said. "I discussed foreign policy topics such as the situations in Mexico and the Middle East, and domestic issues ranging from campaign finance reform, drug testing on animals and television talk shows."

Acknowledging that TV talk shows interest teen-agers because of their controversial programming, Stan said he thought that speech topic was "the funniest" of his random draws but "not something I would have liked to talk about because I didn't have much information. Depending on the topic, five minutes can be a long time."



Recent Brebeuf Jesuit Preparatory School graduate Stan Chen of Indianapolis talks with a Elizabeth Rufatto at school in late May after winning the extemporaneous speaking championship at the National Catholic Forensic League tournament in Detroit, Mich., earlier that month. Stan also finished 15th in the extemporaneous category of the National Forensic League competition at St. Louis, Mo., in June.

In August Stan begins undergraduate studies in international relations at the University of Pennsylvania.

"I'm interested in foreign policy," he said. "I think that stems from the fact that I've talked about it in competitions. I'm also looking at law and business. My experience in public speaking has given me added confidence and useful skills to pursue any career choice."

Stan's national public speaking title continues a tradition of forensic excellence at Brebeuf Jesuit, Hicks said. Recent graduate Matt Ridings earned first-place honors as the presiding officer in the Student Congress competition at the National Forensic League tournament last month, and in 1992 Jeff Kulkarni was a National Forensic League champion in Student Congress. †

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PBS stations air 'Bernardin'

"Bernardin," an hour-long documentary about the life and ministry of the late Cardinal Joseph L. Bernardin of Chicago, will air on 50 PBS stations in July, including affiliates in Indianapolis, Cincinnati and Louisville. (See editorial, page 4.)

WFYI, Channel 20 in Indianapolis will broadcast the biographical program at 5 p.m. on Sunday, July 12. WPTO Channel 14 in Cincinnati will air the special at 9 p.m. on Tuesday, July 7, and at 1 a.m. on Wednesday, July 8. KET2 in Louisville will broadcast the documentary at 9 p.m. on Thursday, July 2.

"Bernardin" profiles the cardinal's rise to leadership in the Church, his introduction of the "seamless garment" image into the public debate on life issues, his role in creating the Catholic Campaign for Human Development, and his questioning of the U.S. commitment to nuclear weapons.

The documentary also examines the cardinal's involvement in the Catholic Common Ground Initiative, his attempt to foster conversation in the Church among persons with conflicting views.

The special also reports on the cardinal's prayerful response to personal challenges of false accusations of sexual misconduct and terminal cancer. The 68-year-old cardinal died in 1996 after declining additional life-prolonging medical treatments.

Video clips and still photography of Cardinal Bernardin accompany interviews with Cardinal Roger Mahony of Los Angeles; Bishop Robert N. Lynch of St. Petersburg, Fla.; and others who knew the cardinal.

"Bernardin" was produced by Catholic documentarians Martin Doblmeier and Frank Frost with Family Theater Productions and Santa Fe Communications. †

Catholics attend charismatic conference

By Brigid Curtis
Special to The Criterion

SOUTH BEND—Notre Dame's "touchdown Jesus" was not the only one with hands raised in South Bend the weekend of June 12-14, during the National Catholic Charismatic Renewal Conference.

The conference drew more than 4,000 to Notre Dame's campus, including more than 30 Catholics from the archdiocese. The conference featured nationally known speakers Holy Cross Father Tom Forrest, head of Pope John Paul II's Evangelization 2000; Ralph Martin, author, speaker and renewal leader; Father Benedict Groeschel, a author and spiritual director; and Holy Cross Father Ed O'Connor, theologian and Marian conference speaker.

This year's theme, "The Holy Spirit:

Hope for the New Millennium," was based on the Holy Father's Apostolic Letter, *Tertio Millennio Adveniente*. The goal of the letter and of the conference, as brought forth during the speakers' presentations throughout the weekend, was to encourage bishops, clergy, and lay faithful to prepare for the Jubilee of the year 2000.

Father Tom Forrest stressed the urgency of being active, evangelizing Catholics. Forrest also emphasized that now is the time to be living a full spiritual life in Jesus.

Greetings and good wishes from Pope John Paul II were extended to members of the renewal, and to Bishop John M. D'Arcy of the Fort Wayne-South Bend Diocese in a letter from Archbishop Agostino Cacciavillan, apostolic pro-nuncio. Cacciavillan's letter, quoting *Tertio Millennio Adveniente* said, "... The Holy Spirit, who, acting in the sacraments and

in the variety of charisms, roles and ministries which he inspires for the good of the Church, is 'the principal agent of the new evangelization.' "

During the pre-Mass program, an announcement was made regarding a reported phenomenon of the sun outside the Joyce Center by a group of late arrivals. Terri Quillen, of St. Barnabas, Indianapolis, and Frances O'Brian of Immaculate Heart of Mary, Indianapolis, were part of this group. Several persons reported seeing the drama of the dancing sun. Others reported seeing a rainbow around the extremely bright sun.

"The last several popes have highly approved of the charismatic renewal and have stated that it is a prime factor in Church renewal," said O'Brian. "God is still in control and his power was magnificently demonstrated over a Marian school."

Much of the charismatic renewal's focus, both nationally and locally, is to help Catholics grow into a deeper relationship with Jesus and also to help them follow the Holy Father in preparing for what He calls the "new springtime" of the Church.

Those involved in the renewal are encouraged to receive the sacraments frequently and to increase their prayer and fasting.

The next National Catholic Charismatic Renewal conference will be held June 11-13, 1999, at Notre Dame. For more information contact the National Service Committee Chariscenter USA at 1-800-338-2445.

For more information on how to get involved in charismatic renewal, call 317-592-1992. †

(Brigid Curtis is a correspondent for The Criterion.)

New York cardinal praises work, presence of Opus Dei

NEW YORK (CNS)—Cardinal John J. O'Connor of New York said he welcomed the presence and work of Opus Dei in his archdiocese at a Mass marking the anniversary of the death of its founder.

The cardinal was the celebrant and homilist for the Mass in St. Patrick's Cathedral June 26, the anniversary of the death of Msgr. Josemaria Escriva in 1975. Concelebrants included Auxiliary Bishop Nicholas A. DiMarzio of Newark, N.J., and Msgr. James A. Kelly, regional vicar for Opus Dei in the United States.

Pope John Paul II made Opus Dei a personal prelature in 1982, and beatified Msgr. Escriva in 1992.

Cardinal O'Connor spoke to the 1,000 or so people who filled half of the cathedral. "I am with you unconditionally," he said.

William A. Schmitt, communications officer for the Opus Dei office in New Rochelle, N.Y., told Catholic News Service that the Mass was the first time Cardinal O'Connor had been involved with Opus Dei in a public event.

Opus Dei has 300 to 400 members in the New York Archdiocese, conducts programs for underprivileged elementary and high school students in the South Bronx, and maintains a residence for students and young professionals.

Some Catholics have been critical of Opus Dei, viewing it as a secretive

movement appealing to a professional and business elite with a conservative political and religious agenda.

Msgr. Escriva was a Spaniard who carried out much of the early development of Opus Dei in Madrid during the dictatorship of Gen. Francisco Franco, and critics charge that the sympathies of Opus Dei lie with the outlook of the Franco regime.

However, Cardinal O'Connor said Msgr. Escriva emphasized that the call to holiness applied to everyone "regardless of nation, race, wealth or poverty, man, woman, child." The cardinal said he had often heard the charge that Opus Dei was "concerned only about the wealthy and the well educated," and this "has proven

to be an obstacle in opening minds and hearts to the work of the Holy Spirit that we call Opus Dei, the Work of God." The allegation "borders on calumny," he said.

The New York cardinal said Cardinal Law reported that Opus Dei members offered to undertake any work he would like in the Archdiocese of Boston, and happily agreed to his request that they open a tutorial center for the poor.

"I want it to be clear to all of you that I consider the Archdiocese of New York to be privileged by your presence, and have no doubt that you would willingly engage in any work of the archdiocese at the request of the archbishop," Cardinal O'Connor said. †

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Bishops revise message to parents of homosexuals

WASHINGTON (CNS)—The U.S. bishops' Committee on Marriage and Family has reissued "Always Our Children," a pastoral message addressed to parents of homosexual children, after making several revisions that were cleared through the Vatican.

The Vatican Congregation for the Doctrine of the Faith "has reviewed the textual modifications and has told us it is satisfied with the result," said Bishop Thomas J. O'Brien of Phoenix, the committee chairman, in a letter June 26 to the U.S. bishops.

"The core message, tone and direction of 'Always Our Children' remain the same as in the first printing," Bishop O'Brien said. "The modifications have been made in order to ensure the completeness and to clarify the intent of this pastoral statement."

He said because of "several misunderstandings of the text" since it was issued last Oct. 1, his committee worked out the changes, in consultation with Archbishop Daniel E. Pilarczyk, head of the bishops' Committee on Doctrine. Bishop Anthony M. Pilla of Cleveland, president of the conference, then submitted the changes to the Vatican's doctrinal congregation for review, he said.

The bishops received copies of the revised text in the June 26 mailing.

The revised version was also published in the July 2 issue of *Origins*, the Catholic News Service documentary service, with the changes highlighted in bold print within the text and spelled out in marginal notes.

"Always Our Children" urges parents with an adolescent or adult child who is homosexual to "respond lovingly" and never to break off contact or reject the child, whatever emotions and conflicts arise.

"Your child may need you and the family now more than ever," it says. "He or she is still the same person."

It says loving an adult child does not mean approving all of his or her choices. "In fact, you may need to challenge certain aspects of a lifestyle which you find objectionable," it says.

Seven modifications were made in the original pastoral statement—three substitutions, one deletion, one addition in the text, and two additions in the form of footnotes.

One change was a single word, from describing sexual orientation as "a fundamental dimension of one's personality" to "a deep-seated dimension of one's personality."

A second modified passage, discussing ways to "seek appropriate help for your child and for yourself" originally referred to adolescents "experimenting with some homosexual behaviors as part of the process of coming to terms with sexual identity."

It said that "isolated acts do not make someone homosexual" and suggested that during such adolescent confusion, "sometimes the best approach may be a 'wait-and-see' attitude, while you try to maintain a trusting relationship and provide various kinds of support, information and encouragement."

The revised version refers to an adolescent "displaying traits which cause you anxiety such as what the child is choosing to read or view in the media, intense friendships and other such observable characteristics and tendencies."

It goes on to say: "What is called for on the part of parents is an approach which does not presume that your child has developed a homosexual orientation and which will help you maintain a loving relationship, while you provide support, information, encouragement and moral guidance. Parents must always be vigilant about their children's behavior and exercise responsible interventions when necessary."

A third modification was the addition of a footnote to a passage which says that a homosexual orientation in itself "cannot be considered sinful." The footnote quotes from the *Catechism of the Catholic Church*: "This inclination, which is objectively disordered, constitutes for most a trial."

A fourth modification was the deletion from the text of a quote from the catechism, "Everyone . . . should acknowledge and accept his sexual identity."

Although the quotation was placed in a paragraph about the inherent dignity of every person created in God's image and about sexuality as a gift from God—the same context as that of the original catechism statement—the overall topic of the pastoral statement could lead readers to misunderstand "sexual identity" as meaning "sexual orientation."

Following a passage on the call of all people to chastity, whatever their state in life, and the need to struggle against sin and draw strength from the sacraments of penance and Eucharist, the revised version adds a paragraph: "Furthermore, as homosexual persons 'dedicate their lives

to understanding the nature of God's personal call to them, they will be able to celebrate the sacrament of penance more faithfully and receive the Lord's grace so freely offered there in order to convert their lives more fully to his way.'" The quotation in the paragraph is from the Vatican doctrinal congregation's 1986 letter, "The Pastoral Care of Homosexual Persons."

A sixth revision deals with the document's statement, "Nothing in the Bible or in Catholic teaching can be used to justify prejudicial or discriminatory attitudes and behaviors" toward those with a homosexual orientation. The revision adds a footnote: "In matters where sexual orientation has a clear relevance, the common good does justify its being taken into account, as noted by the Congregation for the Doctrine of the Faith in 'Some Considerations Concerning the Response to Legislative Proposals on the Nondiscrimination of Homosexual Persons,' 1992, No. 11."

The final revision shortens an original passage which advised those in Church ministry: "Use the words 'homosexual,' 'gay,' 'lesbian' in honest and accurate ways, especially from the pulpit. In various and subtle ways you can give people 'permission' to talk about homosexual issues among themselves and let them know that you're also willing to talk with them."

The revised passage reads simply: "When speaking publicly, use the words 'homosexual,' 'gay' and 'lesbian' in honest and accurate ways."

That change is the only revision in the pastoral recommendations to parents and church ministers which form the final section of "Always Our Children."

In both versions the document suggests a variety of ways—including counseling and pastoral assistance from church agencies and the use of Church-based support groups—for parents to work through the flood of emotions and tensions that often accompany discovery of an adolescent or adult child's homosexual orientation and establish trust, communication and love.

Its calls for respect for the dignity of homosexual men and women and Christian understanding and care for them remain intact.

Its fundamental message to parents, to continue loving and communicating with a homosexual son or daughter, is untouched.

At one point the statement tells parents, "You can help a homosexual person in two general ways. First, encourage him or her to cooperate with God's grace in order to live a chaste life. Second, concentrate on the person, not on the homosexual orientation itself. . . . God loves every person as a unique individual. . . . Our total personhood is more encompassing than sexual orientation." †

Pope presents pallium to 19 archbishops, including two from U.S.

VATICAN CITY (CNS)—Nineteen archbishops, including two from the United States, reaffirmed their allegiance to Pope John Paul II and received the sacred pallium from him.

"This pallium will be for you a symbol of unity and a sign of communion with the Apostolic See," the pope said as each archbishop knelt before him June 29 to receive the circular band of wool marked with crosses.

Archbishops John G. Vlazny of Portland, Ore., and Alexander J. Brunett of Seattle, along with archbishops appointed over the past year in Africa, Europe, South America and Asia, vowed to be "always faithful and obedient" to the Church, to the pope and to his successors.

In his homily during the Mass in St. Peter's Basilica on the feast of SS. Peter and Paul, the pope said the celebration "shows in a special way the three essential characteristics of the Church, which are that it is one, catholic and apostolic."

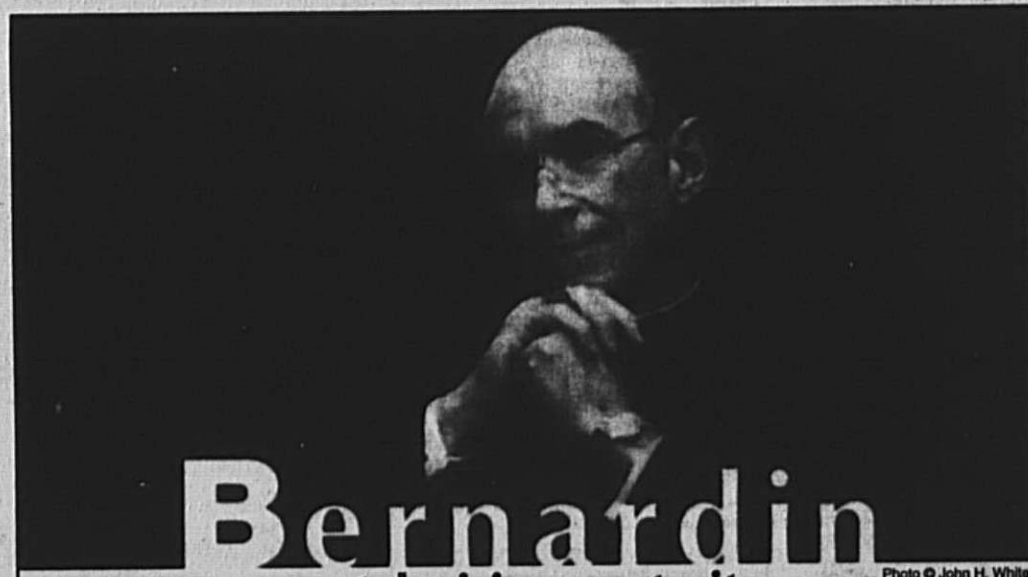
Archbishop Brunett, who was joined by a 230-member pilgrimage from Seattle and from his former Diocese of Helena, Mont., said that during the ceremony, "We remind ourselves how closely we are united with the whole Church, how closely we are united with Peter. We are not just way out in Seattle."

The archbishop, who is chairman of the U.S. bishops' Committee on Ecumenical and Interreligious Affairs, said the ceremony was even more significant because it was attended by a delegation representing the Ecumenical Orthodox Patriarchate of Constantinople.

Archbishop Vlazny, who also traveled to Rome with members of his archdiocese, family and friends, agreed that the Mass was "a celebration of unity—Portland is not really so far from Rome."

By giving palliums to archbishops, he said, "the pope is underlining that we are to be a sign of Catholics' bond with Rome. Sometimes we can forget that we are not just a local church."

During the Mass, the pope prayed for each of the archbishops and for their archdioceses. †



Bernardin a television portrait

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Study finds links between parish life, priestly vocations

Examples, personal invitations found to spark reactions in candidates for priesthood

WASHINGTON (CNS)—Parishes with a Catholic elementary school and at least one assistant pastor are far more likely to produce new priestly vocations than parishes with no school and no assistant priest, according to a study released June 21.

The study also found that parishes with no priestly vocations in the past 20 years are generally smaller and less likely to offer regular Marian or eucharistic devotions, youth Bible study, youth groups, or Mass roles or service projects for young people.

It found that pastors in multiple-vocation parishes were more likely to say they frequently preach on vocations, speak about priesthood to parishioners and personally invite others to consider the priesthood.

The findings "show that the shape of parish life has a direct impact on a vocation decision and suggest that personal attitudes about vocations originate in a parish context," said the Center for Applied Research in the Apostolate (CARA).

CARA, an independent Catholic research agency based at Georgetown University in Washington, conducted the study for the Committee on Vocations of the National Conference of Catholic Bishops.

For its data, in late 1997 and early 1998 CARA obtained 1,012 responses to a questionnaire mailed to a national sampling of pastors and 2,103 responses from a similar questionnaire mailed to all diocesan priests ordained from 1992 to 1996.

Of the pastors surveyed, 204 reported three or more vocations from their current parish in the past 20 years, while 424 reported no new vocations from the parish in that time.

The median size of parishes reporting

three or more vocations in the past 20 years was 1,300 families, while the median size of zero-vocation parishes was 500 families.

The study found that among pastors who reported multiple vocations, 58 percent said the parish had a parochial vicar, or assistant pastor, for all or most of that time, and 64 percent had an elementary school. Sixty-six percent reported regular parish eucharistic devotions and 77 percent Marian devotions.

By contrast, among pastors who reported zero vocations, only 26 percent had a parochial vicar and 28 percent an elementary school. Forty-six percent reported regular parish eucharistic devotions and 62 percent Marian devotions.

In response to a series of questions about opportunities for youth involvement in parish life, among the multiple-vocation parishes 70 percent of the pastors said the parish offered Mass roles; 69 percent, service projects; 67 percent, youth groups; and 39 percent, youth Bible study groups.

Among zero-vocation parishes, 62 percent of the pastors said the parish offered Mass roles for youth; 49 percent, service projects; 49 percent, youth groups; and 25 percent, youth Bible study groups.

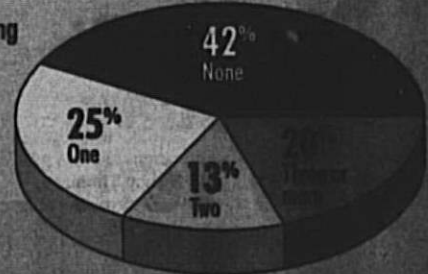
"Parishes producing multiple vocations differ from those that do not," CARA said. "Further, many of these differences are ones over which parishes have some control."

In its report CARA did not break out separately the findings on parish life and youth opportunities in those parishes whose pastors reported one or two vocations over the past 20 years.

But its summation of all 1,012 responses to the questionnaire indicated

Priest Vocations

Percent of U.S. pastors reporting priests ordained from their parish in the last 20 years.



A positive role model and encouragement from a priest can lead other men to the priesthood. Percent of pastors who said they frequently or very frequently...



80%
Get to know altar servers



33%
Invite others to consider becoming a priest



28%
Preach on the priesthood during Mass



32%
Work with parish youth groups

Photo credits (clockwise from left top) D. Perry, H. Winkler, M. Hoyt, M. Hoyt

Source: Center for Applied Research in the Apostolate, Georgetown University, 1998 study

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that the remaining 384 parishes with one or two vocations fell somewhere between the other two sets of parishes on all indicators.

In the survey of recently ordained priests, who were asked about characteristics of the home parish in which they spent most of their life up to the age of 16, CARA found results similar to those given by pastors.

Compared with priests who were their home parish's only recent vocation, those priests who said their home parish had

multiple vocations were more likely to report that the parish had an elementary school, at least one parochial vicar and more opportunities for youth involvement.

Those from multiple-vocation parishes were also slightly more likely than those from one-vocation parishes to report that the "example of a priest I knew" or a "personal invitation from a priest" had been a very important factor in their own vocation decisions. †

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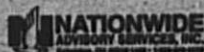


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Reidel - Calabrese
Susan Marie Reidel and Christopher Michael Calabrese will be married June 27 at St. Mark's, St. Mark's. The bride is the daughter of Robert and Janet L. Reidel. The groom is the son of Jeff and Barbara Calabrese.



Black - Hallal
Julie A. Black and Jared H. Hallal will be married on July 3 at Holy Family, New Albany. The bride is the daughter of the late Barbara Ann Black and Mr. Richard T. Black. The groom is the son of Dr. and Mrs. Eli H. Hallal.



Bielch - Dubois
Catherine Elizabeth Bielch and John Charles Dubois will be married June 27 at Our Lady of Mount Carmel, Carmel. The bride is the daughter of Leonard and Catherine Bielch. The groom is the son of Raymond and Suzanne Dubois.



Bauer - Wheat
Christina Lynn Bauer and Christopher John Wheat will be married Aug. 22 at St. Matthew, Indianapolis. The bride is the daughter of Jim and Sally Bauer. The groom is the son of Chris and Becky Wheat.

Faith Alive!

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Ecumenical councils affirmed Catholicism

By Fr. Robert L. Kinast

Belief in the full humanity and full divinity of the one person, Jesus Christ, is central to the meaning of Christianity.

Yet this belief was not always professed in these precise terms. In fact, it took the followers of Jesus almost 500 years to work out this terminology.

The key events in this development were the first four ecumenical councils, which hold many lessons for us today.

By the beginning of the fourth century, Christianity had become influential in the Roman Empire. So doctrinal disputes among Christians posed a threat to political and social unity.

One of the chief disputes among Christians concerned the nature of Jesus.

Arius, an Egyptian priest, had begun teaching that Jesus was superior to all other creatures but was created nonetheless, and therefore not equal to God.

Many people in the Greek-speaking culture were attracted to this view, for it was based on a widely accepted philosophy which they found easier to understand than the Semitic thought patterns of the Bible.

The Emperor Constantine, who had become a Christian, did not want this dispute to disrupt his empire. Thus, he convened the first ecumenical council at Nicea, in what today is Turkey, in the year 325.

The bishops at this council condemned the view of Arius. They professed that Jesus is of one substance—or being—with God the Father, an expres-

sion repeated in our creed every Sunday at Mass.

The Council of Nicea holds two lessons for believers today:

- First, it affirmed that Jesus is co-equal with God the Father, not subordinate.
- Second, it crafted this definition in non-biblical language.

The bishops at the Council of Nicea certainly accepted the Bible as the norm of faith. But they did not feel obliged to use only biblical terms. Thus they showed that the belief of the Church can be expressed in diverse terms.

In 381, the Emperor Theodosius made Christianity the empire's official religion, but this did not eliminate theological disagreements.

A theologian and bishop named Apollinaris opposed the errors of Arius. In so doing, Apollinaris maintained that when the Word became flesh in Jesus, it took the place of his human intellect or soul. In effect, Apollinaris denied Jesus' full humanity.

To settle the matter, Theodosius convened the Council of Constantinople. It reaffirmed the teaching of Nicea, using it as the basis for its profession of faith about the nature of Jesus and his relationship to God the Father and the Holy Spirit.

This council is important today for three reasons:

- It formulated the creed which we pray every Sunday at Mass.
- It insisted that Jesus' humanity was not replaced by the incarnation of the Word.

Church history recalls gifts of saints, martyrs

By David Gibson

With the approach of the year 2000, it is important "to recall the journey of Christ down the centuries," Pope John Paul II suggested in 1994 when he asked the people of the Church to begin preparing for a Jubilee in the Year 2000.

"The whole of Christian history appears to us as a single river, into which many tributaries pour their waters," the pope wrote. "The year 2000 invites us to gather ... along the banks of this great river; the river of revelation, of Christianity and of the Church."

By reflecting on Church history, we:

- Recall the times when people of the Church "departed from the spirit of Christ and his Gospel, and ... indulged in ways of thinking and acting that were truly forms of counterculture."

The pontiff noted that "acknowledging the weaknesses of the past" strengthens faith and prepares people to meet "today's temptations and challenges."

- Remember the witness of saints and of martyrs—witnesses to the "all-powerful presence" of the Redeemer in the world.

Their "witness must not be forgotten," the pope said, or "lost to the Church." † (David Gibson edits Faith Alive!)



Belief in the full humanity and full divinity of the one person, Jesus Christ, is central to the meaning of Christianity. However, it took the followers of Jesus almost 500 years to work out this terminology. The key events in this development were the first four ecumenical councils.

- It relied on the definition of an earlier ecumenical council.

About 50 years later, a bishop of Constantinople named Nestorius began to teach that Mary was the mother of Jesus but not the mother of God.

By maintaining that Mary was the mother of the human Jesus only, Nestorius was thought to be saying that two distinct persons co-existed in Jesus—one human and the other divine.

To clarify this issue, Emperor Theodosius II convened the council of Ephesus in the year 431. The council affirmed that it is correct to refer to Mary as the mother of God because she is the mother of Jesus, who is one person with two distinct natures.

The importance of this council is twofold:

- It solidified the great devotion to Mary in the early Church and made clear why she should be honored in every age.
- It upheld the unity of Jesus, which is essential for understanding that salvation occurs through the union of the human and divine natures in the one person of Jesus.

However, the council's emphasis on the unity of Jesus did not prevent further

misunderstandings.

A monk in Constantinople named Eutyches emphasized the unity of Jesus so strongly that he claimed the human and divine natures were distinct before the incarnation, but after Jesus' birth there was only one nature, a divine nature.

In effect, this view denied the humanity of Jesus out of enthusiasm for affirming his divinity and maintaining his unity.

To clarify the Church's belief, the bishops assembled in the Council of Chalcedon in 451.

At this council, the bishop of Rome played a decisive role. Pope Leo I had prepared a tome setting forth the orthodox belief about Jesus. It provided the basis for the council's final declaration.

This definition has remained the essential formulation of Christian belief concerning the nature of Jesus and is found, for example, in the new *Catechism of the Catholic Church* (No. 467).

The Council of Chalcedon, like the preceding councils, testifies that formulating the Church's belief is a process. It is always possible to explain more clearly what the Church believes. †

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

Discussion Point

Church history offers lessons

This Week's Question

Do you think a better understanding of a particular past time period would help Catholics today better understand their own time in history?

"I think studying the councils over the 2,000-year span would show us ways the Church responded in the Spirit to the concerns of the current time. I think such study would give us a sense of hope in solving our difficulties in our own time." (Tom Esposito, Virginia Beach, Va.)

"Yes and no. To be able to move forward, I think we have to have an understanding of where we came from. But ... we are like the Israelites in the desert after leaving Egypt, wondering if maybe we should go back,

instead of forward, to the Promised Land." (Linda Mollman, West Des Moines, Iowa)

"I would say to study more about the time immediately after Vatican II, to get a clearer understanding of why changes were made, what the background and reasons were for the changes, to give a clearer picture of the spiritual basis for the changes." (Terri Kowalczyk, Colorado Springs, Colo.)

Lend Us Your Voice

An upcoming edition asks: What does it mean to show respect for someone who disagrees with you on matters that are serious?

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



Perspectives

From the Editor Emeritus/John F. Fink

Church of Alexandria founded by St. Mark

Alexandria, Egypt, once was one of the most important cities in the world. Founded by Alexander the Great in 331 B.C., it was, at the time of Christ, second only to Rome in the Roman Empire. Situated near the mouth of the Nile River, it was the port for the vital Egyptian grain that fed Rome and a major trading center in the Mediterranean.

Because of its importance, it's somewhat surprising that St. Paul never preached there. Indeed, as far as we know, none of the apostles spread the Good News to Alexandria and to Egypt. St. Mark is credited with founding Christianity there and being its first bishop. According to Eusebius's *Ecclesiastical History*, St. Mark went to Alexandria from Rome after the martyrdom of Saints Peter and Paul and after he wrote his Gospel. So the Church in Alexandria began somewhat later than that in Antioch, Greece and Rome.

Despite its late start there, Christianity flourished in Alexandria and was well-established by the second century. The Catechetical School of Alexandria, founded by Pantaeus, became famous. St. Clement, the second head of that school in 190, had to flee Alexandria early in the third century because of the persecution of Emperor Septimius Severus. Clement was succeeded by Origen Adamantius, one of the most influential, but also controversial, theologians and writers in the early Church.

The Church in Alexandria grew enough that the Council of Nicaea in 325 named it a patriarchate along with Rome

and Antioch. At that time Alexandria was ranked second to Rome.

Alexandria's second patriarch after the Council of Nicaea was St. Athanasius, the champion of Christian orthodoxy who battled Arianism, which denied the divinity of Christ. The Eastern emperor Constantius was an Arian, and he forced Athanasius into exile five times before his death in 373. Athanasius is both a father and a doctor of the Church.

Another important leader of the Church in Alexandria was St. Cyril, who presided over the Council of Ephesus in 431. This council condemned Nestorianism, named for the bishop of Constantinople who taught that there were two persons in Christ, one human and the other divine. Cyril is also a doctor of the Church.

Alexandria later declined both as a city and in importance in the Church. With the rise of Constantinople, that patriarchate was made superior to Alexandria. Then, in the fifth century, the Church of Alexandria supported the Monophysite heresy, which taught that Christ had only one nature—the divine. It rejected the Council of Chalcedon, which had condemned that heresy, and went into schism.

In 616, Egypt passed under the domination of the Persians and later in the seventh century was conquered by the Muslims. From then on, the Catholic Church in Egypt was isolated and remained in schism.

Today the Alexandrian Church is one of the Catholic Church's Eastern rites, divided into the Coptic and Ethiopian Churches. The Copts resumed communion with Rome in 1741 and the Ethiopians in 1846. The Coptic Church has a patriarch who resides in Cairo. †



The Bottom Line/Antoinette Bosco

New spotlight on assisted suicide

All of us should be concerned about developments in the physician-assisted suicide issue. Oregon voters have approved a law allowing physicians to prescribe lethal doses of drugs for terminally ill patients with less than six months to live. And Dr. Jack Kevorkian in Michigan now wants to combine organ donation with assisted suicide.

Oregon is the first state to go so far as to have a law that permits physician-assisted suicide.

Opponents of physician-assisted suicide had tried to get the U.S. Drug Enforcement Administration to revoke the drug licenses of doctors in Oregon who provide the lethal doses. But in early June, Attorney General Janet Reno said no, explaining the DEA does not regulate and resolve what she called moral issues. Their mandate is to take care of drug trafficking, period. Editorials in major newspapers agreed with her decision.

A few days after Reno's decision, a newspaper headline read "Kevorkian Donating Kidneys From Suicide." I really got the chills as I read about Kevorkian saying the "ultimate aim" of assisted suicide—which he also calls "medicide"—should be organ donation and human research!

No wonder many physicians have been tremendously wary of physician-assisted suicide, calling it the "opening of a floodgate" and "a slippery slope."

I remember covering a state-wide conference for family physicians in Connecticut a few years ago when one doctor explained the "slippery slope." He asked, "If we start out accepting this 'medi-

cide,' can it degenerate into an abuse" where, for example, relatives looking for a faster financial settlement, "can make decisions about others' lives?" It's scary when "medicide" is about greedy money-grabbing or the cannibalization of human organs.

Then there is the greatest problem with Kevorkian's "kindness." It takes away the humanity of a person near death.

I think we need to put much more attention on the spiritually beautiful time that dying can be and less focus on pain and suffering. An article in *Woman's Day* magazine subheaded one paragraph "Death Is a Sacred Event," and quoted a chaplain who said being with someone who is dying is "one of the most holy of experiences."

The article quotes Dr. Sherwin Nuland, author of *How We Die*. It said he is a man "who is not given to spiritual explanations, (but) has felt the same grace. 'When a man is dying,' he explains, 'the walls of his room enclose a chapel, and it is right to enter it in hushed reverence.'"

I related to that in remembering my Uncle Dominic in the week before he died. He never focused on his pain; he was too busy rejoicing with those of us who came to visit.

Six of us were there one day. He turned to look at me. His face was radiant, and with a beaming smile he said, "Look Antoinette, all the people I love are here." I knew then some others were there whom the rest of us could not see.

What's ultimately wrong with the Kevorkian model is that it cuts off all the possibilities for the dying person to harvest the spiritual riches that can bring joy in the midst of pain and suffering. If for no other reason than this, an assisted suicide is always a wrongful death. †

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

Spirituality for Today/Fr. John Catoir

Check those we elect

America is 222 years old as of July 4, and though we have become the world's greatest superpower the jury is still out on the success of the American experiment.

We are supposed to be a nation run by the people and for the people. However a lot of people are coming to believe that we have become a nation run by politicians who do not attend to the concerns of their constituents.

Both the Democrats and the Republicans virtually ignore the views of minorities in their own party. The Democratic Party used to be the champion of the underdog, the poor and the laboring classes. Now you can't tell a Democrat from a moderate Republican. Their abandonment of the poor and homeless is becoming a scandal as the rich get richer and the poor get poorer.

The Republicans used to be more open to their party's conservative wing, but apparently not any longer. James Dobson, a powerful conservative Republican, is protesting his party's insensitivity to conservative issues.

Dobson and his followers want Congress to defund Planned Parenthood. They also want them to pass laws requiring parental consent for abortions and the elimination of the National Endowment for the Arts. You may remember the so-called art piece which was nothing more than a crucifix immersed in urine. This expression of freedom was funded by government money.

Dobson has a point. He threatens to campaign against the party in November and bring Republicans down if they do not

pay attention to the conservative agenda.

The Republicans also have a problem with Ken Starr's unending investigation. The longer he continues, the higher President Clinton's approval ratings go. This could lead to a voter backlash.

Starr's emphasis on the rule of law sounds hollow to many people. The rule of law demands that an American is presumed to be innocent until the contrary is proven. It also stipulates that justice delayed is justice denied. Doesn't the president of the United States have the same rights as the average citizen?

I am not endorsing any party or any candidate, but I do think that the politicians in Congress should be paying more attention to the needs of the people. The vast majority of Americans want the Social Security system protected, the reform of our tax code, the removal of abuses in our managed-health-care system and the reform of election spending.

Instead of working together to take care of these issues, the politicians seem more concerned about their own re-election.

When they do get power they squander it. Remember the 1995 disaster? The new Republican congressional majority shut down the government. It was the ultimate in one-upmanship. However, when Clinton vetoed their budget plans, they lacked the power to override. Their defeat gave Clinton the momentum he needed for his drive to re-election, which proves that political bickering is not only bad for the nation, but for the politicians as well.

If the American experiment is to succeed in the next millennium, our government will need politicians who are more responsive to the needs of the people. †

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



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Cornucopia/Cynthia Dewes

A day for true patriots

It all started when they dumped that tea into Boston Harbor on December 16, 1773.

I mean, here were these cool Englishmen, or at least staid European types, dressing up like red Indians (their perception) and going nuts in public. It was the first of many "unseemly" episodes that came to be

accepted later as typical American hijinks.

The colonists must've been really provoked in order to abandon their usual reserve and mount such a colorful protest. On the other hand, not too long before, they'd been disgruntled enough to immigrate to the New World.

The rebels proceeded not only to take on in battle one of the most powerful countries going, but finally to defeat it. And then, after a couple of years of milling around mumbling, "Now what?" they got things together and formed a brand new, experimental republic.

And that's us. Or what's left of it after 200 years.

At any rate, every Fourth of July we celebrate our independence from the old country and the old ways, and we tend to revert to our initial mania. In sync with the rather hedonistic, consumerist society we've become, the stores have super-duper sales and swimming pools nationwide are crammed with screaming kids.

We experience the thrill that comes, not with the smell of napalm in the morning

(*Apocalypse Now's* notion), but with the smell of chlorine in the morning and firecrackers in the night.

Still, however we celebrate, we are patriots, one and all. Not only that, we're patriots in spite of the fact that one (wo)man's patriot is another's terrorist, or political enemy, or moral wimp.

A true patriot has a gun and isn't afraid to use it. She knows her rights and doesn't want the government, any government, telling her what to do. She believes that citizens of America should "love it or leave it."

The true patriot also wants strict gun controls and thinks the federal government should control every other aspect of American life. He feels we are citizens of the world, even when international decisions conflict with our national interests.

The true patriot is fit, health-conscious and politically correct in social matters. He also loves the American technology that produces umpteen kinds of snack chips, and the wit to create legally restricted neighborhoods.

True patriots love driving their own cars one block to the store, and putting vulgar lawn ornaments in their yards. They also love protecting the environment, watching public television and supporting the fine arts. They're fond of grits and greens, sushi and couscous.

Unlike the people in the countries they came from, American patriots are not a homogeneous lot. They differ politically, physically and spiritually.

We are, in the end, one nation under God. Happy Independence Day, fellow patriots! †



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

The Sunday Readings

Sunday, July 5, 1998

- Isaiah 66:10-14c
- Galatians 6:14-18
- Luke 10:1-12, 17-20

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



All the sections of Isaiah are magnificent in their power and eloquence.

This passage furnishes an excellent example of this great characteristic. It is soaring in its literary precision and expres-

sion.

Of course it is hopeful and future-bound. It calls upon God's holy city, Jerusalem, to rejoice!

The cause of rejoicing, and of the peace and prosperity from which joy will proceed, is not accident nor human design. Rather, it will come from a faithfulness of the people to God and to God's law. It will be the sign of the Covenant in action. God will be the people's God, and they by their obedience and acknowledgment will be God's people.

These verses are removed in time from the day when Second-Isaiah wrote, certainly long removed from First-Isaiah. However, life was not easy.

God's people had been humiliated.

Only by obedience to God, the prophecy firmly insists, can the people again find

peace and contentment.

The Epistle to the Galatians once again provides the second reading.

Throughout the New Testament, in the Gospels, the Acts of the Apostles, the Epistles, and Revelation, the central figure always is Jesus.

He inspired the holy writers so totally and so deeply that it was the thought of Jesus that moved them to such majestic expressions of the deepest faith and love.

This is thoroughly the case with Paul, as evidenced by Paul's epistles. Paul's understanding of Christ is profound.

This passage is typical. He understands the Crucifixion not as a sad consequence, or as a tragedy, but as the great gift of God's love. It was so sublime that all other human acts, even acts of religious observance, stand pale before it.

In Luke's Gospel, the site of the third reading, Jesus appoints a "further 72" to continue the work of salvation. He sends them in pairs into the world.

His commissioning is exact and strong. He directs them to care for the sick, indeed to search for the sick. He instructs them that their apostolic mission eclipses all other endeavors in importance.

Then, magnificently, Jesus explains his own identity. He testifies to the eternity of the Son of God. And the Lord reveals that Satan is real, along with the disloyal angels whom theologians have called the devils.

But, reassuringly, Jesus is the powerful, the everlasting, the glorious Lord of heaven and earth.

Daily Readings

Monday, July 6
Maria Goretti, virgin and martyr
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

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

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

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

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

Saturday, July 11
Benedict, abbot and religious founder
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 12
Fifteenth Sunday in Ordinary Time
Deuteronomy 30:10-14
Psalm 69:14, 17, 30-31, 33-34, 36-37
Colossians 1:15-20
Luke 10:25-37

Reflection

The readings present to us the realities and the consequences of good and evil. In these relatively few verses, they consider one of the great puzzles of human thought, the coexistence of sin and devotion, good and bad, beautiful and ugly, life and death.

Last weekend, the Church in its liturgy reminded us that we are called by God through Jesus to eternal life.

This weekend, it expands upon the message. Life with Jesus is quite literally life with Jesus. We must take upon ourselves

the cross, dying to our angers, resentments, fears, worries, and selfish inclinations.

We are not alone in this otherwise daunting effort. God in the Lord has sent forth 72, and then many others.

We are not separated from Jesus. We are not hopelessly adrift, searching for an elusive and aloof God almighty.

Jesus is beside us. And in Jesus is the very power of God. Jesus is the eternal Son of God. As Luke testifies, Jesus witnessed the beginning and the fall of the devil. Jesus alone is supreme. †

Question Corner/Fr. John Dietzen

Interfaith couple may apply for a dispensation

QA wedding is scheduled soon between a Jewish lady and a Catholic man. A



priest and a rabbi will officiate, but his parents will not attend. According to them, their priest told them it would be a mortal sin to go. Is this true? (Missouri)

A Under no circumstances I can think

of would it automatically be a serious sin for parents to attend their son's wedding. However, you don't give enough details to

indicate whether or not the marriage will be recognized by the Catholic Church.

If both of them are free to marry, the bishop may have granted them a dispensation (called a dispensation from the form) permitting them to be married before an official other than a Catholic priest.

The fact that a priest will also be present for the wedding would ordinarily lead one to conclude that such a dispensation was obtained. If so, the wedding is as valid in the eyes of the Church as a marriage before a priest.

In such circumstances, the actual officiating minister would be the rabbi. A priest may or may not be present as a guest or

participant, but the rabbi would officially receive their vows.

If the couple did not prepare for their marriage with a priest and did not obtain the dispensation from the form, then the marriage would not be recognized according to Catholic law.

In neither case, however, may one say that the parents would always sin by attending the ceremony.

These are sometimes difficult decisions. Parents and others close to the bride or groom need to weigh many factors:

- What would happen to their relationship with their family if they did not attend the wedding?
- Would their attending negatively affect the faith of other family members or friends, particularly children?
- Could they in some way minimize the negative consequences by discussion with those affected?
- Would the bride and groom misread their attendance as total approval? Could the parents make clear their attendance is an expression of continuing love for their child, but they are hurt by the apparent disregard of the faith that is valuable in their lives?

In my experience, if the situation is handled thoughtfully, almost always more good and less harm is done by being there than by staying away. But each decision needs to be made on its own. I hope you can help the parents be aware of the facts.

Q Can you tell us whether or not bells are to be used at Mass? Our former pastor discontinued them. Our new pastor said we don't need them anymore.

If they were important and nice to have in the past, why not now? (Illinois)

A It seems clear, at least from my mail and contacts, that the use of bells at Mass is gradually disappearing.

The former instructions for Mass instituted by Pope Pius V in July of 1570 (and revised by later popes) did not even men-

tion bells. Yet by this century, Catholics often considered them nearly an essential part of the Mass.

On the other hand, present instructions (since 1970) say bells may be used at certain parts of the Mass, yet they are now heard less and less.

Good reasons lie behind the change.

The ringing of bells during Mass apparently began in monasteries during the Middle Ages. Only choir monks attended the conventual (community) Mass in mid-morning. Other monks in the field followed the progress of the Mass through the chapel bell.

One event which occasioned use of bells was the introduction of the elevation of the host and chalice after the consecration, around the year 1200. These elevations came to be seen (even in our time) as the main part of the Mass. Bells were rung to express elation and to let everyone know "Jesus is now here" and all present could look at him.

In 1972, the Vatican congregation responsible for liturgy related the use of bells to the level of liturgical education in the parish. If sufficient liturgical instruction is lacking, bells should be rung at least at the two elevations to elicit joy and attention (*Notitiae*, 1972, 343).

One reason for bells during the long period when the people were primarily passive at Mass was to express joy over the Lord's presence. The people were to be attentive and reverently silent.

Two things, at least, have changed this.

We now have a deeper awareness than did the people of those days that, while Jesus does become present to us in a new way under the form of bread and wine in the Eucharist, as we gather to celebrate that Eucharist in community we are the body of Christ long before he becomes present to us as our food and drink and as our sacrifice to the Father.

Also, we now express that joy over the Lord's eucharistic presence with our own voices, especially in the acclamation after the consecration, and in the great Amen at the end of the Eucharistic Prayer. †

My Journey to God

Spring and Summer Symphony

I stood upon a lonely hill.
I heard but one soft sound—
The water's soothing music
As it splashed the rocky ground.
The fragrance of the flowers
And the warm, clean breeze of Spring
Were blended into Summer,
And a bird began to sing.
The trees, with branches lifted,
Seemed to point up to the skies,
As if to say all nature
Is a gift that God supplies.
This gave me a new freedom
Of heart, of soul, of mind.
Each little care or worry
Seemed left so far behind.
I stood with deep contentment,
Where everything was still.
I left each care and worry
Upon the lonely hill.

By Blanche E. Kunkel

(Blanche Kunkel is a member of St. Roch Parish in Indianapolis.)



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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

July 6

Mt. St. Francis Retreat Center, Mt. St. Francis, will host a Charismatic Mass beginning with praise and music at 7 p.m. Mass to begin at 7:30 p.m. Information: 502-561-1994.

St. Maurice, Decatur County, will host a parish picnic featuring chicken, roast beef dinners, mock turtle soup, games and country store from 10:30 a.m.-3 p.m. Cost: \$6 Adults; \$3 children 12 and under.

July 8-August 12

The Family Growth Program of Catholic Social Services will offer STEP, Systematic Training for Effective Parenting classes at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, the class will meet from 7-9:30 p.m. for six Wednesdays. Cost: Free. Information and registration (required): 317-236-1526.

July 9-11

Holy Spirit Parish, Indianapolis, 7243 E. 10th St., will host a festival and Monte Carlo featuring buffet dinners, games, rides, beer booth, live music and bingo. Open: 6 p.m.-midnight on Thursday; 7 p.m.-1 a.m. Friday and Saturday. Information: 317-353-9404.

July 9-August 13

St. Francis Hospital and Health Centers will host "Caterpillar

Kids," a bereavement support group for children ages 5-12. The group will meet for six Thursdays at Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. Cost: Free. Information and registration: (required) 317-865-2092.

July 10

Providence High School Alumni Association, Clarksville, 707 W. Highway 131, will sponsor JulyFest featuring "The Marlins," from 8 p.m.-midnight. A group of tables will be reserved for the Class of 1966. Cost: \$5. Information: 812-945-3350.

July 11

St. Patrick Parish, Indianapolis, 950 Prospect St., will hold a flea market in the parking lot beginning at 7 a.m. Information: 317-631-5824 ask for Sister Mary.

July 11-12

St. Lawrence Parish, Lawrenceburg, Hwy. 50 and Walnut St., will host a parish festival featuring raffle, Bid and Buy, children's area, crafts, quilts and food. Open 5-11 p.m. serving German food with beer garden and featuring a German band on Saturday; 11:30 a.m.-11 p.m. serving family style chicken dinners on Sunday.

July 12

Rexville Schoenstatt "Blank Check Spirituality" at 2:30 p.m.,

Mass at 3:30 p.m. by Father Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

St. Joseph Parish, Corydon will host its annual picnic at the fairgrounds in Corydon (take I-64 West from New Albany). It will feature chicken dinners, kids rides, quilts, Grandma's Attic and gigantic yard sale. Cost: Adults \$6.50; children \$2.50.

Recurring

Daily

St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) low Mass daily (except Sunday), 8 a.m.

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

Weekly

Sundays

St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) High Mass, 1:30 p.m.

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

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

Tuesdays

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

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

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

Wednesdays

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

Thursdays

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

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

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

Fridays

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

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at



"Are you sure your soul needs this much of a temple?"

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10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

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

Monthly

First Sundays

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel,

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

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds the Stations of the Cross at 7 p.m.

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

— See ACTIVE LIST, page 19



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Thursday (5:00 - 7:30 p.m.)	- BBQ PORK	ADULTS	\$6.00
Friday (5:00 - 7:30 p.m.)	- FISH	CHILDREN (under 12)	\$4.00
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Bingo

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The Active List, continued from page 18

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

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic

adoration after the 9 a.m. Mass until 5 p.m. with rosary at noon.

First Saturdays

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

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

Our Lady of the Greenwood

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

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

Second Thursdays

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

Third Mondays

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

Third Wednesdays

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

Indianapolis. Information: 317-887-9388.

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

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

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

Third Thursdays

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

Third Fridays

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

Third Saturdays

The archdiocesan Pro-Life

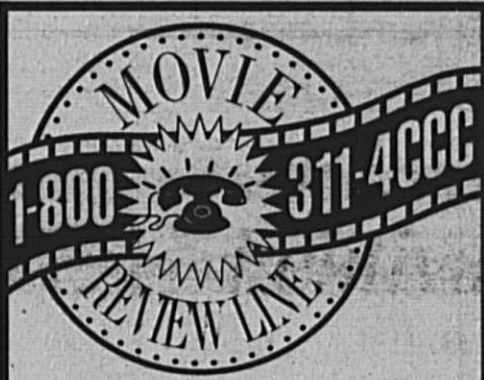
Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, sponsors a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian,

6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month,

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Saturday, July 11	Victory Field Anniversary Mug Night	7:00
Sunday, July 12	Indians' Ball Night	6:00
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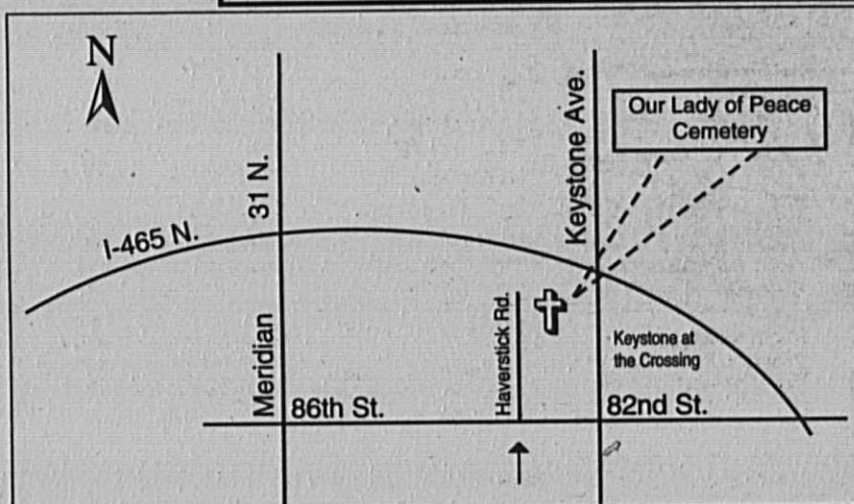
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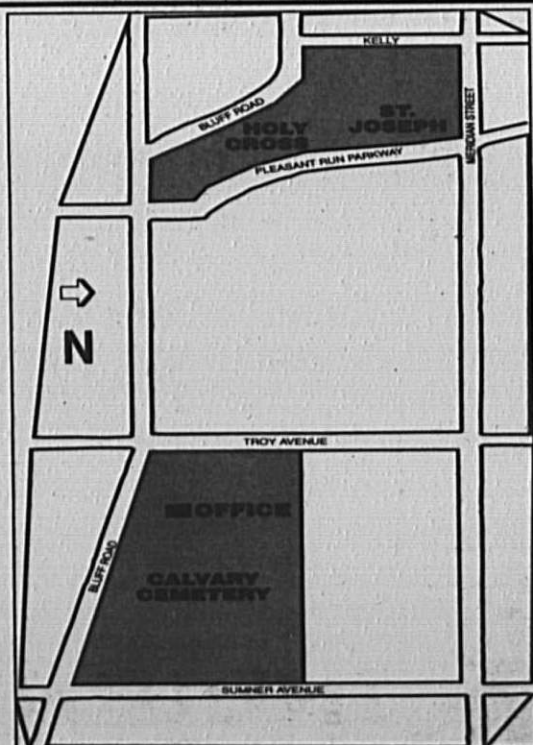


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Rest in peace

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

BECHERT, Kathryn J. (Reidy), 94, St. Matthew, Indianapolis, June 17. Mother of Jerry, Ken and Dr. Charles Bechert II. Grandmother of 11. Great-grandmother of three.

BOGEMANN, Hunter William, 5 months, St. Vincent de Paul, Shelby County, June 23. Son of Tim and Melanie Bogemann. Grandson of Thomas Sr. and Sally Bogemann. Meredith and Sue Hill, Richard and Peggy Smith.

BROOKS, Marcella V., 72, Nativity, Indianapolis, June 11. Wife of Charles Brooks. Mother of Larry C. Krauth. Sister of William Githers.

CONDER, Mary C., 62, St. Augustine, Jeffersonville, June 23. Mother of Raymond C. and Beverly J. Conder, Brenda A. Sergeant. Sister of Shirley A. Marcum, Jean Masden, Betty Kehl, Marthy Demyam. Grandmother of six.

COOK, Douglas G., 66, Our Lady of the Springs, French Lick, June 8. Husband of Patricia Cook. Father of Gail Simpson, Jennifer Cook, Nancy Weller. Brother of Paul Cook. Grandfather of three.

DENHAM, Emma Guadalupe (Sanchez), 52, St. Monica, Indianapolis, June 15. Wife of Tyrone R. Denham. Mother of

Veroushka G. and Tyrone F. Denham, Antonio A. Adilio. Daughter of Emma Sanchez. Sister of Ramaro, Jose M. and Carlos Sanchez. Grandmother of two.

FORSMAN, Wanda E., 80, St. Margaret Mary, Terre Haute, June 20. Mother of David Forsman, Sharon Turriff. Sister of Mary Follmer. Grandmother of six. Great-grandmother of four.

GIOSCIO, Janet M. (Wood), 60, St. Michael, Indianapolis, June 20. Wife of John W. Gioscio. Mother of Victoria and Frederick R. Schwab, John J., and Jeffrey Scott Gioscio. Daughter of Edna Schnippel Wood. Sister of Martha Davis, Phyllis Collisi. Grandmother of five.

HART, Mary Frances, 82, St. Roch, Indianapolis, May 26. Mother of Angela Coffman, John C. Hart. Sister of John Sickley. Grandmother of eight. Great-grandmother of four.

HUNT, Nellie M., 75, St. Andrew, Richmond, June 15. Wife of William Hunt. Mother of Molly Landreth, Gail Jacob, Barbara Smith. Sister of Bobbie Lackey, Maxene Whitaker, Barbara McClain, Mickie Anderson. Grandmother of seven. Great-grandmother of five.

KNABLE, James A., 78, St. Mary of the Knobs, Floyds Knobs, June 19. Husband of Alma Knable. Father of Joan Kiefer, Gregory Knable. Brother of Elmer Knable, Rita Schaefer. Grandfather of three.

MANNING, John W., 65, Holy Spirit, Indianapolis, June 18. Husband of Nancy D. Manning. Father of Kimberly Colclazier, Susan Merritt.

Stepfather of Janice Altom, Rick Light, Gary Proffitt. Brother of Pat Burger, Retta Gray, Mariella Sabotin. Step-grandfather of six.

McGARVEY, Matthew E., 30, Little Flower, Indianapolis, June 6. Son of Kathy Anderson McGarvey. Brother of Molly McGarvey. Grandson of Betty McGarvey.

McGUIRE, Thomas Daniel, 68, Little Flower, Indianapolis, June 4. Brother of John F. and Mary E. McGuire.

MOELLER, Mark P., 42, St. Anne, Hamburg, June 22. Son of Edward and Coletta Moeller. Brother of Donald and Jane Moeller, Patricia Long, Jacqueline Moorman. Stepbrother of Ronald, William, Thomas and Judith Leising, Sandra Gutzwiller. Uncle to several.

MORIARTY, Sylvia (Zina) Rolfsen, 73, St. Mark, Indianapolis, June 22. Wife of Patrick F. Moriarty. Mother of Timothy, Steven and Dennis Rolfsen, Georgianna Smith, Nancy Pfanzler, Laura Morris. Stepmother of Patrick E., Timothy S. and Dennis M. Moriarty, Kelly Ann Rolfsen. Sister of Shirley Zins, Alberta Brand.

NEFF, Otto A., St. Augustine, Covington, Ky. (formerly of Indianapolis), June 19. Husband of Patricia Neff. Father of

Roberta Sims, mother of Father Bob Sims

Roberta "Robey" Sims, the mother of Father Robert Sims, died on June 26. She was 85.

A funeral Mass was celebrated for Mrs. Sims on June 30 at St. Patrick Church in Terre Haute.

Besides Father Sims, she is survived by a son, William Sims, and three grandchildren.

Caroline Shirley, Otto J., Anthony and David Neff. Brother of Sister Carolyn Louise Neff, Providence Sister Mary Helen Neff, Bertha and Anthony Neff. Grandfather of five.

NEULING, Edward L., 73, St. Mary, New Albany, June 22. Husband of Sara (Thompson) Neuling. Father of William E. Neuling, Joan Mary Fogarty. Brother of Kenneth R. Neuling. Betty Buckley, Martha Tinsley, Jane Tucker, Carrie Hubbard. Grandfather of two.

O'SHEA, Kevin M., 45, St. Matthew, Indianapolis, June 14. Son of Margaret O'Shea. Brother of Christopher, James, Stephen, Timothy, Brian and Mark O'Shea, Mary Redman, Kathleen Herrmann.

OWENS, James W., 66, St. Mary, Rushville, June 18. Husband of Nellie (Dawson)

Providence Sister Catherine Elizabeth Currans taught here

Providence Sister Catherine Elizabeth Currans died on June 24 in Karcher Hall, Saint Mary-of-the-Woods. She was 88.

Born Catherine Currans in Linton, Ind., she entered the congregation of the Sisters of Providence in 1926, professed first vows in 1928 and final vows in 1934.

The Mass of Christian Burial was celebrated on June 26 at the Church of the Immaculate Conception.

Sister Catherine taught at St. Philip Neri and St. Catherine (now Central Catholic) schools in Indianapolis and at St. Margaret Mary in Terre Haute. She also taught a school in Fort Wayne and others in Illinois, California, Oklahoma, Texas and the District of Columbia.

Owens. Father of James W. Jr. and David Patrick Owens, Jean Marie Cain. Brother of Joanne Gates, Martha Hatfield. Grandfather of seven.

PARKER, Richard G., 71, Holy Family, Richmond, June 6. Husband of Rosemary Parker. Father of Patricia Morgan, Michael, Richard and Christopher Parker. Brother of Rita Robbins.

POPP, Raylauna A., 56, St. Mary, New Albany, June 24. Wife of William R. Popp. Mother of Sgt. William M., Gregory A., Leigh A. and Michelle A. Popp, Dana A. Fisher. Grandmother of nine.

RADZIWIŁL, Josef, 79, Our Lady of the Greenwood, Greenwood, June 21. Uncle of two.

ROHR, Dorothy A., 84, Christ the King, Indianapolis, June 9. Mother of Ann Simonek.

ROSENFELD, Sidney T., 3 months, St. Vincent de Paul, Shelby County, June 21. Daughter of Bradley and Samantha Rosenfeld. Sister of Garrett Rosenfeld. Granddaughter of Ron and Virginia Kellerman, Fred and Sharon Rosenfeld.

SCHNIPPEL, Ernest J., 85, St. Roch, Indianapolis, May 13. Husband of Helen Schnippel. Father of Geraldine Niccum, Marylou Junker, Beverly Goebel, Ernest Schnippel. Brother of Elmer Schnippel, Edna Wood, Marcella Schilling.

Grandfather of 19. Great-grandfather 13.

SLINGER, Josephine Clara, 88, Holy Name, Beech Grove, June 14. Aunt of several.

STILLABOWER, Martha A., 69, Our Lady of the Springs, French Lick, June 9. Mother of Patricia Tood-Haste, Mary Tood-Robert. Daughter of Agnes J. Linne. Sister of Will, Joe, Mike, Steve, Jeffrey and David Linne, Margaret Boggs. Grandmother of three. Great-grandmother of one.

THEOBALD, Margaret, 88, Our Lady of the Greenwood, Greenwood, June 21. Wife of Harold W. Theobald. Mother of B. Jane Clonch, Ann T. Vogelpohl, Stephen H. Theobald. Grandmother of 12. Great-grandmother of nine.

WALKER, Robert D., 88, St. Philip Neri, Indianapolis, June 21. Husband of Agnes Gobel Walker. Father of Rose Sterger, Mary Moore, David, George, Martin and Daniel Walker. Grandfather of 18.

WOLAK, Helen, St. Monica, Indianapolis, May 30. Wife of Chester Wolak. Mother of Arlene M. Denny, Shirley A. Cannon, Robert C. Wolak. Sister of Wanda Todesco. Grandmother of 11. Great-grandmother of one.

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News briefs

U.S.

Court rejects Alabama school prayer law appeal

WASHINGTON (CNS)—The Supreme Court rejected an appeal of a U.S. District Court ruling striking down an Alabama law that would have allowed prayers at all school-related events. Alabama Gov. Fob James filed the appeal with the Supreme Court while simultaneously appealing the same ruling in a federal appeals court. The Supreme Court rejected the case without comment June 22. U.S. District Judge Ira DeMent struck down the law, which would have permitted "nonsectarian, nonproselytizing, student-initiated voluntary prayers" at all school events.

Ursuline nun raped in Guatemala reveals pregnancy, abortion

WASHINGTON (CNS)—Ursuline Sister Dianna Ortiz has revealed that, after being gang-raped in 1989 by Guatemalan security agents, she became pregnant and had an abortion. She made known the previously undisclosed information about her ordeal during a congressional staff briefing on government-sponsored torture, held June 24 in Washington. The session was sponsored by the Congressional Human Rights Caucus in conjunction with the Torture Abolition and Survivors Support Committee. In her prepared statement, Sister Dianna summarized details of her abduction and brutal torture by the Guatemalans, as well as the involvement of "Alejandro," a man she believed to be American whose identity remains a secret.

Catholics urged to evangelize

STURBRIDGE, Mass. (CNS)—Catholics need not fear they are imposing their faith on others when they declare there is salvation only in Jesus, said speakers at a Catholic evangelization conference. "Evangelization is a very Catholic thing—it's what Jesus did and it's what he asked us to do when he told us to go and make disciples," said Franciscan Father Joseph Kruszynski. The priest, associate director of the Office of Evangelization for the Archdiocese of Chicago, made the comments in a workshop at the 15th annual conference of the National Council of Catholic Evangelization, held in mid-June in Sturbridge.

Divorced, separated Catholics share struggles at conference

NOTRE DAME, Ind. (CNS)—More than 230 divorced and separated Catholics shared their common struggles and celebrated 24 years of mutual ministry in the Catholic Church June 25-28. The 1998 International Conference of the North American Conference of Separated and Divorced Catholics has held its annual meeting at Notre Dame since 1975. "One of the greatest gifts of coming to this conference is that you get to see you are not the only one facing the dilemma you face and the achievements you experience," said the group's president, Irene Varley of Ohio.

World

Book says Vatican representative confronted Hitler on persecution

VATICAN CITY (CNS)—The Vatican's representative to Germany during World War II confronted Adolf Hitler about persecution of Jews, prompting the Nazi leader to hurl a glass to the floor in anger, says a new book published in Italy. The episode was highlighted June 25 by the Vatican newspaper, *L'Osservatore Romano*, in defense of Pope Pius XII, who has been accused by some Jewish groups of not doing enough to stop the Holocaust. "In order to speak in defense of the Jews, a representative of the pope was not afraid to face Hitler directly. This episode speaks for itself," the Vatican newspaper said of the incident involving Archbishop Cesare Orsenigo.

Pagers, mobile phones becoming common in Chinese pastoral work

HONG KONG (CNS)—Priests throughout China are finding pagers and mobile phones useful tools to help them keep in touch with parishioners. Some priests, however, say that carrying pagers and phones is expensive—especially since for years, many parishes did not have any telephones—and reflects a desire to be fashionable. From affluent Shanghai in the East and booming Shenzhen in the South to Jilin province bordering North Korea, even in the poorer regions of the country, beeps and rings from priests' pagers and mobile phones are becoming commonplace. Almost all priests of Chengdu Diocese in the southwestern province of Sichuan have pagers.

Bishop Belo, Indonesian president discuss East Timor conditions

JAKARTA, Indonesia (CNS)—Bishop Carlos Filipe Ximenes Belo, apostolic administrator of Dili, East Timor, met Indonesian President B.J. Habibie to discuss ways of improving conditions for East Timorese. "We spoke primarily about things concerning improving the situation; how we can raise the status of the East Timor community," the bishop said at a June 24 news conference in Jakarta after the two met for 90 minutes at the presidential palace. Bishop Belo said he had put forth proposals by himself and Bishop Basilio do Nascimento, apostolic administrator of Baukau, for granting East Timorese freedom to live where they wished, reducing the number of troops and freeing political prisoners.

Vatican accepts Lutheran-Catholic agreement on justification

VATICAN CITY (CNS)—Most of the 450-year-old Catholic condemnations of Lutheran teaching about how people are justified and saved no longer apply, the Vatican said. The Pontifical Council for Promoting Christian Unity announced June 25 that the Vatican had approved the Lutheran-Catholic "Joint Declaration on the Doctrine of Justification," although it called for further discussion on three points. The joint declaration said Roman Catholics and Lutherans both agree that salvation is a totally free gift of God and cannot be earned by performing good works, but rather is reflected in good works.

People

Paulist winner of Kane award advocates Catholic radio service

DAYTON, Ohio (CNS)—A national Catholic radio service that broadcasts top quality news and entertainment in support of the Second Vatican Council could be available nationwide as early as next January, according to Paulist Father John Geaney. "As a Church we have the skills, the people and the resources—both financial and at the programming level—to make it happen," Father Geaney said June 18 in a speech at the University of Dayton. The well-known Catholic producer was in Dayton to receive the Daniel J. Kane Communication Award for lifetime contribution to religious communication.

Friends pay last respects to noted Notre Dame scholar

NOTRE DAME, Ind. (CNS)—University of Notre Dame mourners packed into a basilica June 26 for the funeral of Holy Cross Father Louis Putz, 89, one of the school's most revered scholars. "As a pastoral theologian, a seminary and university professor, a publisher, a community organizer and especially as a priest, Father Putz profoundly influenced the American Catholics of his generation," the university said in an earlier statement. The German-born Father Putz, an associate professor emeritus of theology, died June 24 at Holy Cross House on the Notre Dame campus.

New Jersey bishop recuperating from open-heart surgery

CLIFTON, N.J. (CNS)—After his successful open-heart surgery, Bishop Frank J. Rodimer of Patterson said he felt like he had taken a long way home from a trip that was supposed to have lasted just a few hours. "This was such a shock," said the bishop, who at 70 has never had a history of cardiac problems and has been an active walker, golfer and skier. He experienced chest pains after his address at the June 12 graduation ceremony at Pope John XXIII High School in Sparta and was immediately hospitalized. He underwent a quadruple bypass operation June 17. When he left his residence for the graduation ceremony, he said, he had expected to come home that evening.

Philadelphia educator named to head NCCB office for catechism

WASHINGTON (CNS)—Father Daniel J. Kutys, director of religious education for the Philadelphia Archdiocese, has been named executive director of the Office for the Catechism of the National Conference of Catholic Bishops. Father Kutys, 43, succeeds Father John Pollard, the first director of the catechism office. Cardinal Francis E. George named Father Pollard to head a newly created Chicago archdiocesan Department of Education. †

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

Classified Directory

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

Positions Available

Business Administrator

Bishop Chatard High School is seeking a full-time business administrator. This position deals primarily with accounting and database programs within the accounting and business offices and provides various reports for the director of admissions, director of business affairs and the president.

Requirements for this position include computer experience in Word, WordPerfect and Excel software applications as well as working knowledge of accounting principles, accounts payable and accounts receivable.

Please send résumé and salary history, in confidence, to: Bishop Chatard High School, Attn: Kitty Scott, 5885 N. Crittenden Ave., Indianapolis, IN 46220.

Assistant Controller

The Roman Catholic Archdiocese of Indianapolis is seeking an assistant controller to oversee a broad range of accounting functions, including cash management, bank account reconciliation, general ledger, the archdiocesan deposit and loan fund (ADLF), payroll, and accounts payable.

A bachelor's degree in accounting (or related field) and at least three years of experience are required. A certified public accountant (CPA) is preferred. Applicants should have excellent organizational and supervisory skills.

Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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Positions Available

High School Coaches

Seccina Memorial High School is immediately seeking coaches to fill the following positions:

Head Boys Tennis, Assistant Boys Soccer, Head Girls Soccer, Head Boys & Girls Cross Country, Head and Assistant Cheerleading, Assistant Volleyball, Head Girls Track and Assistant Boys Track.

Ideal candidates must be leaders of high moral principles who are committed to youth development and actively promoting the high school to East Deanery parishes. Organized playing or coaching experience and a flexible work schedule are required.

Please call or send résumés to: Joe Therber, Athletic Director, Seccina Memorial High School, 5000 Nowland Avenue, Indianapolis, IN 46201. 317-356-6377 ext. 118.

Call to advertise! 317-236-1572!

Classified, continued

Positions Available

Part-Time Administrator of Religious Education

Parish of 325 families in southern Indiana is seeking to hire a part-time administrator of religious education (ARE) to supervise the 7-12 faith formation program. This position would require approximately 19 hours per week.

Please send résumé to: St. Mary's Navilleton Catholic Church, Search Committee, 3042 Fairway Drive, Floyds Knobs, IN 47119.

Choir Director/Music Coordinator

A part-time position for an energetic young parish on the west side of Indianapolis. Major responsibilities are directing choir at the 10:30 liturgy, coordination of overall music program, recruiting and development of musicians. Should have the ability to work with others, knowledge of the Catholic liturgy, keyboard and vocal skills. Send résumé and references to Father Tom Stepanski, St. Mary, Queen of Peace, 1005 W. Main St., Danville, IN 46122.

Music Director

Urban parish seeks a pastoral musician to serve as part-time director of liturgical music. Candidate should have bachelor's degree in music or the equivalent, skilled in keyboard, pipe organ, vocal and choral direction. Responsibilities include planning music for two Sunday worship services, directing adult and children's choirs, training of cantors, keyboard and organ accompaniment as needed, offer leadership for the assembly and teach new music. Strong knowledge of Catholic liturgy and good interpersonal skills a must. Interested parties can send résumés to: Search Committee, Our Lady of Lourdes Catholic Church, 5333 E. Washington St., Indianapolis, IN 46219.

Development Director

The Roman Catholic Archdiocese of Indianapolis is seeking a development director to design and implement a comprehensive program of development and stewardship for Catholic Charities and other agencies and institutions of the archdiocese. This person should be knowledgeable about the principles of Christian stewardship and experienced in a wide variety of development activities, including capital campaigns, planned giving, major gift cultivation, annual appeals, and special event planning.

Applicants should be practicing Catholics with high ethical standards and a commitment to serving others. We require a minimum of a bachelor's degree in a related field.

Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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Time and Talent Coordinator

St. Luke Catholic Church is looking for a part-time time and talent coordinator to supervise time and talent volunteer opportunities and coordinate activities in specified projects or ministries within the parish. The position would be responsible for recruiting and interviewing applicants for volunteer work through three time and talent ministry fairs, maintaining lists of current volunteer ministers for all parish ministries, ensuring training and/or supervision of volunteers in specific assignments, reviewing actual performance of volunteer ministers, developing and participating in programs for volunteer recognition, determining ministries needing volunteer support, and developing volunteer job descriptions in conjunction with chairpersons and current volunteer ministers in each ministry.

Ideal applicants must have a bachelor's degree or one to two years of related experience and/or training. Excellent communication and writing skills are required.

Please send résumé and salary history, in confidence, to: Patrick Jendraszak, St. Luke Parish, 7575 Holliday Drive East, Indianapolis, IN 46260.

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Positions Available

Director of Religious Education

Saint Patrick Parish, Kokomo, IN, a 1,000-family parish, is seeking a full-time director of religious education who is a practicing Catholic; master's in theology, religious studies or education preferred.

Responsibilities include: catechetical programs for children and youth; sacramental programs; Christian Initiation of Adults and Children; and adult education.

Send résumé before July 31 to: St. Patrick Parish Office, Attn: DRE Search Committee, 1229 N. Washington St., Kokomo, IN 46901.

Our Lady of Providence Jr./Sr. High School in Clarksville, Indiana, is seeking applicants for the following positions:

- Theology, Music (part-time)
- Junior High Counselor

Candidates must be eligible for an Indiana Teaching License. For information or an application, contact Maria Coffman at 812-945-2538.

Youth and Young Adult Ministry Associate

St. Stephen Martyr Parish, Louisville, KY, seeks youth and young adult ministry associate for parish with school (1,050 families) in established neighborhood. Priority framework includes pastoral services, integrated parish ministry, development/advocacy, and networking. Will work with high school and post high school to age 25. Seeking vibrant person for intentional ground laying. Must be committed and present to young people and their families. Minimum BA+, experience, team person, training in related areas: theology, pastoral care, psychology, development, youth ministry, systems theory, management. Computer tech. skills huge plus. Faith-filled practicing Catholic. Send résumé to: YYYA Search Team, St. Stephen Martyr, 1000 English Ave., Louisville, KY 40217. Position available Sept. 1. Strong comparable salary.

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THANKS FATHER Mary St. Jude for prayers answered. —P. J.

THANK YOU St. Jude, thank you Sacred Heart of Jesus for prayers answered. —J. B. C.

SAINTS THERESE, Joseph and Jude: thanks for favors received. —M. C. D.

ST. JUDE, my children and mother need a home. —D. M.

THANK YOU Sacred Heart of Jesus and blessed St. Jude for prayers answered. —A. L.

THANKS ST. Jude and Sacred Heart of Jesus for prayers answered. —K. M.

THANKS FOR favor received from St. Joseph. —D. M. T.

THANK YOU God, St. Anthony, St. Jude for prayers answered! —S. M. E.

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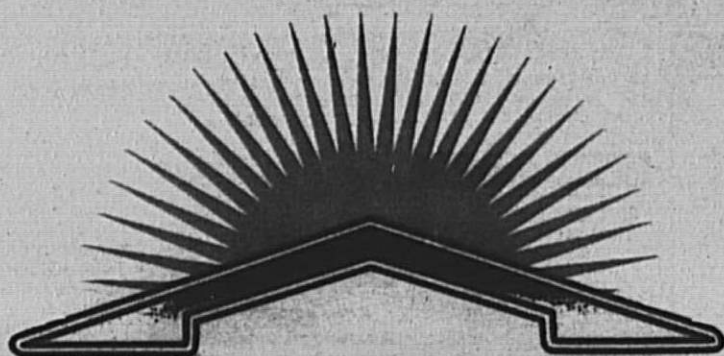
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