Mexican monks prepare for priesthood

Three Benedictines are completing their studies at Saint Meinrad School of Theology

ST. MEINRAD—Like other priesthood students at Saint Meinrad School of Theology in St. Meinrad, three monks from Mexico are learning what it’s like to fit into a different culture, develop new friendships and adjust to the routine of classes.

But for Benedictine Brothers Oscar Cigarroa, Pablo Medina and Domingo Espindola, getting acclimated to Saint Meinrad’s quiet, rural environment has been a bit more of a challenge.

The three monks from Tepeyac Abbey near Mexico City came to Saint Meinrad to study to become priests.

Brother Oscar, 23, came to Saint Meinrad in June of 1997. He is a third-year student in the School of Theology. Brother Pablo, 26, also a third-year student, arrived in August of 1997. Brother Domingo, 30, began his studies at Saint Meinrad last August as a second-year student.

As the Saint Meinrad “veteran” of the trio, the outgoing Brother Oscar finds that his confreres often defer to him when they are asked about the differences between their urban Hispanic culture and that of Saint Meinrad.

“As a child, I remember always praying for the conversion of Russia, and here it is happening in our day,” he said. “The prayers that were recited in our churches for decades are being answered. These ordinations attest to that. “Up until this time the pastoral needs of Russia were served primarily by priests from outside Russia,” he said.

Msgr. Schnurr traveled to St. Petersburg, Russia, with Msgr. R. George Sarazauskas, executive director of the U.S. bishops’ Office to Aid the Church in Central and Eastern Europe, to attend the ordinations of three men to the priesthood May 23 and four to the diaconate May 22. The ordinations were held in the Assumption of the Blessed Virgin Mary Chapel at Mary Queen of Apostles Seminary.

Msgr. Schnurr said that at the May 23 ordinations, Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia, “said the very chapel in which the ordination was taking place and...”

In addition, the main work of Tepeyac Abbey is quite different. The monks there operate a Catholic school for 3,500 children, ranging in age from 19 months to 19 years. The monks are accustomed to the daily influx of thousands of youngsters.

The size of the Benedictine communities and the organization required to operate each community also differ, the monks said. Tepeyac, founded in 1946 by St. John’s Abbey in Collegeville, Minn., has 43 monks, including postulants and novices. About 135 monks belong to the Saint Meinrad community.

With fewer monks at Tepeyac, Brothers Oscar, Pablo and Domingo are used to interacting with every monk every day.

“With fewer monks at Tepeyac, Brothers Oscar, Pablo and Domingo are used to interacting with every monk every day. We see everyone in the morning at breakfast and at Compline at the end of the day. They are used to that. In addition, the main work of Tepeyac is quite different. The monks there operate a Catholic school for 3,500 children, ranging in age from 19 months to 19 years. The monks are accustomed to the daily influx of thousands of youngsters. The size of the Benedictine communities and the organization required to operate each community also differ, the monks said. Tepeyac, founded in 1946 by St. John’s Abbey in Collegeville, Minn., has 43 monks, including postulants and novices. About 135 monks belong to the Saint Meinrad community. With fewer monks at Tepeyac, Brothers Oscar, Pablo and Domingo are used to interacting with every monk every day.
MONKS

continued from page 1

the day,” Brother Oscar said. This is significant in the Hispanic culture, he explained, as relationships are the core around which everything revolves.

The smaller community also allows for more informality and requires less structure, according to the monks.

At Saint Meinrad, the reverse is true. There are designated times when business is conducted. As examples, Saint Meinrad sets specific hours that the vestry is open for monks to pick up supplies, and a car must be reserved in advance of a trip. The smaller community at Tepeyac has no need for such a formal structure.

The Mexican monks also find that the styles of learning and teaching differ between cultures. They are accustomed to teachers who lecture every day, with no discussion or questions encouraged. In addition, the students and teachers rely on only old books, Brother Oscar said.

In Mexico, students are expected to accept what the teacher says as fact. They are not encouraged to question their culture. The Tepeyac monks have made friends and answered many questions about their culture.

The Mexican monks also find that the styles of learning and teaching differ between cultures.

“Certainly, it is different,” agreed Brother Domingo. At Saint Meinrad, students have the opportunity to discuss a variety of topics and viewpoints in class, he said, and faculty members use up-to-date textbooks and refer students to recently published journal articles for research on particular subjects.

Brother Oscar said classes at Saint Meinrad also tend to complement each other. Last year, he took classes in the Psalms, Church history, the Old Testament and the sacraments. As a result, he said, “I had a very broad view of things.”

One valuable skill the monks are mastering is how to summarize what they have learned. After reading the material and listening to lectures and other viewpoints on an issue, they said, it’s important to be able to distill the information into a concise summary.

“This will be helpful in our ministry,” said Brother Oscar, because people often want the “short answer” to theological questions.

“That’s a very positive side of Saint Meinrad School of Theology,” he said. The monks face some unique challenges, though. While they speak and understand English, they think in Spanish. Often, they must translate a concept into their native language and back again, they said. Sometimes, for an idea to make sense, they must search for an example that is more representative of their culture.

The three monks agree that this constant mental exercise made the first months of their studies here somewhat exhausting.

“Because we are monks, the Mexican students live in the monastery during their stay. The community here has been very welcoming,” said Brother Oscar. They have made friends and answered many questions about their culture.

“This is a great experience,” agreed Brother Domingo, “to see unity in the Benedictine order.”

And while the differences and similarities between Benedictine communities are interesting to compare, the Tepeyac monks said their stay has broadened their experience as well as bound them closer to their home community.

“We have learned to love our community in a stronger way,” Brother Oscar said. "It has also helped me form an identity as well as see the uniqueness of the Tepeyac community."
Marian College names new president

Marian College’s board of trustees has named Dr. Robert M. Abene, a vice president of Cardinal Stritch University in Milwaukee, Wisc., as the Franciscan college’s seventh president. His appointment is effective in August. Abene (pronounced “a benn”) succeeds Dr. Daniel M. Fellicetti, who has served the Indianapolis college as president for 10 years and led Marian through a major capital campaign that redesignated the appearance of the campus on Cold Spring Road.

At Cardinal Stritch, Abene has been chief administrator for the division of student development. He has been a teacher and senior level academic administrator for nearly 25 years. The Marian board’s recent vote followed a national search process carried out by a committee of trustees, faculty and staff members as well as a student representative.

Jack R. Snyder, chair of the board of trustees, described Abene as “a creative, energetic leader who brings strong Franciscan, Catholic values and a student-centered focus to Marian.” Abene said he is “very excited and honored to have been selected as president of Marian College. Joining with this wonderful community of faculty, staff and students, we will continue to develop opportunities for those seeking a college education that combines academic excellence with the values-centered tradition of the Oldenburg Sisters of St. Francis.”

Abene’s career in higher education began at Triton College in River Grove, Ill., where he served as coordinator of special needs and as a psychology instructor. He progressed through teaching and administrative positions at National-Louis University, McHenry County College and Barat College before being appointed as vice president and chief administrator for Cardinal Stritch’s division of student development.

He also served as a member of the president’s administrative board at Cardinal Stritch and as the chair of the board of trustees for the Wisconsin School of Professional Psychology.

Abene said his career has been student-focused. He has overseen both traditional and non-traditional student programs, international and multicultural initiatives, student life and sports, counseling and health services, and campus ministry in addition to teaching at the college level.

He has authored a number of articles and presented talks for numerous professional organizations on the topics of student assessment and what he terms the “new traditional student”—nontraditional learners.

Abene received a Bachelor of Science degree in psychology from Loyola University and a Master of Arts in communication disorders from DePaul University, both in Chicago. He also earned a Master of Science degree in psychology from the University of St. Francis in Fort Wayne, Ind., and a doctorate in education from Loyola University. He has taken additional courses at Michigan State University, the University of Wisconsin and the Indiana University Fund Raising School.

Marian College was founded in 1851 by the Sisters of St. Francis of Oldenburg and is guided by its sponsorship values: peace and justice, dignity of the individual, responsible stewardship and reconciliation.

Under Felicetti’s leadership, Marian became known as “the college that mentors.” More than 1,300 students are currently enrolled at Marian, which offers a values-based liberal arts education with degree programs in the arts, sciences and professions.

RUSSIA

Russia’s Catholic Church is clearly an important sign for our Church’s continuing revival,” Father Vadim Shajkievich, chancellor of the Apostolic Administration of European Russia, told Catholic News Service. “As the first ordination since 1918, a year after the revolution, it’s clearly an important sign for our Church’s continuing revival.”

However, he stressed that the ordinations would not affect the currently “very weak” state of Russia’s Catholic Church, which was still “only just starting its restoration.”

“Although it’s essential to have real Russian priests, it’s also vital to have real Catholic priests, so we shouldn’t exaggerate this event’s impact,” the 29-year-old Polish-trained chancellor continued.

“At present, we are not evangelizing, but trying to reassemble our people and work out a pastoral plan. We are still only just beginning to normalize Church structure,” he said.

Since foreign priests face visa and registration problems, it’s very important to have more Russian citizens among our clergy,” added Father Shajkievich, who trained for the priesthood in Poland after studying at Moscow University.

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The Criterion Friday, June 4, 1999 Page 3
Barak must halt expansion of settlements

The people of Israel gave a clear signal when they elected Ehud Barak prime minister on May 17 that they are tired of the delays in the peace process they experienced during Benjamin Netanyahu’s term. Polls have indicated for years that the Israelis are not afraid of having a Palestinian state next to them because Israel is so strongly militarily, thanks to the help they have received from the United States. Barak campaigned on reviving the peace process, which will eventually result in a Palestinian state, probably yet this year. He should be in a good position to finalize agreements with the Palestinians and to live up to those already made, especially the Oslo Accords of 1993 and the Wye River agreement last November.

Since Barak has formed his new government, the first thing he must do is to stop the expansion of Israeli settlements on the West Bank. This will be a clear signal of his good faith in carrying out his campaign pledges. There is nothing that the Palestinians resent more than the building of those settlements on land that should be a part of the state of Palestine. It was the confiscation of Palestinian land near Bethlehem and the start of the Har Homa settlement in 1997 that side-tracked the peace process.

During Netanyahu’s term, the Israelis encouraged the expansion of settlements so that they would be an accomplished fact during negotiations for disputed territory. About 180,000 Israelis are now living in the West Bank. Most of these “settlements” are not temporary housing, as many people believe. Many of them are large ultra-modern condominium structures, sometimes with green grass and swimming pools that use some of the water that’s so scarce in the Middle East. Some have shopping malls, theaters and restaurants.

The largest of these settlements, with a population of about 20,000, is Ma’aleh Adumim, east of Jerusalem on the way to Jericho. Just five days before the election, outgoing Defense Minister Moshe Arens gave approval for enlarging this settlement by 3,000 acres.

Back in 1997, 30 Palestinian families had their homes bulldozed by the Israelis so that Ma’aleh Adumim could be expanded. Those families had lived there since 1950 and after their homes were destroyed, they were forced to live in tents or large shipping contain- ers on rocky ground near Jerusalem’s garbage dump.

A halt to the expansion of settlements is a personal issue with the Palestinians and that is why it must be at the top of a list of priorities for Barak. Of course, when agreements are finalized concerning the status of those settlements in the state of Palestine, provisions will have to be made for the protection of the Jewish settlers. This will be particularly important for the settlements in West Bank cities such as Hebron and Nablus, which are not near the Israeli border.

With Barak’s election, some problems long seemed to be insurmountable now seem to have solutions. Chief among them is the status of Jerusalem. Some of the same people from Barak’s Labor Party who achieved the Oslo Accords have been secretly negotiating with Palestinians and apparently have found a compromise. The Palestinians will establish their capital in Abu Dis, just outside the municipal boundary of Jerusalem and only two miles from the Old City, but the Palestinians who live in East Jerusalem will become citizens of Palestine. If both sides can accept that compromise it will go a long way toward securing peace.

But the first step should be a stop to the expansion of those settlements, especially Ma’aleh Adumim, and an end to the bulldozing of Palestinian homes.

— John F. Fink
Deseos de cumpleaños al arzobispo de los niños de nuestra Iglesia

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados.

Jim Magee fue un hombre que vivió una vida de servicio. Aunque falleció hace poco tiempo, sus contribuciones a nuestra comunidad y a la Iglesia todavía son recordadas y valoradas.

The Good Steward/ Dan Conway

Saying ‘farewell’ to a good steward

Seven years ago, when the bishops of the United States published their pastoral letter, Stewardship: A Call to行动的反应, they formally introduced the concept of stewardship into the language of the Church. But when you read this pastoral letter, you quickly discover that the bishops do not offer a straightforward definition of this relatively new term in our Catholic vocabulary. Instead of defining stewardship (an abstract concept), the bishops prefer to be very concrete and specific. They prefer to describe the characteristics of “a Christian steward.”

Who is a Christian steward? In their pastoral letter, the bishops respond: “One who receives God’s gifts gratefully, cherishes and tends in a responsible and accountable manner, shares in justly and lovingly, and returns with increase to the Lord.”

Several years ago, Jim Magee found the meaning and purpose of the life he lived. He found it by planting it, by giving of himself, for “The criterion of living is a reward.” He found it by giving of himself, for “The criterion of living is a reward.”

Jim Magee was a man whose life made a difference. Those who knew him, worked with him and loved him were touched by his faith and his generosity. And many more people who did not know him personally were touched by his commitment to education and to the ministry of charity. As Archbishop Buechlein said last week, “There is little doubt why, in 1999, Pope John Paul II recognized Jim’s contributions to the Church with the Pro Ecclesia et Pontifici Award.”

The Lord called home this good and faithful steward on May 22. By our reckoning, it was much too soon. But Jim was ready. He was not afraid to say yes to the Lord’s final invitation to “give without counting the cost.” He was used to giving generously (his time, his talent, and his money). He wanted to do whatever was asked of him.

In their pastoral letter, the bishops describe “the steward’s reward.” They say that “to be a Christian disciple is a reward of the form of living, a way of companionship and a way of life.”

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The annual all-night vigil for priests and vocations, sponsored by the Blue Army of Our Lady of Fatima and Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, will be June 11–12. Rosary will be prayed at the beginning of each holy hour. For the schedule of hourly intentions and other information, call 317-356-5407.

The 22nd annual men’s serenity retreat will be held June 4–6 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The weekend offers fun, food, fellowship and spiritual growth for men whose lives have been affected by alcohol. The registration fee of $120 includes program, meals and overnight accommodations. For more information, call 317-545-7681.

Brebeuf Jesuit Preparatory School in Indianapolis in June and July will hold summer sports camps for boys and girls entering grades 4–9. Basketball, football, baseball and volleyball camps will be offered. The camps provide individual attention, team and group instruction in fundamentals, instruction in team and coach positions. For more information, call 317-290-3595.

Brebeuf Jesuit athletic director at 317-876-4734. “All God’s Children,” a camping retreat, will be held June 18–20 at Mount St. Francis Retreat Center in southern Indiana. The weekend, presented by Conventional Franciscan Father Kent Biergans and team, features camping by the lake (camping gear not provided). The retreat is open to families, singles and young adults. For more information, call 812-923-8817.

Fatima Retreat House, 5353 E. 56th, in Indianapolis, will offer a week-long retreat for women religious June 20–25. This retreat invites women religious to experience “Being the Beloved.” The daily schedule includes liturgy, informative talks and free time. The registration fee of $230 includes program, meals and overnight accommodations. For more information, call 317-545-7681.

Father Jim Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, will present a day of reflection June 8 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The day begins with registration at 9 a.m. Mass will be celebrated at 11 a.m. followed by lunch and an afternoon program. The day concludes by 2 p.m. The registration fee of $20 includes program and lunch. For more information, call 317-545-7681.

Editor emeritus of The Criterion, John F. Fink will speak about “Married Saints” and sign copies of his book by that name at 10 a.m. on June 13 at St. Luke Parish in Indianapolis.

Little Red Door cancer agency and St. Francis Hospital and Health Centers will sponsor a free prostate cancer screening from 8 a.m. to noon on June 19. Males, 40 years of age or older, are invited. African-American men have the highest incidence of prostate cancer in the world. The free prostate cancer screening will be held at St. Francis Neighborhood Clinic, 234 E. Southern Ave., in Indianapolis. Appointments to attend are requested by calling 317-925-5595.

The fifth-annual Our Lady of Lourdes Kickball Classic will be held on June 26–27. Women 21 years or older are eligible to participate. The double-elimination classic will be held at Our Lady of Lourdes Parish, 5313 E. Washington St., in Indianapolis. The classic is limited to 16 teams. The cost to play per person is $18. The games begin at 8 a.m. The event provides fun and food for everyone. Those interested in entering a team should call Joanne Deery at 317-357-6559.

Dan and Judy Hoyt of Immaculate Heart of Mary Parish in Indianapolis are seeking to form a group of people whose close relatives are members of religious orders or congregations or lay missionaries. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. Those interested should call Dan Hoyt at 317-252-4332 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

The North American Conference of Separated and Divorced Catholics will be held June 22–27 at the University of Notre Dame in South Bend. For more information, call 219-631-4691 or e-mail: naccd@pdx.oneworld.com.  

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VIPs . . .

Geraldine Miller was honored by the assembly at SS. Peter and Paul Cathedral as she retired as leader of the choir. She first directed the archdiocesan choir for the 1984 sesquicentennial celebration. In 1987, she began directing the choir for major archdiocesan liturgies. She also taught cantor and choir classes for the archdiocesan Office of Worship. The pastor, Father Richard Gimbler, presented a plaque and roses to Miller at the 10:30 a.m. Mass on May 23. A reception followed the liturgy.

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Journey of Hope
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Bedford parish builds up the kingdom of God

BEDFORD—They are building up the kingdom of God at St. Vincent de Paul Parish in Bedford. Father Bernard Cox, said it’s programs like Christ Renews His Parish that have been “far more positive than anything in helping build up our faith.”

Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats, which feature witness talks, table discussion pertaining to witness talks, Scripture sharing, small group projects, group sharing and meditation.

Christ Renews His Parish is in its fourth year at St. Vincent de Paul, a 676-household parish in the Bloomington Deanery. Franciscan Sister Joan Luerman, pastoral associate there, said a lot of parishioners have taken on leadership roles in the parish since the renewal began.

“It’s very powerful. They’ve become more enthusiastic,” she said. Eventually it is hoped that Christ Renews His Parish will touch everyone in the parish.

“In one way or another it already has,” Sister Joan said. Father Cox recalls five years ago when a group of men there first proposed starting Christ Renews His Parish at St. Vincent de Paul.

“I said, ‘You don’t have to sell that to me,’” Father Cox said.

He had participated in the program at St. Joan of Arc Parish in Indianapolis in 1984 and 1985.

Father Cox went on to tell the men that if it hadn’t been for his own participation in Christ Renews His Parish, “I wouldn’t be here as your priest.”

“For them it was a very powerful witness. They didn’t have to talk to me about the power of that retreat,” he said.

The renewal is held once a year at the parish. Program is shared with St. Mary Parish in Mitchell, where Father Cox is also the pastor. To extend the arm of the renewal further, two other Bloomington Deanery parishes also are invited to participate—Our Lady of the Springs Parish in French Lick, and Our Lord Jesus Christ the King Parish in Paoli.

Father Cox said through inviting the surrounding parishes to participate as a larger group “we’re bonding and reinforcing our Catholic identity in southern Indiana.”

The St. Vincent de Paul Society Parishioners at the Bedford parish follow the footsteps of their patron—St. Vincent de Paul.

“He took care of the needs of everyone,” Father Cox said.

Because of this, St. Vincent de Paul parishioners feel they have a special mission to help the needy.

“Whatever it is we do, we must do our best because it is the will of God. We must do the best to care for the least among us,” Father Cox said, quoting St. Vincent de Paul.

By Susan M. Bierman

St. Vincent de Paul
Bedford

St. Vincent de Paul
Bedford

Fast Fact:
Marge Powers has been the organist at St. Vincent de Paul Parish in Bedford for 75 years. She is an alumna of the parish school.
Sister Joan describes the St. Vincent de Paul Society conference at the parish as “an active one.” The conference has operated a thrift shop now for some 13 years. The shop is open for about four hours a day. Clothes can be purchased for as little as 25 cents. The money goes toward helping those in need in the Bedford community with items like rent, utility bills, pharmacy bills and food. Those who are just “passing through” are not overlooked either.

A second collection is taken up at the parish for the society in the months with a fifth Sunday.

Helping their own
While the St. Vincent de Paul Society conference helps those in need outside the parish—another group helps those within the parish.

CARE-ing—Cares in the name of God—takes care of very special extraordinary needs of the parishioners of St. Vincent de Paul Parish, Sister Joan said. The conference helps those in need outside the parish. Presently, they have contributed $12,000 a year to the operation of the parish. In addition, the group recently gave $5,000 in memory of its members for church-window restoration.

The school
St. Vincent de Paul Parish is not only known in the Bedford community for its willingness to help the needy but it is also known for its school. Ninety-one hundred-seventh-grade children are enrolled at St. Vincent de Paul School in preschool through eighth-grade. Although the school serves primarily parishioners, enrollment of non-Catholic students continues to grow.

Katherine Sleva, principal at the school, said several ministers in town send their students to St. Vincent de Paul School. “They’re looking for the faith, the values and the overall caring atmosphere that we have in our school,” Sleva said. The school serves as an evangelization tool as well. Several school families each year have participated in the Rite of Christian Initiation of Adults (RCIA). Three non-Catholic school families entered the Church this year. “We do serve as a good witness of our faith that has fostered so much through the school community. We are proud of our school,” Father Cox said.

Next fall the school will add a second kindergarten class. Father Cox believes this will have a “rippling effect on the whole school.”

St. Vincent de Paul (1884)
Address: 1731 T St., Bedford, IN 47421
Phone: 812-275-6559 Fax: 812-275-1493
Church Capacity: 375 & Number of Households: 676
Pastor: Rev. Bernard Cox
Pastoral Associate: St. Joan Luerman, OSF Music Director: Lora J. Burrus Parish Secretary: Kathy Reising Director of Religious Education: Mary Ann Sullivan Youth Minister: Diana Matthews Principal: Katherine Sleva School: 903 18th St., 812-279-2540 (P-8) Number of Students: 197
Convent: 906 18th St., 812-275-2779 Masses: Saturday Anticipation — 6:30 p.m. Sunday — 10:30 a.m. Weekdays — Tues., Thurs. 5:30 p.m.; Weds., Fri. 8:30 a.m.

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Day 4: Saturday, Paris
• Shrine of the Miraculous Medal, this is where Our Lady appeared to St. Catherine Laboure in 1830. There you will see the incoerupt body of St. Catherine and the waxed body of St. Louise de Marillac who, with the help of St. Vincent de Paul, established the Daughters of Charity.
• Church of St. Vincent de Paul
Day 5: Sunday, Paris/Nevers
• Never, where St. Bernadette spent the last 13 years of her life.
• Visit St. Cyril and St. Judith Cathedral
Day 6: Monday, Nevers/Pary le Monial/ Lyon
• Paray le Monial, the site of the apparitions of our Lord to St. Margaret Mary Alacoque in 1673. It is here that she received the 12 promises to increase devotion of the Sacred Heart of Jesus.

For further information, please contact: Carolyn Noone at 317-236-1428.
Disciples, Catholics discuss conscience formation

St. MEINRAD—The Disciples of Christ–Roman Catholic International Commission for Dialogue held its annual meeting at Saint Meinrad Archabbey from May 19–24. The commission, co-chaired by Archbishop Daniel M. Buechlein and Dr. Paul A. Crow, Jr., Disciples of Christ ecumenist, discussed the theme, “Conscience and Community: Formation and Practice.”

Discussion at the meeting related to the important common understandings and the differences between the Disciples and Roman Catholic traditions around the concepts of freedom of conscience, the role of the Church and the role of the family in shaping conscience, binding authority, and private judgment.

In an “Agreed Account” of the dialogue among the 16-member commission, several important common understandings were identified, including the role of the Church and the family in forming a Christian conscience in its members.

Both Disciples and Roman Catholics recognize that the Christian way of life is a continuous process of receiving the teachings of the Church and making choices shaped by that teaching and by life in communion with other believers.

The commission agreed that conscience formation takes place differently in the two traditions. In the Disciples of Christ, this formation occurs through a regular pattern of worship, including their weekly celebration of the Lord’s Supper, preaching, and instruction in Sunday school, in classes preparing candidates for baptism, and in other groupings within the Church.

In the Roman Catholic Church, conscience formation is based on the catechism, regular celebration of the sacraments of penance and reconciliation and the Eucharist, living the liturgical year, following the example of Mary and the saints, catechetical instruction, and in preparation for baptism, marriage, and death.

While the responsibility of conscience formation is shared by all the baptized, it is exercised in a special way in the Catholic Church by the bishops, priests and deacons, assisted by catechists and teachers.

Members of both Churches acknowledge the necessity of the teaching office of the Church. In the Roman Catholic Church, this is exercised by the bishops in communion with the pope, with Scripture, the creeds, decisions of Church councils, papal documents, and statements of episcopal conferences playing a great part in the ordinary teaching of the Church.

For Disciples, the whole community is encouraged to read and study the Scriptures and teaching in the hands of local ministers, who interpret Scripture in the light of scholarship and the tradition of the Church and draw upon teaching documents of the Church.

For both Churches, the authority of the Church’s teaching derives from a combination of the truths of revelation, the argument adduced to apply those underlying principles, the position and experience of those responsible for teaching, and reception of the teaching by the entire Church. Each of these elements, however, received differing emphases in the two Churches, with the teaching of the bishops holding a more central position in the Roman Catholic Church, where, at times, it is binding on the conscience.

Members of the commission raised the question as to whether these different emphases could be held together within a unified Church.

Both Churches agreed on the importance of the role of parents and the quality of family life in the development of the Christian conscience.

And both Churches recognized that the fact that conversion to Christ and conscience formation are lifelong processes and that many obstacles stand in the way, including sinful cultural values, individual sinfulness, and psychological scars.

In the “Agreed Account,” the Churches concluded that “the activity of the Church in forming a truly Christian conscience serves the Church’s mission to the world. A Christian conscience is a prerequisite for a faithful Christian life. Those outside the Church need, not only to hear the Gospel, but also to see it embodied in lives which manifest the Kingdom. Hence the credibility of the Church is at stake if the messengers appear divided or do not live the message. The freedom of conscience of its members, so that they may become more faithful witnesses to the Gospel.”

The commission was formed in 1977 by the Council of Christian Unity of the Christian Churches (Disciples of Christ) and the U.S. bishops’ Committee for Ecumenical and Interreligious Affairs. It is one of eight such international bilateral groups that meet periodically to discuss theological issues and other related problems of Christian unity and to explore the responsibilities of the Churches for greater unity of witness and effort in areas of human need.

Archbishop Buechlein has served as co-chair since June 1995. †
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Bishop calls attention to ‘holocaust’ in Sudan

SAN FRANCISCO (CNS)—

Describing events unfolding in his diocese as “ethnic annihilation” and “a hidden holocaust,” Sudanese Bishop Macram Max Gassis appealed to a San Francisco audience May 19 to become “ambassadors for justice and peace in the Sudan.”

Head of the El Obeid Diocese in central Sudan since 1983, Bishop Gassis painted in stark terms what he said have been ongoing acts of death and repression by the African nation’s fundamentalist Islamic government since it seized power in 1989.

“Egregious breaches” of human rights, Bishop Gassis said, have included “an entire campaign to turn Christianity into a religion of the ‘unbelievers’ and to eliminate it from the land” during more than a decade of conflict.

“Only the Church will not abide by the restrictions” imposed on nongovernmental relief organizations by the United Nations and the Sudanese government, the bishop said. The U.N.-backed operation known as Operation Lifeline Sudan sends relief materials into the country, but the relief is subject to government direction.

Bishop Gassis has spoken before U.N. human rights groups, before the European Parliament in Brussels, before a committee of the U.S. Congress, and to various leaders of the world’s Catholic bishops’ conferences. In mid-May he had private sessions with San Francisco Archbishop William J. Levada and Los Angeles Cardinal Roger M. Mahony.

He was introduced at the May 19 gathering at St. Mary Cathedral Conference Center by Gabriel Meyer, an award-winning journalist from Los Angeles who has written about the bishop and now for the past three years has worked with him.

Calling the 61-year-old prelate “one of the greatest Christian leaders of the world,” Meyer said his experiences “with the Church of martyrs” in the Sudan and with the bishop had “changed my priorities in life.”

“I am not a great man, but only a shepherd,” Bishop Gassis said, “a shepherd in love, in love with my people and in love with my country.”

While reliable numbers are hard to come by, it seems clear that the largely Catholic people of the Nuba Mountains in the El Obeid Diocese have been decimated during more than a decade of internal turmoil. According to the Nuba Relief, Rehabilitation and Development Society in Nairobi, Kenya, “out of a prewar population of more than 2 million, not more than 500,000 Nuba, at most, still cling to a precarious life” in the mountains, Meyer said.

Bishop Gassis said the Khartoum government persecutes not only Christians, but moderate Muslims and persons of traditional African religions. “I have many friends who are Muslims, and many of them have put themselves in danger for me,” he said.

“Ninety-five percent of the Muslims are not fundamentalists,” he added. “The government is run by a minority of gangsters and killers.”

“Not religion that the government is promoting,” he underscored, “but a political and economic ideology being charaded as a religion and as a lever to kill. We are being governed by the barrel of a gun.”

“There will be no solution,” Bishop Gassis said, “unless the international community puts pressure” on the regime in Khartoum, Sudan’s capital.

His message to the cathedral audience and to U.S. and international leaders is to convince the Sudan government to allow a “land corridor” as well as an “air exclusion zone” into his diocese which, unlike the other 10 dioceses in the large nation, does not border another country.

No international relief organizations have been officially allowed into the Nuba Mountains which are located within his diocese. His diocese alone “is two and one-half times the size of Italy,” he noted.

His peoples’ needs are immediate and basic, he said: safe and abundant water, access to aid and support in education.

Bishop Macram Max Gassis of El Obeid, Sudan, and members of his flock of Nuba Catholics gather during Holy Week 1999.

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Experts complete restoration of ‘Last Supper’

Leonardo da Vinci finished mural in 1500 at Santa Maria delle Grazie Convent in Milan

ROME (CNS) — Leonardo da Vinci’s “The Last Supper” never looked so good—or at least not in about five centuries.

The restored masterpiece, probably the best-known depiction of the institution of the Eucharist, was unveiled at a May 27 ceremony at Milan. The famous mural was made available to the public for viewing the next day.

“Until now, people have been able to see the painting in its former state or only in part—while the restoration was going on,” Cristiano Tugnoli, spokes­­woman for the project, told Catholic News Service. “Now they will see it as it was always meant to be seen.”

Da Vinci received the commission for the mural in Milan’s Convent of Santa Maria delle Grazie in 1496. The painting was declared finished four years later and began to flake in 1517, two years before the artist’s death.

Experts later determined that da Vinci had experimented in preparing the surface, and that as humidity affected the wall, bits of the painting were destined to drop off.

Additional factors, including repeated restoration attempts that at times were improperly done, contributed to its deterioration.

The work was further damaged during World War II in the Allied bombing of Milan in 1943. A nearby portion of the convent was bombed, but the area with the mural of the “The Last Supper” was spared.

However, when the protective sand­­bags were removed, technicians noted that the painting was darker than before.

Later, layers of smog obscured it even more.

Studies for the recent restoration started in 1977. The Italian business giant Olivetti began footing the bill in 1982. The cost to date is about $3.9 million.

The work took more than two decades to complete because “every piece of the painting had a particular characteristic,” Tugnoli explained. “Every scrap had to be analyzed and documented, and the work­­ers took many breaks in the interest of being attentive to detail.”

The presence of the public also slowed the project, Tugnoli said.

“Visitors were often bumping the scat­­folding or increasing the humidity or otherwise creating disturbances.”

Architects, historians, chemists and other experts were involved, in addition to those who actually scraped away the “gook” of nearly 500 years.

“Experts complete restoration of ‘Last Supper’“

Traces of the original bright colors of “The Last Supper” emerged from centuries of dirt, decay and retouchings May 27 when the Leonardo da Vinci masterpiece went back on display in Milan, Italy, after a 22-year restoration.

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Ann W. King of Indianapolis has been named interim board of trustee member of Brebeuf Jesuit Preparatory School since 1994. She has served as interim president of the private Catholic college preparatory school in Indianapolis.

King succeeds Father Walter C. Deye, who has served as Brebeuf Jesuit’s president since 1994.

Brebeuf Jesuit Preparatory School board of trustee member Ann W. King of Indianapolis has been named interim president of the private Catholic college preparatory school in Indianapolis.

King succeeds Father Walter C. Deye, who has served as president of Brebeuf Jesuit since 1994. Father Deye has been assigned to the Jesuit Curia in Rome, the worldwide headquarters for the Catholic order of the Society of Jesus.

King’s appointment was announced recently by Fred Glass, chair of Brebeuf Jesuit’s board of trustees, on behalf of the board and its presidential search committee.

“With the appointment of Mrs. King, we are confident that the future of Brebeuf Jesuit is in good hands,” Glass said. “Ann is extremely qualified and brings tremendous administrative experience, personal enthusiasm, integrity and commitment to this job. We know that she will continue the positive growth and momentum we have enjoyed under Father Deye’s stewardship.”

King will begin her term as interim president on July 1. She has served on Brebeuf Jesuit’s board of trustees and chaired its development committee for three years. She also is a member of the board’s executive and Jesuit identity committees.

Glass said Brebeuf Jesuit’s board will continue its search for a permanent president following Father Deye’s departure. “Under Ann King’s guidance as interim president,” Glass said, “the board will pursue searching for a qualified candidate to lead Brebeuf Jesuit into the next century and beyond.”

King and her husband, J.B. are the parents of three children, Brian, Dan and Debbie Andre. Brian and Dan are Brebeuf Jesuit graduates.

She is a graduate of Ball State University, where she received a bachelor’s degree in business administration and was a member of the Pi Beta Phi social sorority.

King worked for former Indiana Gov. Otis Bowen and a Marion County prosecutor. She also assisted with Indianapolis Mayor Stephen Goldsmith’s campaign. Her civic commitments include service on the board of directors of the Marion County Commission on Youth, the Children’s Bureau of Indianapolis and the Family Support Center.

She received the Mayor’s Volunteer Partnership Award, the Kate Milner Rabb Outstanding Service Award from the Women’s Press Club of Indiana, the Outstanding Service Award from the Family Support Center, and the Service to Mankind Award presented by the Eagle Creek Sertoma Club.

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Conversion allows God to work through us

By Fr. Herb Weber

“...if you are not part of the solution, you are part of the problem.”

I think I first read that on a 1960s era poster. Like all posters, its statement was a bit simplistic. Nonetheless, its message was a reminder that no one can stand apart from a social ill. Everyone is associated in some way. That is especially true when people look at the social evils of the past and present. Even people not born until after the Holocaust or those who have never personally treated a person of a different race badly have to lay claim to some share of the pain and suffering.

In a spirit of human solidarity, we could say that all humans suffer when any individual or group suffers. Only with that understanding can a reader make sense of Pope John Paul’s call for repentance for behaviors from our historical past. It would be easy to say that since none of us was alive at the time of the Galileo controversy, it is not our problem. Or since the Inquisition existed centuries ago, we have nothing to confess. Yet these stories are our stories. When people admit past wrongs, even those they were not directly involved with, there is an opportunity for rebuilding and renewal. We confess, then we ask for forgiveness. We also come to see how the past affects our present behavior.

This came home to me last year when I was in Louisiana and saw a powerful play called Martin Guerre. Set in 16th-century France, it is a story of deception taking place against a backdrop of religious persecution as Catholics fought and killed Protestants for control of the land. As the story unfolded, I was saddened by the way people of religion treated each other. My sorrow for the errors and cruelties of history meant becoming a better person today.

No doubt there are those who feel that admitting any past wrongdoing by the “children of the Church,” to borrow the pope’s words, would lessen the Church’s credibility today. Instead, an admission is a necessary step for progress toward the future. Pope John Paul’s carefully chosen words in his 1994 letter on the third millennium (Tertio Millennio Adveniente) included a call for the Church’s people to purify themselves “of past errors and instants of infidelity, inconsistency and slowness to act.” The last phrase, “slow to act,” may be a reference to any time that we as the people of the Church failed by omission.

A man once told me he hesitated to join a Church that he felt could not or would not be responsive to the needs of the Jews during World War II. He knew there were many explanations for why people of the Church did not, or could not, do more. He also knew there were wonderful examples of Catholics who opposed the genocide of the Jews and gave up their own lives in the process. Nonetheless, he felt troubled.

The truth is that we are both sinful and holy. Confessing our failures—including those of history—and seeking forgiveness is what the call to holiness means. It is our desire to let God work through us ever more fully.

( Father Herb Weber is pastor of St. Peter Parish in Mansfield, Ohio.)

Pray for an end to injustice

This Week’s Question

How can ordinary people—individuals or groups—express repentance for injustice in the world?

“My first thought would be prayer, communal prayer, to come together as a community to realize the social sin that exists in our society and to pray about it. My second response would be to take some proactive stand that could redeem society in some way—for example, by teaching and working with youth for peace and justice.” (Marie G. Lethane, Daytona Beach, Fla.)

“I think by being kind to one another. I think that’s a way of saying you care and a way of expressing sorrow and repentance for all the bad things that happen in the world that we have no control over.” (Peg Whalen, Rockaway, N.J.)

“One thing ... is to go to the source of injustice and ask for justice. This can be done by letter, by e-mail, ... by supporting groups that fight against a particular injustice. You have to stand up and say something ... before [the injustice] can be changed for the better.” (Florence Ellen Meise, Montgomery, N.Y.)
This is the first column in a series about the Church’s ecumenical councils. The early Church taught that he was both God and man, something unique among the Jews. Jews believed in one God but they had no idea that God was a Trinity. Pagans believed in many gods, but each was one person. Only Christianity taught that there is only one God but He is three persons—Father, Son and Holy Spirit—and that one of those persons, the Son, became human and lived among us. Trying to understand that was difficult. Numerous earnest and very religious people ended up being condemned as heretics when they proposed ways to understand the Incarnation. Among the early beliefs eventually considered heretical were: Gnosticism, Marcionism, Montanism, Manichaeism and Sabellianism. But by far the most difficult to understand early Christianity was Ariusm. Ariusm is named after Arius, a priest in Alexandria, Egypt, who denied the divinity of Christ by proclaiming that the Word was not eternal with the Father but was a creation of the Father. Arius taught that God was not in anything different in substance from the Father. This first ecumenical council also accentuated a few other things. It decreed that Easter should be celebrated on the Sunday following the first full moon after the vernal equinox. It decided that bishops should be appointed by other bishops of a particular province and appointed by the metropolitan bishop. It decreed that celibacy (not all were celibate until the 11th century) should live only in the clergy. It decreed that it was not enough to stand during the Eucharist rather than kneel. †

When we were children, grace was explained to us in terms of a milk bottle. The soul is like a milk bottle, and grace is like milk. This divine milk was poured by God into our bottle-like souls. The late Belgian theologian Peter Fransen defined grace in a much more personal way: Grace is the living, loving presence of God in our heart, our Church and the world. When God is present, so, too, his divine gifts, peace, joy and compassionate love. The experience of sharing our lives and our souls with our closest friends, sheds light on the mystery of grace. Friends share so much of our personal experiences another that they “become a part of one another.”

When separated from a loved one for an extended period of time, we often feel empty. This feeling is, “As if a part of me were missing.” God freely communicates himself to us. We experience his presence within us as grace. In the same manner that two friends become a “part of each other,” when grace is present, you become a “part of God.” As good friends bring out the best in one another, so, too, does God bring out the best in us through grace. This divine presence enables us to become more loving, more understanding, compassionate and forgiving.

When the bright light of grace shines upon us, we become more compassionate, more unselfish. Our complete dependence on the mercy of God is readily seen. Father Peter Fransen told aparable about the wonder of grace. There was a young girl who grew up in a rough neighborhood. Her foster parents treated her harshly and made her feel unwanted. She had never been loved. The hardships she endured hardened her heart. She looked for herself and ignored everyone else. She grew up alone in the same city a young man, handsome and strong. He grew up surrounded by love and happiness. He was a good man. One morning the young man met the girl by chance. He saw through her outward appearance and his heart went out to her. When he spoke to her with kindness, she laughed at him. Undaunted, the young man persisted, and slowly but surely, a friendship developed. For the first time in her life, the young woman felt important. She experienced inner peace. She began to take care of her appearance and the young woman even smiled. The two had become enveloped in each other. She learned to have faith in someone besides herself. A transformation had taken place. Grace is first and foremost a gift. A gift, grace can never be earned. It can only be received. By receiving the gift of love, the young woman learned to love. This was the open invitation to this special gift from God, a transformation will occur. The divine presence will empower us to become more loving, more compassionate, more understanding, compassionate and forgiving. Why are we here?...
The Book of Deuteronomy is the source of the first reading for this feast of Corpus Christi, of the Body and Blood of Christ or the Blessed Sacrament.

Deuteronomy is from the Pentateuch, the first five books of the Hebrew Scriptures. Actually it is the fifth in sequence.

These first five books provide us with considerable information of how the unity and identity of God’s people, the Hebrews, initially formed. It was a development solely within their concept of God and of their obligations to God. Vital to any understanding of how God’s people formed is a knowledge of the events that preceded their arrival in the Promised Land.

For generations, the pharaohs of Egypt enslaved them. At the time, Egypt was one of the most powerful and developed civilizations on earth. By contrast, the Hebrews were small in number, utterly without resources of their own, and helpless. Their days as slaves were long and hard.

At long last, Moses came to them as God’s representative. Moses confronted the pharaoh, who scholars believe was Rameses II. After an arduous effort secure emancipation for his abused kin, Moses succeeded in leading them away. The path to freedom was neither straightforward nor smooth. They crossed the Sinai Peninsula. The escapees suffered much. Many lost confidence in Moses and faith in God. They murmured. They rebelled. They even turned to idolatry, for Hebrews that most despicable of sins.

Reacting to this rebellion and disgust, Moses reminded his people that God mercifully and magnificently had spared them God freed them. God led them. God would see them through this passing difficulty.

St. Paul’s First Epistle to the Corinthians is the source of the second reading. It is the brilliant but simple account of an early Christian Eucharist.

The presence of this story, so similar to the narrative of the Last Supper itself, reveals the connection seen by the first Christians between the Lord’s Passover with the apostles and the Eucharist celebrated by the faithful.

For the Gospel reading, this feast day’s liturgy presents the eloquent and deeply expressive discourse of Jesus from St. John.

Here, in the most marvelous of language, Jesus declares that, “I am the bread of life.” Always the Lord used symbols that were very clear to first century A.D. Palestinian audiences.

This statement, however, is more than symbolic. It is an absolute announcement of identity and of identification. The reason for the Bread of Life is also clearly revealed. Jesus is our nourishment.

If we consume the Bread of Life, we share the great reward of eternal peace, joy, and life. The impact of this message was great 2,000 years ago. No one knew about osmosis. It was assumed that food consumed literally entered the body and became at once part of the body.

Reflection

This weekend the Church celebrates Corpus Christi, a feast calling to mind the greatest of the Church’s treasures, the greatest of the gifts the apostles left us from their mission after Jesus, the Holy Eucharist.

As St. John’s Gospel so masterfully reveals, the Bread of Life vivifies us and strengthens us. As Second Corinthians tells, this Bread of Life, Jesus the Lord, is the Holy Eucharist that Christians celebrate in praise, wonder and hope.

The Church instructs us about the Eucharist itself.

The Church in these readings also provides the true and perfect setting. The Bread of Life, Jesus in the Holy Eucharist, is God’s gift to us. The Eucharist, and indeed the very person and redemption of Christ, come to us as sublime manifestations of God’s unending, perfect love for each of us. ♦

Consult Church teachings for research

The Sunday Readings

Sunday, June 6, 1999

• Deuteronomy 8:2-3, 14-16
• 1 Corinthians 10:16-17
• John 6:51-58

Monday, June 7
2 Corinthians 1:1-7
Psalm 34:2-9
Matthew 5:1-12

Tuesday, June 8
2 Corinthians 1:18-22
Psalm 119:129-133, 135
Mark 5:13-16

Wednesday, June 9
Ephesians of Syria, deacon and doctor
2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 10
2 Corinthians 3:15-4:1, 3-6
Psalm 85:9-10
Matthew 5:20-26

Friday, June 11
The Sacred Heart of Jesus
Deuteronomy 7:6-11
Psalm 103:1-4, 6-8, 10
1 John 4:7-16
Matthew 11:25-30

Saturday, June 12
The Immaculate Heart of Mary
2 Corinthians 3:11-14
Psalm 103:1-4, 8, 9, 11-12
Luke 2:41-51

Sunday, June 13
Eleventh Sunday in Ordinary Time
Exodus 19:2-6a
Psalm 100:2-3, 5
Romans 5:11-13
Matthew 9:36-10:8

The Catechism of the Catholic Church

See pages: 159, 224, 123-124, 355-356, 1093, 1368, 997

Questions and Answers
Address: Catechism of the Catholic Church as always, as a process (purification) that takes place for a number of years, including in the Council of Trent, and in the official teachings of the Church through the centuries. Their conformity, or lack of it, to those bases of faith is the first criterion of credibility for any heavenly communications to private persons.

As Pope John Paul II noted during his 1983 visit to Fatima, when the Church accepts or approves a message such as Fatima, “it is above all because the message contains a truth and a call whose basic content is the truth and the call of the Gospel itself.”

In other words, the Church accepts Mary’s call to prayer and penance precisely when that call already resounds in the Gospels.

As for specifics, about the nature of purgatory for example, these revelations shed no doctrinally essential light.

Franciscan Father Benedict Groeschel points out in his excellent book, I have which I have highly recommended before (A Small Voice: A Practical Guide to Reported Revelations), that even the most well-known seers, to whom some persons give almost reverent credence, sometimes contradict each other in “facts” they recount from their visions.

Reports, based on their visions, on the time of death of the Blessed Virgin Mary, for example, vary from 21 years after the death of Christ (Mother Mary of Agreda) to a year and a half (St. Elizabeth of Schoenau) and elsewhere in between.

St. Catherine of Labouré, who originated the “miraculous medal” following one of her visions, when confronted with the error of certain of her predictions, admitted she got some of the facts wrong.

This admission of simply “getting it wrong” on part of this visionary is something we should never forget,” maintains Father Groeschel.

To repeat, nowhere in the past 500 years, including in the Council of Trent, has official Church teaching used language that the visionary involves time or place in our sense of those words. Just as for the exact nature of everything else after death, including himself, we just don’t know.

About your prayer dilemma, it is really no problem at all. Since all time, past and future, is one present moment to God, all our prayers, whenever they are said, go to a God who is not limited by “when” they happen to be offered. Can you actually imagine God saying: “It’s too bad your prayers are late. If you had said them yesterday, or last year, I could have done something about it”? Thus, our prayers and Masses for the living or the dead “go back” over their entire lives, their final illnesses and their emotional experiences.

That’s why, even if some of its prayers, the Church can pray as it does, long after a person’s death, the prayer or the one who dies in the state of grace and is saved. And it’s why we today can pray that a friend or relative living long distance has a holy life and a holy death. ♦

Feast of Corpus Christi/Msgr. Owen F. Campion

A Plea for Deliverance

From the gosser wings of angels
To the demons that steal our souls
From the blue of the big sky country
To the carnage of the day.
From the Ivy Hills of Learning
Where the wisdom of ages accrue
To the depths of incivilities
Please, God, deliver us anew!

By Margaret McClelland

(Margaret McClelland is a member of the St. Luke Parish in Indianapolis.)

My Journey to God

The Criterion Friday, June 4, 1999

Page 17
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.

June 4
Central Indiana Catholic Charismatic Renewal, St. Vincent De Paul, 4218 E. Michigan Rd., Shelbyville, 7 p.m. healing service, 8 p.m. Mass. Information: 317-927-6900.

St. Joseph Parish, Indianapolis, benefits from purchase of lavender, alfalfa and spaghetti with sauce at Fazoli, 5202 W. Washington St., 5 p.m.–9 p.m. Information: 317-831-4859.

Little Flower Parish, 1401 N. Bosart Ave., Indianapolis, festival: Hours: Fri.-Sat., 5 p.m.–11 p.m.; Sun., 11:30 a.m.–5 p.m. Information: 317-357-8352.

June 5
Presentation Ministries day of reflection, Marian College, 3200 Cold Spring Road, Indianapolis, guest speaker, founder Father Al Lauer, 9:30 a.m.–4 p.m. Information: 317-831-4859.

Fit Frogs Family Run and Walk, sponsored by St. Francis Hospital and Health Centers, Garfield Park, Indianapolis, 4-mile run, 8:30 a.m., 4-mile walk, 8:40 a.m. Information: 317-782-7902.

June 6

St. Mary Academy 55-year reunion lunch, Hollyhock Hill, 8110 N. College Ave., Indianapolis, 12:30 p.m. Information: 317-546-4065.

June 7
Reservations due for June 12 event to honor Patricia Mayer, St. Roch, Indianapolis, DRE. Bring cooked dish, meat and drinks provided. Reservations: 317-784-1763.

The St. Francis STEP parenti- ng classes will meet six Mondays, June 7–July 19, 7 a.m.–9:30 p.m., St. Francis Education Center, 8111 S. Emeston, Indianapolis. No charge. A $20 refundable book deposit. Information: 317-236-1526.

June 8
St. Mary Academy 55-year reunion lunch, Hollyhock Hill, 8110 N. College Ave., Indianapolis, 12:30 p.m. Information: 317-546-4065.

LIVE BANDS NIGHTLY:
Friday: Doug Lawson Middle of the Road Band Saturday: Roadhouse Sunday: Dave & Rae Band

MEALS: Jugs Catering $6.50 Adults, Children $4.50
Friday: Fried Fish Saturday: Fried Chicken Sunday: Spaghetti & Meatballs

FESTIVAL HOURS:
Fri. 6-11 p.m. Sat. 3-11 p.m. Sun. 1-7 p.m.

VEGAS ROOM
Fri. Sat. & Sun. 7 p.m.–1 a.m.

RIDEs, GAMES, GReAT PRIZES

Variety of food stands
Golf: a hole in one $1,000 cash
Rides one price all day on Sunday.
Advance tickets available at the Parish office.

Information: 317-255-9039.

Information evening for annul- ment petitioners, sponsored by Metropolitan Tribunal and Office for Youth and Family Ministries, 7:30 p.m.–9:30 p.m., Archbishop O’Meara Catholic Center, Indianapolis. Information: 317-236-1586.

June 9
New Albany Deenecy Catholic Charities sponsors “Divorce and Beyond,” six Wednesday evenings, St. Anthony Parish Center, 316 N. Sherwood Ave., Clarksville, 7 p.m.–9 p.m. No charge. Information: 317-948-0438.

June 11

June 12 and 13
St. Louis School, 17 St. Louis Place, Batesville, runnages sales 9 a.m.–7 p.m. Information: 812-934-3822.

Recruising Daily
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., prepartal adora- tion 24 hours a day in the parish center.

Holy Rosary Church, Fishers, 520 Stevens St., Tridendin (Latin) Mass. Times and other information: 317-436-4478.

Weekly
Sundays Holy Rosary Church, Indianapolis, 520 Stevens St., Tridendin (Latin) Mass, 10 a.m. (formerly held at St. Patrick Church, Indianapolis).
St. Anthony of Padua Church, Clarksville, “Be Not Afraid” holy hour, 6 p.m.

St. Anthony Church, 379 N. Warnant, Indianapolis, rosary and Benediction for vocations, 7 a.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 Mary, Our Lady of the Greenwood chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chapel of Divine Mercy.

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

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education class- es from 7 p.m.–9:30 p.m. with minimal 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 conate prayer group from 3 p.m.–4 p.m. 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 reli- gious 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.

“I just spent 40 years in the desert with Moses. Can we get a cold drink?”

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The Active List
—See ACTIVE LIST, page 19
The Active List, continued from page 18

Information: 317-852-3195.

Fridays
St. Susanna Church, Plainfield, 12:01 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 Dinsmore Dr., Indianapolis.

* * * * * 

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

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, Rosary at noon. Information: 812-934-2524.

First Mondays
The Guardian Angel Guild board meeting, Archbishop O’Meara Catholic Center Benedicentine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, Benediction of the Blessed Sacrament, 7:30 p.m., consecration, 6:45 p.m.

First Fridays
Holy Guardian Angels Church, Boulder City, 405 U.S. S2, eucharistic adoration after 8 a.m. to 5 p.m.

Our Lady of Lourdes Church, Indianapolis, 5333 E Washington Blvd., adoration and prayer at 7 am.

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 reconstitution, 4 p.m.–6 p.m.

St. Joseph the Worker Church, Terre Haute, eucharistic adoration after 3 p.m., Mass to 5 p.m. Rosary at noon.

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

Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 33rd and Bosart, Indianapolis.

Our Lady of the Greenway Renewal of Central Indiana, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m.

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

Second Thursdays
Focolare Movement at 7:30 p.m. in Indianapolis home of Milite and Jini Korio. Information: 317-257-1073 or 317-843-8133.

St. Luke Church, Indianapolis, Holy Hour for prayer and religious vocations, 7 p.m.–8 p.m.

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
THURSDAY: K of C Council 437, 1305 N. Delaware, 9:45 p.m.

Friday:

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License #99FE71326600-01
Nine books children should read this summer

Reviewed by Irma A. Linton

Children may have a little extra time for reading now that summer vacation is here. The following is a list of books reviewed by Irma A. Linton, a retired librarian. Linton said these are nine books "you don’t want your children to miss reading this summer.”

Dan Gutman—"The Kid Who Ran for President." Twelve-year-old Judd works hard to collect the signatures needed to be a candidate for First Lady, his former brainy friend, Land, for campaign management. However, it is hard to collect the signatures needed to be president. Twelve-year-old Judd works. Do you think Judd could get replaced them? You will enjoy finding out how the busybody is punished.

Vera Williams—"Scooter." Scooter and her mother move to an apartment complex in New York City. The 9-year-old was at first reluctant, but gradually joins in many activities. With or without her mother, she got acquainted with the library, participated in Field Day and learned how to grow vegetables. She learned how to row and to ice skate. One adventure was riding the ferry. Her adventure was riding the ferry. Eric Kimmel—"Magical Dreidels." Jacob lost his much-loved dreidel. A goblin replaces it with a magical dreidel that spins very fast. Then a greedy busybody replaces it with an ordinary one. This happens three times. Jacob is sad until the goblin explains about the woman who replaced them. You will enjoy finding out how the busybody is punished.

Cynthia Rylant—"Silver Packages." This is a story of a rich man who wants to repay a debt to the community. He lot about conjuring magic to help him. Vera Williams—"Scooter." Scooter and her mother move to an apartment complex in New York City. The 9-year-old was at first reluctant, but gradually joins in many activities. With or without her mother, she got acquainted with the library, participated in Field Day and learned how to grow vegetables. She learned how to row and to ice skate. One adventure was riding the ferry.

Gail Carson Levine—"Ella Enchanted." Through a fairy’s gift of obedience at her birth, Ella was obligated to follow every command. She could be made to betray her kingdom, but Ella is a take-charge heroine. She weaves her own magic spell when she confronts giants, wicked stepisters and a charming prince. She is not only clever, but determined.

Judy Sierra—"Wiley and the Hairy Man." This is a "conjure tale" from Alabama. In this story, Wiley must outsmart the Hairy Man, not once but three times, so the creature will stay away forever. Not only is Wiley a spunky and resourceful boy, but his mother knows a lot about conjuring magic to help him.

Allen Say—"Grandfather’s Journey." Many immigrants know how Grandpa felt. When he was in California, he was homesick for Japan, yet longed to return. This is not a long story, but the pictures that accompany it are interesting—reminding us of a family album.

Kathleen Krull—"Wilma Unlimited." Doctors warned her, when she was stricken with polio at age 5, that she would never walk again. But a few years after this prediction, Wilma removed her braces to begin the slow process of learning to walk, not just to walk, but to run. How did she become the first woman to win three Olympic medals? This is a heart-warming story.

Emily McCaulley—"An Outlaw Thanksgiving." Clara and her mother were traveling across the United States to be with her father in California. But there was a long delay in their train trip when snow blocked the tracks in Wyoming, forcing them to celebrate Thanksgiving with the friends of a passenger’s cowhands.

( Irma A. Linton is a parishioner at St. Joan of Arc Parish in Indianapolis.)
CHICAGO (CNS)—Working more effectively within the Church means learning more about who’s in it and what their concerns are, a sociologist told a Catholic press gathering in Chicago.

For example, the “bulldog” pastors who seem difficult to work with may turn out to be “peaceful shepherd dogs,” said Father Eugene Hemrick, a priest of the Josephites, who is also a researcher for several Church institutions.

“I’ve lived with a lot of pastors,” Father Hemrick said during a May 27 plenary session at the Catholic Press Association’s annual convention. “I can tell you some of them are angry, some of them are lonely, some of them are even sick, but I have not yet run into one who didn’t have a beautiful soul. Sometimes there’s just something in their lives that turns them into that bulldog.”

After all, he said, everyone has a dark side, a part of them “that just wants people to buzz off.”

Father Hemrick walked through an outline of some factors that priests in contemporary American churches have to balance just in the everyday operations and interactions in their parishes.

There are distinctions of different social status—families, singles, widows, homosexuals, single parents, people in mixed marriages—each of which brings its own complex considerations, and many of which are far removed from the typical parish life of just a few decades ago, he said.

For instance, 20 percent of U.S. Catholic adults have never married, yet the vast majority of programs at most parishes continue to be oriented toward families, Father Hemrick said.

Racial or ethnic differences and the effects of physical or people in authority. For example, 20 percent of U.S. Catholic adults have never married, yet the vast majority of programs at most parishes continue to be oriented toward families, Father Hemrick said.

Racial or ethnic differences and the effects of physical conditions—alcohol or drug abuse, terminal illness, being homeless—also have to be taken into account, he noted.

The average parish pastor has to consider the cultural influences of his congregation, particularly when his parishioners come from communities with different ways of celebrating or with different traditions related to saints, families or people in authority.

And then, within those segments of a parish, are divisions such as pre- or post-Secundum Vatican Council understandings of the Church, said Father Hemrick.

+ Priests challenged by parish diversity

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11555 North Meridian Street, Suite 190 Indianapolis, Indiana 46201
2145 Troy Avenue, New Castle, IN 47362
860 E. Broadway, Suite 415 Carmel, Indiana 46032
300 E. Broadway, Suite 415 Indianapolis, Indiana 46204

Rest in peace
Blume, Clarence and Fred Blume. Grandfather of six.
BOYLE, James J., Jr. Little Flower, Indianapolis, April 27. Father of James J. Boyle III. Brother of Rosemary Magim, Catherine Hall, Chant Wice and John Boyle. Grandfather of four.
COREY, Julia A., 80. St. Lawrence, Indianapolis, May 18. Mother of Jacqueline Tracy, Mary Katherine Daly, Therese Cordell and Dr. Nicholas Corey. Sister of Angela, Lorraine, Roger and Father Albert Ajamie, Grandmother of mother. of several nieces and nephews.
CUVEL, Thelma, 84. Little Flower, Indianapolis, May 15. Sister of Raymond Quinn. Aunt of several nieces and nephews.
KREBS, Marie G., 100. Little Flower, Indianapolis, May 12. Aunt of one.
### Help Wanted
Coach USA Indianapolis is seeking 2-3 part-time motor coach cleaning personnel. Position may evolve into a Maintenance Superior for an Indianapolis, IN based location. Due to recent Medicare certification, new employees will need to be new and accepting residents and need to increase staff accordingly. Apply in person or send resumes to: Mary Scott, Administrator, Eagle Creek, 4012 Stone Dr., Indianapolis, IN 46254.

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### Vocalist or Vocalist/Guitarist
St. Michael Church in Indianapolis is seeking a vocalist or vocalist/guitarist to work with the regular keyboardist at the Sunday noon Mass. Pay is negotiable. Call the parish office at 317-926-7359.

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### Organist/Accompanist
wanted for inner city ministry. For more info, contact: East Tenth Street United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-635-9017. E-mail: ELUMC@INTEGRITYONLINE32.COM.

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### Parish Secretary
Responsible for providing secretarial and related office services for the parish and various committees and boards. Greets and refers visitors, schedules appointments, processes mail, types or word processes letters, reports, memos. Oversees the including of parish office, inventory of office supplies and maintenance contracts for office machines. Assists with coordination of parish ministries and produces the parish newsletter. Maintains individual with business office experience and strong interpersonal skills. Position begins July 1, 2019. Please submit resume to Marcha Bennett, St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, IN 46208.

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### Bulletin Editor
Responsible for producing the weekly bulletin and transmitting it to Indianapolis. Could be a volunteer opportunity for individual who enjoys word processing at home or from the parish office. Position begins July 1, 1999. Please submit resume to Marcha Bennett, St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, IN 46208.

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### Maintenance Supervisor
The Archdiocese of Indianapolis is seeking a Maintenance Supervisor for an Indianapolis parish. Qualified candidates should be knowledgeable about basic plumbing, electrical work, carpentry, and heating/air conditioning systems, especially with respect to repairs and preventive maintenance. Must be able to work during evenings and weekends, when necessary. Previous maintenance experience is required; previous supervisory experience is preferred. Please send resume to the following address or call (317) 236-1594 to request an application.

Human Resources, Archdiocese of Indianapolis P.O. Box 1419, Indianapolis, IN 46206
News briefs

Vatican, Lutheran World Federation to sign document on justification

VATICAN CITY (CNS)—Almost a year after the Vatican and the Lutheran World Federation first announced they had reached an agreement on the doctrine of justification, a formal signing of the document appears near. Cardinal Edward E. Cardinal Cassidy of Westminster. The honor is a special distinction limited to 24

People

Queen honors Cardinal Hume

LOUISVILLE, Ky. (CNS)—The Catholic Conference of Kentucky and other Church groups are mobilizing to oppose expansion of legalized gambling in Kentucky, including a proposal by Gov. Paul Patton to establish casinos. Years ago, lawmakers amended the state constitution to allow a state-operated lottery.

Since 1992, charitable gaming such as bingo and other games of chance operated by charitable organizations has been legal, and the state also allows pari-

Classified Directory, continued

Spiritual Pilgrimages Small groups led by a Marian priest 7/19-8/1 – Prague, Czech Republic

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Poland & Czech Republic

Shrines of Mexico Sep. 6-10

Shrines in Italy Oct. 4-12

Catholic Ireland Jul. 19-25 • Sep. 16-22

Shrines of France & Belgium Jul. 13-19

Greece & Turkey Jul. 20-26

Turkey Jul. 27-Aug. 2

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Fatima & Medjugorje Oct. 1-7

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