Teacher inspires music and goals in students

By Susan M. Bierman

All of the kids can be executives. They can be doctors, lawyers, anything they want to be if the opportunities are provided for them, said Patricia "Pat" Phillips, music teacher at St. Rita School in Indianapolis.

Patricia "Pat" Phillips inspires students to achieve their goals. She tells us we can do anything," she said during the 2000-2001 school year.

"All of the kids can be executives. They can be doctors, lawyers, anything they want to be if the opportunities are provided for them," said Phillips.

Phillips said that she has watched her students grow tremendously during the past three years.

They can read music, sing in various languages and play several music instruments. She taped the choir during a recent performance and found herself amazed at how far they've come.

"I thought about where they were three years ago and where they are today—it's unbelievable," she said.

She said the children work hard and are taking on some complicated music. "It's real demanding," she said.

The children are so dedicated that they come to practice after school hours and during summer break.

"The music we play is challenging. Mrs. Phillips inspires us to think and go beyond," said eighth-grader Marcus Perry.

St. Rita School has two performing groups—the choir and the percussion ensemble. Both groups received Most Contests in the past two years.

WASHINGTON (CNS)—Following intensive lobbying by religious and humanitarian groups and nongovernmental organizations, including an international assembly of Catholic bishops, leaders of the industrialized democracies agreed to a plan of significant debt relief for the world's poorest countries.

However, some groups advocating relief said the new plan falls short.

"It's real demanding," she said.

The plan represents "only a first step," said Phillips.

Though it welcomed expanded possibilities for debt relief, the German Catholic overseas aid agency Misereor said in a statement, "It is clear already that further adjustments will be needed."

Oxfam International, a charity involved in development and relief worldwide, issued a statement saying: "This is a giant step forward in what the G-7 are willing to give, but a small step in the right direction of what the poorest countries need."

On the first day of their June 18-20 summit in Cologne, Germany, the heads of government of Britain, France, Germany, Italy, Canada, the United States and Japan issued the so-called Cologne Initiative.

The leaders are collectively known as the Group of Seven, or G-7. When Russia, which began participating in 1997, attends, the group becomes the G-8. However, Russian President Boris Yeltsin participated in the Cologne summit only on the final day.

Under the Cologne Initiative, some 33 debtor nations meeting G-7 conditions could reduce their external debt over the next few years by as much as $70 billion of the $127 billion they owe the industrialized nations and such financial institutions as the World Bank and International Monetary Fund.

More poor countries, including many in sub-Saharan Africa, would receive deeper and faster debt relief in return for a commitment to target the freed financial resources for poverty reduction, education and health services, including the battle against AIDS.

In the days leading up to the summit, pressure on G-7 leaders to provide debt relief intensified.

At a daylong international symposium June 13 in Cologne, 16 Catholic bishops from Africa, Asia, Latin America, the G-7 nations and the Vatican said debt relief for poorer nations was "not a question of charity but of justice."

The group included Bishop Robert J. Banks of Green Bay, Wis., treasurer of the National Conference of Catholic Bishops and U.S. Catholic Conference.

At the end of their meeting, the bishops signed the "Cologne Declaration: Putting Life Before Debt.

In it, the bishops called not just for a prompt reduction of foreign debt designed to benefit the poor and "for transparency and participation by civil society," but also for reform of current Structural Adjustment Programs required by creditor institutions and countries.

See DEBT, page 2.

World powers expand debt relief, but some say it falls short

PHOTO: Teacher inspires music and goals in students.
festival at the governor’s mansion. The percussion ensemble also performed at a breakfast for the Indiana General Assembly Black Caucus.

A number of St. Rita children have participated in the Indianapolis Children’s Choir. Five of the children auditioned and were accepted. Private donations paid half of the cost for each child to participate. Eight children from the school also participated in the Indianapolis Children’s Choir Festival recently. This also was made possible in part through donations.

“I wanted my children to attend because I wanted them to feel like they were a part of what a good choir experience should be,” Phillips said. Phillips, a seasoned music teacher, holds a bachelor’s degree in music from Georgetown College and a master’s degree in music from the University of Kentucky. She has taught at all levels from kindergarten through college.

“I’ve been teaching for many, many years, and the longer I teach, the more convinced I am that music affects every aspect of a child’s life,” Phillips said. Before accepting her post as music teacher at St. Rita, Phillips had been offered four other positions elsewhere.

“I turned them down because I didn’t feel like they were where God wanted me to be. I prayed that God would lead me where I was really needed,” she said. Phillips and other music teachers came to the school and taught on a trial basis. She wasn’t sure she would take the position—if offered—until a fourth-grade student approached her at the end of her first day.

“He came up to me and said, ‘Mrs. Phillips, are you going to be our music teacher?’” She replied, “I really don’t know.” Then the child looked her in the eyes and asked, “Don’t you like us?”

“To me it was God saying, ‘Pat, this is where you need to be.’” she said. Patricia Ladd was made principal at the school, doubts a music program would even exist at St. Rita if it weren’t for Phillips.

Ladd said Phillips was hired to teach at the school two days a week, but often works five days a week without additional pay. She also gives her students free piano lessons after school.

Ladd said she is impressed by Phillips’s dedication to St. Rita School.

Even more amazing, said Ladd, is that the school doesn’t have a budget for a music program. Its operation relies mostly on donations. The Daughters of Charity provide funding for Phillips’s salary. St. Rita eighth-grader Rickey Spivey believes the music program wouldn’t be where it is today without Phillips.

“She gives us the chance to do a lot of things that otherwise we wouldn’t have been able to do,” Rickey said. When Phillips came to the school, she brought with her five musical instruments. Since then, the number of instruments has grown to include drums, marimba, xylophone, bells, bass and alto metallophone, glockenspiels, tambourines and temple block.

Phillips has raised about $12,000 from individuals and corporations to buy these instruments and to send the students to music competitions.

“With the corporate community and the schools get together as partners, it is unlimited what we could do for our children,” Phillips said. She believes that the lack of funds should not deny inner-city school children a quality education.

“Inner-city children should get the education to which they are entitled,” she said. And seeing to that has become her business. Phillips has set goals for the music program. She has started ballet at St. Rita this year. Phillips would like to see the school get a drum teacher, and she could also use some assistance. Starting a full string instrument program at St. Rita is also one of her dreams. This is something she will pursue in small steps because it will require some major funding, she said.

Phillips believes herself lucky because she has a principal who supports the importance of a fine arts program for the children—especially at a time when fine arts programs are being cut in many school systems.

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Debt

In Washington June 15, 1999, representatives of the U.S. Catholic bishops strongly backed a U.S. legislative proposal to expand debt relief for the world’s poorest countries and channel the savings directly into health and human development.

In a congressional hearing on the proposed Debt Relief for Poverty Reduction Act of 1999, Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops’ International Policy Committee, and Bishop John H. Ricard of Pensacola-Tallahassee, Fla., chairman of Catholic Relief Services, submitted testimony urging Congress to adopt the measure.

Father J. Bryan Hehir, CRS counselor and professor of the practice of religion and society at Harvard University, presented the bishops’ written testimony and addressed the hearing as a witness.

He said the U.S. bishops’ policy recommendations for deeper, quicker debt relief and linkage of that relief with poverty reduction stem from their moral vision of the “international common good” and their concern about the human rights and dignity of the poor in the indebted nations.

U.S.-born Bishop Morgan Casey, head of the apostolic vicariate of Pando, Bolivia, and president of the Bolivian bishops’ Commission for Social Justice, said in a June 16 interview with Catholic News Service that, in most indebted countries, the people did nothing to incur the debt.

“‘It was done by de facto regimes, imposed on them by dictators,’” he said. “‘So we feel that forcing these countries to pay in full the debts is sinful, because they have cut back on health care and education to service the debts.’”
Harry L. Dudley

NEW ALBANY—On July 1, New Albany Deanery Catholic Charities will merge its Pregnancy PlusLine services with those of St. Elizabeth’s Regional Maternity Center in New Albany.

Both archdiocesan agencies are located on East Market Street, a block apart, in downtown New Albany.

Barbara Williams, executive director of Catholic Charities in the New Albany Deanery, said Pregnancy PlusLine offers free pregnancy testing, crisis pregnancy counseling, information and referral services, maternity clothes, infant layettes and car seats.

“St. Elizabeth’s will continue to provide these services to the community in addition to its current residential, adoption and outreach services,” Williams said.

“New Albany Deanery Catholic Charities will continue to provide its other services,” she said, “which include counseling subsidy and referral, semi-independent living and supported living residential services for developmentally delayed adults, Court Appointed Special Advocates (CASA) in Floyd and Washington counties, supervised (child) visitation, and the Catholic Divorce Recovery Network of Southern Indiana.”

Keith Stormes, executive director of St. Elizabeth’s Regional Maternity Center in New Albany, said the program change is “a nice fit” because St. Elizabeth’s staff members already are trained to counsel clients and assist with other pro-life needs.

“Pregnancy PlusLine volunteers, under Catholic Charities, often referred clients to us,” Stormes said. “We have a trained staff in place to handle those needs. Now there will be less stress and confusion for the clients. It’s one less step they have to take [for assistance], so there is greater confidentiality.”

Stormes said he hopes Pregnancy PlusLine volunteers will continue to help with the regional pro-life ministry now that it is being administered by St. Elizabeth’s, and new volunteers also will offer their time and talents.

“Pregnancy PlusLine will be handled the same way, just with different persons,” he said. “We hope to make Pregnancy PlusLine even more widely known and more available.”

St. Elizabeth’s toll-free number—800-227-3002—will also be used for Pregnancy PlusLine.

Donations of gently-used infant clothing and layette supplies are always needed and appreciated. Stormes said.

The program change enables Catholic Charities staff members to expand other service areas, Williams said. June Kochert, who directed Pregnancy PlusLine for Catholic Charities, will assist Williams with residential services for persons who are developmentally delayed and living in Clark and Floyd counties.

Harry J. Dudley, coordinator for catechesis for the Diocese of Lafayette-in-Indiana, has been named associate executive director for faith formation for the archdiocesan Office of Catholic Education. His appointment is effective on Aug. 1.

Annette “Mickey” Lentz, secretary for Catholic education and faith formation, said, “I am pleased to welcome Harry to the archdiocese. He brings a wealth of diverse experiences to this position, and I’m excited and energized by the possibilities his gifts will bring to an already talented education and faith formation team.”

Serving as chief faith formation officer for the Office of Catholic Education, Dudley will be responsible for overseeing all facets of catechesis, from that which takes place in Catholic schools to catechesis in parish faith formation programs, adult education and catechist formation.

“Having experience both in parish programs and in Catholic schools,” Lentz said, “will allow him to continue to build relationships with local pastoral teams to enhance the ministry of the total parish.”

Dudley has been involved in religious education since 1967, when he began his ministry as a volunteer catechist in Elmira, N.Y. He received a Bachelor of Arts degree in philosophy, sum laude, from the State University of New York at Stony Brook in 1971. In 1973, he earned a Bachelor of Sacred Theology degree from The Catholic University of America in Washington, D.C. He completed his doctorate in the applied ministry of religious education at the Graduate Theological Foundation at Donaldson, Ind., in May of 1998. His doctoral project was titled “Spiritual Life of Children and Consequences for Those Who Form Them.”

Dudley said he has never ceased to be amazed by how much he learned from those he was responsible for forming—especially his own children.

As coordinator for catechesis for the Diocese of Lafayette, he provided resources, formation and support for catechetical leaders, catechists and teachers of religion. He worked on the diocesan core curriculum for Catholic schools, helped reinstitute a diocesan certification program for catechists and assisted with lay ministry formation programs. He has been a workshop presenter in several dioceses and for state and national conferences.

Earlier in his career, he coordinated a diocesan mental health program, taught in Catholic schools and served as a high school campus minister.

In the Archdiocese of Baltimore, he was co-director of the Catholic Education Ministries Center of Central Maryland, where he became certified as a professional catechist and received an advanced youth ministry certificate.

For five years he worked at the national headquarters of the American Red Cross in Washington, D.C., as a refugee tracing specialist and as coordinator for human resources training and instructional systems.
Two stories of courage hit the news last week on the same day.

One act of courage occurred nearly a half century ago in Montgomery, Ala. The other, last week, in the Kosovo town of Decane.

On June 17, a ceremony in Indianapolis honored Rosa Parks, acknowledged by most people as the “mother of the civil rights movement.”

Mrs. Parks was later awarded a Congressional Gold Medal earlier in the week, which recognized the role she has played in our nation’s history. On Dec. 1, 1955, Rosa Parks, an African-American then in her early 30s, refused to give up her seat to a white passenger on a Montgomery city bus. She was arrested, tried and convicted of violating a local ordinance.

Her quiet act of defiance in the face of racism and injustice led to the formation of the Montgomery Improvement Association, which was led by the young pastor of the Dexter Avenue Baptist Church. The pastor’s name was Martin Luther King Jr. The movement to end segregation in the United States of America and to recognize the rights of African-Americans and members of other minority groups was under way.

On June 18, when The Indianapolis Star carried the story about the ceremony honoring Rosa Parks, it also published an Associated Press story reporting that Serbian Orthodox Abbot Theodosius and his monks in the Kosovo town of Decane gave sanctuary behind their monastery’s walls to the townspeople—Serbs and ethnic Albanians alike—when withdrawing Serb forces pillaged Decane. After the Serb forces withdrew, the shaken townpeople emerged from the monastery and stood guard at its gates to protect their former protectors from the advancing ethnic Albanian Kosovo Liberation Army.

“If they are going to kill them [the monks], they must kill us first,” an ethnic Albanian told AP reporter Ellen Knickmeyer.

In many ways, these are two very different situations separated by nearly five decades and some 7,000 miles. But the cause of both are the sins of racism and ethnic hatred. And in the response to both situations, we find inspiring examples of courage.

Rosa Parks’ act of courage—a quiet, nonviolent refusal to continue to obey an unjust law—sparked a revolution in America and served as a shocking wake-up call to white Americans about the day-to-day indignities and injustices that our society was inflicting on its black citizens.

In a similar manner, in a land where religion (Serbian Orthodox Christianity) and nationalism are virtually inseparable and where genocide is government policy, the quiet, nonviolent—and very dangerous—action of Abbot Theodosius and his monks in opening their monastery gates to their neighbors, regardless of ethnicity, serves as a light and a guide in an otherwise dark and sinister state of affairs.

May we all have the courage to face down the evil and sin in our society when we are confronted by it!"

—William R. Bruns

The embargo as causing unwarranted suffer- ing for innocent civilians, and he promised the Iraqi delegation that he would continue his efforts.

The embargo clearly has not harmed Saddam Hussein other than, perhaps, causing him some slight inconve- niences. After nine years it should be clear by now that the embargo is not going to make the Iraqi people rise up and overthrow him. They simply don’t have the power to do that. Besides, Saddam has demonstrated over and over that he really doesn’t care what happens to the people of Iraq.

Meanwhile, the Iraqis are coming more and more to hate the United States, not only for the embargo but also for the almost daily bombing that kills civilians.

“It’s time to end the embargo. It has done far more harm than good.”

—John F. Pink

The Ten Commandments

T he Ten Commandments guide us out of the slavery of secularism as they protect and nurture our thirst for the love of God, which expresses itself in love of neighbor. They provide a sense of purpose and direction in life that a life without God cannot do. Apart from God, we are homeless, wander- ing aimlessly. And we are not at peace with each other.

Part III of the Catechism of the Catholic Church presents the teaching on the Decalogue in two chapters. Chapter One, “You Shall Love the Lord Your God with All Your Heart, and with All Your Soul, and with All Your Mind,” presents the first three commandments, which deal with our love for God. Chapter Two, “You Shall Love Your Neighbor as Yourself,” presents commandments four through 10, which direct love for our neighbor. (I will use the wording for the Ten Commandments as found in the Catechism of the Catholic Church.)

If apart from God our human family is aimless, then the first command- ment is no surprise: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them.”

The catechism states: “The first commandment requires us to nourish and protect our faith with prayer and vigilance, and to reject everything that is opposed to it” (#2088). It notes two ways of sinning against faith, namely, voluntary doubt and the neglect of the revealed truth or a refusal to assent to it. The contemporary “pick and choose” attitude toward personal and social morality easily leads to voluntary doubt, not to want to know the truth of the Bible or to refuse to accept the doctrine of the faith.

Faint-heartedness, the tendency to doubt that God is with us in the evils or struggles of our times, also sins against faith. In his book A Catalogue of Sins, Dr. William F. May writes: “A man denies God because, for a critical purpose, his life is a lonely struggle between himself and the job that seems too much, the illness that discourages, or the excitement that always appears to happen to someone else” (p. 43).

“The first commandment is also concerned with sins against hope, namely despair and presumption” (CCC #2091). Despair means one no longer hopes for anything good through the suffering involved in a child or spouse. The second is the attitude that presumes God’s forgiveness of personal sin without the desire to be a better person.

“Faithe in God’s love encompasses the call and the obligation to respond with sincere love to divine charity. The first commandment enjoins us to love God above everything and all creatures for him and because of him” (CCC #2098). To neglect prayer jeopardizes our relationship to God.

“You shall have no other gods before me.” Dr. May cites Jonathan Swift’s satire about one of the gods of our times in Gulliver’s Travels. When the giant Gulliver was washed ashore in the land of the Lilliputians, the king sent two investigators to examine him (p. 25). In going through Gulliver’s pockets, the investigators found little to make a noise like a waterfall—Gulliver’s watch. The investigators said it was either a strange animal or Gulliver’s god—probably his god because he consulted it so often! A person’s real god is whatever he or she consults most often in life. Dr. May reminds us that we are incorrigible god-makers. Self, money, career success, another person, movie stars, sports heroes are often false idols in society. False gods may promise much, but they do nothing for us. The true God loves us and comes first to individual or group, no thing or ideology or human experience can come before God. Problems of faith and morality begin here."

Buscando la Cara del Señor

Los Diez Mandamientos nos sacan de la servidumbre del secularismo para proteger y alimentar nuestra sed del amor de Dios, expresado a través del amor por el prójimo. Dichos mandamientos proporcionan la sensación de propósito y dirección que una vida no puede hacer que la del Dios de Dios, estamos sin hogar y vagando sin rumbo. Además, no estamos en paz el uno con el otro al escuchar los mandamientos de Dios.

La parte III del Catecismo de la Iglesia Católica presenta la enseñanza sobre el Decálogo en dos capítulos. El Capítulo Primero, “Amás al señor tu Dios con todo tu corazón, con toda tu alma y con todas tus fuerzas”, contiene a los primeros tres mandamientos, que tratan con nuestro amor por Dios. El capítulo de los Diez Mandamientos, “Amás a tu prójimo como a ti mismo”, presenta los man- damientos cuatro a diez, los cuales dirigen el amor al prójimo. (Utilizaré las mismas palabras para Los Diez Mandamientos del Catecismo de la Iglesia Católica.)

Si apartados de Dios como familia humana es inevitable, entonces el primer mandamiento nos ordena amar a Dios sobre todas las cosas y a las criaturas por Él y a causa de Él (CCC #2093). Como nota el catecismo, “Los hechos de fe, esperanza y caridad que el primer mandamiento se realizan en la oración. La elevación del espíritu hacia Dios es una expresión de nuestra adoración a Dios: oración de alabanza y de acción de gracias, de adoración y de supplica.” (#2098). La negligencia de la oración pone en peligro nuestra relación con Dios.

“No habrá para ti otros dioses delante de mí,” El Dr. May cita la sácría de Jonathan Swift acerca de uno de los dioses de nuestro tiempo en el libro Gulliver’s Travels. Cuando el gigante Gulliver, el que amaba hacer cartas de pecar contra la fe, es decir, la duda voluntaria y la incredulidad de la ver- dad revelada o el rechazo voluntario de prestarle asentimiento. La actitud contemporánea de “elegir lo que más me conviene” tanto en la moralidad personal y social lleva fácilmente a la duda voluntaria a no querer conocer la verdad de la Biblia o rehusar aceptar la doctrina de la fe.

La pusilanimidad, tendencia a dudar que Dios esté con nosotros en los males o luchas de nuestra época, también peca contra la fe. A Catalogue of Sins (Un catálogo de pecados), un libro escrito por el Dr. William F. May, escribe: “Un ser humano nega lo que conoce, en la práctica, su vida es una lucha solitaria entre sí y la tarea que parece demasiado difícil, la enfermedad que desdena, la emoción que siempre parece pasarse a otro(los)” (p. 43). “El primer mandamiento no sólo se refiere a los pecados contra la esperan- zaza, que son la desesperación y pre- sión (CCC #2093). Por la desesperación, el hombre deja de esperar de Dios su salvación personal o el auxilio para llegar a ella o el perdón de sus pecados. Dios no tiene un problema con nuestra indignidad, sino si lo tiene con nuestra desigualdad para arrepen- timientos. La presunción viene en dos formas. La primera es la actitud que una per- sona espera poder salvarse, un error del secularismo. Podría ser la falsa presunción que Dios nunca podría hacer buenas obras a través del sufrim-iento. Dios, mediante medio de un lujo o cónyuge. La segunda es la actitud que presume que se puede obtener el perdón de Dios de sus pecados personales sin desear ser una mejor persona.

“La fe en el amor de Dios encierra el llamado y la obligación de responder a la caridad divina mediante un acto sincero. El primer mandamiento nos ordena amar a Dios sobre todas las cosas y a las criaturas por él y a causa de él” (CCC #2093). Como nota el catecismo, “Los hechos de fe, esperanza y caridad que el primer mandamiento se realizan en la oración. La elevación del espíritu hacia Dios es una expresión de nuestra adoración a Dios: oración de alabanza y de acción de gracias, de adoración y de supplica.” (#2098). La negligencia de la oración pone en peligro nuestra relación con Dios.

“El primer mandamiento no nos pide que alimente- mos el ego raro o el dios de Gulliver. Más probable fue su dios porque lo con- traen, pero que los investigadores hallaron un cierto número de testimonios que sugerían que el felino. El verdadero dios es a quien más le corte en cuanto a la moralidad personal y social lleva fácilmente a la duda voluntaria a no querer conocer la verdad de la Biblia o rehusar aceptar la doctrina de la fe. La pusilanimidad, tendencia a dudar que Dios esté con nosotros en los males o luchas de nuestra época, también peca contra la fe. A Catalogue of Sins (Un catálogo de pecados), un libro escrito por el Dr. William F. May, escribe: “Un ser humano nega lo que conoce, en la práctica, su vida es una lucha solitaria entre sí y la tarea que parece demasiado difícil, la enfermedad que desdena, la emoción que siempre parece pasarse a otro(los)” (p. 43). “El primer mandamiento no sólo se refiere a los pecados contra la esperan- zaza, que son la desesperación y pre- sión (CCC #2093). Por la desesperación, el hombre deja de esperar de Dios su salvación personal o el auxilio para llegar a ella o el perdón de sus pecados. Dios no tiene un problema con nuestra indignidad, sino si lo tiene con nuestra desigualdad para arrepen- timientos. La presunción viene en dos formas. La primera es la actitud que una per- sona espera poder salvarse, un error del secularismo. Podría ser la falsa presunción que Dios nunca podría hacer buenas obras a través del sufrim-iento. Dios, mediante medio de un lujo o cónyuge. La segunda es la actitud que presume que se puede obtener el perdón de Dios de sus pecados personales sin desear ser una mejor persona.

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Mater Dei Council #437 of the Knights of Columbus will celebrate the council’s 100th anniversary with a banquet and program at 1 p.m. on June 27 at 1305 N. Delaware St., Indianapolis. Information: 317-631-4373.

Prayer services for peace and an end to violence in the world continue each Tuesday from 7 p.m. to 7:30 p.m. at St. Thomas Aquinas Church at 46th and Illinois streets in Indianapolis. Guests and musicians are invited. Information: Audrey Borschel, 317-253-1461.

As part of a year of celebrations honoring Blessed Mother Theodore Guerin, the Sisters of Providence will host “Legacy and Challenge: a Festival of Extravagant Arts” July 1–4 at Saint Mary-of-the-Woods. The fee, which includes all performances, four workshops, exhibits, two dinners and socials, is $150. Information: 773-763-1658.

VIPs . . .

James E. and Joann C. Hines of Indianapolis will mark their 50th anniversary on June 25. They will celebrate with a reaffirmation of vows and a family celebration. James E. and the former Joann C. Gandolf were married on June 25, 1949, at the former St. Catherine Church in Indianapolis. The couple has nine children: Connie, John, James E. II, Tom and Tim Hines, Kathleen Miles, Dede Adrian, Meme Sego and Debbie Aull. They also have 11 grandchildren. They are members of Holy Spirit Parish in Indianapolis.

Paul C. and Dorothy Sponsel of Indianapolis will mark their 50th anniversary on June 25. Paul C. and the former Dorothy Mueller will celebrate with a Mass at St. Philip Neri Church in Indianapolis. The couple has seven children: Bernard, Thomas, Dennis, John and Robert Sponsel, Paulette Davis and Mary Beth Rago. They also have 25 grandchildren and one great-grandchild. The Sponsels are members of St. Barnabas Parish in Indianapolis.

James O. and Mary H. Berger of Indianapolis will mark their 50th anniversary on June 30. They will celebrate with a family dinner. James O. and the former Mary H. Rees were married June 30, 1949, at St. Joseph Church in Jasper. The couple has seven children: Michael, J. Martin and Joseph Berger, Linda King, Beth Dodds, Barbara Irwin and Nina Eads. They also have 21 grandchildren and one great-grandson. The Bergers are members of St. Mark Parish in Indianapolis.

Carondelet St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College, is participating in Harvard University’s Institute of Educational Management summer program at Cambridge, Mass. The program is designed for senior administrators who want to gain perspective on their leadership. She will be studying with higher education experts and leaders from throughout the United States, Canada and other countries.

Urban beauty

Indianapolis All Saints School fifth-grader Jessica Belles (from left) and first-graders Maya Wilhite and Katie Binhack plant sunscape daisies in the Pathways to Peace Garden in downtown Indianapolis under the supervision of Josh Margraf (second from left), history student, and Jude Mulindwa, pre-theology student (right), at Marian College. The garden is part of Marian’s Mentoring in the City program.

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Carondelet St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College, is participating in Harvard University’s Institute of Educational Management summer program at Cambridge, Mass. The program is designed for senior administrators who want to gain perspective on their leadership. She will be studying with higher education experts and leaders from throughout the United States, Canada and other countries. †

As part of a year of celebrations honoring Blessed Mother Theodore Guerin, the Sisters of Providence will host “Legacy and Challenge: a Festival of Extravagant Arts” July 1–4 at Saint Mary-of-the-Woods. The fee, which includes all performances, four workshops, exhibits, two dinners and socials, is $150. Information: 773-763-1658. †

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Urban beauty

Indianapolis All Saints School fifth-grader Jessica Belles (from left) and first-graders Maya Wilhite and Katie Binhack plant sunscape daisies in the Pathways to Peace Garden in downtown Indianapolis under the supervision of Josh Margraf (second from left), history student, and Jude Mulindwa, pre-theology student (right), at Marian College. The garden is part of Marian’s Mentoring in the City program.

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EQUAL HOUSING OPPORTUNITY
Alcoholism, by Margaret Nelson

Father Ralph Pfau, who served the Archdiocese of Indianapolis during the 1930s and 1940s, was the first priest known to “sober up” through Alcoholics Anonymous (AA). His experience led him to begin a ministry 50 years ago that touched millions of people—a national educational mission to Catholic priests and religious men and women who were alcoholics.

Last week, 64 Catholic leaders came across the country to Fatima Retreat House in Indianapolis to celebrate the golden anniversary of the work of Father Pfau, who assembled the first of the annual meetings of the National Catholic Council on Alcoholism (NCCA) in 1949. Father Pfau died in 1967.

Father Pfau received permission from the late Archbishop C. Schuler to lead his pastoral duties so that he could start the mission for alcoholic priests and religious brothers and sisters in this ministry now includes lay educators. From the former Good Shepherd Convent on Revond Street in Indianapolis’s south side, Father Pfau produced 30 audio tapes of his many retreat talks and wrote 13 books designed to educate those with religious vocations about the disease of alcoholism. The “teachings—still appropriate today—use the AA philosophy and 12-steps program, expanding on the spiritual dimension.

One book he co-authored with Al Hirschberg, Prodigal Shepherd, drew wide attention in the late 1950s when it was featured in Look magazine. Later materials dealt with other addictions and the group became known as the National Catholic Council on Alcoholism and Related Drug Problems.

Good Shepherd Sister Marie Celine Powell, who typed the papers for Father Pfau, attended last week’s conference. She and Father William Clausen, pastor in Maple Park, Ill., spoke to the group on “Historical Perspective of Father Ralph Pfau and the NCCA.”

Other talks included Tom Boomsheine’s “On the Tombs,” demonstrating the effects of alcoholism and the redemption that is available through spiritual means. Jesuit Father James Hennessey discussed “Alcoholism and the Catholic Church in America.” Dominican Sister Maurice Doudy talked about “Alcoholics Anonymous: A Spirit Alive” before an anointing Mass on Tuesday.

“Historical View of Austin Ripley, the Visionary, and Guest House, the Vision,” was a presentation by Richard Frisch, executive director of the NCCA.

On Wednesday night, Cardinal Anthony Bevilacqua, Archbishop of Philadelphia and episcopal moderator of NCCA, celebrated a Mass for the group at St. Joan of Arc Parish in Indianapolis. (The cardinal took this role after the death of Archbishop Edward T. O’Meara, who served as episcopal moderator for nearly 10 years.)

At the dinner after the Mass, Bishop Lawrence J. McNamara of Grand Island, Neb., spoke to the delegates.

Sister Louise (for anonymity, names of alcoholics deleted) of the Religious in parishes so that direct interventions can be done.

She told of her early days of recovery in the late 1960s, when the work of NCCA was not always acknowledged by others in the Church. She knew that Father Pfau wanted to help the sisters.

“I have found I’m as sick as any secret I keep,” said Sister Louise.

Sister Maurice of New York, the first female chair of the NCCA board said, “I believe education is the key.” She is the group’s consultant to religious communities and—almost every Wednesday—serves as retreat leader for people in 12-step recovery programs.

Jesuit Father James J. Ruddick, associate vicar for religious for the Diocese of Buffalo, has been associated with NCCA for 20 years.

“NCCA helps give me a much deeper, wider appreciation of the differences people have in their lives and how to help them,” he said.

Sister Therese said that this year’s symposium “brought out more visibly that sisters are involved in this, too.”

She made 600-mile round trips to her AA meetings in the late 1960s. Sister Therese said, “The concept then of a sister or priest being alcoholic was not there. . . . My skid row was the bedroom in the convent.” She noted that the new religious attire makes it easier for a sister to go into a bar.

She said that there is still much work to be done, including educating people about drugs and other addictions.

Having worked in hospitals and treatment centers for 23 years, Sister Therese sees the need for ministry teams in parishes so that direct interventions can be done.

Father Pfau’s niece, Marge Klemm, a resident of Indianapolis also attended the symposium at Fatima and others.

After her uncle’s death, Klemm agreed to close out Father Pfau’s tape and book service, thinking it would last about six months. Her involvement lasted 30 years—until 1997—when Harolden Educational Services in Center City, Minn., took over the business.

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19 Providence Sisters mark golden jubilees

Nineteen Sisters of Providence who have served the archdiocese will celebrate their golden jubilees during a eucharistic liturgy at 1:30 p.m. on June 26 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

The jubilarians are Sisters Barbara Ann Bluntzer, Marian Brady, Suzanne Buthod, Jean Ann Daniel, Mary Dempsey, Rosemary Eyler, Marilyn Rose Ginder, Jeanne Knoerle, Delia Leonard, Marie Denis Lacey, Catherine Mayer, Regina Marie McIntyre, Mary Stella Morrissey, Margaret Norris, Joann Quinlert, Estelle Scully, Regina Shaughnessy, Sharon Sullivan and Charles Van Hoy.

They entered the Sisters of Providence congregation in 1949.


Sister Mary Dempsey (formerly Sister Thomas Michael) is executive director of Congregation Campus Services at Saint Mary-of-the-Woods. She served as director of residential services at Saint Mary-of-the-Woods from 1992–96, when she began her current ministry.

Sister Marilyn Rose Ginder is a clinical psychologist at Midtown Community Health Center in Indianapolis. In Indianapolis, she taught at Nativity School from 1956–58 and the former Indianpolis, she taught at Nativity Health Center in Indianapolis. In 1992–96, when she began her current ministry.

Sister Estelle Scully is a volunteer at St. Ann Cluac in Terre Haute and with the Women’s External Degree Program (WED) at Saint Mary-of-the-Woods College. She taught at Schulte High School in Terre Haute from 1957–60, and was alumnae director and assistant professor in the English Department at Saint Mary-of-the-Woods College from 1961–71. She was in charge of public relations and alumnae relations at Saint Mary-of-the-Woods College from 1975–76 and at Cathedral High School in Indianapolis from 1976–77.

Sister Regina Shaughnessy (formerly Sister Regina Therese) ministers with the archives staff at Saint Mary-of-the-Woods. In Indianapolis, she taught at the former Charrtrand High School from 1965–68, the former Ladywood-St. Agnes School from 1970–76 and the former Latin School from 1976–77.


Sister Barbara Ann Bluntzer (formerly Sister Mary Martha) ministers as director of religious education at St. Pius X Parish in Corpus Christi, Texas. She taught at St. Joan of Arc School in Indianapolis from 1952–54, and at Sacred Heart School in Terre Haute from 1954–56.

Sister Marian Brady is adjunct assistant professor of philosophy and director of the core program in philosophy at The Catholic University of America.
Sr. Mary Stella Morrissey
Sr. Margaret Norris
Sr. Joann Quinkert

Sr. Regina Shaughnessy
Sr. Estelle Scully
Sr. Sharon Sullivan
Sr. Charles Van Hoy

Sr. Delia Leonard
Sr. Jeanne Knoerle
Sr. Marie Denis Lucey
Sr. Catherine Mayer

Sr. Regina Marie McIntyre
Sr. Margaret Norris
Sr. Joann Quinkert

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To be published in the
July 30, 1999, issue of The Criterion

Be a part of our second bridal issue for 1999!

If you are planning your wedding between July 1 and Feb. 1, 2000, we invite you to submit the information for an announcement on the form below.

Pictures
You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline
All announcements with photos must be received by Wednesday, July 7, 1999, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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Announcements of Weddings
To be published in the July 30, 1999, issue of The Criterion

If you are planning your wedding between July 1 and Feb. 1, 2000, we invite you to submit the information for an announcement on the form below.

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Deadline
All announcements with photos must be received by Wednesday, July 7, 1999, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

--- Use this form to furnish information ---

Clip and send to: BRIDES, The Criterion, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Wednesday, July 7, 1999, 10 a.m.

Please print or type:

BRIDE First Middle Last Daytime Phone
Mailing Address City State Zip Code
Bride’s Parents: City State

BRIDEGROOM First Middle Last
Bridegroom’s Parents: City State

Wedding Date Church City State
Signature of person furnishing information Relationship Daytime Phone

❑ Have included Name/Phone

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Emphasis on ‘inculturation’ reflects Vatican Council II

By Fr. Eugene LaVerdiere, S.S.S.

A few years ago, I was preaching in Manila. An elderly Chinese man told me that he wanted to be Catholic. For a long time, he had been attracted to the Catholic Church, but believed that if he were to be baptized he would have to abandon his Chinese culture. It happened, however, that this man saw some announcements, in Chinese characters, of Masses for the Chinese New Year. For the Chinese, the ancient Chinese characters are an expression of culture. Can the Gospel of Jesus Christ speak to and within every culture?

When St. Paul went to Athens, he spoke before the Athenian Council, called the Areopagus. Doing so, he gave a great example of what today is called “inculturation.” He began his speech with these words: “You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, ‘To an Unknown God.’ What therefore you unknowingly worship, I proclaim to you” (Acts 17:22–23).

St. Paul spoke the Gospel from the inside of the culture of Athens.

“Inculturation” as is old as the Gospel, but the word itself is quite new. We are not surprised that “inculturation” was not included in the most recent edition of The Macmillan-Webster’s Collegiate Dictionary. For a few decades, “inculturation” has been a specialized term in Church parlance. It takes time for a specialized word to be included in a general dictionary.

The Church’s emphasis on culture and inculturation reflects the work of Vatican Council II. In the “Pastoral Constitution on the Church in the Modern World” (December 1965), the council focused on various aspects of culture and its relationship to the Church (#53–62).

The word “culture,” it said, refers “to all those things which go to the refining and developing of man’s diverse mental and physical endowments” (#53). Then the constitution speaks of the diversity of cultures, observing that “culture necessarily has historical and social overtones, and the word ‘culture’ often carries with it sociological and ethnological connotations; in this sense one can speak about a plurality of cultures” (#53). The participants in the council were able to view this plurality very dramatically. During the council, the Eucharist was celebrated in St. Peter’s Basilica in every culture (#53–62).

The word “inculturation” became popular in the wake of Vatican II. Pope John Paul II treats inculturation in his encyclical letter, “Redemptoris Missio,” on the permanent validity of the Church’s missionary mandate. He connects inculturation with the incarnation of the Gospel: “Through inculturation the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community,” he wrote (#52).

The pope adds that the Church transmits to the different cultures “her own values, at the same time taking the good elements that already exist in them and renewing them from within. Through inculturation the Church, for her part, becomes a more intelligible sign of the relation between God and man.” (#52).

We have a model of inculturation in the four Gospels. In each Gospel, the evangelists spoke to various social situations and various cultures. Mark told the Gospel of Jesus to communities who were mostly gentile by birth but quite close to their Jewish cultural roots. That is why many times he gave the traditional Hebrew or Aramaic of Jesus’ words, for example the word “Abba!” He also translated Semitic expressions in Greek. In our English translation, we read, “Abba, Father” (Mk 14:36).

The Church is one, but the Church has to express itself in various cultures. The word “inculturation” became popular in the wake of Vatican II. Pope John Paul II treats inculturation in his encyclical letter, “Redemptoris Missio,” on the permanent validity of the Church’s missionary mandate. In John’s Gospel we read a basic truth: “And the Word became flesh and made his dwelling among us” (Jn 1:14). In our preaching and liturgy, we show how the Word became flesh for all cultures and how the Word dwells in each culture.

In a telling passage, Vatican II’s “Constitution on Divine Revelation” gives the basis of inculturation: “Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men” (#13).

Every translation of the Scriptures is an example of inculturation. We can describe inculturation as a translation from one culture to another. The word “inculturation” may be new, but it will remain until the end of the ages, as the universal Catholic Church reaches out to all cultures and makes its home in every culture.†

The word “inculturation” may be new, but it will remain until the end of the ages, as the Church reaches out to all cultures and makes its home in every culture. Pope John Paul II connects inculturation with the incarnation of the Gospel. “Through inculturation,” the pope wrote, “the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community.”

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)
TheCriterion   Friday, June 25, 1999

Perspectives

From the Editor Emeritus/John F. Fink

Clalchondion rights

injustices of 'rother synod?

A fter the Council of Ephesus defined Jesus as one person who was fully divine and fully human, not every- thing was rosy in that relationship. Many people were not happy about this. One who was not was Eutyches, a monk in Constantinople who thought that Christ’s divine nature absorbed his human nature, that his human body was dif-
f erent from normal human bodies. This heresy was known as Monophysitism. So what do we do about this? Call another council, of course. In this case, however, Emperor Theodotus II was a friend of Eutyches and invited only his supporters to Ephesus in 449. This did not include the pope, Leo I, who was to go down in history as Pope Leo the Great, one of only two popes to be known as “the great.” (The other was Gregory I.) Pope Leo did have representatives at this council, but they spoke only Latin and not only didn’t understand what was being said in Greek but couldn’t make themselves understood in Latin either. This council turned into a riot. Bishop Dioscorus of Alexandria was there to defend Eutyches, who did so venge-
antly that Leo’s representatives called for his banishment from the proceedings. Then, typically in instances of being attacked, Dioscorus shouted for the imperial commissioner. Suddenly the doors were thrown open and military police and a crowd of thugs rushed in. Dioscorus demanded that all 170 bish-
raps present sign a form rehabilitating Eutyches and denouncing his accusers. Then the emperor adjourned the council. If Emperor Theodotus thought that was the end of the matter, he didn’t realize whom he was dealing with in Pope Leo I. This pope declared that supreme and universal authority in the Church resided in the Bishop of Rome, and he refused to recognize the council’s pro-
cedures. He wrote to Theodotus demanding that he call another council to right the injustices of the first synod. The emperor ignored him. Thedotus died in 450 and the new emperor, Maric, was persuaded to call a new council in Chalcedon, directly across the Bosphorus from Constantin-
ople. The four ecumenical council, it convened on 00ct. 8. 451. Emperor Maric thought that the pope, rather than the emperor, should preside at councils, and he invited Pope Leo to do so. Leo did not make the trip from Rome to Chalcedon, but he was technically the council’s president. The Council of Chalcedon reversed the decisions made at Ephesus in 449 (that council is not listed among the Church’s councils); tried Dioscorus for what he had done at Ephesus and found him guilty, stripped him of his bishopric and the exercise of his ordination; and condemned the teaching of Eutyches. Pope Leo’s representatives read Leo’s Tome that asserted that “he who became man in the form of God created man.” He asserted that the divine and human natures in Jesus are in “the same person”—that is, in “the form of God created man.” This sentence caused me to cry when I read it recently in a Mother of Perpetual Help pamphlet from St. Michael (Redemptorist) Church in Chicago. Written by Redemptorist Father Andrew Costello, the paragraph begins with the following question and comment:

But isn’t ‘Help!’ the unspoken word of John 21:18? When we are nearing suffering, we can walk anywhere we want to. When we are old . . . someone else will put us in a wheelchair and take us, where we don’t want to go.”

I cried because I remember well the pleas of my mother as she lay in the hospital and then died in a nursing home. Despite severe dementia, she begged to “go home.” With her hands pointed prayerfully high—and in an anguished tone—she repeated, “Help me! Help me! Help me!” like a litany. I think of the same words, asking God how could I help her and my other mother, who simultaneously suffered from Alzheimer’s.

I found few practical solutions; but each time I returned home, I always found comfort from my many icons of Our Mother of Perpetual Help. My devotion to the Blessed Mother has served me in the manner of the mother of Jesus to comfort families in need. This title has persevered since first attending weekly novenas at St. Mary Church in my Belleville, Ill., hometown.

The icon reminds me of Mary’s steadfast love for her son, Jesus, through his childhood through his passion and death as an adult. I strive to maintain to the same kind of love, especially when suffering—even for those who cause it.

“Help me! Help me! Help me!” is a painful echo from my years of caring for family elders, but it is also as fresh as the wounds in Christ’s heart as he called out, “My God, my God, why hast thou forsaken me?”

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I found few practical solutions; but each time I returned home, I always found comfort from my many icons of Our Mother of Perpetual Help. My devotion to the Blessed Mother in Chicago, IL. 60614. (As a courtesy, please enclose a self-addressed, stamped envelope.)

(John F. Buckel, a priest of the Archdiocese of Indianapolis, is a noted associate professor of Scripture at Saint Meinrad School of Theology. Other material by Father Buckel can be found by calling 812- 836-4409 or e-mailing him at jbbuckel1@juno.com)

Journey of Faith/ Fr. John Buckel

She's seen Christ in her customers

“...this soup is cold—take it back!”

shouts an elderly woman to the waitress.

“Yes, ma’am,” the waitress meekly replies. She would like to pour soup over the lady’s head.

“But some people don’t even recognize that I’m a human being and just treat me like a ser-

vant.”

Many people won’t even acknowledge my presence—they won’t look up as they order. Sometimes a customer will ask another to thank me for the food.

“I look at these people as a special chal-

lenge. During their time in the restaurant, I try to maintain a mood from morning to noon positive. I try and make them laugh instead of being grumpy.”

Downtown, it’s not people are good about leaving a 15 percent tip. I’m glad the 15 percent tip is not mandatory. To me, it is a challenge.

“When I receive a good tip, I know I did a good job, and I feel good about it. The best tips come from people between 25-40 years of age.

“The people who complain the most and those who say thank you have a little thing leave the smallest tips. I don’t know if people realize that waitresses only make minimum wage and that 8 percent on their tips are being taken away by taxes.”

“I often pray for my customers. I pray for their problems my customers must deal with.”

Linda acts as if she sees the face of Christ in her customers. Perhaps it was of people like Linda that our Lord said, “I no longer call you servants, instead I call you friends.”

(John F. Buckel, a priest of the Archdiocese of Indianapolis, is a noted associate professor of Scripture at Saint Meinrad School of Theology. Other material by Father Buckel can be found by calling 812- 836-4409 or e-mailing him at jbbuckel1@juno.com)

Cornucopia/Cynthia Dewes

Climbing the family tree

Dusilus is engaged to be married to the handsomest, most wonderful guy in the entire known world up to now. They are about to get married and will soon be living in the famous city of Paris. But what is their future? They are in love, and as they do.

They have many people that they love and respect. They are in love, and as the wedding nears, they plan to throw a huge party at which all their loved ones will be there.

The in-laws and the bridegroom’s other relatives, friends and business associates will be高潮到这里 there to learn about the new couple. The marriage is an event that the entire known world will be watching and discussing.

The in-laws and the bridegroom’s other relatives, friends and business associates will be high on their health and well-being. They will be happy and excited, and they will enjoy the festivities.

The in-laws and the bridegroom’s other relatives, friends and business associates will be well dressed and well behaved, as they should be. They will be in high spirits and will enjoy the festivities. They will be happy and excited, and they will enjoy the festivities.

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The Second Book of Kings provides this weekend’s liturgy with its first reading. As the name implies, the central figures in the two successive books of Kings are the monarchs of ancient Israel. However, these royal figures, important though they were in the unfolding of God’s dealing with the Chosen People, are secondary to the religious message included in these writings. Very important also are several prophetic figures, such as Elisha, who appears in this reading. In history among the ancient Hebrews, as today among Jews, the greatest opportunity, and indeed responsibility, of the people is to assure that the race, with its entire heritage, continues for many generations. Thus, when Elisha visited this woman in Shemum, his promise to her that within a year she would become the mother of a son had much more impact than merely to reveal that she soon would be a mother. The gender of the waited child also was important. This child to come would be male, and males continued the lineage of each family by passing the family’s name and identity from one generation to the next. Important too is the fact that the woman welcomed the prophet. She received him, and he accepted her hospitality. This was somewhat novel in the etiquette of the times. Men and women did not mix so easily. St. Paul’s Epistle to the Romans supplies the second reading. This reading is a powerful catechism in both the identity and the mission of Jesus. He is the Redeemer. He restores peace and communion to the relationship between God and humankind. Through baptism, all believers bond stretching boundaries of your love, the freedom of your love, stretching boundaries to the edge of eternity, enfolding all creation in the web of your embrace, so that it is not for you who breathe this sacred life into a weary world.

My Journey to God

Declaration of Independence

Gracious God, fill me with your breath that I might live the freedom of your love, stretching boundaries to the edge of eternity, enfolding all creation in the web of your embrace, so that it is not for you who breathe this sacred life into a weary world.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)

The Daily Readings

Monday, June 28

Irénæus, bishop and martyr

Genesis 18:16–33

Psalm 103:1–4, 8–11

Matthew 8:18–22

Vigil Mass for Peter and Paul, apostles

Acts 3:1–10

Psalm 19:2–5

Collocations 1:11–20

John 21:15–19

Tuesday, June 29

Peter and Paul, apostles

Acts 12:1–11

Psalm 34:2–9

2 Timothy 4:6–8, 17–18

Matthew 16:13–19

Wednesday, June 30

First martyrs of the Church

Genesis 21:5, 8–20

Psalm 34:7–8, 10–13

Matthew 8:28–34

Thursday, July 1

Blessed Junípero Serra, priest, religious and missionary

Genesis 22:1–19

Psalm 115:1–6, 8–9

Matthew 9:1–8

Friday, July 2

Genesis 23:1–4, 19, 24:1–8, 62–67

Psalm 106:1–5

Matthew 9:9–13

Saturday, July 3

Thomas, apostle

Ephesians 2:19–22

Psalm 117:1–2

John 20:24–29

Sunday, July 4

Fourteenth Sunday in Ordinary Time

Zechariah 9:9–10

Psalm 118:1–2, 13d–14

Romans 8:9, 11–13

Matthew 11:25–30

12 states still recognize common-law marriages

Qast week, my former daughter-in-law discussed the wedding plans of her son, my grandson. I asked who would officiate at the marriage. She said no one. The “groom” told his mother that they intended to perform the wedding ceremony themselves. I’ve never heard of this. She further said they have checked, and it is indeed done in Colorado where they live. Could this be truly a marriage? Grandma is concerned! (North Carolina)

Asurprisingly to many people, I’m sure this so-called common-law marriage could very well be a valid civil union. In common-law marriages, a man and woman are legally able to marry each other and fulfill certain conditions, they are considered legally married even without a ceremony or formal civil record. Such marriages were common in the United States in frontier days. An attorney friend graciously researched present state-to-state laws on the subject. To my surprise and hers, 12 states—including Colorado and the District of Columbia—still recognize common-law marriages.

Requirements differ somewhat from state to state, but common-law marriages can occur generally when a straight couple (common-law marriages don’t apply to same-sex couples) cohabits for a significant period of time, intend to be married and present themselves to other people as husband and wife—using the same last name, calling each other wife or “my husband,” filing joint tax returns, etc. Of course, the couple must be honesty and truly live in a state where such marriages are recognized. No state defines the period of time these requirements must go on for a common-law marriage to take effect. Once it exists, however, the couple must go through a formal divorce to end the marriage. So your grandson and his friend have apparently received accurate information. Other states currently recognizing common-law marriages are Alabama, Iowa, Kansas, Montana, Oklahoma, Pennsylvania, Rhode Island, South Carolina, Texas, Utah—and New Hampshire for inheritance purposes only. All other states have Full Faith and Credit statutes accepting the married status of a couple coming from a state that recognizes common-law marriages.

A couple contemplating this avenue for their life together needs good legal advice concerning all the conditions for a common-law marriage and its implications. Catholics need to remember, too, that such state laws do not repeal or diminish the canonical requirement that Catholics must enter marriage before a priest or deacon for that marriage to be recognized as valid in the Church.

When a bishop grants a “Sanatio in Radice,” is a validation of a marriage that already has taken place. The validation is accomplished in such a way that, however, that any impediments to the marriage that may have been there is dispensed or corrected, and the renewed consent of the couple is not required. According to Church law, it is as if the marriage were valid from the beginning.

Suppose, for example, a Catholic man were marrying an unbaptized woman. Without a dispensation, such a marriage would not be valid. However, according to Church law, the necessary dispensation was never given before the marriage ceremony. By the process of “Sanatio in Radice,” a Latin phrase meaning “a healing at the root,” the necessary dispensation may be given months later but the marriage is then considered valid from the wedding day. A record of such actions is kept in the chancery, and a copy may be sent to the couple by request.
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 delivery or mail to: The Criterion, “The Active List,” 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

June 25-26
Festival Madness, Sacred Heart of Jesus Parish, 1330 Lafayette Ave., Terre Haute, rides, raffle, casino, bingo and crafts, 4 p.m.–7:30 p.m. Information: 812-466-1231.

June 26
Re-Verse Raffle for Sacred Heart Parish held at 1555 Cameron (Central Catholic School), Indianapolis, 6:30 p.m. $30 per ticket to include dinner for two, drink tickets, door prizes and reverse raffle. Information: 317-636-5531.

July 4
St. Maurice Parish, 1963 N. Saint John St., St. Maurice will host its festival from 10 a.m.–6 p.m. The festival features fried chicken and roast beef dinners, games, prizes and raffles. Adult dinners are $5 and children’s dinners, ages 3 to 12, are $3. Information: 812-663-6737.

The Active List

ST. MAURICE, INDIANA, Decatur County

Annual Picnic Sunday, July 4
Mass Time: 10:00 AM

Chicken or Roast Beef Dinners
Mock Turtle Soup
Serving from 10:30 AM to 3:00 PM (EST)
Adults $6.00 – Children under 12 yrs. $3.00

Games, Prizes, Country Store
Take I-74 to St. Maurice Exit then County Rd. 850 E. 4 miles, north

Golden Frontier Tours 1999/2000
Call 618-234-1445 or write: 4100 N. Illinois St., Belleville, IL 62226
A full brochure on each tour will be sent immediately upon request.

Sponsored by Catholic Shrine Pilgrimage of Belleville, Illinois, a non-profit religious organization offering tours for adults to various destinations in the world. All tours are escorted by a priest, guide for daily Mass and Sunday Mass. Flares shown below include round trip air on scheduled airlines from Chicago hotels with private bath, meals, ground transportation, entrance fees and guides.

Golden Frontier is independent of Camp Orendouk & the Diocese of Belleville.

ROME & ASSISI
Rev. Kevin Vonn
Decatur, IL
St. Peter’s, St. Paul Outside the Walls, Rome, Friday and Saturday, July 2-4; Masses 7 a.m.–7 p.m. Mass. Call 618-234-1445 or write: 4100 N. Illinois St., Belleville, IL 62226

Greece & Greek Isles
Fr. Steve Pohlman
Greece to Athens July 3, 1999; Athens to Santorri, July 4-9, 9 nights in November to follow in St. Paul’s footsteps to Athens, Santorri, and the Cyclades. Fly from St. Louis to Athens. Cruise to Greek Isles in the Aegean Sea. Includes hotel, dinner and breakfast. $1,988.00

Switzerland
Fr. Gary Steffen
Roundtrip, 6 nights in Switzerland from July 20-25, 1999. Includes Mass, rosary and other prayers following 7 p.m. Mass. Call 618-234-1445 or write: 4100 N. Illinois St., Belleville, IL 62226

San Damiano
A beautiful, scenic retreat for rest & relaxation
10.1, Box 106, Golconda, IL 62937
Holy Guardian Angels Church,
First Fridays
vocations, Benediction and W., holy hour for religious
Confession, 6:45 p.m.
Sacrament, 7:30 p.m.
Benediction of the Blessed
apostles, 3354 W. 30th St.,
Divine Mercy Chapel, Indian-
First Tuesdays
9:30 a.m.
N. Meridian St., Indianapolis,
The Guardian Angel Guild
First Mondays
812-246-9735.
First Sundays
Monthly
in front of the Clinic for
Saturdays
5:30 a.m.–6:30 a.m.
A pro-life rosary at 9:30 a.m. in front of the Clinic for
Women, E. 36th St. and Parker
Ave., Indianapolis.

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St. John, Dover, to mark 175th anniversary

By George Klaserner

St. John the Baptist Church in Dover will celebrate its 175th anniversary on June 27.

As early as 1810, traveling priests from Kentucky and Ohio stopped at Dover—then known as McKenzie’s Crossing—to celebrate Mass in the homes of community residents. The first church was a log structure built in 1824, and historical papers indicate that Dominican priests from Cincinnati continued to attend the church on their traveling routes.

Father Michael O’Rourke came in 1842 as the first resident pastor of St. John. In that same year, the old log structure was replaced by a frame building.

The school, which had already been established, continued to be held in the log meeting house. Both the log and the frame structures were located in the area where the church cemetery now stands.

The Sisters of St. Francis of Oldenburg served St. John School from 1855 until 1969, when the school was closed. The brick school was constructed in 1865 and an addition was made to the original building in 1958.

A pipe organ, dating back to the 1860s, is listed in documents of the Organ Historical Society, Inc. The organ was transported by boat to Lawrenceburg and then by wagon to Dover.

After a recent tuning, a representative of Vintage Pipe Organ Service said that it is a wonderful example of an early unrestored, but very playable, mechanical action instrument that still retains its hand-pumping mechanism.

For many years, members of the families who lived in the surrounding rural area attended the parish. In the past 25 years, the influx of people from Cincinnati has brought many changes.

The blending of old and new perspectives makes St. John the Baptist Church a vibrant part of the Batesville Deanery as it faces the new millennium.†

George Klaserner is a member of St. John the Baptist.

First group of educators complete theology courses

Fifty-seven Catholic school educators have completed at least two graduate-level theology classes to help equip them to convey the goals of Catholic schools and serve in accordance with the teachings of the Church.

The Catholic School Educator Program, offered by the Office of Catholic Education, working with Catholic colleges in the area, has two courses: “History and Mission of Catholic Schools” and “Beliefs and Practices of Catholic Culture (The Creed).”

Some 500 teachers and principals are taking the two courses, which are provided at sites in the archdiocese— as weekend intensive courses, one-day sessions over five or six weeks, or courses available on the Internet.

Those who completed the two courses were: Margee McHugh, Teresa Mintom, Julie Lemming, Sue Barth, Mary Stizman, Judy Dial, Doni Dial, Mary Keyes, Carol Parker, Lisa Petersen, Lisa Purvis, Christine Higgins, Ellen Taylor, Natalie Gallagher and Kelly England.

Also completing both courses were: Laura Mahn, Jan Stoddly, Sue Richardson, Betty Pacianti, Mike Rash, Debbie Shideler, Joan Gutzwiler, Jenny Hawk, Rochelle Richardson, Marsha Brown, Sherree Chappelow, Roseanne Huckleberry, Marilyn Osburn, Patty Whitaker, Karen Miller, Terri Collins, Jeanne Angemeier, Pam Curley and Julia Beckham.

Receiving certificates for completing both courses, too, were: Susan Connor, Marjone DeRosa, Karen King, Erika Hall, Margaret Lindop, Elaine Hoblitzell, Jolene Hippelheuser, Lisa Ritter, Kateri Paul, Joan Brunner, Pamela Kalb, Drista McKinney, Franciscan Sister Helen Eickstein, Franciscan Sister Dominica Doyle, Frances Albrecht, Providence Sister Edna Scheller, Anita Osella, Amy Plant, Linda Varvel, Paul Howard, Pat Mantingly, Donald McGugan and Jennifer Smith.

Educators will be required to take these courses beginning in the school year of 1999/2000. The teacher or principal pays one-third of the cost of these graduate credits.

During special Masses at their schools or parishes, these Catholic school educators received certificates signed by Archbishop Daniel M. Buechlein.†

### Table: Educators Completing Theology Courses

<table>
<thead>
<tr>
<th>Name</th>
<th>School Affiliation</th>
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<tr>
<td>Laura Mahn</td>
<td>St. John School</td>
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<tr>
<td>Jan Stoddly</td>
<td>St. John School</td>
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<td>Sue Richardson</td>
<td>St. John School</td>
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<tr>
<td>Betty Pacianti</td>
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<td>Mike Rash</td>
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<td>Debbie Shideler</td>
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<td>Jenny Hawk</td>
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<td>Rochelle Richardson</td>
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<td>Marsha Brown</td>
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<td>Sherree Chappelow</td>
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<td>Roseanne Huckleberry</td>
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<td>Patty Whitaker</td>
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<td>Karen Miller</td>
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<td>Terri Collins</td>
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<td>Jeanne Angemeier</td>
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<td>Mary Stizman</td>
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<td>Judy Dial</td>
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<td>Doni Dial</td>
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<tr>
<td>Mary Keyes</td>
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<td>Carol Parker</td>
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<tr>
<td>Lisa Petersen</td>
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<td>Lisa Purvis</td>
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<td>Ellen Taylor</td>
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<td>Natalie Gallagher</td>
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This Ad Is Camera Ready!

**St. Francis**

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<thead>
<tr>
<th>Year</th>
<th>Size</th>
<th>Description</th>
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<td>1844</td>
<td>5x10</td>
<td>Neg</td>
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† Archdiocesan notation
Corinne Hardy. Stepfather of James Cross. Grandfather of Mills, Amy Smith, Clyde and David Daugherty. Brother of Lois Longdon, Pearl


GREEN, Phyllis (Yaggi), 75, St. Michael the Archangel, Indianapolis, June 5. Sister of Margie Hammond, Judy, Robert, Thomas and Dennis Yaggi.


MOLLETTE, Mary Lou (Harvey), 70, St. Peter and Paul, Cathedral, Indianapolis, June 10. Wife of George Mollette. Brother of Bruce Mollette. Grandmother of five.


PRICE, Darlene, 62, St. Malachy, Brownburg, June 16. Mother of Michael Rodriguez.


SCHOLL, Donald G., 64, St. Lawrence, Indianapolis, June 3. Husband of Jeannette (McBreide) Schell. Father of Susan Hazen, Ronald and Christopher Schell. Brother of J. Mildred and John Schell. Father of 11.


VAUGHN, Wilma M., 75, St. Mary, New Albany, June 7. Sister of Martha Swan, Bernice Brock, Lorraine Curr, Mary Louise Heinze, Virginia

Cunningham and Joseph Wisman.


Dorothy King was mother of Benediction Fr. Jeremy King.

Dorothy “Dot” Marie King, mother of Benediction Father Jeremy King, died on June 13. She was 74. The body was received for a prayer service on June 14 at St. Meinrad Church, St. Meinrad, where Father Jesus is buried. A funeral Mass was celebrated at Sacred Heart Church in Jeffersonville on June 15. Burial was at Queen of Heaven Cemetery in Jeffersonville.

Make a resolution to help those less fortunate than yourself!

The Crisis Office of Catholic Social Services is always in need of the following: Food. Used clothing. Paper grocery bags.

WHEN YOU MAKE THAT IMPORTANT DECISION CONSIDER OUR REVERENT CARE

The final care of your loved one will be administered with true reverence because each member of our staff is imbued with a spirit of deep respect for his sacred office.

ACE Computer Camp

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ASTHMA RESEARCH STUDY

Clinical Research Center of Indiana

4010 Bellefontaine St., Suite 200

New Orleans, LA 70118

Volunteers are needed for an asthma research study

Volunteers must have a diagnosis of:

❖ asthma and be at least 12 years of age and older

Qualified volunteers will receive:

❖ blood tests free of charge
❖ study-related medication free of charge
❖ paid participation

If you have been diagnosed with asthma and would like to participate in an asthma research study, please call 317-924-8297.

WHY DO WE ALWAYS PUT OFF #2?

Call Catholic Cemeteries today and take the first step toward pre-planning your future.

317-581-2649


The Criterion   Friday, June 25, 1999
Page 17
Positions Available

Indianapolis Yellow Cab Co.

Coach USA Indianapolis is seeking professional CDL dri- vers. Previous coach-driving experience or bus-driving experience required. Must have passenger, airbrake and bus knowledge endorsements, as well as clean driving record. Must pass DOT drug screen. Mail résumé, MVR report and DOT long form medical report to: Coach USA Indianapolis, c/o Indianapolis Yellow Cab, Inc., 3801 W. Morris St., Indianapolis, IN 46241, or fax same to: Attn: Coach division at 317-241-2330. No phone calls accepted, please.

Help Wanted

Coach USA Indianapolis is seeking 2-3 part-time motor coach cleaning personnel. Position may become full time. Semi-retired men and women in good health strongly urged to apply. Applicant must have very flexible schedule and be honest, trustworthy, dependable and take pride in their work. We offer competitive compensation. Call Tom in driver services at 317-247-6233 for details and interview.

Teaching Positions

Small, private Catholic high school has teaching vacancies in business/computer applications, chem- istry/biology, French and math for the 1999-2000 school year. Intellectually stimulating atmosphere, competitive benefits and salary. Please call 812-853-4440 or fax résumé to 812-853-4838 or send your résumé to: Search Committee, Oldenburg Academy, 1 Twister Circle, Oldenburg, IN 47036.

Parish Business Manager

Immaculate Heart of Mary, Indianapolis

Responsibilities include: management of the facilities and custodial staff, scheduling the use of parish facilities, establishment of preventative maintenance, management of the parish finances, oversight of information technology, evaluation and management of stewardship and long term financial development.

Qualifications: bachelor’s degree, five years of general management experience, strong organizational and interpersonal skills, knowledge of finance and computer systems, and some experience in fund raising and supervision.

Position open August 1. Send résumé, by July 15, to Fr. Jeff Goedeker, Immaculate Heart of Mary Church, 5092 Central Ave., Indianapolis, IN 46220.

Organist/Accompanist

Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2537 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: ELomas@integrityonline32.com.

Catholic Elementary Principal

Our Lady of Grace in Noblesville, IN, is seeking a practicing Catholic with strong leadership skills for the position of Catholic elementary principal. The school will open in the fall of 2000. The position will begin in August 1999 and will be integral in the start-up of the school.

Qualified applicants will have a master’s degree, and either an adminis- trator’s license or eligibility for Indiana certification in administration. The applicant must be experienced elementary principal.

Application deadline is June 25, 1999. Send a résumé and cover letter to: Principal Search Committee, Our Lady of Grace Church, 9800 E. 191st Street, Noblesville, IN 46060 or fax to 317-793-9442.

Full-Time Teaching Positions

St. Joseph’s High School, South Bend, Indiana, is seeking qualified applicants for the 1999-2000 school year in chemistry/physical science, physics, Spanish, Latin, mathematics, computer programming, girls’ physical edu- cation/health, band/choir director and drafting/drawing. Must hold or be eligible for Indiana certification. For an application packet, call 219-233-6137, e-mail at shsinfo@msn.com or fax 219-232-3482 or write: Principal, St. Joseph’s High School, 1441 N. Michigan St., South Bend, IN 46617.

Director of Business and Development

Looking for an opportunity to make a difference while utilizing your business and development background? St. Paul Catholic Center in Bloomington, IN, a Newman Center serving the Indiana University student body as well as a vibrant resident community, is seeking a direc- tor of business and development to oversee the daily administrative functions of the parish, initiate development efforts and oversee upkeep of the physical plant. Responsibilities include maintaining financial and administrative records, improving on existing development activities and supervising the office and mainte- nance staff. This includes working with the many volun- teers who serve the parish in a variety of vital activities.

The ideal candidate will have a bachelor’s degree in a related discipline and 2-5 years of non-profit experience. This individual should be able to interact with a wide range of diverse individuals from a variety of social and economic backgrounds. Experience in fund raising and church organizational structures and systems is helpful. Finally, this individual must show maturity and a desire to support the goals and mission of St. Paul Catholic Center. We offer competitive compensation and excel- lent benefits for the non-profit segment, including health insurance and a retirement plan. Please send résumé and salary history to: Search Committee, St. Paul Catholic Center, 1413 E. 17th Street, Bloomington, IN 47408.

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Positions Available

United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46202, is seeking a Business Manager to work part-time. Responsibilities include: management of the facilities and custodial staff, scheduling the use of parish facilities, establishment of preventative maintenance, management of the parish finances, oversight of information technology, evaluation and management of stewardship and long term financial development.

Qualifications: bachelor’s degree, five years of general management experience, strong organizational and interpersonal skills, knowledge of finance and computer systems, and some experience in fund raising and supervision.

Position open August 1. Send résumé, by July 15, to Fr. Jeff Goedeker, Immaculate Heart of Mary Church, 5092 Central Ave., Indianapolis, IN 46220.
Amnesty report paints bleak picture of human rights abuses

WASHINGTON (CNS)—Abuse of human rights around the world grew worse over the last decade, and the United States and its close allies were not exempt, according to an annual Amnesty International report. Ethnic cleansing in Yugoslavia, slavery in Sudan, torture and disappearances in Mexico and executions in the United States were among the human rights violations included in Amnesty International’s report released June 16 in Washington. Speaking at a press conference, William F. Schulz, executive director of Amnesty International USA, said that of the 142 nations surveyed, the percentage of countries where torture and other abuses occurred increased from 55 percent to 66 percent between 1988 and 1998.

East Timor factions agree to surrender weapons ahead of August referendum deadline

JAKARTA, Indonesia (CNS)—East Timorese leaders from two rival factions have agreed to surrender weapons to the Indonesian police and to end hostilities ahead of the August referendum on the future of their troubled territory. Jailed independence leader Jose Alexandre “Xanana” Gusmao and Leandro Isaac, of the National Council for the Resistance of East Timor, and Domingos Soares and Joao da Silva Tavares, from the pro-integration faction, signed the pact June 18 in Jakarta, reported UCA News, an Asian Church news agency based in Thailand. Among witnesses to the pact was Marjose Antonio da Costa, vicar general of the Diocese of Dili.

Pro-life chairman applauds federal legislation on pain relief

WASHINGTON (CNS)—Legislation to promote pain relief and palliative care for people with terminal illnesses or advanced chronic disease to meet the needs of dying patients and their families,” said the head of the U.S. bishops’ pro-life committee. The National Conference of Catholic Bishops strongly supported the legislation. It was introduced in both houses of Congress June 17, said Cardinal William H. Keeler of Baltimore, chairman of the NCCB Committee for Pro-Life Activities.

Christian-Muslim dialogue will set world’s future, cardinal says

MIAMI (CNS)—Various kinds of genetic engineering and human gene patenting will inevitably change how we think about ourselves in ways that will prove harmful, according to biologists at a national convention in Miami. “Even if physical and potential bad effects from human genetic engineering can be overcome, there remains the risky reduction of the valuation of human life to property,” said David Kelly, professor of medical ethics and director of the Health Care Ethics Center at Duquesne University in Pittsburgh. He made the comments during the session at the Catholic Theological Society of America’s annual convention June 10-13 in Miami. The aim of the session was to stimulate moral and theological discussion of the engineering and patenting of human genes.

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Marian Highways Academy

Positions open. Marian Highways Academy, Ferdinand, Ind., 1999-2000 school year:

1) School counselor: certification and/or experience required; 2) English teacher: American literature/freshman English; 3) Math teacher: part-time; 4) Proctors: counseling background, work with teens preferred. MHA is a multicultural, college-preparatory boarding and day school operated by the Sisters of St. Benedict. Send resumes to: Sister June Ann Breen, Principal, Marian Highways Academy, 812 E. 6th St., Ferdinand, Ind. 47532-9240. Fax: 812-307-2121. Phone: 812-307-4141, ext. 2001. E-mail: republican@marianhighways.org

Coordinate for Catechetics/Religious Education

The Diocese of Lafayette-in-Indiana is seeking a coordinator for catechetics/religious education. This position is responsible for the coordination of catechetical formation and educational efforts throughout the diocese. Master’s degree in religious education or related field, plus 5-10 years experience in religious education. Successful candidate will possess excellent oral and written communication skills and will be a practicing Catholic, familiar with current church documents. Please send résumé and salary requirements by July 23, 1999 to: Human Resources Director, Diocese of Lafayette-in-Indiana, P.O. Box 260, Lafayette, IN 47902-0260.

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Send résumé to 1530 Union Street, Indianapolis, or call Fr. Mike at 317-638-5551.

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continued from page 18

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