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July 23, 1999

HOLY Places

Pilgrims visit St. Meinrad Archabbey, Gethsemani and St. Joseph Proto-Cathedral

Story and photos by Susan M. Bierman

You don't need to go to Israel or Rome to find holy places—sacred spaces where God seems to be more intensely present.

A group of 56 people from the archdiocese discovered this last week during a three-day Journey of Hope 2001 summer pilgrimage through southern Indiana and rural Kentucky on July 15–17.

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the Archdiocese of Indianapolis, led the pilgrims on their journey.

He described the pilgrimage as a “retreat on wheels.” Msgr. Schaedel said

the pilgrimage offers participants the opportunity to pray and reflect just as one would if he or she were on a retreat.

“Just as you would if you went on a pilgrimage to the Holy Land, to Rome or to various shrines in Europe,” he said.

Msgr. Schaedel said this pilgrimage to southern Indiana and rural Kentucky is for those people who, for whatever reason, are unable to travel abroad to the Holy Land, Rome, and other shrines of Europe.

“This is an opportunity to do that almost—in a sense—in our own backyard,” Msgr. Schaedel said.

The pilgrims represented various areas of the archdiocese—including Indianapolis, Richmond, Greensburg and Floyds Knobs.

Saint Meinrad Archabbey in



A Celtic cross stands outside Sherwood Hall at Saint Meinrad School of Theology.

St. Meinrad was the first holy place the pilgrims visited.

The first day at Saint Meinrad, the pilgrims participated in evening vespers with the Benedictine monks in the Archabbey Church and toured the grounds.

This visit to Saint Meinrad was the first for many in the group.

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Nun hails Church's evolution on death penalty

LOS ANGELES (CNS)—The Church's gradual evolution to almost total opposition to the death penalty is “so new that most of the boats haven't even made the turn in the river yet,” according to the Louisiana nun whose work against capital punishment has made her famous.

Sister Helen Prejean, whose book *Dead Man Walking* was made into a movie that earned actress Susan Sarandon an Academy Award, brought her message on the death penalty to some 3,000 Catholic social justice advocates gathered in Los Angeles July 16.

“The Catholic Church has aligned itself with state violence for a long, long time,” she told Catholic News Service before participating in a reconciliation service at the National Catholic Gathering for Jubilee Justice.

But with the removal from the Catholic catechism of a “huge loophole” that had declared capital punishment legitimate in “cases of absolute necessity” or for “grave and heinous crimes,” the Church has now stepped away from the death penalty in the same way it eventually came to condemn slavery and usury, Sister Prejean said.

In her talk at the reconciliation service, the Sister of St. Joseph spoke of her experiences accompanying five men to their executions. She said she is convinced that the latest, Dobie Williams, was innocent of the crime for which he was executed.

“The healing I need is because I've been in the presence of such violence” as a state execution, she said. “To watch a human

See **PREJEAN**, page 3



This mural on the wall of the chapter room at Saint Meinrad Archabbey in St. Meinrad depicts Judgment Day.

TV Mass Changes

The Sunday TV Mass will relocate to a new time and TV station beginning Aug. 1. Viewers will find the TV Mass one hour later, at 6:30 a.m., and on WB4. The move from WNDY TV Channel 23 was made so that more viewers in the archdiocesan boundaries could tune in every Sunday. The WB4 viewing area covers 38 of the 39 counties in the archdiocese. †

10th-century coins bear image of Christ

JERUSALEM (CNS)—Recent thorough cleaning of a horde of 10th-century coins discovered last year in Tiberias has revealed 60 rare “Jesus coins” bearing an image of Christ.

Coins of this type, known scientifically as “anonymous folles” because they neither contain the name or image of the ruler of the time, were minted briefly for 80 years at the end of the 10th century by Christian kings in Constantinople, said Hebrew University Archaeology Professor Yizhar Hirschfeld, who led the dig at the site of ancient Tiberias.



The coins, along with some 20 additional coins and another 1,000 bronze items from the Islamic period, were among the largest cache of objects from that period ever discovered in Israel.

Although uncovered last year, it was not until the cleaning of the coins began this year that archaeologists realized the magnitude of their find.

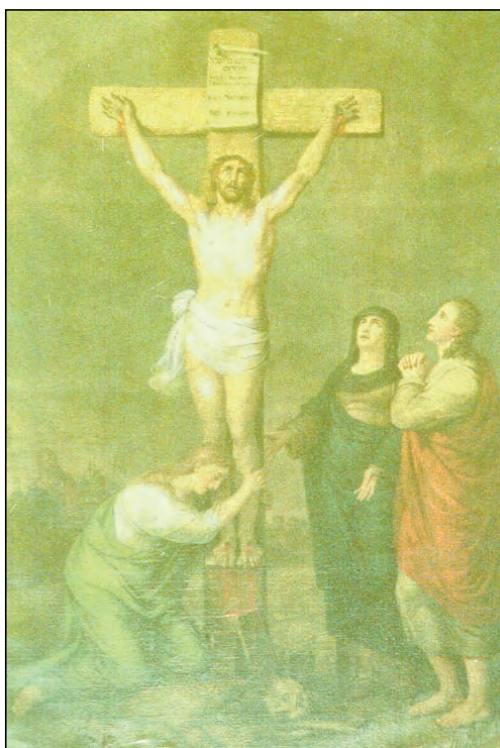
The coins are engraved with an image of Jesus and with Greek inscriptions proclaiming “Jesus the Messiah, the King of Kings” and “Jesus, the Messiah, the Victor,” Hirschfeld said. Normally Jesus was not

used as a symbol on coins, he added.

“You can see Jesus very clearly on the coins. There is a big cross behind him, and he has a big head and eyes like on the icons of the Fifth century,” Hirschfeld said. “These are very rare coins, and it is the first time they were found in Israel.”

Hirschfeld said the bronze “Jesus coins” were minted as a form of propaganda by the Christian kings at the end of the last millennium in response to the rising tide of Islam.

Although they were not of high monetary value—valuable coins were made of gold—the Jesus coins seem to have had a special significance similar to that of a religious medallion for Christian pilgrims. †



In the photos above from left: Benedictine Father Louis Mulcahy, Saint Meinrad Archabbey in St. Meinrad guestmaster, gives archdiocesan pilgrims a tour of Saint Meinrad. One of nine masterpiece paintings that hang on the walls of St. Joseph Proto-Cathedral in Bardstown, Ky. (center photo). Benedictine Father Julian Peters, a monk of Saint Meinrad Archabbey in St. Meinrad, lights the candles surrounding the Our Lady of Einsiedeln shrine inside the Archabbey Church.

In the photo at the far right, Brother Steven, a monk of the Abbey of Gethsemani in Trappist, Ky., greets Msgr. Schaedel, vicar general and moderator of the curia for the Archdiocese of Indianapolis, and Franciscan Sister Rita Vukovic, a teacher at Cardinal Ritter High School in Indianapolis, and Dorothy Barbee, a member of St. Thomas Aquinas Parish in Indianapolis. Sheila Barton-Bosron, a member of St. Luke Parish in Indianapolis, and Renee Book, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs, kneel at the grave of Thomas Merton.



PILGRIM

continued from page 1

"I wanted to visit Saint Meinrad because I had never been there before and I'd heard so much about it," said Maurice Owens, a member of St. Christopher Parish in Speedway.

"It fulfilled my hopes and dreams about the place," he added.

While touring the facility, the pilgrims learned Saint Meinrad Archabbey was founded in 1854 by the Benedictine monks of the Swiss Abbey of Maria Einsiedeln to help minister to the local German-speaking Catholic population and to open a seminary to prepare men for the priesthood. Today Saint Meinrad is the home for more than 150 Benedictine monks.

Here, the pilgrims toured the Archabbey Church. They learned construction of the church began in 1899 and was completed in 1907. It was designed by Franciscan Brother Adrian Werwer of St. Louis and was built of hand-chiseled sandstone from Saint Meinrad's own quarry on Monte Cassino hill—located about a mile from the archabbey proper—by the monks of Saint Meinrad and area townspeople.

The interior of the church doesn't reflect the design of most parish churches. This is because it is a monastic church and is designed to meet the needs of a Benedictine community that gathers four times each day to pray: daily Eucharist and morning, noon and evening

praying of the Liturgy of the Hours.

Starting in 1996, the Archabbey Church underwent a \$5.2 million renovation.

The Blessed Virgin, under the title of Our Lady of Einsiedeln, is the Archabbey Church patroness. A shrine to Our Lady is located in the southwest corner of the church.

Abbey of Gethsemani

The pilgrims' next stop was the Abbey of Gethsemani in Trappist, Ky.

Here they arrived in time for *None* service, or midday prayer, part of the Liturgy of the Hours with the Trappist monks.

The group was greeted by Brother Steven, one of the monks of Gethsemani.

Brother Steven is a graduate of Cardinal Ritter High School in Indianapolis. He has been a monk there for five years. Franciscan Sister Rita Vukovic, a pilgrim and teacher at Cardinal Ritter High School, met with Brother Steven—her former student—during the visit to Gethsemani.

Seeing this reunion between the teacher and her former student was a highlight of the pilgrimage for many pilgrims.

"It gave me a wonderful feeling," said Maxine Seyfried, a member of St. Jude Parish in Indianapolis.

Msgr. Schaedel explained to the pilgrims that most of the monks of Gethsemani are brothers, whereas most of the monks of Saint Meinrad are priests.

"They stay enclosed within the monastery and are much more cloistered or

restricted than the Benedictines that we saw at Saint Meinrad," he said.

Seventy monks live at the Abbey of Gethsemani in Trappist.

The Abbey of Gethsemani was founded from Melleray, an ancient abbey in France. This Trappist community has prayed and worked at Gethsemani since 1848.

While at Gethsemani, the pilgrims visited the grave of Thomas Merton, a renowned Trappist monk who came to Gethsemani in 1941.

Like Saint Meinrad, this was a first visit to Gethsemani for a number of the pilgrims.

Phyllis Doerflinger, a member of St. Mary Parish in Greensburg, enjoyed listening to Father Damien, a Trappist monk, talk about his monastic life.

"They were so normal. I don't know what I expected, but it was a chance to see that they are really just ordinary people," Doerflinger said.

St. Joseph Proto-Cathedral

The final day of the journey took the pil-

grims to Mass at St. Joseph Proto-Cathedral in Bardstown, Ky.

Construction of the Proto-Cathedral began in 1816 and was completed in 1819. The walls of the cathedral are 34 inches thick. The building includes more than 974,000 bricks which were made from the clay of the soil on the property. The foundation of the cathedral is made of limestone rock that was quarried and brought in. No nails were used in the construction of the building. The structure is held together by wooden pegs.

The columns inside the cathedral are made from solid poplar trees. The tree is squared and covered with plaster made of horse hair, crushed limestone and hickory bark molded to form the round shape. The columns have been painted to have the appearance of marble that matches the marble in the sanctuary area.

The cathedral is also known for its nine large masterpiece paintings that hang around the walls of the church. The paintings date back to the 1500s and 1600s and were gifts of several European kings and Pope Leo the XII. †

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Connersville parish helps build house

By Pam Ross

On Sunday July 4, our pastor, Father Stan Herber, asked during Mass announcements if anyone could volunteer to help with the Habitat Home the next Saturday morning.

After church, I went to the sign up sheet. My mom figured out that our parish was putting up trusses and roof sheeting. So, instead of letting me get up on the roof, mom and I decided to

sign up for morning snacks.

During the week, I kept telling my mom I really wanted to do something more than just bring a morning snack. After a couple of days, my mom called Beth Luking, our parish coordinator for Habitat for Humanity. She said that there were plenty of things I could do on the ground.

When Saturday morning, July 10, rolled around, I woke up at 6 a.m. so I would be awake to start helping with my first Habitat Home. At 7 a.m., I was at the worksite for the house.

I helped move trusses into the house. There were a lot of them. After the trusses were in place, it was time to move the roof sheeting in place and the sections of wood to hold the gutter pieces were shored up.

After lunch, we carried all the extra boards and working materials into the house with a "fire line" of people.



Photo by Beth Luking

Pam Ross helps move a truss to the Habitat for Humanity home St. Gabriel Parish in Connersville helped build.

I enjoyed seeing how the house was being built. The five hours went very quickly. Yes, I will do this again! †

(Pam Ross is a 12-year-old member of St. Gabriel Parish in Connersville who just finished sixth grade at St. Gabriel

School. This is the third year St. Gabriel parishioners helped with trusses and roof sheeting for a Connersville Habitat for Humanity home. As a Covenant Church, the parish supports the Habitat effort with prayers, financial help, and volunteers—23 this year.)

PREJEAN

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being be executed, how could that heal your soul?"

Sister Prejean said the death-row

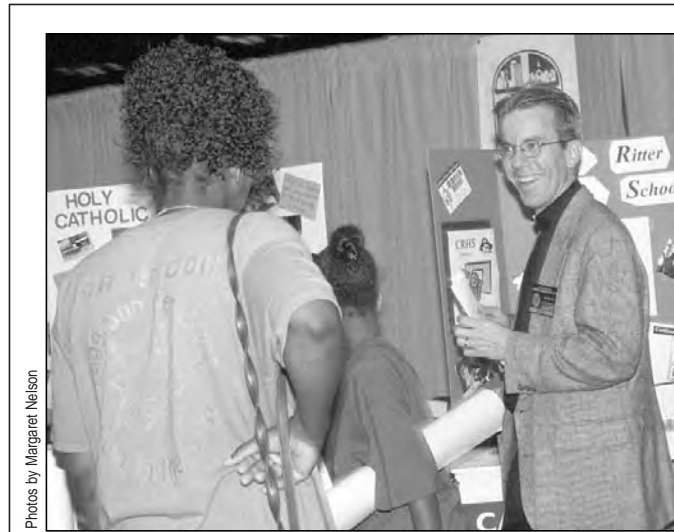
inmates—and various other people encountered in social justice work—have much to offer those who become involved with them.

"When we get involved with those who are poor and struggling, we begin to receive their strength," she said. "We

must find our way to them in holy pilgrimage. That's what happened with me in death-row inmates." †



Sr. Helen Prejean



Photos by Margaret Nelson



Black Expo

Franciscan Father Troy Overton (far left), theology department chair at Cardinal Ritter High School in Indianapolis, chats with visitors to the Ritter display. Benedictine Brother Howard Studivant (left), sacristan, watches as young visitors fill out entries for a Bible drawing at the SS. Peter and Paul Cathedral Parish booth at Black Expo in the Indiana Convention Center. This is the 17th year Catholic schools and agencies have had exhibits at the event. Several school principals report that numerous enrollments have resulted directly from Black Expo contacts.

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Editorial

The human face of the Church

The great English apologist, G. K. Chesterton, once wrote that to understand the wisdom of the Catholic Church one must be able to appreciate riddles, nursery rhymes, and especially paradoxes. How else can we get a feel for the great mysteries of our faith (three persons in one God, Jesus as fully God and fully human, the Church as unfailingly holy and yet always in need of purification, penance and renewal)?

What can only be explained with great difficulty *can be grasped intuitively* with the help of an open mind and an active imagination. In short, we must become like little children to fully appreciate the wonders of our faith.

It all started with Peter, whose human imperfections are vividly portrayed in the Gospels. The Lord designated him to be "the rock," the sign of absolutely fidelity, holiness and truth in a fickle and deceitful world. He stumbled, the Scriptures tell us, and lost heart. But in the end, he returned to the Lord and remained faithful unto death. Peter is the human face of the Church—bumbling, cowardly and frequently confused, yet open to the Holy Spirit and, in the end, always willing to be renewed and reborn.

For many years now, Archbishop Daniel M. Buechlein has admonished congregations during the rite of priestly ordination not to be "scandalized by the man in the priest." Priests (and bishops) are all too human. Any fault or failing that lay people are capable of, priests are capable of—only they are frequently "in the spotlight" where all their warts and wrinkles can be plainly viewed.

To understand the wonder of priestly ministry (which parallels in many ways the wonder of the Church), we must be willing to let go of all pious, unreal

expectations so that we can begin to genuinely marvel at what these all-too-human men of God are able to do in the name of Christ and for the sake of his kingdom.

Before he was a cardinal archbishop, and the head of the Congregation for the Doctrine of the Faith, Joseph Ratzinger was a theologian and a writer. In his *Introduction to Christianity*, which was written shortly after the Second Vatican Council, Professor Ratzinger says that Catholics often feel hurt (or disappointed or even betrayed) by their Church. But it's not because they expect too much, he says, but because they expect too little. According to Professor Ratzinger, those who "give up on the Church" fail to appreciate the Holy Spirit's ability to work in and through (and in spite of) the human weakness that is everywhere in the Church.

As noted by Pope Paul VI in his Solemn Profession of Faith, *Credo of the People of God*:

"The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why the Church suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit."

Let us never be scandalized by the human face of the Church.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



Fifth commandment recognizes sacredness of all human life

(Sixth in a series)

"You shall not kill." Isn't it appalling to think that we are citizens of the most violent century in all known history? We cringe when we hear that the most developed civilization in all of history is, in fact, immersed in a culture of death. President Clinton says the Littleton, Colo., shooting tragedy has broken the dam in the psyche of America.

I am not sure what he meant, but I think youth are sending a message that they desperately need help in appreciating the meaning and value of human life, including their own. How desperate must one be to take the lives of others because of "rejected love," or the sense of being "on the margin"! Flagrant violations of the fifth commandment are endemic in our culture.

The Catholic Church continues to proclaim the dignity and sacredness of every human person from the first moment of conception to the final moments of natural death. Our proclamation rests on the core belief that every human being is made in the image and likeness of God. Every human person in our families and in our communities is unique and gifted regardless of race or religion or of economic or social circumstance. Every child and every parent is important. Profound respect for life is at the heart of all that we believe because every person is created in the image of God.

"Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being" (*Catechism of the Catholic Church*, #2258).

Thus the Church's opposition to abortion and also artificial contraception. The latter because it makes it easy to forget that God is in charge and fosters the mentality that children are objects of choice and inconvenient burdens.

Neither Dr. Jack Kevorkian nor any other physician nor any other human person can arrogate God's creative role as Lord of life to himself or herself. Abortion is not a human right. Assisted suicide is not a human right. They sin against hope in God.

On the other hand, self-defense and defense of innocent life is a right and sometimes an obligation, especially for government. The only possible justification for taking another human's life is that of self-defense or defense of

another in an extreme situation where the offender is threatening homicide.

The only justification for capital punishment in the moral teaching of the Church has been predicated on the responsibility to protect society from harm by a homicidal criminal. (So is the just war theory.) However, with our advanced technical capacities, protection of society rarely if ever justifies the death penalty. This view is consistent with the principle that even a criminal was created in God's image and has the capacity for saving repentance. Conditions whereby war can be morally justified to protect the innocent are very specific.

Some people claim to be pro-life but vehemently support the death penalty. Some people oppose the death penalty but vehemently support the "right" of women to choose abortion. However difficult and perhaps painful, the fifth commandment, like the other commandments, does not accommodate a "pick and choose" approach in support of a culture of life in our times.

Nor is it anyone's right to terminate human life out of retribution or revenge. The *Catechism of the Catholic Church*, after naming the fifth commandment, cites the teaching of Jesus: "You have heard that it was said to the men of old, 'You shall not kill: and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment" (Mt 5:21-22). Anger and envy are consequences of original sin. The story of Cain and Abel has been with us from the beginning of history.

Perhaps it would be prudent to distinguish between anger and hatred. We can't help getting angry at times. What we do with or about our anger becomes the moral issue.

Hatred is something else. As Dr. May wrote in *A Catalogue of Sins*, "Unlike anger, hatred has a way of enduring in time and organizing life around itself" (p. 87). And it almost invariably leads to forms of revenge.

The *Catechism of the Catholic Church* raises another point. Causing physical death is one thing; to be instrumental in or the cause of another person's "spiritual death" is a grave moral matter. To be the cause of serious scandal, that is, to lead or cause another to grave sin, violates the fifth commandment. †

(A Catalogue of Sins: A Contemporary Examination of Christian Conscience, 1967, by William F. May, is published by Holt, Rinehart and Winston, New York.)

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.




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Buscando la Cara del Señor

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



Quinto mandamiento reconoce la santidad de toda la vida humana

(Sexto de una serie)

“No matarás”. ¿No es espantoso pensar que somos ciudadanos del siglo más violento de toda la historia? No nos complace oír que la civilización más desarrollada de toda la historia está, de hecho, absorta en una cultura de muerte. El Presidente Clinton dice que la tragedia de tiroteo en Littleton, Colorado, ha destruido la mente de los Estados Unidos.

No estoy seguro de lo que él quería decir, pero creo la juventud está enviando el mensaje que necesitan desesperadamente ayuda para apreciar el significado y valor de la vida humana, incluyendo el suyo. ¡Que desesperado uno debe ser para quitar las vidas de los demás debido al “amor rechazado,” o el sentido de estar “al margen!” Las violaciones notorias del quinto mandamiento son endémicas en nuestra cultura.

La Iglesia católica continúa proclamando la dignidad y santidad de cada ser humano desde el primer momento de la concepción hasta los momentos finales de la muerte natural. Nuestra proclamación está basada en la creencia central de que cada ser humano se hace por la imagen y semejanza de Dios. Cada ser humano en nuestras familias y en nuestras comunidades es único y dotado, no importa su raza, religión o situación económica o social. Cada niño y cada padre es importante. El profundo respeto de la vida es el quid de todo que creemos porque cada persona está creada por la imagen de Dios.

“La vida humana es sagrada porque desde su inicio es fruto de la acción creadora de Dios y permanece siempre en una especial relación con el Creador, su único fin. Sólo Dios es Señor de la vida desde su comienzo hasta su término; nadie, en ninguna circunstancia, puede atribuirse el derecho de matar de modo directo a un ser humano inocente” (*Catecismo de la Iglesia Católica*, #2258).

Es por eso que la Iglesia se opone al aborto y también al anticoncepcionismo artificial. Esta razón hace fácil el olvidarse de que Dios manda y también fomenta la mentalidad de que los niños son objetos de elección y cargas inoportunas.

Ni el Dr. Kevorkian ni cualquier otro médico ni cualquier otra ser humano pueden apropiarse el papel creador de Dios como Señor de la vida a sí mismo. El aborto no es un derecho humano. El suicidio asistido no es un derecho humano. Los mismos pecan contra la esperanza en Dios.

Por otro lado, la defensa propia y defensa de la vida inocente es un derecho y a veces una obligación, sobre todo para el gobierno. La única justificación posible para quitar la vida de otro ser humano es la defensa propia o la defensa de otro en una situación extrema en la cual el delincuente amenaza con homicidio.

La única justificación para la pena de muerte en la enseñanza moral de la Iglesia está basada en la responsabilidad de proteger la sociedad del daño por un delincuente homicida. (Eso es la teoría de guerra justa.) Sin embargo, por nuestras capacidades técnicas avanzadas, la protección de la sociedad casi nunca justifica la pena de muerte. Esta opinión es consistente con el principio que incluso un delincuente fue creado por la imagen de Dios y tiene la capacidad de recibir el arrepentimiento salvador. Las condiciones con que la guerra puede moralmente justificarse para proteger a los inocentes son muy específicas.

Algunas personas afirman ser pro vida, pero apoyan fuertemente la pena de muerte. Algunas personas se oponen a la pena de muerte pero apoyan fuertemente el “derecho” de las mujeres de escoger el aborto. Por difícil y quizá doloroso que sea el quinto mandamiento, como los otros mandamientos, no acomoda la opción de “escoger y elegir” lo que le conviene a uno en lo que se refiere la cultura de vida en nuestros tiempos.

Tampoco tiene una persona el derecho de quitar la vida humana por retribución o venganza. *El Catecismo de la Iglesia Católica*, después de nombrar el quinto mandamiento, cita la enseñanza de Jesús: “Ustedes han escuchado lo que se dijo a sus antepasados, ‘No matarás: el homicida tendrá que enfrentarse a un juicio’. Pero yo les digo: Si uno se enoja con su hermano, es cosa que merece juicio” (Mt 5:21–22). El enojo y envidia son consecuencias del pecado original. La historia de Caín y Abel ha estado con nosotros desde el principio de historia.

Quizá sea prudente de distinguir entre el enojo y el odio. No podemos menos de ponernos enfadados a veces. Lo que hacemos con nuestro enojo o acerca del mismo se vuelve un asunto moral.

El odio es algo más. Como escribió el Dr. Mayo en *A Catalogue of Sins*, “Distinto del enojo, el odio tiene una manera de durar por el tiempo y de organizar la vida alrededor de sí mismo” (p. 87). Y casi invariablemente lleva a las formas de la venganza.

El *Catecismo de la Iglesia Católica* plantea otro punto. El causar la muerte física es una cosa; el contribuir materialmente a causar “la muerte espiritual” de otra persona o ser la causa es una grave cuestión moral. Ser la causa de escándalo serio, ése es, llevar o causar que otro peque y viole el quinto mandamiento. †

(A Catalogue of Sins: A Contemporary Examination of Christian Conscience, 1967, por William F. Mayo, es publicado por Holt, Rinehart y Winston, Nueva York.)

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

More on John XXIII's cause

Because of your editorial (*The Criterion*, July 2) about the possibility of canonizing Pope John XXIII, or at least beatifying him, I thought you might be interested in this:

At the end of the Second Vatican Council, a majority of the bishops were on record as wanting Pope Paul VI to canonize John XXIII by acclamation. Here is what Peter Hebblethwaite wrote about that in his monumental book (750 pages) *Paul VI: The First Modern Pope*:

“The proposal to canonize Pope John XXIII by acclamation, overleaping the usual channels, was on record. Dom Helder Camara hoped it would bring down the final curtain on the council and be the ultimate commitment to its implementation and spirit. But Paul VI's final curtain was a wet blanket: he devised the ‘diplomatic solution’ of starting the processes of John XXIII and Pius XII simultaneously. The Franciscans got John and the Jesuits Pius.

The effect was to frustrate the majority who, while respecting Pius XII, had no particular desire to see him canonized. Nothing much happened.”

In his book *Making Saints*, Kenneth Woodward noted that the Franciscans were closer to Pope John because the Franciscan postulator general, Father Antonio Cairoli, was in charge of the cause of Cardinal Andreas Ferrari, one of Pope John's predecessors as archbishop of Milan. But Pope Pius XII had put Jesuits in key positions, so it was “natural” they should look after his cause.

Pope Paul VI took Pius XII, rather than John XXIII, as his model for the papacy, which is why he proposed opening the canonization process for both popes instead of accepting the proposal to canonize John XXIII by acclamation. †

John F. Fink
Indianapolis

Light One Candle/Fr. Thomas McSweeney

Leisure and learning

Ah, the joys of summer vacation! Swimming, sunning, barbecues, and—learning! (Did he say, “Learning?”) You bet! Especially if your vacation plans include visiting somebody like my brother Denny.

You see, my brother is one of those happily incurable historians whose appetite for the past, particularly military and cultural history, is voracious. When he settles into a new area—be it Augsburg, Germany, or his current home, Williamsburg, Virginia—he raids the local libraries, ferreting out colorful details and lore of the region. That's what makes a vacation with him so memorable.

This summer's visit was particularly special because it was the occasion of his daughter's wedding, and I was privileged to officiate at the ceremony. My brother enthusiastically planned a full day walking tour and seminar on 17th Century America from Jamestown to Williamsburg for all of us.

As we started to walk among tobacco plants, Denny told us how the “golden weed” became such a money-maker for England's King James I that he decided to support the colony instead of abandoning it to Spanish conquistadors. Interestingly, the king hated smoking and forbade it in his presence.

John Rolfe had acquired the tobacco seeds from Spain and brought them with him. Early on, the settlement could have easily been overrun by the local Powhatan Indians, but the chief wanted to learn as much as he could first about technological advantages such as guns, boat construction

A queenly parable

Recently, *The Criterion* explained some of the theological reasons why we honor Mary so highly in the Catholic tradition. The best explanation I have ever heard, however, came in a homily from my chaplain many years ago, Father Edward Hartmann, at Fort Greely, Alaska. He explained our devotion in a short parable. Father Hartmann told us:

There once was kingdom whose king was beloved by all. Out of love for their king, the subjects would present, as their tithe, only the best of their crops to the king. One particular farmer—he had an apple orchard—would present his gifts of apples to his king after every harvest.

Then one year the kingdom had particularly harsh weather. The harvest was very bad. Even the apple farmer found that his harvest was exceedingly poor. The apples were smaller than normal, and their peels were shriveled and discolored. Just about every apple he found had worm holes. How could he present these apples to the king, he wondered.

Then he had an idea! He would give his gift of apples—to the queen, to present to the king for him. The queen was happy to accept the farmer's gift of apples. She cleaned and peeled the apples and sliced the apples in very fine slices, just as the king likes for dessert. She carefully cut away every bruise and hole in the apple slices. Then, one evening after dinner, she presented the gift of apples to the king on behalf of the farmer.

The king accepted this gift present by the queen, and when he took his first bite, he exclaimed, “This is the finest gift *this* farmer has ever presented.”

In the same way, we honor Mary. As our mother in heaven, we ask her to take our poor and undeserving petitions and present them on our behalf to God the Father and to her Son.

Daniel A. Peck
Tongduch'on, Korea

and metallurgy.

This strategy led to a few years of peace and tranquility as Rolfe married the chief's daughter Pocahontas, who took the name Rebecca at her baptism. Travelling to England with two other Powhatans, she was secretly on a fact gathering mission and acted as her father's “eyes and ears.” But pneumonia claimed her at the age of 20, shortly after giving birth to a son, Thomas.

As a young army officer Thomas later went to Jamestown to quash hostilities with the Powhatans, who were already being decimated by the “European sickness,” or smallpox. The disease was spread by the settlers' clothing and food. Sadly, by 1680, the tribe had dwindled from 15,000 to less than 3,000.

With each step, Denny fascinated his captive audience with the human drama of the colonial Jamestown settlement with its painstakingly restored ships and forts, clapboard homes and Indian villages. Life in 1607 became very real. The daily activities of European settlers and Native Americans as well as their hopes and fears, virtues and vices was, at least for a little while, as vivid as our own busy lives in 1999.

They say that history repeats itself. No, not the specific events, but in the attitudes and decisions that can lead to success or failure, to tolerance and respect or to hatred and violence. I am lucky to have had such a good teacher. If only we can all remember the lesson—and take the trouble to pass it along. †

(For a free copy of the *Christopher News Note*, ON TAKING TIME OUT, write to *The Christophers*, 12 East 48th Street, New York, NY 10017)

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.

VIPs . . .



Suzanne L. Magnant has been appointed to the board of directors of St. Vincent Hospitals and Health Services. Since 1991, she has served as chancellor of the Archdiocese of Indianapolis.

Magnant is a graduate of Indiana University School of Law and holds a master's degree in theological studies from Saint Meinrad School of Theology.

She is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.



Benedictine Sister Juanita Maschino will celebrate her 50th anniversary of her religious profession of vows on July 25 at Our Lady of Grace Monastery in Beech Grove.

sary of her religious profession of vows on July 25 at Our Lady of Grace Monastery in Beech Grove. She entered the Monastery of the Immaculate Conception in Ferdinand in 1947 and made first vows in 1949. Sister Juanita taught in elementary schools and high schools in Evansville, Columbus, Seymour, Indianapolis and Tell City from 1950 to 1978. She is a licensed cosmetologist and has provided hair care for the elderly and homebound since 1985.



Benedictine Sister Bernardine Ludwig will celebrate her 50th anniversary of her religious profession of vows on July 25 at Our Lady of Grace Monastery in Beech Grove.

She entered the Monastery of the Immaculate Conception in Ferdinand in 1947 and made first vows in 1949. Sister Bernardine taught elementary school in Evansville, Indianapolis, Tell City and

St. Joseph Hill from 1950 to 1987. Currently, she assists with the care of the senior sisters at Our Lady of Grace.



Benedictine Sister Mildred Wannemuehler will celebrate her 50th anniversary of her religious profession of vows on July 25 at Our Lady of Grace Monastery in Beech Grove. She entered the

Monastery of the Immaculate Conception in Ferdinand in 1947 and made first vows in 1949. Sister Mildred taught elementary school and high school students throughout her professional career and served the religious community as formation director for novices and junior professed sisters. In 1977, she was elected as prioress of the community. She held that position until 1985. This summer, Sister Mildred will be installed by Archbishop Daniel M. Buechlein as parish life coordinator for St. Agnes Parish in Nashville, where she has served the people since 1986.

Susan Eileen Schott of Indianapolis has been selected by Saint Mary's College, Notre Dame, as a Presidential Merit Scholar. The \$7,900 academic scholarship for the class of 2003 is renewable for four years for a total of \$31,600. Schott, a graduate of Roncalli High School in Indianapolis, is the daughter of Joe and Bonnie Schott of St. Roch Parish. †

Check It Out . . .

A 25th anniversary Mass marking the death of **Father Carl Wilberding** will be celebrated at 7 p.m. on July 27 at St. Ann Church in Indianapolis. All past parishioners and friends are invited to attend.

The Oldenburg Academy volleyball camp will be held the week of July 27-31. The camp, which is sponsored by Fullenkamp Sporting Goods, will be for girls in grades four through nine. The beginner camp will be held from 9 a.m.-11:30 a.m. An advance camp for grades eight and nine will be held from noon-2:30 p.m. The cost of the camp is \$30 per player. For more information or to register, call Kateri Paul at 812-934-5178.

The Oldenburg Academy Cross Country Running Camp for girls will be Aug. 2-6 at Versailles State Park starting at 10 a.m. The cost for the camp is \$50. For more information, call Merle Hines at 812-934-6220.

Cathedral High School, St. Agnes Academy, St. Mary Academy, St. John Academy and Ladywood School will gather to celebrate their 50th reunion. The celebration will begin on Aug. 13 with an all-schools reunion at Cathedral High School in Indianapolis. Dinner will be held on Aug. 14 at St. Pius X Knights of Columbus Hall in Indianapolis. A brunch on Aug. 15 will follow for all St. Agnes alumni. For more information, call Marilyn Brennan Redmond at 317-849-7787 or Bill Brady at 317-251-5711.

Cardinal Ritter High School in Indianapolis will host its **Brickyard Calcutta Driver Auction** on Aug. 6. The Brickyard Calcutta Party will be hosted at the home of Mr. and Mrs. Phil Carson, starting at 6 p.m. Admission is \$5 per person. RSVP and obtain directions by July 30 at Cardinal Ritter High School Development Office, 317-927-7825 or pay \$10 at the door. Refreshments include hot dogs, chips, pretzels, cookies, beer, wine and soft drinks.

The Feast of God the Father of All Mankind will be celebrated at St. Michael Parish, 3354 W. 30th St., in Indianapolis at 3 p.m. on Aug. 1. Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the Archdiocese of Indianapolis, will preside at the consecration and Benediction of the Blessed Sacrament. For more information, call Diana Dass at 317-301-6212 or 317-236-1526 or Mary Ann Schumann at 317-926-1963. †

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Providence sisters commission vocation ministers

By Ann Sinkhorn Ryan

SAINT MARY-OF-THE-WOODS—
“When we speak of vocations, we must not only trust in Providence, *we must act!*”

With those words, the Sisters of Providence of Saint Mary-of-the-Woods New Membership Team challenged their entire congregation to make vocations an intense focus of prayer and action now through Oct. 22, which is the community's Foundation Day.

During a liturgy on July 4, the team commissioned 33 sisters as special vocation ministers. Each sister who was commissioned accepted the challenge to invite one woman to a special vocation discernment retreat in October.

“Vocations begin with invitations,” said Sister Paula Damiano, the Sisters of Providence vocation director. “Most of our sisters remember who extended that first invitation to consider life as a Sister of Providence. For many of us, it is a cherished memory.”

In the past, Sisters of Providence who ministered in the congregation's high schools and colleges were often the ones to extend invitations and encourage vocations among their students. But as the numbers of sisters in traditional educational ministries have diminished, the practice of inviting women has also lessened.

“We want to help our community retrieve and reanimate the practice of personally inviting women to consider joining us,” said Sister Paula. “We count upon and are grateful for the sisters who pray and fast for vocations, who share our materials with women, and who support our vocation events. However, we also need sisters to be purposefully, actively involved in seeking out women, talking with them and inviting them into a relationship with the congregation.”

In May, the New Membership Team sent out letters to 50 sisters challenging each to invite one woman to a silent retreat planned for Oct 22–24. Thirty-three sisters accepted the challenge.

“We know that women who attend our discernment events, who come to Saint Mary-of-the-Woods and meet many of our sisters, are touched deeply by the experience. We just need to get the word out—and especially the invitation—to women that they are welcome here,” said Sister Paula.

To show the sisters who accepted their challenge that the support of the entire congregation was with them, the New Membership Team decided to officially commission the sisters.

“It seems providential to do a commissioning in connection with our ongoing celebration of the beatification of Mother Theodore [Guérin], and as we talk about her legacy and our challenge for the future,” said Sister Rose Ann Eaton, a member of the Sisters of Providence general council and liaison to the New Membership Team.

“The commissioning allowed all of us to offer our prayerful support to these sisters who accepted the challenge,” said Sister Rose Ann. “As they stood before us, we sent them forth ‘to invite others to come to this house.’”

Sister Rose Ann acknowledges that inviting a woman to consider religious life is no easy task.

“It sometimes takes courage to initiate this conversation with a woman. These 33 sisters have made a significant commitment to all of us and to our future,” she said. “We are grateful.”

Sister Mary Beth Klingel, a pastoral associate at St. Margaret Mary Parish in Terre Haute, is one of the sisters who accepted the challenge and was commissioned.

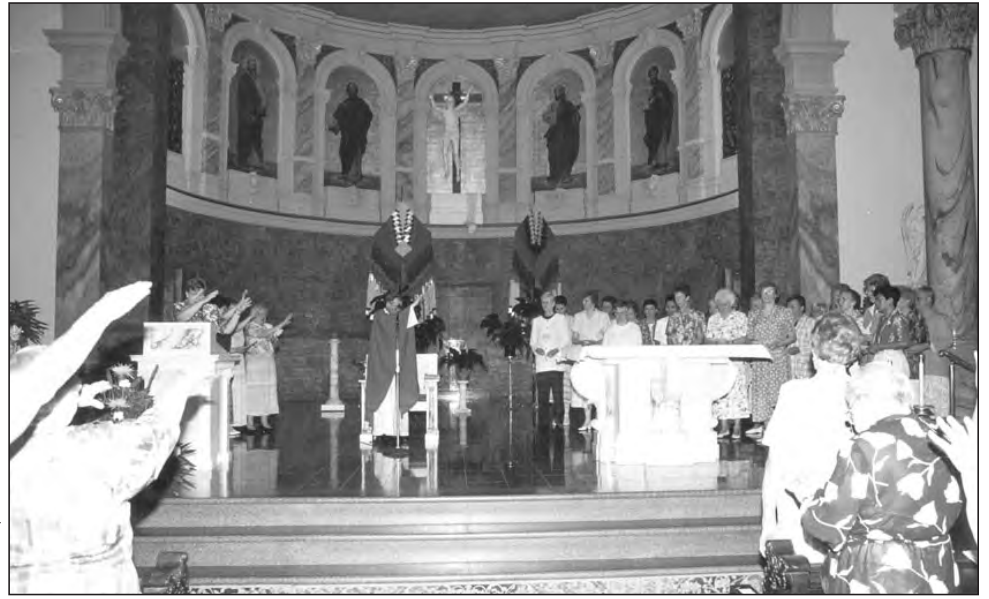
“When I got the letter asking me to take on this challenge, I thought ‘Why not?’” said Sister Mary Beth. “I know single women in Terre Haute. I have a niece who is single, and I have never said to her, ‘Have you ever thought about this life?’”

She understands the hesitancy of some sisters to invite women. “Obviously, I want to get to know the woman first. I don't want to turn anyone off, but if there is curiosity or receptivity, we can continue the dialogue.”

Through the years, Sister Mary Beth has talked with women about religious life. One of the women she approached several years ago did not feel called to be a sister, but has since become involved and supportive of a number of Sisters of Providence projects.

“Having these conversations can bring women into relationship with our community in many different ways,” Sister Mary Beth said.

She agrees that personal contact and invitation are critical to the growth in



Submitted photo

With arms outstretched during the blessing, the Sisters of Providence of Saint Mary-of-the Woods commission 33 sisters as special vocation ministers.

membership.

“In the past, we did rely on contact with students. I know that I was influenced by the SPs who taught me. They seemed so happy and I thought, ‘I would love to do that!’” said Sister Mary Beth. Now, she added, sisters in all types of ministries must look around them for women who might be called to lives as Sisters of Providence.

“This commissioning enlivens our tradition of invitation,” she added. †

(The silent discernment retreat, “*Quiet Moments*,” scheduled Oct. 22–24, is open to all women interested in religious life. For further information or to register, contact Sister Bernice Kuper, vocation minister, at 812-535-3131, ext. 124, or by e-mail at bkuper@spsmw.org.)

Crossroads walkers to bring pro-life message to Indianapolis July 30

For the fifth consecutive summer, students from Franciscan University of Steubenville in Ohio are making a pro-life pilgrimage across America.

Now more than halfway through their Crossroads Pro-Life Walk from San Francisco to Washington, D.C., the students will stop in Indianapolis from July 30–31 and participate in several pro-life activities.

Walking east along U.S. 40, the collegians plan to arrive at Monument Circle in downtown Indianapolis at 5 p.m. on July 30. They invite pro-life supporters to meet them there and walk to the Archbishop O'Meara Catholic Center at 1400 N. Meridian St. for a reception at 6 p.m. in the Assembly Hall.

Refreshments will be provided by the

archdiocesan Pro-Life Office. Some of the collegians will discuss their experiences of their walk across America.

The students also will join area pro-life supporters at 9:30 a.m. on July 31 to pray the rosary outside the Clinic for Women at 2951 E. 38th St. in Indianapolis.

At 11 a.m., some of the collegians will present a program at the Catholic Center Assembly Hall about the Helpers of God's Precious Infants pro-life ministry.

Both the July 30 reception and July 31 programs are free and open to the public. The students also will speak during Masses at several Indianapolis parishes. †

(For more information, call the Pro-Life Office at 317-236-1569 or 800-382-9836, ext. 1569.)

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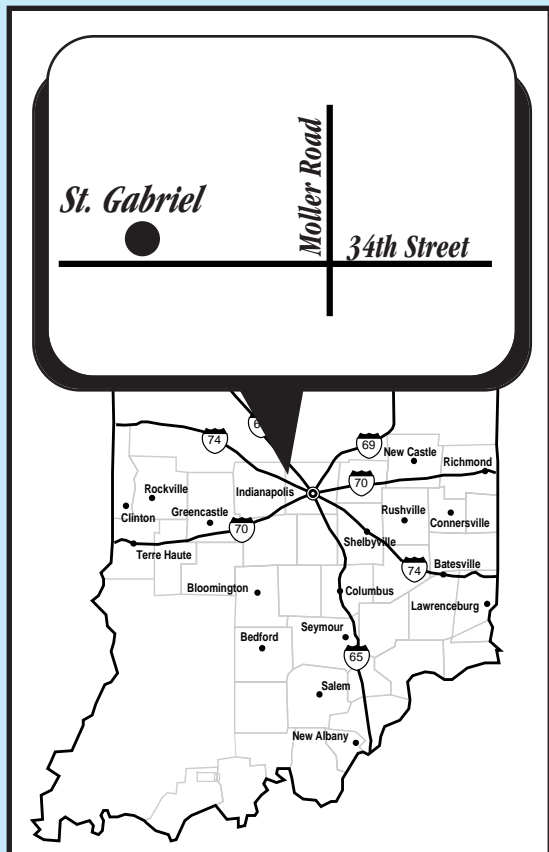
Indianapolis West Deanery

St. Gabriel Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

St. Gabriel Parish in the Indianapolis West Deanery has a nature trail that has been open to the public for exercise and reflection since 1997. Parishioners Henry Bryant, Joan Dunne, Don Horner and Mike Shields, organized it—with the Parks Department and a federal Project 180 grant. They are maintaining it and working to add exercise stations and an outdoor Way of the Cross.



Journey of Hope 2001

Legacy of Hope campaign 'energized' St. Gabriel Parish

St. Gabriel Parish in the Indianapolis West Deanery has been energized by the Legacy of Hope capital campaign, said Father Larry P. Crawford, pastor.

"Parishioners fully intend to build a new church," he said. "I think it is a remarkable story about the enthusiasm and vitality of the parish."

"I'd agree," said Franciscan Sister Mary Timothy Kavanaugh, pastoral associate at St. Gabriel.

Father Crawford explained that before the campaign the parish leaders offered six different options, including: fixing up the present property or building a new church, then fixing up the present church, plus updating the school.

The people chose to do the most expensive, said the pastor. They were told it would cost \$2.5 million. But after the outside advisors told them that a parish like theirs could not raise even \$1.5 million, the parishioners ignored them and got \$1.7 million in pledges, Father Crawford said.

"Now they are interested—after this three-year campaign—in having another smaller campaign for about \$1 million," he said.

The first questions about the new church have been whether it will have kneelers, said Father Crawford.

He said there are no plans for the new church. "That was intentional, so there are no preconceptions out in front. The church is the people; the people need to be able to design it."

The pastor said he is also pleased that the Christ Renews His Parish program has changed the whole personality of the parish.

"Christ Renews His Parish has been really major thing in

this parish," said Father Crawford. Many hope small faith communities will come from the program, he said.

Sister Timothy and parishioner Alberta Dearing recently returned from a meeting at Notre Dame University on small faith communities.

A March planning meeting showed "the people want something spiritual to stem from the program," said Sister Timothy. "It is something, I would almost say, people have been urgently waiting for."

Father Crawford said, "It was very, very clear from that session that the people of the parish want a resurgence of focus on the issue of youth ministry. That really came out. There was intense interest by all age groups about dealing with the youth." The parish does have strong ties to Cardinal Ritter High School.

"I got a lecture last night about it from a parishioner and she's right," said Father Crawford. "Either we serve the youth or we're going to lose them."

On Aug. 1, William B. "Bill" Danner will become St. Gabriel's director of faith formation and youth minister.

Father Crawford said that he and Sister Timothy are "there as support, to empower lay people to take their places in the Church."

One group of 12-15 mostly-retired people forms what is known as the Morning Group. They go to daily Mass, then pray the rosary and meet for coffee in a parish meeting room.

"They are good about inviting new people to join them," said Sister Timothy.

Father pointed out that members of the group help the parish in many ways, but also provide community service at



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"They don't even have to be told to do some things," said Sister Timothy.

"We have extreme diversity in this parish," said Father Crawford. "We have very, very poor people in the neighborhood; some need help from St. Vincent de Paul. On other hand, we have people of pretty substantial means." He said parishioners represent a wide range of the economic and cultural population.

Sister Timothy said the parish is becoming more and more diverse.

Father Crawford said the parish is developing a healthy, strong evangelization committee—"a symptom of the times. We are really beginning to reach out."

This summer, volunteers Frank Casper, John Malloy and Carl Summers are among those working on a project combining the school library with the meeting room, under the watch of Ken Bramlage, maintenance supervisor.

"It's kind of an example of the spirit of the parish," said Father Crawford.

Kris Duncan is principal of St. Gabriel School. She talked about three concerns of the school commission.

One is that families encourage their children to attend church on Sunday and "be more fully involved in worship." She doesn't see enough school children at the Masses she attends.

"We need to help families realize it's all here, but they need to use it," she said.

The school leaders would also like to incorporate into the school program an obligation for service to the community.

"We're encouraged to reach out to parish families who are sometimes not fully aware of the opportunity of the parish school," said Duncan.

"We want to continue our outreach to the community we're located in—to build our enrollment," she said. "Our vision is two

classrooms for every grade level, preschool through grade eight."

In other service-oriented activities, Duncan said, "We want to take the children outside of the confines of the building."

She believes the older students should have required service hours. Their parents can go with them to soup kitchens, nursing homes and visits to the homebound. Or they can help elderly parishioners with work on their properties, she said.

Duncan said. "The children come from a variety of family situations. We try to meet their needs.

"They are diverse, both in the children's backgrounds and the amount of support they get from their families to meet their educational and spiritual needs," she said, noting that the school "works well" with these situations.

Duncan believes one of the strengths of the school is the latchkey program, which is available to families year-round from 7 a.m. to 6 p.m. It provides a healthy place for children of single- or two-parent families who are working.

Longtime parishioner Judy Velikan runs the latchkey program. "It's amazing. She's even here during Christmas break," said Duncan.

"We have strong support of the parish for the school," she said. When Duncan arrived two years ago, her office was being remodeled by the retired volunteers.

"All I have to say is, 'Gee, we'd like to do ...' and I have 15 people. The parishioners takes real ownership; they are real gifts," she said. †



Project 180 is a nature trail on St. Gabriel's property.



Ken Bramlage, above, plasters the walls outside St. Gabriel's combination library and meeting room which is being renovated this summer by volunteer parishioners. At left, children keep busy in the summer latchkey program at St. Gabriel School in Indianapolis.

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For more information, call Diana Dass (317-301-6212) or Mary Ann Schumann (317-926-1963)

Perspectives

From the Editor Emeritus/John F. Fink

Eighth council called to resolve Photian Schism

The breaking of unity between the Eastern and Western Churches happened over a long period. Part of the cause was the rivalry that grew between the pope in Rome and the patriarch in Constantinople. It didn't help that the Byzantine emperors lived in Constantinople and frequently



took the initiative in religious matters. Emperors convened the first eight ecumenical councils (or Empress Irene in the case of the seventh council).

In 858, Emperor Michael III had a falling out with Patriarch Ignatius and deposed him. Michael chose a layman named Photius as patriarch, hastily having him ordained and consecrated. Ignatius refused to accept his removal, and the emperor convened a synod to resolve the matter. Pope Nicholas I sent several legates to the synod. They agreed with the Eastern bishops and accepted Photius. When they returned to Rome, though, Nicholas disavowed them, called a synod at the Lateran, and deposed and excommunicated Photius.

When Emperor Michael angrily protested this action, Nicholas sent him a long letter defending the rights of the Holy See. Photius then held a synod in Constantinople that pronounced Nicholas excommunicated and deposed, thus starting the Photian Schism. Nicholas died before he learned about this, but when the next pope, Hadrian II, got the word, he held a synod of his own in 869 that anathematized Photius for his impudence.

By this time, Emperor Michael had been assassinated. His successor, Emperor

Basil I, deposed Photius as patriarch and reinstalled Ignatius. He then invited the pope to send representatives to the Fourth Council of Constantinople, which the Catholic Church recognizes as the eighth ecumenical council. The council, in 869-870, upheld the Roman synod's condemnation of Photius and restored Ignatius to the patriarchate.

Photius was resilient, though. After Ignatius died in 877, Photius was again made patriarch, and Emperor Basil asked a new pope, John VII, to recognize him as such. Pope John needed help against the Saracens, and he agreed. Photius remained patriarch until 886, when he retired.

Photius was one of the outstanding scholars of his time. He wrote treatises on theology and philosophy and his treatise on the Holy Spirit provided Byzantine theologians with the material they later used in their disputes with the Catholic Church. Specifically, Photius attacked the *filioque* [*Latin*: and the Son] in the Creed, which says that the Holy Spirit proceeded from both the Father *and* the Son. The Eastern Church preferred *through* the Son.

Photius is also renowned for his missionary activity while patriarch of Constantinople, expanding the Church dramatically to the north. In 863, he sent the brothers Cyril and Methodius to preach Christianity in Moravia (modern Czech Republic and Slovakia). He also sent a mission into Russia in the 860s, but the first establishment of the Russian Church didn't come for almost another 140 years.

Photius died in 891 in communion with the Catholic Church. The split that was to result in the Orthodox Church is dated from 1054. Today the Orthodox Churches recognize only the first seven ecumenical councils. †

Cornucopia/Cynthia Dewes

Change is the name of our game

Thomas Wolfe was wrong: You can go home again. It's just that, when you get there, everything has changed. This may or may not be a bad thing but often it's not neutral, either.



For example, the town I grew up in has gentrified almost beyond recognition, although it's true we always had rich people living up the lake from us in Ferndale. We had the Pillsburys and the Bells and the Washburns and Crosbys, the Velies and Heffelfingers (which even sounds upscale, doesn't it?)

Their kids attended public school with the rest of us until the sixth grade, when they were sent to private schools—Blake for the boys and Northrup for the girls. My dad and many of my friends' parents worked for these people in various capacities as chauffeurs, caretakers, gardeners, etc. So we were used to them.

But what happened next is that all kinds of *nouveau riche* wannabes began moving into our town, nosing up to the fringes of Ferndale and building houses on subdivided lots carved from former estates. Soon all the grocers, not just the one that always catered to the caviar/truffles crowd, began to carry bottled spring water and lamb.

The movie theater stopped showing its three features per week and became absorbed into a mini shopping mall. Only a trendy historic preservation mood saved its marquee to serve another day as a clever mall entrance. The Depression-era post

office sprouted flower boxes and the railroad depot was cleaned up to serve as a museum.

Seeing all this made me feel something of a museum piece myself. However, the change in some people was the thing that surprised and dismayed me most.

We visited a couple whom I've known since kindergarten (although they weren't married then). They farm a charming 200-acre spread on a small lake, and they're interested in organic farming, alternative medicine, crafts and simple living. So far, so good.

Unfortunately, this couple suffered a farm failure during the 1980s which has so embittered the husband that he's gone off in some direction most of us couldn't, or wouldn't, follow. He thinks the government and big business are out to get him, a sentiment many of us may share, but he goes a step further by seeing conspiracies at every turn.

He thinks the Vietnam War was planned ahead, that fluoridated water is designed to slowly annihilate or at least incapacitate the masses, and—yes—that the Holocaust never happened. A faithful Catholic, he nevertheless relies on prophesied catastrophes, religious apparitions and mysterious millennial promises to support his faith in God. This from a previously sturdy, no-nonsense guy.

Somehow, we never expect change. But it creeps up on us in ways as dramatic as going home again to a different scene, or as sneaky as looking in the mirror every morning. It reminds us once again that, unlike our maker, we're only human. †

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

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Evangelization speakers communicate with one-liners, memorable stories

"There are 12 gates to the New

Jerusalem, and we are not all standing in front of the same one."

"We need to learn to scratch where people itch."

"If you live in the big house and I live in the slave quarters, we have a different view of the plantation."



"Let the Gospel do some meddling in people's lives."

"Do we live as the world and go to Church, or do we live as the Church and go to the world?"

One-liners like these spoken by keynoters Sister Eva Marie Lumas and Dorothy Hulburt captured the imaginations and stirred the hearts of those attending the 16th annual national conference of the National Council for Catholic Evangelization. The theme this year was "Pilgrimage to the Father."

Over and over again, the keynoters and workshop presenters made it abundantly clear that this is not a solitary journey. It begins in encounter with Christ and each other, calls us to conversion and communion, and sends us on mission.

Dorothy Hulburt, director of adult ministries for St. Theresa Parish, San Diego, Calif., shared the story of the Sunday Eucharist where her extended family had gathered for the baptism of a nephew. Her 6-year-old daughter Kathy, had just made her first Communion a couple of weeks before. Also there was Michael, a 2-year-old

cousin. The two were fast friends, so Michael tagged along when Kathy went up for communion. She held out her hands and received the Body of Christ. Then she took several steps to the side, broke the host in half, held it up and said, "Body of Christ." Michael shouted an enthusiastic "Amen," and she gave him Eucharist!

Some of the relatives almost fainted, but Dorothy pointed out that there is a wonderful image here of the kind of communion we are called to in order to carry out the mission of Jesus. We are not Church for us, but for the world. We share the gifts we receive.

Children often evangelize us adults. Pat Carter, assistant director of the Institute for Pastoral Initiatives at the University of Dayton and director of the Network for Inclusive Catholic Educators, used a quote from Carlo Harris during her workshop on evangelization with persons with disabilities.

Carlo was in a home for those with severe behavioral problems. At times he did well, but at other times, he would go out of control. One day a major benefactor was touring the facility, and they were hoping for a large contribution. He happened to pass Carlo right around lunchtime, and someone decided it would be wonderful for them to eat together. Right after they sat down, the benefactor asked, "Well, Carlo, what did you learn this year?" Without hesitating, the boy replied, "In God's heart there is a place for everybody." The benefactor wrote a million dollar check on the spot. †

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

Journey of Faith/Fr. John Buckel

Abraham's story is our story

"Am I losing my mind?" Abraham must have wondered.



By today's standards the patriarch was old enough to collect Social Security when he heard God command him: "Leave your home and go to a land that you know nothing about and I will bless you."

The author of the Book of Genesis portrays Abraham as a person who is very much in love with God. His love was put to the test. Untested love remains shallow.

Abraham was probably surprised that he received a divine order to give up a life of security and comfort and begin a journey into the unknown. One never knows what direction love will lead one to.

Abraham stood to lose a great deal, including the respect of others, by obeying the command of God. "What will my family and friends say if I choose a new way of life at my age?" Love is always a risk.

Without protest or fanfare, Abraham surrendered himself to the divine will. The lives of Abraham and his wife, Sarah, were never the same after they responded in a positive manner to God's directive. Both the challenges they encountered and the blessings they received increased in intensity. When one says "yes" to love, everything changes.

"You will have as many descendants as there are stars in the sky," God later told Abraham. This promise undoubtedly caught the patriarch off guard. After all, he was an elderly man with a barren wife. Abraham's faith in God was undoubtedly pushed to the limit. Love demands trust.

Many years had passed after God promised descendants to the patriarch and still his wife Sarah remained barren. Nevertheless, Abraham continued to "put his faith in God." True love stands the test of time.

At long last, God's promise was fulfilled. Sarah gave birth to a son and the proud parents named him Isaac. Love always produces results.

Some years later Abraham underwent the supreme challenge. He was asked to return to God that which he considered more precious than his own life, namely, the life of his beloved son Isaac. Love demands sacrifice.

With dagger in hand and arms extended, Abraham was prepared to sacrifice his son. At the last possible moment, an angel of the Lord prevented Abraham from killing Isaac. Love is full of surprises.

The story of Abraham is our story. God also provides us with opportunities to reveal the depth of our love for him. Like Abraham, there are times in our lives when we are called to leave the familiar and the comfortable for the uncertain and difficult. Leaving one's own hometown for career reasons or military service, beginning a new job, entering the married or religious life are but a few examples of great change.

Like Abraham, our love for God is challenged with the test of time in that we must sometimes wait for a long time before our prayers are answered.

And like Abraham, we, too, are sometimes presented with the supreme challenge of letting go of that which is more precious to us than our own lives. In other words, to experience the death of a loved one.

As Abraham was prepared to sacrifice his only begotten son, so, too, was God. In this case, no angel from heaven prevented the death of Jesus at the last possible moment. When it comes to the demands of love, God asks nothing of us that he has not required of himself. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology. Other material by Father Buckel is available by calling 812-836-4409 or e-mailing him at jfbuckel@juno.com.)

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

The Sunday Readings

Sunday, July 25, 1999

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52.

The First Book of Kings is the source of the first reading.



Central in this reading is Solomon, the son and heir of the great King David. Solomon, who lived in the ninth century before Christ, also was a brilliant figure on the stage of Hebrew history. He built upon his father's

successes and made Israel into an important society in the Middle East of the time.

Without doubt, Solomon was a clever and imaginative ruler. He was lauded as very wise, and while such acclamations of royalty were common and indeed expected, Solomon probably had some claim to the capabilities given him by his admirers.

The reading today is interesting precisely in the context of Solomon's wisdom. In this reading, he is communicating with God. Indeed, he communicates with God at other times recorded in the Scriptures.

Faithfully he applies God's law.

Solomon is wise when he maintains contact with God and when he obeys God. When he does otherwise, he leads his kingdom astray and he and his people suffer.

In this reading, Solomon is shown as perceptive enough to recognize God as the source of all good in the world. He also asks God for those qualities he needs to make divinely-revealed values a way of life in the country.

St. Paul's Epistle to the Romans furnishes this Liturgy of the Word with its second reading.

The community of Roman Christians to which Paul wrote this letter was apparently rather large in number. After all, it existed in the largest city in the Western world, in the very heart of life from every point of view, at the crossroads of civilization.

It also was a community haunted by problems. The official apparatus of Roman government and politics stood against Christianity. Certainly, the prevailing culture was opposite the Gospel. For Christians, life was not without considerable struggles.

Paul interjected his own enormous Christian faith and optimism into this setting. He called upon the Christian Romans to be strong of heart. As they faced their fears and endured the insults and mockery of their neighbors, he called them to remember that God makes all

things work together for good.

At times, it requires strong faith to believe what Paul has written. The apostles realize the demands of his statement. He reassures his readers that they possess a great strength because none other than the Son of God redeems them.

St. Matthew's Gospel supplies the last reading. It is a series of parables, unique to Matthew.

Interesting in the reading are the man who buried the treasure and the pearl merchant. When the man who buried the treasure found it, he greatly rejoiced. Indeed, he sold all that he owned to build in the field. He was not content just with the treasure. He wanted everything near the treasure. Likewise, the pearl merchant sold everything he had to secure the pearl.

As somewhat of a separate story, the parable of the dragnet appears. Good and bad find their way alike into the net. However, both good and bad will not survive together. Angels, God's servants, will separate one from the other. The bad will be cast into the furnace. The image here is of fire, not only as the cause of pain, but as the process by which utter destruction occurs.

Reflection

For weeks, the Church has called us to Jesus and to faith. It echoes a call issued by Paul many centuries ago. Times have changed, but much is the same.

For Americans in 1999, political oppression is not the worry that it was for Roman Christians 20 centuries ago. However, contemporary culture is no more accepting of Gospel values than was the culture in which Paul and the Christians of Rome lived.

Followers of Jesus must fight their battles. Some of the battles, of course, will be waged on the field of their own doubts, fears and sins.

Nonetheless, if they are wise, as Solomon was wise, they will see in their faith and its consequences a pearl of great price. Nothing will stand beside it. Certainly nothing will stand before it.

From across the centuries comes the reassuring and indeed insistent word that in our faith is our contact with God and our only hope for contentment and everlasting life. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication. Please include name, address, parish and telephone number and send to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org. †

My Journey to God

I Can't Fix It, Lord!

The phone rings—again. How many times has that been this week?

I listen: Please pray for ... a child, a brother, a mother, a neighbor, an in-law, a friend or a "no-name" situation.

Each caller has a prayer request: a child's tests are not good, a parishioner found out its cancer, a teen has been in an accident, a friend lost their spouse, a brother experienced a set-back, and the list grows ...

I hang up the phone, sink to my knees

in prayer, and cry, "I can't fix it, Lord. I can't take away the pain, the hurt, the disappointment, the aloneness. Only you can, Lord. You died for all our pain, for all our hurt, for all our disappointment, all our sins. Only you, Lord, can fix it. I lift all these requests up to you and I thank you, Lord, knowing my listening and prayers are the caller's human comfort."

By Millie Moorman

(Millie Moorman is a member of St. Peter Parish in Franklin County. She volunteers for her parish prayer line, and said parishioners believe this ministry has resulted in many blessings.)

Daily Readings

Monday, July 26

Joachim and Anne, parents of the Virgin Mary
Exodus 32:15-24, 30-34
Psalm 106:19-23
Matthew 13:31-35

Tuesday, July 27

Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, July 28

Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, July 29

Martha, disciple of the Lord
Exodus 40:16-21, 34-38
Psalm 84:3-6a, 8a, 11
John 11:19-27
or Luke 10:38-42

Friday, July 30

Peter Chrysologus, bishop and doctor
Leviticus 23:1, 4-11, 15-16, 27, 34b-37
Psalm 81:3-6ab, 10-11ab
Matthew 13:54-58

Saturday, July 31

Ignatius of Loyola, priest and religious founder
Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, Aug. 1

Eighteenth Sunday in Ordinary Time
Isaiah 55:1-3
Psalm 145:8-9, 15-18
Romans 8:35, 37-39
Matthew 14:13-21

Question Corner/Fr. John Dietzen

Marriage in the Church must also be civil union

Q What is the Catholic Church's teaching or policy about being married in the Church with the sacrament of marriage but not in civil law?



I am engaged to a Catholic man. Both of us are free to marry in the Church. In all our research on Church teaching, we saw no mention of a marriage that would not be a

civil union.

There are many penalties for a civil marriage in the United States, having to do with loss of Social Security benefits, inheritance complications and so forth.

We are both over age 60 and want to enter a relationship complying with all the Church requirements, but we do not want to enter into a civil marriage contract. Is that possible for us? (Ohio)

A Your question is a good one, shared by hundreds if not thousands of couples, usually elderly, widows and widowers, who do not want the financial consequences of a civil marriage.

Catholic Church law does allow "secret" marriages (not recorded civilly) in some instances when, for example, civil law unjustly prohibits certain marriages. If a state forbids marriage between individuals with AIDS, for instance, or interracial marriages, a bishop would have authority to permit such a couple to marry (Canons 1071-2c and 1130).

Obviously we're speaking of something entirely different here. The answer, I'm afraid, will not be what you were hoping for.

Because the question arises so often in

Faith Alive! takes summer vacation

Beginning this week, *Faith Alive!* begins its annual summer vacation. The adult religious education package, which is prepared and syndicated by Catholic News Service, will resume publication in *The Criterion* in September. †

his own diocese, a bishop in one Sun-Belt state asked the Vatican's representative here in the United States at the time, Cardinal Pio Laghi, if it is possible to secretly marry a couple for whom a public marriage would jeopardize their hard-earned pension benefits or other income, funds they need to meet their basic needs?

The bishop noted that civil penalties, fines and imprisonment could be imposed in his state, and presumably in other states, for assisting at such a marriage.

Cardinal Laghi's response neatly summarizes the major concerns involved. First, both Church and civil law understandably and rightly strive to protect people from abuses that can follow from secret marriages: polygamy, deception, scandal, fraudulent deprivation of property acquired in common, and so on.

In addition, civil sanctions could be serious, he continued. If the officiating priest was simply negligent, any fines or imprisonment would likely be rather light.

If, on the other hand, it can be shown that the officiating minister conspired to defraud the federal government, which seems to be what we're talking about in the situations you mention, penalties could be much more serious.

While local bishops have responsibility for final decisions in such matters, my sense is they generally judge that the common good of everyone, what is best for society (including the Church) as a whole, takes precedence over the particular good of individual persons when it comes to secret marriages.

The American bishop's inquiry and Cardinal Laghi's reply are considerably longer than my summary, but these are the main points. For those interested, both may be found in the 1989 issue of *Roman Replies and Canon Law Society of America Advisory Opinions*. I am grateful to the priest in a Florida diocesan tribunal for his assistance in researching the subject. †

(A free brochure answering questions Catholics ask about ecumenism, intercommunion and other ways of sharing with people of other faiths, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column may be sent to Father Dietzen at the same address or e-mail to jjdietzen@aol.com.)

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The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements 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 22-24

St. Christopher, Speedway, 5301 W. 16th St. Food festival, 6 p.m., games, rides, raffles. Varied menu, plus fish daily.

July 23

Reservations due for former St. Agnes Academy All-School Reunion, **Aug. 15** (date rescheduled). 10:30 a.m. Mass at SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian; noon brunch at Ashantii Ballroom, 1529 N. Alabama. Reservations, \$16 per person. Information: Pat Douglass, 317-257-8886 (evenings).

July 23-24

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville, picnic: Fri., 5 p.m.-midnight; Sat., 2 p.m.-midnight. Raffles, chicken dinners and kiddieland. Information: Rita Book, 812-948-9564 or carlbook@megs.net.

St. Mark, Indianapolis, Edgewood Ave. and U.S. 31 South. Funfest, 4 p.m.-midnight. Chicken and fish dinners, food, games, crafts, dancing, entertainment, prizes. Teen Jedi Zone, with DJ, 6 p.m.-midnight.

July 24-25

St. Martin Parish (Yorkville), 8044 Yorkridge Road, Guilford, picnic. **Sat.:** prime rib dinners, 5 p.m.-8 p.m., \$10, adults; \$5, children under 12. Volleyball tournament, games, raffles, quilts, food, kiddieland, beer garden and live music, 5 p.m.-11:30 p.m. Mass, 4 p.m. **Sun.:** country-style chicken dinners, 11:30 a.m.-5 p.m., \$7, adults; \$4, children under 12; lunch stand, booths, country store, crafts, quilts, kiddieland, beer garden, live music and 5-mile country run. Mass, 10:30 a.m. (all fast time). Information: Floyd or Paul Trossman, 812-623-2591.

Aug. 1

St. Michael Church, Indianapolis, 3354 W. 30th St., Feast of God Our Father, consecration and Benediction, 3 p.m., Msgr. Joseph Schaedel presiding.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

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

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

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

Wednesdays

Marian movement of priests cenacle prayer group from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information:

317-271-8016.

Thursdays

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

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

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

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian movement of priests cenacle prayer, 5:30 a.m.-6:30 a.m.

Fridays

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian movement of priests cenacle prayer, 5:30 a.m.-6:30 a.m.

Saturdays

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

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

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

First Tuesdays

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

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

First Fridays

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

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after



8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

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

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

St. Mary Church, New Albany, Eucharistic adoration and con-

fessions, after 9 p.m. Mass after Benediction at noon.

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis, exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary followed by SACRED gathering in the school.

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

—See ACTIVE LIST, page 14

ST. MARTIN - YORKVILLE, INDIANA

PICNIC

SATURDAY, JULY 24, 1999

Prime Rib Dinner

5:00 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Tea and Coffee, Homemade Desserts
Air Conditioned Hall - Indoor or Outdoor Dining
MASS at 4:00 PM (EDST)

Reservation Only: Call (812) 623-2591 or (812) 537-3817
Adults: \$10.00 Children Under 12: \$5.00

- Volleyball Tournament • Games
- Quilts • Food • Kiddie Land
- Beer Garden "Live Music"

Time: 5:00 PM-11:30 PM (EDST) Fast Time

SUNDAY, JULY 25, 1999

Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST) Fast Time

Adults: \$7.00 Children under 12: \$4.00

Air Conditioned Hall

- Lunch Stand • Booths • Quilts
- Country Store • Food • Games
- Kiddie Land • Beer Garden • Crafts

5 Mile Country Run Live Music

9:30 AM (EDST) Fast Time
MASS at 10:30 AM (EDST)

ROUTE TO PICNIC

Take I-275 to Lawrenceburg (exit #16) - cross U.S. 50 and follow Rte #1 (North) to Yorkridge Road, Guilford (5 miles). Take Yorkridge Road to Yorkville, about 4 miles to the Church.

Or

Take I-74 to St. Rte. 1, South on Rte. 1 (3 miles) to North Dearborn Rd. (West) to New Alsace, left on Yorkridge Rd. to Church

ST. MARK'S FUNFEST

\$5000 CASH GRAND PRIZE

•300 INSTANT WIN LOTTERY TICKETS

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The Active List, continued from page 13

Indianapolis.
 ◆◆◆
 Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

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

◆◆◆
 St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Second Mondays
 Mount St. Francis, Holy Hour, 7 p.m.-8 p.m. for vocations to priesthood and religious life.

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

◆◆◆
 St. Luke Church, Indianapolis, Holy Hour for priestly and reli-

gious vocations, 7 p.m.-8 p.m.
Third Sundays
 Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

◆◆◆
 Christ the King Church, 5884 N. Crittenden Ave., Indianapolis, exposition of the Blessed Sacrament from 2 p.m. Sunday until 7 a.m. Monday. Rosary at 8 p.m. Open to public until midnight.

Third Mondays
 Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, 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, 7 p.m.-9:30 p.m. at the Archbishop O'Meara

Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-784-1102.

◆◆◆
 Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

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

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

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

Third Saturdays
 The archdiocesan Office of Pro-Life Activities and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St.,

for rosary; return to St. Andrew for Benediction.

Bingos
 TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 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 Parish, 6:30 p.m.; St. Roch Parish at St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.

Meeting ends with call to weed out violence, racism

LOS ANGELES (CNS)—Cardinal Roger M. Mahony of Los Angeles sent some 3,000 social justice workers home July 18 with a mandate to weed out violence, hatred, racism and economic disparities in their own communities.

The cardinal was celebrant and homilist for the July 18 Mass that closed the four-day National Catholic Gathering for Jubilee Justice on the campus of the University of California at Los Angeles.

"The illusion that power, pleasure and material consumption can satisfy the human heart leaves so many without the religious roots, moral direction, family ties and the love that gives life true meaning," he said.

Along with violence, racism and other problems, "these are the weeds that choke our efforts, overshadow our values, and shatter the human family," the cardinal added.

Cardinal Mahony said Catholics are called to "build a culture of life and love to replace the violence, division and emptiness that diminishes so many lives."

"We believe every person is precious, no matter how young or how old, how rich or how poor; regardless of race, gender, ethnicity or immigration status; whether they are in Kosovo, East Los Angeles, or even on death row," he added.

Earlier in the day, participants took a "jubilee pledge for charity, justice and peace in the new millennium," which included promises to "reach across boundaries of religion, race, ethnicity, gender and disabling conditions" and to "live justly in family life, school, work, the marketplace, and the political arena."

Father Bryan N. Massingale, assistant professor of moral theology at St. Francis Seminary in Milwaukee, told the justice workers that they must reverse the "disturbing reality" of the "permissible victims" in our society, due first and foremost to a pervasive racism.

"The most important reason for the existence of permissible victims in American society is racism," he said.

No matter what specific ministry people are involved in, "you cannot engage in that ministry without running into a brick wall of racism," Father Massingale said. †

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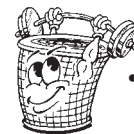
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ANTHONY, Mary F., 74, Annunciation, Brazil, July 7. Mother of Kathleen Salerno, William Howard Anthony Jr. Sister of Dorothy Williams, Gladys Moore. Grandmother of three. Great-grandmother of one.

CULBERTSON, Russell H., 77, St. Andrew, Richmond, July 10. Father of Jeffrey Culbertson. Grandfather of two.

EICHER, Cecille, 67, Holy Spirit, Indianapolis, July 5. Mother of Richard, Michael, Patrick Hyatt, Cathy Chaffins. Daughter of Mary Carver. Sister of William Carver, Tetha Adamson, Mary Bolin, Nelda Houston. Grandmother of seven.

FASBINDER, Robert L., 62, St. Louis, Batesville, July 13. Husband of Sharon Fasbinder. Father of Doug, Michael, Jason Fasbinder. Brother of John, Tom Fasbinder, Joyce Kirschner. Grandfather of five.

FOSTER, Roy Edward, 75, St. Mary, New Albany, July 14. Father of Edward R. Foster, Barbara J. Benn. Brother of Joseph, Paul Foster, Bessie McNeal, Shirley Leshko, Joyce Mislyn, Nellie Snyder, Ester Machamer, Hope Mace. Grandfather of four. Great-grandfather of one.

GHEARING, Robert V., 82, St. Mary, Richmond, July 6. Father of Diana Robbins. Brother of James Ghearing. Grandfather of three. Great-grandfather of two.

GREEN, Alverta M., 73, Immaculate Conception, Millhousen, July 15. Mother of Bernard, Steven T. Green, Karen Platt. Sister of Earl, Harold J. Klosterkemper, Luella Kohrman. Grandmother of six. Great-grandmother of five.

HICKMAN, Bill E., 83, St. Anthony, Indianapolis, July 10. Father of Bill Hickman, Dorothy Pierce. Brother of Fred Hickman. Grandfather of three. Great-grandfather of eight.

KIEFNER, Edward R., 85, Our Lady of Perpetual Help,

New Albany, July 11. Husband of H. Ruth Kiefner. Father of Jack and Edward R. Kiefner, Jr. Grandfather of three.

KRAMER, Donna L. (Penn), 57, Little Flower, Indianapolis, July 8. Wife of Jeff Kramer. Mother of Douglas Kramer, Lisa Coleman. Daughter of John E. Penn. Sister of Mary Ann Rolando, Carolyn Dale Madelans, John D. Penn. Grandmother of four.

MAHONEY, Estelyne, 70, Holy Spirit, Indianapolis, July 11. Wife of William "Jack" Mahoney. Stepmother of Kathleen Patterson, Timothy Mahoney. Grandmother of three. Great-grandmother of two.

MESSERSCHMIDT, Lorraine, 61, St. Peter, Brookville, July 8. Wife of Henry Messerschmidt. Mother

of Tim, Bill, Thea Messerschmidt. Sister of Eileen Mergenthal, Shirley Wilhelm, Elrose Ross, Wilma Kiefer. Grandmother of five.

MILLER, Rose Rebecca (Robinson), 95, St. John, Osgood, July 5. Wife of Raymond Miller. Mother of Martin E., William A. Miller. Sister of Marie Ford, Lucille Hodge, Opal Flick. Grandmother of seven. Great-grandmother of seven.

MILUS, Lori Lin (Layton), 36, St. Joan of Arc, Indianapolis, July 10. Wife of Leo J. Milus. Daughter of Bonita and Leslie Layton. Granddaughter of Susan Monkovich. Sister of Damon Layton, Rene Layton-Carroll.

NAAMAN, Edna Joseph, 88, St. Monica, Indianapolis, July 10. Mother of Jerry, William Naaman. Grandmother of seven. Great-grandmother of 10.

OHOLOROGG, Leona Margaret, 79, Our Lady of Lourdes, Indianapolis, July 7. Wife of Edward W. Oholorogg.

Franciscan Sister Mary Margaret Smith taught at Little Flower

Franciscan Sister Mary Margaret Smith died on July 14. She was 74.

A funeral Mass was celebrated at the motherhouse chapel of the Sisters of St. Francis, Oldenburg, on July 19.

The former Sister Mary Thomas Smith was born in Dayton, Ohio, and entered the Oldenburg Franciscan Community in 1940 and professed her final vows in 1946.

Sister Margaret Mary taught at Little Flower School in Indianapolis, as well as schools in the Evansville Diocese and in Ohio.

She is survived by five sisters: Franciscan Sister Joan Elise Smith, Virginia Storek, Ruth Sweeney, Eleanor Gardner and Dorothy Colwill.

Memorials may be made to Sisters of St. Francis; P.O. Box 100 Oldenburg, IN 47036-0100.

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Mother of Kenneth Edward, Thomas Walter, Mary JoAnne Oholorogg, Carol May Beck, Janice Marie Foddrill. Sister of Olive Johnson, Ethel Weddle. Grandmother of 12. Great-grandmother of six.

SARTINI, Betty M., 66, St. Anthony of Padua, Clarksville, July 8. Mother of Toni Schmidt, Gino, Joe, Nick Sartini. Sister of Eli Justice, Patty Scott, Kathleen Elliott. Grandmother of 10.

SCHELLENBERGER, Elsie, 78, St. Mary, Lanesville, July 13. Wife of Louis Schellenberger. Mother of Alan Schellenberger, Michael Johnson, Kathleen Cook, Leda Townsend and Monica Thomson. Sister of Mary Fravert. Grandmother of 10.

Great-grandmother of six.
STEINER, Robert "Bob," Jr., 87, St. Anthony of Padua, Clarksville, July 6. Father of Robert Jr., James, Margaret Steiner. Brother of Alice Jones. Grandfather of four.

WAGNER, Arthur, 91, St. John, Osgood, July 1. Husband of Leona Carrie (Lustig) Wagner. Father of James, Joe, Roger, Eugene Wagner, Carole Ann Franklin. Grandfather of eight. Great-grandfather of eight.

WAGNER, Richard J., 84, St. Mary, Rushville, July 11. Father of Kathy, Thomas, John Michael Wagner, Elizabeth Ann Oburn. Grandfather of seven.

WALLACE, M. Madeleine, 71, Holy Family, Richmond,

July 5. Wife of William Wallace. Mother of D. Scott Wallace, Shari Wallace Basson. Sister of Claire Hamilton. Grandmother of three.

WHITE, Margo A., 60, St. Andrew, Richmond, June 19. Daughter of Charles Burden and Mary Jane Tyler. Stepdaughter of Jenny Burden. Sister of Tommie, Timmie, Terry, Sherrie Tyler, Donna Bradley, Sharon Young, Karen Thomas, Tracie Morris. Grandmother of one.

WOLFRED, Maurice, 85, St. Lawrence, Indianapolis, July 9. Husband of Audrey (Dietz) Wolfred. Father of Timothy Robert, Patrick George, Maurice John, Richard Joseph Wolfred, Anne Brewer, Mary Manetta. Grandfather of 15.

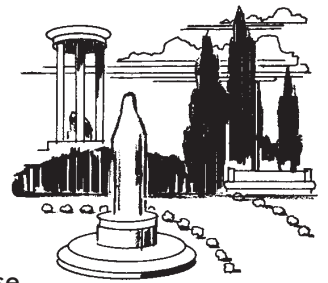


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Prayers

Pope John Paul II greets well-wishers while on his vacation in the Italian Alps July 18. The pope offered prayers for the Kennedy and Bessette families after word of the July 16 plane disappearance.

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*From the Archives***St. John's Class of '86**

Eight young ladies formed the Class of '86—that's 1886 at St. John's Academy in Indianapolis. They were Clara Loftus, Margaret Hayes, Laura Loftus, Henrietta Foltz, Minnie Stearns, Caroline Mintzer, Elizabeth Dugan, and Ellen Winder.

St. John's Academy was founded in 1859 by the parish and was staffed by Sisters of Providence of Saint Mary-of-the-Woods until it closed its doors a century later in 1959.

At its opening, 80 students—in both primary and secondary levels—were enrolled. A boys' school was taught in the same building by a layman, George Goldsberry. In 1860, the Sisters of Providence added wings to the original building for additional classrooms and for accommodations for boarding students. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Indiana 46206-1410. Newland, may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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Business Manager

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Search Committee
St. Mary's Church
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DIRECTOR OF ADMINISTRATION

St. Mary's Cathedral, Lafayette, IN, is seeking a practicing Catholic for the full-time position of director of administration. This individual will oversee the development of parish life through efficient utilization of personnel, space/facility, and finances. Also, oversee technology and communications programs.

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Degree in theology/pastoral formation or spiritual direction required. Experience preferred.

Send résumé to: Attn: Kathi Gagnon, Search Committee, St. Mary's Cathedral, 1212 South St., Lafayette, IN 47901, Fax: 765-742-8933

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Novena

THANK YOU St. Jude, St. Joseph, our Father for prayers heard and answered for our precious Kendall and Susie. – P. S.

THANK YOU St. Jude, Jesus, Blessed Mother for prayers answered. – P. J.

HOLY SPIRIT, you who help me see everything and you who show me the way to reach my goals and my ideals. You who give me the divine gift to forgive and forget the wrong that is done to me. You who know my innermost thoughts and desires. I want to thank you for everything and to confirm once more that I never want to be separated from you. I want to be with you and my loved ones in your perpetual glory. Amen. Thank you for your love for me and my loved ones. – E. M.

THANKS, ST. Jude and Blessed Mother for intercession. – R. R.

THANK YOU God, St. Jude and St. Anthony for answered prayer. – S. E.

THANK YOU St. Jude for prayers answered. – F. H.

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Position Available

Schoolbelles
By Kip Craft, Inc.

SUMMER RETAIL HELP

Schoolbelles, a school uniform company, has opened a retail store in the Allisonville Shopping Plaza. Positions are available for: **retail clerks and cashiers.**

Must be a high school graduate, highly motivated and customer-friendly. Temporary summer positions available, FT/PT. No evening hours, no Sundays. I-465 and Allisonville Road.

To schedule an interview, call 1-800-548-3883, ext. 149.

Miscellaneous



Catholic French Students
urgently need **Host Families**
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All students speak English, are fully insured, bring their own spending money, and participate in four planned activities. Boys and girls, ages 16-20, need homes. Host families provide room, board and friendship.

For more information:

Debbie Swartz, LEC (Loisirs Culturels a L'Etranger), 317-888-8683

Advertise Employment Positions In This Space! 317-236-1572

Miscellaneous

MOTHER AND licensed teacher providing in-home child care in St. Gabriel, St. Michael area. Please call 317-299-7409.

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News briefs

U.S.

Catholic health systems based in Midwest agree to consolidate

SOUTH BEND, Ind. (CNS)—Two not-for-profit Catholic health systems with facilities in multiple states have signed a letter of intent to consolidate their health systems. Holy Cross Health System Corp. of South Bend, sponsored by the Sisters of the Holy Cross, and Mercy Health Services of Farmington Hills, Mich., sponsored by the Sisters of Mercy of Detroit, announced the agreement in late June. Together, the health systems provide charity care and outreach to the community totaling nearly \$200 million.

Catholics nationwide are once again praying for Kennedy

WASHINGTON (CNS)—Sadly, Catholics across the nation once again were praying for the Kennedy family in the aftermath of tragedy. From U.S. cardinals and bishops to parishioners attending Sunday Mass, Catholics offered prayers for John F. Kennedy Jr.—the son of the only Catholic president of the United States—his wife, Carolyn Bessette Kennedy, and her sister, Lauren Bessette. All three were presumed dead following the disappearance and apparent crash of their plane late July 16 off the coast of Martha's Vineyard, Mass. At the Vatican, Pope John Paul II "immediately offered a prayer" when he was told about the accident, said papal spokesman Joaquin Navarro-Valls.

New version of religious rights protection bill passes House

WASHINGTON (CNS)—Nearly 10 years after the Supreme Court changed the rules for when state laws may restrict religious interests, the House on July 15 passed the latest version of a bill to undo that decision. The Religious Liberty Protection Act, or RLPA, passed on a vote of 306-118, after a House debate in which nearly every speaker agreed that the legislation was needed. Unlike the unanimous House vote on similar legislation in 1993, however, this year's vote was divided over whether the bill should include protections for civil rights to override religious rights in certain circumstances.

WORLD

Violence may delay East Timor ballot, says visiting U.S. bishop

DILI, East Timor (CNS)—Ongoing violence makes a planned August ballot on East Timor's independence unlikely, said a U.S. bishop from Indiana during a trip to Indonesia as a board member of Catholic Relief Services. "In times of escalating violence, and it gets worse day by day, there is less and less hope that the ballot will take place in August," said Bishop Dale J. Melczek, bishop of the Diocese of Gary, during a visit to Dili. He said priests are called upon to speak out against violence wherever it occurs, and this might be interpreted as choosing political sides. "There seems to be clearer and clearer evidence that the military is behind a lot of the violence against the people, and the intimidation is obvious," Bishop Melczek said.

Papal nuncio hopes for end to Ethiopian-Eritrean war

ADDIS ABABA, Ethiopia (CNS)—The papal nuncio to Ethiopia and Eritrea expressed hope that a meeting of the Organization of African Unity in Algeria would help bring about new mediation efforts in the ongoing war between Ethiopia and Eritrea. "The plight of the war-displaced populations that I have even recently witnessed in both Tigre (Ethiopia) and in Eritrea is heart-rending," Archbishop Silvano Tomasi told Catholic News Service. "Under trees and in caves, without sufficient food and practically no medical care, over 350,000 Ethiopians and some 270,000 Eritreans wait eagerly to return to their villages."

PEOPLE

Actor accepts Pax Christi award but says others 'more deserving'

LOS ANGELES (CNS)—Actor and activist Martin Sheen was named the recipient of Pax Christi USA's highest award, but he accepted it July 16 on behalf of an elderly woman imprisoned near Fort Worth, Texas, for her protests against the School of the Americas in Fort Benning, Ga. Sheen, who said he had spent time in jail with many people in the room, agreed to receive the 1999 Pope Paul VI Teacher of Peace award from Pax Christi only if he could pass it on to activist Kathleen Rumpf, who was scheduled to be released on July 19 from the Carswell State Penitentiary near Fort Worth. †

(These news briefs were compiled by Catholic News Service.)

Classified Directory, continued

Positions Available

Director of Adult Formation Ministry and Liturgy

A full-time ministry position as part of a team-oriented ministry in a vibrant, growing parish. Duties include planning and directing adult religious education and all aspects of liturgy planning and celebration.

Send résumé and salary requirements to: Search Committee, St. Joseph Church, P.O. Box 309, 319 E. South St., Lebanon, IN 46052.

Director of Liturgy and Liturgical Music for Children and Youth

St. Ann Catholic Church, 6529 Stage Rd., Bartlett, TN 38134. Phone: 901-373-6011, Fax: 901-373-9030.

Full-time position for parish of 2,000+ families. Immediate opening—to start Aug. 1. Experience with children and youth liturgies. Coordinate youth and children's liturgies in parish and grade school; direct children's choir (3rd-6th grades) and youth ensemble (7th grade-college). Requires proficiency in music (keyboard/organ), knowledge of RC liturgy, demonstrated experience/educational background. Salary to be negotiated depending on education and experience. Send résumé and references to Anthony Williams at above address or e-mail to StAnnBart@aol.com.

Parish Secretary

The position of parish secretary is available at St. Christopher Church, 5301 W. 16th Street, Speedway, IN 46224. Candidate must have at least two years of general office experience; excellent typing and grammar skills; proficiency with a variety of computer programs; experience with Microsoft Word is a must; flexibility for adaptation to changes; ability to work independently and function calmly in a busy office. If you meet the above requirements, please come in for an application or call the parish office at 317-241-6314, ext. 110. EOE.

Heavy Truck Body Technicians

Moody Truck Center, a rapidly-growing Kenworth dealership located in sunny Jacksonville, Florida, is in dire need of qualified body technicians.

Earning potential is limited only by the technician's desire to work. Contact John or Mike at 1-800-732-2296, ext. 8844 for more information.

Little Sisters of the Poor

Driver needed full-time days, Monday-Friday, to pick up donations. Must know Indianapolis and be able to lift 50 lbs. Qualified applicants are invited to apply to join our employee family and earn competitive wages with full-time benefits.

St. Augustine Home for the Aged, 2345 W. 86th Street, Indianapolis, IN 46260. EOE.

After Care Director

St. Christopher School is seeking a director for the after school program. St. Christopher School serves 170 families and 260 students in preschool through sixth grade.

The successful candidate will be certified in CPR and have experience working with children. Responsibilities include supervision and scheduling of all after school employees, supervision of students, purchasing supplies for the program, and maintaining sanitary and safety standards. The supervisor will also collect and record fees. Previous school experience preferred. The individual selected for this position will be enthusiastic and energetic, with well-developed leadership, communication and interpersonal skills. Must be willing to be an active participant in a vibrant school and parish community.

Résumé and cover letter will be accepted until August 2, 1999. Submit to: After Care Director Search Committee, c/o Barbara E. Leek, Principal, St. Christopher School, 5335 W. 16th St., Indianapolis, IN 46224.

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