In Ukraine, pope urges all to work for transformation of society

KIEV, Ukraine (CNS)—With respect for Ukraine’s Orthodox majority and tributes to the nation’s people who endured decades of war and repression, Pope John Paul II began his June 23-27 trip to the East European nation.

The 81-year-old pope assured the Orthodox he did not want to steal their faithful, but to overcome animosity and move forward together to transform the society.

“I have not come here with the intention of proselytizing, but to bear witness to Christ together with all Christians,” the pope said in his arrival speech.

In his speeches and in his visits to the mass graves of the victims of the Soviets and the Nazis, the pope paid homage to the suffering of the Ukrainian people.

Pope John Paul told the people, “I have long awaited this visit and have prayed fervently that it might take place.”

Joaquin Navarro-Valls, the pope’s spokesman, told reporters June 24: “The pope is living a dream. He has dreamed of this for many years, and now he is living it.

“Man who has traveled all over the world,” he said, has longed to visit the world’s main Orthodox nations, and over the last three years he has been able to visit Romania, Bulgaria, Greece and now Ukraine.

The pope congratulated Ukrainians on the 10 years of independence they will celebrate in August, an independence won from the Soviet Union without bloodshed.

He also urged the nation’s politicians, business leaders and economists to work together to promote the common good, to improve Ukraine’s economic situation and to care for the poor, who have not benefited from the nation’s transition to a market economy.

But it was the tension between Catholics and Orthodox that captured newspaper headlines before the papal visit and that were the subject of Pope John Paul’s strongest words.

The pope said Catholics and Orthodox have hurt each other at various times throughout Ukraine’s history.

“Bowing down before our one Lord, let us recognize our faults,” he said at the arrival ceremony. “As we ask forgiveness for the errors committed in both the distant and recent past, let us in turn offer forgiveness for the wrongs endured.”

Members of Ukraine’s largest Orthodox Church, and the Russia Orthodox Church to which it is allied, objected to the pope’s visit and refused to participate in his June 24 meeting with leaders of Ukraine’s Churches and religious communities.

They claimed the Catholic Church was not be possible without the generosity of our parishioners,” said Archbishop Daniel M. Buechlein.

“An equally important goal of the stewardship commitment season is to give individuals and families the opportu...
She said, "In Uganda, women are very submissive to men. When I read the story in the National Catholic Reporter about the sexual scandal involving African priests and nuns, my reaction was, 'Yes, this can happen.' But I personally have not experienced such situations in the Arua Diocese. Poverty affects the quality of the formation of priests and religious in Uganda. Furthermore, the culture among the people I know in the Arua Diocese has always valued producing children. Children are their livelihood. They are essential to their future."

The formation of priests and sisters needs more attention, she said. "The regional conference of bishops made this a topic of discussion and study a few years ago. I don't want to judge my brothers and sisters who are priests and sisters in Uganda. I don't know what their life circumstances are or how they make their choices. But I do know that the situation is ripe for such a thing to happen there."

Meyer said she believes the Church needs to look at the issues affecting Church life in Africa and "listen to voices from all corners of the world."

The submissiveness of women and the promiscuity of men have contributed to the growing AIDS crisis in Africa, she said, and the pandemic also affects Ugandans.

"AIDS has touched the Arua Diocese," Meyer said. "We're losing trained catechists and other leaders in the parishes. AIDS touches people in our office. People who have worked with us are gone now. We have lost some priests and religious. AIDS is very much talked about. In the towns, there are billboards promoting awareness. It is so sad that we lose so many people to AIDS."

Meyer said she tries to provide a positive role model for Ugandan women through her work as a lay missionary.

"I feel like I am making a difference," she said. "I love the people of Arua Diocese, even though I fought God's call at first. Ten years ago, I was sure that God was wrong, that lay ministry in Africa wasn't for me. Because I was totally happy working in the chancery in the Archdiocese of Chicago. After I finished my theology degree, I decided to apply for a position as a parish life coordinator in the Archdiocese of Indianapolis, and I was accepted. That was my idea of what I was going to do, but God had different ideas for me."

"As a woman of faith, I felt called to try missionary work in Africa," Meyer said, "and I've been blessed in many ways. I've lived in good health and safety in Uganda for 10 years. I'm sure it's part of God's plan for me, and I have faith that, no matter what happens, God will continue to be with me."

(Sherry Meyer will discuss her lay missionary work in Uganda during two programs in July. On July 11, Meyer and Father James Farrell will present an "Evening of Storytelling from Uganda" at 7 p.m. at Fatima Retreat House, 3555 E. 56th St., in Indianapolis. On July 12, they will repeat the program at 7 p.m. at Sacred Heart Parish, 1640 E. Eighth St., in Jeffersonville. All programs are open to the public.)

A Ugandan woman cleans fish as she prepares a meal in the parish kitchen at Obongi.

Ugandans fill the Sultana of Africa Minor Basilica in Lodonga, in the Arua Diocese, for a eucharistic blessing.
Researchers dissect the impact of religion on Indianapolis

By Brandon A. Evans

When scholars and clergy around the world want to study the impact of religion on a community, they will likely turn to Indianapolis.

For the past six years, The Polis Center—a research center based at Indiana University Purdue University Indianapolis—has been studying religion in Indianapolis. The center held a conference in Indianapolis last week to unveil the major findings of the project.

“Because of what Polis has done over the last decade, there is absolutely no doubt that more is known about religion in the country,” said Craig Dykstra, vice president of religion at the Lilly Endowment, which funded a great deal of this research.

Dykstra, who spoke at the Madame Walker Theatre on June 18, mentioned all the various ways in which Polis’ Project on Religion and Urban Culture sought to understand religion in the area, which included “the history of religion in Indianapolis, the vital statistics, our religious population, the programs in hundreds of churches, the religious congregations of other faiths in our community, the roles of other kinds of religious institutions in our community, and the attitudes and opinions of the members of our community about religion.”

The scope of the research project was phenomenally large. It began in 1995 and included the work of more than 90 college and graduate students who came here from other kinds of religious institutions in our community, and the attitudes and opinions of the members of our community about religion.

The major findings of the project were given by several speakers and panels on June 18-19 at the conference titled “Sacred Circles, Public Squares: Religion’s Role in a Changing Urban Culture.”

Arthur Farnsley, a research associate for Polis, called the event “a celebration of public inquiry.”

“We never intended to run a traditional academic research project,” Farnsley said, “but to do research as part of a larger public endeavor. We were determined not to leave a scattered earth behind us, as researchers who came in, got the information we wanted, and then left just as quickly to draw our own conclusions. We intended to be partners in a conversation about religion’s role in the city—we really wanted to be a public resource.”

To begin to fulfill that role of being a public resource, the Polis Center, over the next two years, will be giving about 75 presentations concerning their research to congregations, students and others.

“Part of my hope for this project has always been to generate mutual understanding and enhance cooperation among the many diverse parts of our community and especially it’s religious leadership and institutions,” Dykstra said.

To be able to have that kind of understanding and cooperation grow forth, it was necessary to have a project that spanned so broad a scope. See STORY, page 7

Indianapolis organist to mark 75th birthday with free concert

By Jennifer Del Vechio

It was in church while sitting on his grandfather’s lap that John Gates first became impressed by music.

Those first impressions eventually led Gates, a member of St. Joseph Parish in Indianapolis, to Carnegie Hall in New York, where famous composers such as Peter Ilyich Tchaikovsky have also graced the stage.

Gates’ love of music was always with him, he said.

At age 6, Gates watched the keys on the piano from his grandfather’s knee and later was able to duplicate some of the tunes.

Growing up in the former St. Catherine Parish in Indianapolis, Gates remembers being impressed by the music at Mass, and later being asked to substitute for the organist during Benediction when he was

only 11 years old.

For Gates, music is the voice of prayer. “I remember on top of the hymn card at Catholic grade school it was written that if you sing, you pray twice,” Gates said.

Those words of St. Augustine led Gates to play his best because he knew “that music can uplift people.”

In honor of his 75th birthday, Gates plans on giving a gift to others.

He will play two concertos by Serge Prokofiev at concerts across the nation, he said.

Charles Gardner, director of spiritual life and worship for the Archdiocese of Indianapolis, called Gates an “encyclopedia of knowledge.”

Locally, Gates is known for being the organist for more than 50 years at St. Mary, Immaculate Heart of Mary, St. John the Evangelist and Sacred Heart parishes in Indianapolis since the 1950s and 1960s. He also chaired the fine arts department at Martin University in Indianapolis until 1999.

Geraldine Miller, the former choir director for SS. Peter and Paul Cathedral in Indianapolis, is known for his performances and his knowledge of classical and scriptural music. He studied with some of music’s best-known artists, such as Nadia Boulanger, the first woman before World War II to conduct the New York Philharmonic, the Royal Philharmonic of London and the Boston Symphony Orchestra. He also studied with Ernst von Dohnanyi and Dame Myra Hess, who was known for using her music as a spiritual experience.

Gates was given the chance to study with Hess when he agreed to be her page-turner at concerts across the nation, he said.

For Gates, music is the voice of prayer. “Part of my hope for this project has always been to generate mutual understanding and cooperation among the many diverse parts of our community and especially it’s religious leadership and institutions,” Dykstra said.
P resident George W. Bush recently signed into law “the most sweep- ing tax cut in two decades.” Most taxpayers will receive an immediate rebate of $300 to $600, followed by a reduction in tax rates and other benefits spread over the next eight years. The federal government hopes that these short-term rebates will stimulate spend- ing and, thereby, provide a boost to our sluggish economy. Long-term implica- tions are less clear because of the uncer- tain economy and the shifting political scene in Washington.

We hope that this tax cut will be good for our economy. If they are equi- table, and if they help to create jobs, stimulate new business development and reduce unemployment, tax cuts are good for America. But we also hope that this new tax cut will stimulate generosity and responsible stewardship among individuals, families and com- munities. That would also be good for the economy—and even better for the moral and spiritual life of our nation!

Having a few more dollars to spend on “wants” rather than “needs” would be nice, but a genuine sharing of the sur- plus through good stewardship would be truly wonderful.

In his apostolic exhortation Ecclesia in America, Pope John Paul II reminds us of the uncomfortable truth that in the Gospels, “attachment to wealth is an obstacle to accepting Christ’s call to follow Him fully and without reserve.”

In his apostolic exhortation Ecclesia in America, Pope John Paul II reminds us of the uncomfortable truth that in the Gospels, “attachment to wealth is an obstacle to accepting Christ’s call to follow Him fully and without reserve.”

Stewardship is all about sharing the surplus of God’s love and generosity. The invitation to be good stewards applies to all aspects of life: how we spend our time, how we use the skills and talents we have been given, and, yes, how we use our money (including the upcoming tax rebates).

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

When the bread and wine become the body and blood of Christ, why do they still look and taste like bread and wine? It’s the third question in our bishops’ teaching on the Real Presence of the Eucharist.

This question leads us into the heart of the eucharistic mystery, and it is indeed difficult to fathom. Admittedly, this week’s commentary requires a lot of reflection and prayer. It is an important consideration in order that we might realize that what happens at Mass is not simply “playing at a symbolic meal.” I will do my best to help!

To say the least, Christ becomes present at Mass under the appear- ances of bread and wine in an entirely unique way. Our document says he becomes present “in a way that is uniquely suitable to the Eucharist and that is found only in the Mass.” In order to grasp this phenomenon, we refer to the language developed by the great theologian of the Eucharist, St. Thomas Aquinas.

St. Thomas taught that in the act of consecration at Mass the substance of the bread and wine is changed by the power of the Holy Spirit into the sub- stance of the body and blood of Jesus Christ, though we cannot apprehend the “accidents” of bread and wine remain. Our document puts it this way: “What this means is that what appears to be bread and wine in every way (at the level of ‘accidents’ or physical attributes) in fact is now the body and blood of Christ (at the level of substance or deepest reality).”

This change at the level of deepest reality is called transubstantiation. According to our Catholic faith, we speak of the Real Presence of Christ in the Eucharist because this transub- stantiation has occurred.

At this point, it is important to remember we are talking about the great mystery of our faith. Ultimately by definition we cannot fathom mys- tery. And if we could, it would not be talking about faith, we would be talking about certain knowledge. In our scientific, technological and materialistic culture, this is not easily accepted. If something cannot be known by empirical evidence, if it cannot be seen or touched or physi- cally analyzed, it is generally consid- ered not to be real. Let’s keep in mind that, ultimately, faith means we genu- flect, humbly, before the awesome mystery of God for whom all things are possible.

In an effort to help us grasp a bit of the meaning of the mystery of transubstantiation, our teaching docu- ment provides the following explana- tion that I will quote in full because I cannot improve on it. We say: “Every other change that occurs in the world involves a change in accidents or characteristics. Sometimes the acci- dents change while the substance remains the same. For example, when a child reaches adulthood, the charac- teristics of the person change in many ways, but the substance remains the same person, the same substance. At other times, the substance and the accidents both change. For example, when a person eats a piece of bread, that bread is incorporated into the body of the person—is changed into the body of that person. When this change of substance occurs, however, the acci- dents or characteristics of bread do not remain. As the bread is changed into the body of the person, it takes on all the accidents or characteristics of the body of that person. Christ’s presence in the Eucharist is unique in that, even though the consecrated bread and wine truly are in substance the body and blood of Christ, they have none of the accidents or charac- teristics of human bread, only what those accidents of bread and wine? Does the bread cease to be bread and the wine cease to be wine? The fourth basic question about the Real Presence of Christ from the third. If you think about it, granted that the whole Christ is present in the Eucharist, the bread and wine cannot remain, but they “must give way so that the mate- rial aspect of Jesus as a man, his body and blood, may be present.”

In the Eucharist, the bread and wine are no longer bread and wine in substance. Because of this, the whole Christ is present in his resur- rected glory—body, blood, soul, and divinity. As St. Thomas Aquinas wrote: “Christ is not quoted to say- ing, ‘This bread is my body,’ but “This is my body” (Sermo Theologicae, III q.78, a.5.)

The complexity of the mystery of the Eucharist baffles the mind, yet our faith is strengthened because we grasp enough of the meaning of tran- substantiation to know that we are not attending some symbolic drama where nothing truly substantial hap- pened. Thank God for the gift of our faith and the Eucharist! 
Buscando la Cara del Señor

The public is invited to participate in the 10th anniversary Oldenburg Academy Pro/Am Golf Classic on July 9 at Hillcrest Golf and Country Club in Batesville. Many autographed items will be offered at the live auction held during the dinner, including framed prints, clubs, hats and bats autographed by athletes Tiger Woods, Arnold Palmer, Tom Kite, Sam Snead, Jalen Rose and Sean Casey. The cost to play golf and all other amenities of the day is $225 per person. For $45, one can attend the reception, dinner, live auction and awarding of prizes. For more information, call 812-933-0737 or 812-934-4440, ext. 240.

Holy Spirit Parish, 7243 E. 10th St., in Indianapolis will have its parish festival July 12-14. For more information, call 317-861-0809.

St. Mark Parish, 551 E. Edgewood Ave., in Indianapolis will have its “Fun Fest” July 13-14. For more information, call 317-784-7777.

St. Benedict Parish, 111 S. Ninth St., in Terre Haute will have its “Community Fun Fest and Street Festival” July 13-14. For more information, call 812-232-7279.

A free information session on parish nursing will be held from 9:30 a.m. to 11 a.m. July 14 at St. Francis Hall on the Marian College Campus, 3200 Cold Spring Road, in Indianapolis. For more information, call 317-955-6132.

Volunteers are still needed for Youth 2000, a Eucharistic Prayer Festival for ages 13-30. Youth 2000 is a response to the challenge of Pope John Paul II’s call of evangelization. The event is July 20-22 at Bishop Chatard High School in Indianapolis. Volunteers are needed as greeters, musicians, and for other program needs. For more information or to volunteer, call 317-842-6583 or 317-541-8602.

An “HIV: A Reposition Weekend, Creating the Entire Person Through Conversion” will be held Aug. 3-5 at Waycross Retreat and Conference Center in Morgantown. The HIV/AIDS Ministry of the Archdiocese of Indianapolis sponsors the retreat. The cost is $30 per person for housing, meals, snacks and program fee. Payment must accompany registrations. For more information, call Father Carlton Beever at 317-631-4006 or 1-877-420-7515.

Robert and Patricia Neylon of St. Patrick Parish in Indianapolis will celebrate their 50th wedding anniversary June 30 with a Mass at their parish. They were married on that date in 1951 in St. Patrick Church. They have seven children: Lisa Nelson, Cheryl Davis, James, Thomas, Kenneth, Daniel and Michael Neylon. They also have 11 grandchildren.

Charles and Imogene Uhl of St. Margaret Mary Parish in Terre Haute celebrated their 50th wedding anniversary May 19. They were married on that date in 1951 at St. Michael Church in Bradford. They are the parents of three children: Jane Minderman, Steve and Mark Uhl. They also have four grandchildren and two step-grand-daughters.

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much time and effort. “Any quick assessment is only a way to start a debate, not to end one,” said Jay Demerath, professor of sociology at the University of Massachusetts at Amherst and an adviser to the project. But those in the area of religion would not be the only ones interested in this research—it seems as though everyone has a share in wanting to know all that Polis found out. With regard to the civic sector, I hope the Polis project will enable them to get a broad picture of religion in Indianapolis, and at least a good strong case of its tren-
duous variety,” Dykstra said. “Only then will religion, as a sig-
nificant force in our life together, come into view and be taken seriously as a potential partner for good for all of us together.” Seeing the benefits for so many groups, The Polis Center has already published several books and a few different peri-
odicals, the content of which is aimed at various groups ranging from academics to clergy. What are some of the things that the researchers at Polis found out? There are about 1,200 congregations in Marion County, with an additional 800 in the rest of the metropolitan area. While no single faith tradition holds a clear majority, Roman Catholics make up the largest percentage at 13 per-
cent. Following closely behind are Black Baptists and Methodists at 12 percent. The city’s diversity of religion, that is, how the denomina-
tions of Christianity are spread out as well as the prevalent of other religious traditions, made it perfect to study. “Show me any variety of American or indeed world reli-
gion that does not exist in Indianapolis and I’ll show you a very rare form indeed,” Demerath said. The size of the city lent support as well. “[Indianapolis] is a big enough city to be a real city, to have a real metropolitan area with all of the complexity and diversity that goes along with being a real city,” Dykstra said. “And yet, it is not so large that it is utterly unknowable, on one hand, or totally unmanageable on the other hand.” While there are more congregations in Indianapolis than ever before, the membership numbers in each one are smaller. About 50 percent of people go to church each week. Still, numbers like these were just the beginning for the researchers, who sought to find deeper themes that could res-
onsion to something more than just a titub for the history books. Something that was discussed often was the voice that religion should have in the public realm, and in a related way, how faith-based initiatives play a role in that. A panel discussion on the second day of the conference dealt with the concern that some religious groups feel as to losing their “prophetic voice” in order to take government money. Whether or not such a thing would happen is one of the main questions with faith-based initiatives that are still un-
answered. Thomas Gaybrick, secretary for Catholic Charities and Family Ministries for the Archdiocese of Indianapolis, com-
mented on the reluctance of religious organizations to take federal funds, saying that many in the government were sur-
prised that their opposition that came from the right. “Proposals to fund faith-based initiatives are in a kind of limbo right now,” said Lynn Neary, a correspondent with the cultural desk at National Public Radio, “and it’s religious people themselves that seem the most concerned and uneasy about the relationship between government and religion that’s represented by these proposals.” Catholic Charities has received funding from the govern-
ment for years, and the Church can informally trace it back to the 1960s. Yet instances of conflict have arisen. “There have been occasions when we have been asked to take down crucifixes,” Gaybrick said, but added that it was usually through a lack of local government agent that led to such incidents—and most of the time a blind eye was turned to the religious side of Catholic Charities, especially recently. “That has eased somewhat in recent years, and it has not been problematic” he said. 

Charles Lake, the pastor of the Community Church of Greenwood, said that Indianapolis is a good example of how government and religion can interact in the area of funding. He has noticed that the city government supports religious groups without restricting any propagation of their faith. This is similar to the blind eye that Gaybrick is said often turned to Catholic Charities. Lake thinks that this attitude should be adopted on the state and federal levels if faith-based initiatives are going to be successful. “We support the Faith-Based and Community Initiatives proposal and will work with Congress to refine, improve and pass H.R. 7, the Community Solutions Act of 2001,” said Cardinal Roger M. Mahony of Los Angeles in a June 11 let-
ter to two United States Senators. Cardinal Mahony is the chairman of the bishops’ Committee on Domestic Policy. The U.S. Bishops restated their support of President Bush’s plan at their spring meeting in Atlanta on June 14-16. Gaybrick said there are still many questions that surround the issue, but that he would support full support is given by the members of varying faith traditions. Another topic of discussion was how people are choosing their Churches. Demerath said one trend in religion seems to be that of people choosing their congregation based more on secular reasons than those of the past. That is, that people might choose a Church within, or even without, their particular denomination based not so much on theology or parish boundaries as where their friends are going or where they feel welcome. “I would suspect that most Catholics here today are increasingly likely to choose their congregation based on personal preferences,” Farnsley said during a presentation at the conference. “First of all, wherever people start, that’s where they are,” said Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis. “So that means that a person may happen to come to a church because they like the way it’s painted or they feel welcome or whatever.” Beyond this he said, what keeps them should be the deeper love of Jesus Christ that they experience there, as well as the love of the people. “We do tend to go where we feel welcome, and people are simply far more readily than they used to be,” he said, adding that going to a church because you feel more wel-
come there is not as “secular” of a reason as some might think. Yet, this seeming rise in mobility makes it harder for a pastor to see where his flock is. “It’s very difficult to have a parish nowadays rather than just a congregation,” Father Schmidlin said. Over the day and a half conference, many other issues were discussed, including the bishop’s comments about the incompatibility of politics and religion to Demerath’s remarks concerning the waning power of religious author-
ity, or from the racial makeup of parishes to the churches that have closed down or moved and why they did so. Each one of these statements, each revelation, each the-
ory, provokes a hundred more like it, and the dissemination of all those ideas is what Polis will focus on during the next two years. †

Indianapolis, said Gates is one of the best and is a musician who doesn’t boast. “Every time I had a question or an idea, he would be the one to ask,” Gates said. Gates won his first prize for piano composition while in high school. After graduating, he entered the U.S. Air Force following World War II. Afterward, he earned his artist’s diploma from Fontainebleau Conservatory in France, his Bachelor of Music degree from Butler University and his doctorate in music from Florida State. He has performed with the Indianapolis Symphony Orchestra, the Indianapolis Philharmonic Orchestra, the Butler University Symphony Orchestra, and in Germany and France. His three performances at Carnegie Hall were in 1966, 1974 and 1976. Gates also has taught at Butler University, the University of Indianapolis and the former Catholic Theological Seminary at St. Mary Monastery in Indianapolis. As for his musical career, Gates said he plans to con-
tinue playing, whether it’s at weddings, funerals or con-
cert appearances. Living a life of music and being successful at it has meant a life of perseverance, Gates said. “You truly have to love what you are doing,” he said. “You have to stick with it.”

(For more information on Gates’ free performance, call 317-923-9206 or 317-767-5256) †

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nity to experience the joy of ministering both close to home and throughout central and southern Indiana. Of the $4.1 million collected through the United Catholic Appeal, 71 percent will go to fund a number of shared ministries and 29 percent will be used to help home missions. Home missions are parishes and elementary schools, mostly in rural areas and central-cities-annexed-poli, that would be unable to continue without the support of the entire archdiocese. Shared ministries are the ministries that don’t have a specific parish, but require the support of all parishes. Examples of shared ministries include the social service programs operated by Catholic Charities, educational support for the archdiocese’s seminarians, care for retired clergy, evangelization programs and Catholic education, which includes support for the six archdiocesan inter-parochial high schools, special religious education programs, Catholic Youth Organization programs and Newman Centers and weed-to-home missions.

Jack Whelan, who along with his wife Katie served as chairpersons for the 2000 Catholic Charities, appeal the story of how their money is being put to use at St. Elizabeth’s or Catholic Charities, they become energized and want to help.” Whelan said. “When we tell people the story of how their money is being put to use at St. Elizabeth’s or Catholic Charities, they become energized and want to help.”

“"We have a lot going on in the archdio-

cocese and we feel it is important to commu-
nicate clearly and continuously to everyone about home missions and shared min-

istries,” Whelan said. “When we tell people the story of how their money is being put to use at St. Elizabeth’s or Catholic Charities, they become energized and want to help.”

These are our home missions: the archdiocese.

Home missions are parishes and elementary schools, mostly in rural areas and central-cities-annexed-poli, that would be unable to continue without the support of the entire archdiocese. Shared ministries are the ministries that don’t have a specific parish, but require the support of all parishes. Examples of shared ministries include the social service programs operated by Catholic Charities, educational support for the archdiocese’s seminarians, care for retired clergy, evangelization programs and Catholic education, which includes support for the six archdiocesan inter-

parochial high schools, special religious education programs, Catholic Youth Organization programs and Newman Centers for the archdiocese.

Jack Whelan, who along with his wife Katie served as chairpersons for the 2000 Catholic Charities, serve in the archdiocese.

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Pope John Paul II visited Kiev on June 25, attracting thousands of Ukrainians who welcomed the pontiff's visit as a chance to unite all Christians. The pope's visit will help unite all Christians. There should not be Catholics and Orthodox, just Christians.

The pope’s visit is a significant event for Ukraine, a country with a diverse religious landscape. The visit will reinforce the message of unity and peace, as the pope called for mutual knowledge and understanding between different religious communities.

Cardinal Gerald Muller, the Vatican’s chief doctrinal prosecutor, said: “It is a big event in any country where the pope comes. It is a sign of blessing.”

The pope said that the visit to Kiev is a sign of the Pope’s desire to accompany the Christian Church in its journey towards unity. He also emphasized the importance of mutual respect and understanding among different religious communities.

The pope’s visit is also seen as a response to the challenges faced by the Church in Ukraine. The country has undergone significant changes in recent years, with the collapse of the Soviet Union and the emergence of a new political and economic order. These changes have led to increased religious diversity, with Catholics, Orthodox, and other religious communities coexisting in Ukraine.

The pope’s visit is expected to have a positive impact on the relationship between different religious communities in Ukraine. It is hoped that the visit will help to promote mutual understanding and cooperation.

The pope’s visit is also significant for the whole of Eastern Europe, as it is seen as a symbol of the pope’s commitment to promoting peace and unity in the region. The visit is also expected to have a positive impact on the relationship between Ukraine and the Vatican, and between Ukraine and other religious communities around the world.

The pope’s visit is a reminder of the importance of the values of respect, trust, and mutual understanding, which are essential for building a peaceful and prosperous society.

Overall, the pope’s visit to Kiev is seen as a significant event for Ukraine and the world. It is hoped that the visit will help to promote mutual understanding and cooperation, and that it will lead to a more peaceful and prosperous future for Ukraine and the region.
Prayer in the catechism/Fr. John E. Pollard

What is Christian prayer?

First in a series

T he draft of the Catechism of the Catholic Church that was circulated to the bishops of the world for comment prior to its publication contained three parts and an appendix. Following the precedent of the Roman Catechism of the Council of Trent, the creed, the commandments and the sacraments were each treated in a single part. Prayer was treated in an appendix. The bishops objected to the relegation of prayer to an appendix and recommended that it be elevated to a fourth part, equal to the others.

In fact, “Christian Prayer” in the Catechism of the Catholic Church serves as a principle of integration for the whole enterprise. The first three parts of the catechism and the dimensions of the Christian life that they explain harmonize into a coherent synthesis of the Christian faith that is expressed in Christian prayer.

“Great is the mystery of faith!” The Church professes this mystery in the Apostles’ Creed (Part One) and celebres it in the sacramental liturgy (Part Two), so that the whole of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father (Part Three). Theology, then, requires that the faithful believe in it, that they celebrate it, and that they live in a vital and personal relationship with the living and true God. This relationship is prayer (§2558).

This Christian prayer is not simply the expression of a vital and personal relationship with the living and true God. Christian prayer is the vital and personal relationship with the living and true God. This is quite a remarkable assertion.

A relationship and the expression of that relationship are distinct realities in the relationship of human love between spouses is distinct from the expression of that relationship. The relationship precedes expression of it. The mutual love of husband and wife anticipates affection, tenderness and endearment between them. But their love is not identical to their expressions of it. Their love causes expressions of affection, tenderness and endearment.

If Christian prayer is the vital and personal relationship with the living and true God, then all the elements that comprise the relationship between the community of the Trinity and the believer constitute Christian prayer. The profession of faith in the mystery of the Trinity, the celebration of that mystery in sacramental liturgy and the willingness to live in conformity with that mystery constitute Christian prayer.

The origin of Christian prayer, then, is God: Father, Son and Holy Spirit. Just as the mystery of faith is the gift of the Trinity, Christian prayer is also such a gift. It too rises from the depths of God’s desire for us. God created us in his own divine image and made us his adopted children, brothers and sisters to Christ and Temples of the Holy Spirit. So great is our dignity as sharers in God’s own life, that he has called us to live in communion with him in the mystery of the Trinity. God first loved us and he never ceases to draw us to himself. He calls us into communion with him. Only in God will we find the truth and happiness we seek. God longs for us and has made us to long for him.

Whether we realize it or not, the desire for God is written on our hearts. It’s part of who we are as human beings. God’s initiative of love awakens a prayerful response in the human heart. The heart is the space within where we withdraw. It is the point of our deepest personal encounter with our Creator; it is the place where the Holy Spirit finds us and knows us; it is where we are united with the Sacred Heart of Jesus.

Christian prayer springs from the human heart at the invitation of the Holy Spirit to affirm the living relationship of God’s children within the Body of Christ to their Father. Christian prayer is that relationship, and so by its very nature, Christian prayer is a communion, an intimate exchange, a synergy between the believer and the Triune God which at once recognizes and enhances the relationship. God keeps our hearts close to him and we keep our hearts close to God through prayer. As St. Augustine reminds us, “Our hearts are restless until they rest in Thee.”

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops’ catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.)

Holy Spirit will continue to transform the Church, speaker says

RALEIGH, N.C. (CNS)—The Holy Spirit will continue to transform the Church and bring about a “Christosphere,” or an environment “totally permeated by Christ,” said a keynote speaker at the Evangelization conference.

Look at how the Church has been affected by, and continues to be affected by, the Holy Spirit. As a historian I marvel at how the Holy Spirit has led this Church,” said Father John E. Pollard, a priest of the Diocese of San Diego and professor of history at Morehouse College in Atlanta. Father Pollard, who gave a keynote address during the June evangelization conference in Raleigh, said that the Holy Spirit has been present since the dawn of time, and works continuously to circumvent the Church’s obstacles and challenges. He said that people only need to look at more than 2,000 years of the history of the Catholic Church to see the divine influence of the Holy Spirit.

For example, he said, while the Church today is blessed with “a marvelously saintly man, a strong man” as pope, the Church has been saintly in history’s corrupt pontiffs.

And the very fact that the Church has remained the Church is, he added, shows that it is indeed of divine origin and that the Holy Spirit is at work.

“We may be certain that the Holy Spirit will be impelling and assisting this Church as it encounters whatever obstacles and challenges it might experience in its own growth and development,” he said.

Father Pollard said racism is one of the major current challenges for the Church.

He said that blacks and other ethnic groups have a difficult time seeing themselves reflected in the theology, aesthetics, art, catechetical resources, music, vestments and hierarchy of the Catholic Church.

He also said that he has frequently been stopped by the police just because he is African-American, but he has not heard Church officials “saying anything about racial profiling.”

“If we don’t see the Church taking those types of causes,” Father Conwell asked, “how do you think that black folk will be attracted to a Church that seems so out of touch with their everyday needs?”

Another challenge for the Church today, he said, is the “worldwide membership exodus” from organized religion and the “rapid process of de-Christianization” occurring all over the world.

In France, he said, only 14 percent of people still go to church; in Ireland, only 34 percent of Catholics attend Mass regularly; and in the United States, only 40 percent of the people go to church.

A final challenge is that the Church has a masculine structure, but a feminine soul,” Father Conwell said. “Christianity is the only major world religion that has a higher proportion of women than men in its membership.”

He said that through these challenges the Holy Spirit and Christ are always present.

“No matter what walk of life you have, no matter what profession you are in,” he said, “there is only one vocation. And that one vocation is to be Christ.”
Inactive Catholics need personal invitation

By Sheila Garcia

While more than 62 million Americans identify themselves as Catholic, an estimate of 17 million—more than 25 percent—no longer practice their faith.

In some Western European countries, the percentage of inactive Catholics is even higher.

Catholics cite various reasons for becoming inactive: A painful childhood memory, an insensitive remark or action by a Church minister, a failed marriage or simple laziness can lead people out the door.

If we understand a person’s reason for leaving, we can more effectively extend an invitation to rejoin the faith community.

Divorce is a major reason that Catholics become inactive. Some people incorrectly believe that a divorced person is excommunicated—that is, no longer a Church member.

In 1977, Pope Paul VI abolished the direction of excommunication for divorce. Pope John Paul II has encouraged pastors to teach out to divorced people and to facilitate their participation in parish life.

Still, many divorced people feel uncomfortable or unwelcome in their parishes. They may struggle to find their niche, especially if they have been known as part of a couple. They wonder if anyone understands their pain and loneliness.

Some divorced Catholics find that the annulment process brings closure and healing and keeps them connected to the Church.

Divorced Catholics who remarried with another Catholic feel welcome in your parish?

Evangelization is based on love, desire to share good news of Christ

By Theresa Sanders

Evangelization doesn’t have to involve public pronouncements of faith. In its most basic sense, to evangelize is simply to bring good news to someone. That’s what “gospel” means: good news.

To evangelize is to offer people the good news that they’re not alone in the world; that their lives have meaning and importance; that no matter how much suffering or loneliness is in their lives, love can still find them.

It’s no accident that “evangelism” comes from the same Greek root that gave us our English word “angel.”

In the biblical tradition, an angel brings a message from God.

How can we be angels to each other? How can we evangelize or bring the good news of the Gospel to people?

The first requirement for evangelization is love, which has a way of drawing people to itself.

It might involve simply being open to talking about our faith when the moment seems right. It might ask us to share our life stories as a way of explaining how we have become who we are.

The one thing it absolutely demands is that we be living examples of good news.

In the words of an old hymn, “They will know we are Christians by our love.”

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.)

On the other hand, when one cohabiting couple anxiously approached the parish priest for marriage preparation, he invited them to examine and explore the reasons why they had decided to live together and what they had learned from the experience.

Perhaps as a result of the way he worked with the couple, these potentially inactive Catholics later became parish leaders.

Paulist Father John Hurley, director of the U.S. bishops’ evangelization office, has said that many Catholics “drop away with the hope that someone will notice, and with large congregations in many parishes, often no one does. Would you want to join a Church that doesn’t care when you fall away?”

A fourth reason some people leave is because they disagree with Church teaching, especially about morality. Church teaching about such issues as abortion, homosexuality and premarital sex can be found hard by some people, especially if they do not feel it is presented with clarity and sensitivity to their situation.

For example, Church teaching on homosexuality has challenged gay and lesbian Catholics and their families, who often feel marginalized in the Church.

Recognizing the difficulty, a committee of the U.S. Catholic bishops’ conference developed a message, “Always Our Children,” addressed to the parents of homosexual sons and daughters.

Resources such as Project Rachel for out fallen-away Catholics and welcome them back to the Church.

Inviting is key to evangelizing

This Week’s Question

What have you done, or what might you do, to help an inactive Catholic feel welcome in your parish?

“I’d invite him to our small group Scripture study, and I have done that. The feedback I received is that the small group discussion helped to revive his faith life.”

(Bob Hilden, Wooster, Ohio)

“Your approach must be friendly, not intimidating. Stay positive. Hold no grudges. Just extend a welcoming hand and say, ‘C’mon in! We’re the Catholic Church.’”

(Bob Leuci, Nashville, N.H.)

“A personal invitation to attend church never hurts. I feel that living one’s faith is the best example; actions speak louder than words.”

(Dolores Ososwksi, Kodiak, Alaska)

Lend Us Your Voice

An upcoming edition asks: Share how you use the Bible—when you read it, how you do so and why.

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

Many Catholics drop away from the Church with the hope that someone in their parish will notice their absence. With large congregations in many parishes, often no one misses them. It’s important to seek out fallen-away Catholics and welcome them back to the Church.
**Cornucopia/Cynthia Dewes**

God bless America the beautiful, the various, the fun

The Fourth of July is not only the birthday of our country. It is the birthday of one of our granddaughters and of all Berliners. On this day, of course, by the time you’re my age, every day will be the birthday of some worthy of celebration encircled upon it. Since July 4th always rates high in my estimation, the ideals, and just plain luck, which made our country come together as it did, are awesome. Philosophers and political scientists are strangely weak in defining what makes a country.

Sometimes we need to travel to appreciate the U.S.A. of Germany. In Germany, we were struck by the homogeneity of the population. Almost all were white German-speakers, similarly physically to everyone there. The only exceptions were tourists (you could count them by the clothes), or dark-skinned Turks whom the Germans imported as laborers at the time. It was so boring. We missed the sight of streets varying from tule to ebony, turban and sari worn with Nikes or Donald Duck T-shirts, the handsome hats displayed on them on their way to church. We were used to the hills being alive with the sounds of yodels and blues and not just the Trapp family and Alpine horns.

In a homogeneous society, folks can take pride in something they’re contingently constant nation. But in America we take pride in the very fact that ours is so changeable. What country can be a country of its White Anglo Saxon Protestant English-speakers, for instance, is fast becoming a nation of Spanish-speaking Hispanics. Still, whatever ethnic group is in the majority, most are here because of the ideals that attracted others before them. It amazes me when Americans protest an affront to Hispanics, Vietnamese or Haitians, since these people come for exactly the same reasons as did the preachers’ Irish, Irish, Jewish, Polish or Swedish ancestors.

Lest we forget, we are still a country in which freedom of speech, freedom of religion, and the unalienable right to life, liberty and the pursuit of happiness exist for all. These are the privileges that continue to bring new Americans to our shores.

Now, it’s true that a few people sometimes go nuts and try to impose freedom from religion on everybody, or carry freedom of speech to preposterous limits, or interpret “pursuit of happiness” as “me, me, me.” No matter. America is still based on the idea that God gave us certain human rights, and the state can do no less. There’s more. For some reason, this freedom thing has inspired our country(wo)men to crazy heights of invention and creativity. We may be a large country, but we’re never boring. Think about “Carthage,” the junked autos placed nose-down in a circle out west since the American answer to Stonehenge.

Or consider things like taco pizzas and pet cemeteries and covered bridge societies. Remember the Hardy boys outlining the American dream for us, along with Cecil B. DeMille and Superman, Edward R. Murrow and Thurgood Marshall.

Something is right even when we’re wrong. We know it when we see our flag flyings grandly over the U.S. Capitol, or when it’s flapping in front of a rural trailer whose yard is a memorial to junked autos. Long may she wave!

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

**Faithful Lines/Shirley Vogler Meister**

A hop for the Fourth of July: to remove wall

On June 26, 1963, in West Berlin City Hall, Germany, the 35th president of the United States, John F. Kennedy, said, “All free men, wherever they may live, are citizens of Berlin. And therefore, as a free man, I take pride in the words I chose in Berlin.” Translation: “Ich bin ein Berliner.” President Kennedy didn’t realize that a German jelly doughnut called a Berliner short for Pflaumkuchen Berliner (see accompanying recipe). Kennedy’s line could be compared to being in Hamburg, Germany, and saying, “I am a Hamburger.” The difference is: Ich bin ein Berliner is now historically synonymous with “I am a free man.”

The press gave the error such wide circulation that what is now called a Berliner was also brought to Kennedy’s serious message, which reflected the evil of the 29-mile Berlin Wall. It was built in 1961, dividing Communist East Berlin and the non-Communist West. In November of 1989, the East German government ended this restriction. Demolition of the Wall symbolized the collapse of Communism in Eastern Europe.

John F. Kennedy—our only Catholic president—didn’t live to see this. He was assassinated on Nov. 22, 1963, only months after declaring “I am a Berliner.” I am a German-American. When I was young, my maternal grandfather said we also had “a little Swiss in us.” In recent years, however, genealogical research revealed we have instead “a lot of Swiss in our blood.”

Somehow that’s comforting, since the Swiss are generally considered a peaceful, neutral nation, whereas World War II history points to fighting fingers among many Germans with regard to the Holocaust. Yet, millions of other German and Jewish people, plus others “unwanted” persons, including Catholics, died horribly then, as did countless German-Americans and citizens of other nations in anti-Hitler military and non-military action. They died for the same freedom that President Kennedy embodied in the words later declared, “Ich bin ein Berliner.”

In Kennedy’s message, we also find the same desires that spurred early American patriots to fight for other rights—and write and sign the Declaration of Independence. I’ll think of Kennedy’s words as we celebrate the Fourth of July, but I’ll also ask God’s protection against the real and metaphorical walls that blight countries worldwide, especially the walls that crush freedom of religion. I’ll hold our old family prayer books seams in English and some in German, and pray for peace and freedom between nations and within individual hearts.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

**Berliners**

(Jelly doughnut recipe from Authentic German Home Style Recipes by Gini Youngkranz. Information available through 800-872-8411 or www.germancookbooks.com.)

1 package active dry yeast
1 teaspoon sugar
1 cup plus 3 tablespoons warm milk
1/2 cup sugar
5 tablespoons butter or margarine, or dash of salt
3 1/3 cups flour
2 eggs
3 teaspoons jelly

In a small bowl, mix yeast with one teaspoon sugar and three tablespoons warm milk. Set aside and allow to rise. Scald one cup milk and stir in 1/2 cup sugar, butter or margarine, and a dash of salt. Allow to cool to lukewarm. Blend in flour, eggs, and yeast and beat until soft and smooth. Cover bowl with lightly floured surface and let rise, adding additional flour if needed. Place dough in a floured bowl, cover, and let rise in a warm place until the dough doubles in size. Punch dough down to remove air and place in a greased bowl whose diameter is approximately three inches and height is slightly smaller in diameter than the first glass and cut through both pieces of dough. Let the dough rise again and fry a few of the doughnuts at a time in hot fat at 375 degrees until lightly brown on both sides. Drain and roll in sugar. Makes approximately 20 doughnuts depending on the size of the glass.

**Dinner of the Church, John of the Cross**

(Quarter twenty in a series)

St. John of the Cross is considered the greatest mystical theologian in the history of the Church, known as the Doctor of Mystical Theology. His manuscripts, published after his death, were given the titles The Ascent of our Carmel, The Dark Night of the Soul, The Life of the Soul, and The Spiritual Canticle. In them, John presented the stages of mystical contemplation.

Pope John Paul II has a particular devotion to St. John of the Cross. He studied Spanish so he could read John’s writings in the original and John was the subject of the pope’s doctoral dissertation. He quotes him frequently and uses John’s works to define the subject of Spanish so he could read John’s writings to St. John of the Cross. He studied Canticle only exceptions were tourists (you could...
The Sunday Readings

Sunday, July 1, 2001

• 1 Kings 19:16b, 19-21
• Genesis 5:1-3, 13-18
• Luke 9:51-62

The First Book of Kings is the source of this weekend’s first reading.

In the second reading, there are two Books of Kings. Ordinarily, there was only one. At some point in history, this book was divided. As the name implies, the books recall the lives of several kings of Israel, chiefly Solomon and his immediate successors. These two books form part of what Scripture scholars call the Historical Literature.

However, the purpose behind the writing of this book, or these books, was not to tell the history of the kings in any political or profane sense, but rather to review their reigns in terms of the Covenant. The Covenant, the holy contract between God and the people of Israel, was for the pious the most important aspect of life. God specially provided kings so that the people could fulfill their obligations under the Covenant. As a result of this emphasis, the Books of Kings often say as much about prophets as they do about monarchs. Such is the case in this reading. The principal figures are the prophets Elisha and Elijah.

In the reading, God orders Elijah to anoint as prophet to Elijah a man named Adam. Anointing was an ancient gesture employed to mark a person for a particular work. The sacrament endures today in the anointing of priests and bishops when they are ordained, in the anointing of those who are being baptized, in the anointing of the sick, and in the anointing of Christian kings, although normally only this last occasion rarely occurs as now there are so few Christian kings or queens.

No prophet seized the role. God conferred it. To seize the role, or to presume the role, would render the person a fraud.

The second reading this weekend is from the Epistle to the Galatians. Paul, the author of this epistle, saw Christian faith and practice as the most important elements of life. He could be quite consistent with his followers, such as the Christians of Galatia, a region in modern central Turkey, when he called them to behave as if indeed their Christianity was the most important consideration in their lives. In the reading, the apostle warns the Galatian Christians that under no circumstances should they quarrel with each other. Such disappointments stultify the work of the Gospel and are unworthy of true disciples. The apostle also bluntly declares that the flesh itself, human desire, is an enemy of genuine piety.

The Lord’s public ministry is drawing to its conclusion. Jesus is nearing Jerusalem.

Luke places Jesus as an adult in Jerusalem only once. It is the time there shortly before and during the time of the Crucifixion, the Resurrection and the Ascension.

For the evangelist, Jerusalem is much more than a place. It is the most sublime sacrament of the great gift of God we possess in the revelation of the Trinity. It has celebrated the mystery of the Eucharist, in which the living Lord is with us still.

Last weekend, it gave us the image of John the Baptist, born with a special purpose, a purpose ordained by God, to enable us better to find and to know Jesus. We do not walk alone. God sends us guidance, as once God sent the prophets as guides. Most of all, God gives us the guidance of Jesus. Jesus alone understands all and sees all. His knowledge infinitely surpasses the knowledge belonging to us humans. But the Lord’s love, power and love are with us. In the footsteps of Jesus is the only path to life and joy.

Reflection

The Church has completed its joyful celebrations of the Resurrection. Ascension and Pentecost. It has rejoiced with us in the great gift of God we possess in the revelation of the Trinity. It has celebrated the mystery of the Eucharist, in which the living Lord is with us still.

This week, its message becomes solemn and frank. We have been given knowledge of God and indeed we have been given God, in Christ Jesus. In this knowledge, and in this communion with the Almighty, we have everything.

We can never allow anything to detract or reverse our course. Our path will be across raging waters and sharp stones, but we must tread it. God is the only truly safe haven for humans. He alone gives eternal life.

Questions

Question Corner/Fr. John Dietzen

After abortion, penance lifts excommunication

An article in our paper discussing the “morning-after” pill said a woman could be excommunicated for taking it. How can that happen? No one would know whether she was actually pregnant?

Let’s take your questions one at a time. It is true that a Catholic who procures a “completed abortion” incurs an automatic excommunication. This includes, incidentally, not only the mother herself, but families, doctors, nurses and so on if their assistance or other actions made them necessary accomplices in the abortion.

As you say, it is uncertain whether an abortion actually takes place following the morning-after pill. An abortive intent may be present, but that intention is objectively seriously sinful, it does not itself in incur excommunication.

Furthermore, it is important to know that even in more common surgical abortions, not every person who has an abortion is excommunicated. Several important conditions must be met for that to happen:

First of all, a person must be at least 18 years old and be aware that an excommunication will take place if the act is carried through. Many people know abortion is seriously immoral but know nothing about any other penalty, in which case there is no excommunication.

Also, if emotional circumstances surrounding the pregnancy are so violent as to cause grave fear and confusion in the mother—if she is, for example, under intense pressure from family or close friends to “end the pregnancy” and I can assure you from my own experiences that this kind of tragic situation is not rare—again there would be no excommunication.

Some other conditions are also required, but that is the point. More is involved here than a simple statement that people who have abortions are excommunicated.

Finally, if there is an excommunication, we do not shut people out. In addition to countless other ways we offer every possible support to mothers who have had an abortion, the excommunication, if there was one, can be taken away when the individual goes to confession. In most, if not all, parts of the United States, people can lift the excommunication immediately and finally in the sacrament of penance. If you are presently in penance, I urge you to be in this predicament, please encourage her to return to the sacraments of penance and the Eucharist as quickly as possible. She needs all the grace and spiritual support she can get.

For those interested in checking references, the sections of canon law most relevant here are Canons 1398, 97, 1323 and 1324.

I am Greek Orthodox, but have many connections with Roman Catholics in the New York area. Can a Roman Catholic meet the Sunday Mass obligation by going to an Orthodox Church when a Roman Church is not available? (New York)

Yes. In the understanding of the local Catholic Church, these Churches possess true sacraments and priesthood. In that situation, therefore, when there’s no need or some genuine spiritual sacrifice, Catholics may receive the sacraments of penance, Eucharist and anointing of the sick from a priest of an Eastern Church.

But the Lord’s knowledge, power and love are with us. In the footsteps of Jesus is the only path to life and joy.
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. Notifications must be in our office by 10 a.m. Monday the week before the Friday publication. “The Criterion; The Active List; 1400 N. Meridian St. (hand-delivered) P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 1
St. Maurice Parish, Decatur County. St. Maurice exorcises 1-7:4, north 4 miles. Parish picnic, chicken and roast beef dinner, country store, games. 10:30 a.m.–3 p.m. Information: 812-663-3757.

July 6
Holy Spirit Church, 7243 E. 109th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m. Information: 317-927-6800 days or 812-847-2245 evenings.

July 7-8
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish festival. Sat. 5–11:30 a.m. (Eastern Standard Time), German dinner and games; Sun. 11 a.m.–11 p.m. (Eastern Standard Time), chicken dinner. Information: 812-637-0666.

July 8

July 9-13
Sacred Heart Church, 2322 N. 135th St., Terre Haute. Vacation Bible School, 6-8 p.m. Information: 812-466-1231.

July 10
Marion Center, 3355 W. 30th St., Indianapolis. “Journey Through the Old Testament” series. Servants of the Gospel of Life Sister Diane Caroll, 6-8:30 p.m. Information: 317-236-1221.

July 11

July 12-14
Holy Spirit Church, 7243 E. 109th St., Indianapolis. Parish festival, Thurs.–Fri. 6-11 p.m., Sat. 6 p.m.–midnight, rides, food. Information: 317-927-0891.

July 13-14
St. Mark Parish, 551 E. Edgewood Ave., Indianapolis. Funfest, Fri.–Sat. 5 p.m.–midnight, grilled foods, dinners, games, band. Information: 317-784-7777.


July 15
St. Mary Parish, 7500 Naville–St.). Wards Knob Parish, festival 9 a.m.–5 p.m., family-style chicken and ham dinners. Information: 812-923-7811.

St. John the Baptist Parish, 25743 State Road 1 Dover. Summer Festival, 11 a.m.–6 p.m., chicken dinner, games. Information: 812-576-4112.

St. John the Baptist Parish, U.S. Highway 421, Ogood Parish festival and chicken dinner, serving 11 a.m.–4–30 p.m. Information: 812-849-4244.

July 19
The Legends Golf Course, Franklin. St. Francis Hospital Golf Outing, registration/launch, 11 a.m., shotgun start, 12:30 p.m., $50 per person, 5500 per foursome. Information: 317-783-8949.

Recurring
Daily
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Permanent adoration.

Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum (Latin Mass, Mon.–Fri., noon, Wed., Fri.), 5:30 p.m. Information: 317-636-4475.


Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum (Latin Mass, 10 a.m. Information: 317-235-3401.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 E. Joe Rd. W., Sellersburg. “Be Not Afraid” holy hour, 6 p.m., confessions, Benediction. Christ the King Church, 1827 Kessler Blvd. E., Dr. Indianapolis. Exposition of the Blessed Sacrament, 7:30–9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 56th St., Indianapolis. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5602 Central Ave., Indianapolis. Marian Ministry of Priests prayer cenacle, 1 p.m. Information: 317-257-2511.

Thursdays
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Mass.

St. Mary Church, 415 E. Ninth St., New Albany. Shepherds of Christ prayers for lay religious vocations, 7 p.m.

St. Michael Church, 326 N. Green St., Brownstown. Liturgy of the Hours, 7 p.m. Information: 317-870-0646.

Chris the King Church, 1827 Kessler Blvd. E., Dr. Indianapolis. Marian prayers for priests, 5-5:30 p.m. Information: 317-568-4846.

Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., Indianapolis. Mass for Catholics in recovery.

5 p.m. Information: 317-637-2620.

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

First Tuesdays Divine Mercy Church, 335 W. 30th St., Indianapolis. Conception, 6:45–p.m. Benediction of the Blessed Sacrament, 7:30 p.m.


First Fridays Our Lady of Perpetual Help Church, 1752 S. Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 S. U.S. 20, Cedar Grove. Eucharistic adoration after Mass. 8 a.m.–5 p.m.

Our Lady of Lourdes Church, 5533 E. Washington St., Indianapolis. Exposition of Blessed Sacrament, prayer service, 7:30 a.m.

St. Vincent de PaulChurch, 1723 “T” St., Bedford. Exposition of Blessed Sacrament, after 8:30 a.m.; Mass–9 p.m.; reconciliation, 4:46–p.m.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m. Benediction, 4:45 p.m.

—See ACTIVE LIST, page 15

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Page 14 The Criterion Friday, June 29, 2001
VATICAN CITY (CNS) — Choosing “exorbitant” prices for HIV/AIDS medicines, Pope John Paul II called on wealthy nations to guarantee medical care for people infected with the deadly disease in poor countries.

In a message to a special U.N. General Assembly in New York dedicated to HIV and AIDS, the pope praised a recently announced global U.N. fund to fight the disease as “a cause of hope for all.”

The message, addressed to U.N. Secretary-General Kofi Annan, was released at the Vatican June 26.

The pope said the international community’s “battle against the AIDS pandemic must be inspired by a constructive vision of human dignity” that encourages young people to develop greater sexual responsibility.

Over the years, the Vatican has condemned recourse to condom campaigns to stop the disease’s spread.

The pope said he was particularly concerned about the lack of access to poor countries, especially in Africa, to HIV drugs commonly used in developed nations.

Some of these drugs help slow the disease’s devastating effects, and others prevent mothers with HIV from passing the infection to their newborns.

“We know that the costs of these medicines are excessive, sometimes even exorbitant, with regard to the means of citizens of the poorest countries,” he said.

“I ask wealthy countries to respond to the needs of AIDS sufferers in poor countries with all means available, so that these men and women, tried in body and spirit, can have access to the medicines they need for treatment,” the pope said. 

VATICAN CITY (CNS) — The pope urged qualified medical care for HIV/AIDS

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

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

St. Elizabeth’s, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Mass for Civitas Dei, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., $20. Information: Mike Fox, 317-239-6060.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

Fourth Saturdays
Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, Indianapolis. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life, Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521.

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Oldenburg sisters adopt statement opposing capital punishment

By Mary Ann Wyandt

In the spirit of their founder, the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg has adopted a corporate stance against the death penalty.

On June 25, the Oldenburg Franciscans approved a public statement opposing capital punishment.

The statement notes that the sisters “strongly oppose the death penalty as contrary to the Gospel and to our particular Franciscan call to peacemaking and justice for the poor.”

“As we affirm that all lives, both innocent and guilty, are sacred and worthy of protection,” the statement reads, “we know that the state’s use of capital punishment adds to the violence within our society.”

VATICAN RENEWS APPEAL FOR WORLDWIDE BAN ON DEATH PENALTY

VATICAN CITY (CNS)—The Vatican renewed an appeal for a worldwide moratorium on the death penalty, calling it an “integral part of the defense of human life at every stage of its development.”

“It is surely more necessary than ever that the inalienable dignity of human life be universally respected and recognized for its immeasurable value,” Msgr. Paul Gallagher, a Vatican diplomat, told a June 21-23 world congress against the death penalty.

Gathered in Strasbourg, France, speakers of parliaments from four continents signed a formal declaration calling for a global ban on capital punishment and criticizing the United States and China for their recourse to executions.

The speech given by Msgr. Gallagher, the pope’s delegate to the 43-member Council of Europe that organized the congress, was released June 23 at the Vatican.

John Paul II, who regularly appeals for sentence commutations for Death Row inmates, had “eagerly hoped and prayed” for a global moratorium during the Jubilee Year 2000, Msgr. Gallagher said.

“Though that desire was unfulfilled, the pope took encouragement from a growing popular awareness that ‘it is time to abolish the death penalty,’ said the Vatican diplomat.

He said the Vatican opposed the death penalty because lesser punishments “may offer time and incentives to the reform of the guilty, hope to the innocent and [may] safeguard the well-being of civil society itself.”

“The universal abolition of the death penalty would be a courageous affirmation of the belief that humankind can be successful in dealing with criminality and of our refusal to succumb before such forces,” he said.

“As such, it would regenerate new hope in our very humanity,” Msgr. Gallagher said.

Iraq’s rate of executions is highest per capita in the world

ROMEO, June 20, 2001 (Zenit.org)—Iraq had the highest rate of executions per capita in the world last year, said an anti-death penalty group.

The Midwest country had one execution for every 50,000 people, compared with China’s one execution for every 1.2 million inhabitants, according to the Touch Not Cain group.

Worldwide, almost 2,000 people were executed last year, and more than half of these were in China, the group said.

Seventy-two countries continue to use the death penalty, 123 countries have either abolished executions or almost abolished them.

Last year, there were 1,100 executions in China. Then Iraq, with around 400, according to Baghdad authorities. The Iraq opposition says there were 2,000 executions.

It is followed by Iran, with at least 153 executions; Saudi Arabia, with 121, all public decapitations; the United States (85), Afghanistan (at least 30), the Democratic Republic of the Congo (20), Pakistan (17), Liberia (14), Jordan (8) and Cuba (6).

There were also death sentences in the Bahamas, Belarus, Burundi, Egypt, the Philippines, Japan, Guatemala, Kazakhstan, Kuwait, Libya, Malaysia, Qatar, Singapore, Somalia, Thailand, Taiwan and Yemen.

PERU EARTHQUAKE

A Peruvian woman and her child in the town of Moquegua look over the remains of their home, which was destroyed in a major earthquake that hit southern Peru June 23. The 7.9 magnitude quake killed at least 70 people and ruined villages.

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The Criterion   Friday, June 29, 2001

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Father John Hotchkin, leading ecumenical figure, dies

George of Chicago said the Church “shaped and enriched the implementation of the ecumenical mandate of the Second Vatican Council not only in the United States but throughout the world.”

“It’s sad news. He was such a vibrant part of the ecumenical movement for so many years,” said the National Council of Churches general secretary, the Rev. Robert W. Edgar. He said Father Hotchkin was working closely with the NCC on its initiative to try to create a new, more inclusive, non-Catholic ecumenical organization. Father Hotchkin addressed the NCC Executive Committee on that topic at its recent meeting in Washington.

He had been with the Secretariat for Ecumenical and Interreligious Affairs since 1971 as its executive director.

At one time or another, he was personally involved in virtually every U.S. Catholic bilateral dialogue. He was often a Catholic observer at national meetings of other Churches and an observer or consultant at a number of non-Catholic multilateral ecumenical endeavors.

He frequently addressed ecumenical and theological gatherings and contributed to numerous books, periodicals, encyclopedias and other reference works.

But it was on Feb. 3, 1953, John Francis Hotchkin was ordained a priest of the Chicago Archdiocese in 1959 after completing studies at St. Mary-of-the-Woods, Bloomington. During 20 years of ministry there, she also served as principal.

Survivors include two sisters, Helen Jaeger of Laguna Hills, Calif., and Juanita Byers Nichols of Bloomington, Ill. (Lynch), 68, Holy Name, Indianapolis, June 5. Father of Karen Dahl, Karla Painter, Gay, Marc and Michael Gilliam. Grandmother of eight.


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