



# The Criterion

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August 6, 1999

## Archdiocese honors Catholic school graduates

By Greg Otolski

An assistant principal, a managing partner in an investment firm, a corrections officer, a priest and a retired World War II veteran, who spent 20 years working with mentally disabled people, will be honored by the Archdiocese of Indianapolis for contributions to their communities.

The five Catholic school graduates will be recognized Sept. 22 at the fourth annual Celebrating Catholic School Values awards dinner and fundraiser at the Indiana Convention Center in Indianapolis.

This year's Career Achievement Awards honorees are Indianapolis residents Judy L. Livingston, J. Timothy McGinley, Msgr. John T. Ryan, Rita Sharp, and George "Tooter" Tinius of New Albany.

Indianapolis Mayor Stephen Goldsmith, who will be the keynote speaker at the dinner, will receive the Community Service Award in recognition of his work to improve the quality of education in Indianapolis.

Money raised from the awards dinner will be used to help pay tuition costs for low-income Catholic school students throughout the 39 counties served by the

archdiocese. During the first three years, \$450,000 in tuition assistance has been given to more than 1,000 students.

### Career Achievement Award honorees:

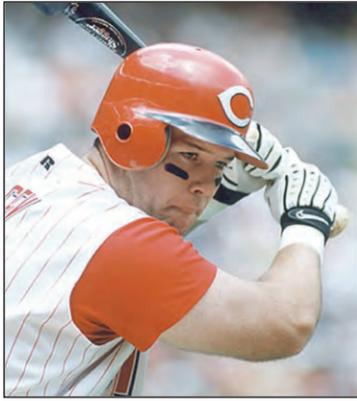
**Judy Livingston**, a graduate of Sacred Heart Central High School, began her education career teaching grades 3-6 at Holy Name School in Beech Grove. She was a teacher there for 15 years and principal for 10 years. As principal she started the school's first computer lab and began special programs for gifted and talented students as well as new remedial programs. She served on the Archdiocesan School Evaluation

Committee, and was president of the Archdiocesan Principals' Association. Livingston went on to teach at-risk students and later become an assistant principal in the Metropolitan School District of Perry Township, a position she holds today. She has received numerous education awards and is a member of St. Barnabas Parish, where she has served as eucharistic minister and as president of the parish council.

**J. Timothy McGinley** may be remembered by his fellow classmates at Seccina Memorial High School as one of the smartest athletes to graduate from  
**See SCHOOL, page 2**

# Role model

### Reds first baseman says God is 'the biggest part of my life'



Sean Casey of the Cincinnati Reds holds Rickey Henderson of the New York Mets at first base. Casey said he once thought he might become a priest.

CINCINNATI (CNS)—As a student, Cincinnati Reds all-star first baseman Sean Casey entertained thoughts of becoming a priest.

"It crossed my mind," he said. "I have a good friend who became a priest, and he had a major impact on my life."

Casey, 25, grew up in Bethel Park, Pa., attending St. Thomas More Church there and St. Louise de Marillac in Pittsburgh. At St. Louise, he began playing organized baseball in a youth league. He also attended Upper St. Clair High School.

In an interview with *The Catholic Telegraph*, newspaper of the Cincinnati Archdiocese, he called Christ "the biggest part of my life."

That was never more true than in April 1998, when his baseball career looked as if it might end before it began. On his third day in the major leagues, he was hit accidentally in the right eye during batting practice at Cincinnati's Cinergy Field.

Casey suffered lacerations requiring 20 stitches, and six days later underwent surgery to repair four fractured bones around the eye.

"I just remember thinking that the Lord never gives you more than you can handle," Casey said. "Whether I would be able to play baseball again or not, I knew that I'd be all right. I knew the Lord would take care of me, and that was a comforting feeling."

Ironically, he emerged from the ordeal with better eyesight, which he has put to good use this season. Through June 15, he led the National League in hitting, and was among the top five batters in six other categories. As of July 28, he was second in the league with a .364 batting average.

He also was selected to play in baseball's 70th All-Star Game, held July 13 at Boston's Fenway Park.

Despite being relatively unknown coming into this season, Casey was third at his position in all-star balloting, behind home-run king Mark McGwire of the St. Louis Cardinals and perennial all-star Jeff Bagwell of the Houston Astros.

Leading the Reds' offense made him popular not just with hometown fans but with fans around the country. He also has drawn universal praise for being among the most fan-friendly players in baseball today.

He is unfailingly outgoing and pleasant, accommodating autograph and interview seekers. Many observers of professional sports consider him a true role model.

"I think the greatest testimony you can give is the way you live your life," said Casey. Crediting the Lord, he added, "He helps me keep things in perspective, and he gave me the talent to play baseball."

The first baseman bolsters his beliefs by reading the Bible daily. One of his favorite passages is Matthew 6, verses 25-33, which ends: "Seek first the kingdom of God, and his righteousness, and all

**See CASEY, page 3**

## Students walk and pray to end 'culture of death'

By Mary Ann Wyand

Prayer must be at the heart of pro-life work to ensure its success, a Franciscan University of Steubenville graduate explained during a July 31 presentation on the Helpers of God's Precious Infants ministry at the Archbishop O'Meara Catholic Center in Indianapolis.

"The most important thing is prayer," said Rich Scanlon, a Steubenville, Ohio, resident who majored in theology at the Franciscan college and is participating in the fifth annual Crossroads Pro-Life Walk across America this summer.

"With prayer, God is going to work through you," Scanlon said. "Our mindset in the pro-life movement must be that of Christ, and that is peaceful, prayerful protest" to combat the culture of death.

During breaks from their pro-life pilgrimage, Scanlon and 30 other collegians have prayed outside abortion clinics and served as sidewalk counselors to encourage women to reject abortion and choose life.

Time spent in prayer and pro-life counseling outside abortion clinics is like "returning to Calvary all over

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# SCHOOL

continued from page 1

their class. To his family, however, he is someone who continues to give back to his community and to Catholic education. McGinley, a former basketball standout at Purdue University, has received numerous honors from the university. McGinley was named one of the Outstanding Young Men in America in 1967 and went on to serve as Deputy Assistant Secretary of Labor before returning to Indianapolis to go into private business. McGinley, a member of St. Luke Parish, is managing partner of House Investments. He is also a member of the Board of Directors of Bindley Western Industries Inc., the Indiana Chamber of Commerce, Indiana Energy Inc., the Indianapolis Colts Community Advisory Board, and the Indianapolis District of Key Bank.

**Msgr. John T. Ryan** has served the Church for more than 40 years as a priest, pastor, teacher, and friend of Catholic education. He served as an associate pastor in three Indianapolis parishes—St. Anthony, Immaculate Heart of Mary, and St. Catherine. He is currently in his 30th year as pastor of St. Anthony and also serves as the dean of the Indianapolis West Deanery. He has taught in several high schools, taught 10 years at the School for the Blind, served as archdiocesan scout chaplain, served on the National Committee for Catholic Scouting for six years, and as chaplain at Central State and LaRue Carter hospitals. He is known for his devotion and dedication to center-city schools and youth. Through his untiring efforts, All Saints School has flourished as a consolidated school serving the needs of the Indianapolis west side. Last year, Msgr. Ryan was instrumental in acquiring a new school building for All Saints. He has also dedicated many hours to the welfare of Cardinal Ritter Junior/Senior High School.

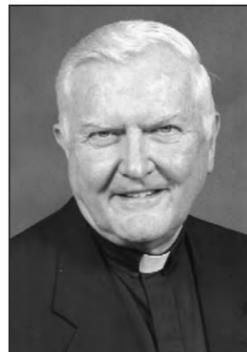
**Rita Sharp**, the mother of five children, has been married for 22 years to



Judy Livingston



J. Timothy McGinley



Msgr. John T. Ryan



Rita Sharp



George Tinius

her elementary school sweetheart Stephen Sharp. She works full-time as a Marion County corrections officer and helps take care of her mother, who has Alzheimer's disease. Despite her busy obligations at home and work, Sharp still gives generously of her time to Holy Angels Parish in Indianapolis. She has coordinated the parish baptism preparation classes for parents for the past 10 years, is a religious education team member, sings in the choir and leads a Bible study group. Sharp attended Holy Angels Elementary School and St. Agnes Academy.

**George "Tooter" Tinius** is a graduate of St. Mary School, New Albany, and St. Xavier High School, Louisville. He was inducted into the U.S. Army in 1941 and in 1945 he was wounded in Italy, losing both hands. He spent 23 months hospitalized—15 months in a body cast. He was discharged in 1947 and returned to New Albany. From 1958–1978, he worked at the Joseph Rauch Center for Retarded Children. He founded the first workshop for mentally handicapped people in New Albany and was a member of the advisory board of the Indiana Vocational Rehabilitation Association for four years. He has served the Church as president of the St. Mary's Men's Club, member of the parish council and choir, vice-president of Catholic Central School Board, vice-president of Our Lady of Providence High School Booster Club and member of the CYO board in

New Albany. He coached basketball and track at St. Mary School for 15 years and received the John Bosco Medal from the Catholic Youth Organization. He has received many community awards, including the Governor's Trophy as Outstanding Handicapped Hoosier of the Year.

### Community Service Award

**Stephen Goldsmith** was elected mayor of Indianapolis in 1991 and has earned a national reputation as one of the country's leading mayors. He is credited with implementing a \$1 billion infrastructure improvement program called "Building Better Neighborhoods." Under his leadership, Indianapolis has enjoyed record-breaking job creation and set a record pace for new construction.



Stephen Goldsmith

Goldsmith has taken an active role in improving the quality of education for low-income students by supporting the Building

Communities of Hope campaign, which has raised \$27 million from the business community to rebuild and renovate Indianapolis inner-city Catholic schools. The money is also used for Catholic education endowments for low-income students and for social service programs.

"While other schools have known little success, the Catholic schools have continued to help children achieve their potential," Goldsmith said.

Goldsmith has served in numerous national leadership roles, including chairman of the Center for Civic Innovation at the Manhattan Institute and a member of the advisory boards for the Bureau of Justice and Statistics and the Office of Juvenile Justice and Delinquency. He also currently serves on the President's Commission on Missing and Exploited Children.

A lifelong resident of Indianapolis, Goldsmith is the author of *The Twenty-First Century City: Resurrecting Urban America*. The book serves as a blueprint for cities in their approach to governing.

For more information about attending the awards dinner or supporting Celebrating Catholic School Values, call the archdiocesan Office of Catholic Education at (317) 236-1447. †

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# CASEY

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these things shall be added unto you.”

“I think it’s talking about worry ... telling us why we shouldn’t worry about tomorrow,” Casey said. “Reading the Bible helps give me lessons on how to live life and approach different situations.”

This approach comes from his upbringing, especially from his father, Jim.

“My dad instilled in me that I should always treat people the way I want to be treated,” the ballplayer said. “He’s a great influence. He goes to Mass every morning.”

Casey practices what’s been preached to him. After learning that a University of Evansville, Ind., ballplayer had suffered an eye injury similar to his, he phoned the player and talked for 20 minutes.

“I didn’t even think twice about it,” he said, “because it was an opportunity

for me to really share my experience with a young kid who maybe had some doubts in his mind about his career.”

Casey was a student at the University of Richmond, Va., when—on the advice of his sister, Beth—he began doing volunteer work with children afflicted with cerebral palsy.

He also has visited a Cincinnati hospital a few times, he said.

“It’s really amazing the impact you have just by the fact that you’re a professional athlete or the fact that they

know you’ve played baseball ... that you take the time to be with these kids,” Casey said.

“It really puts a smile on their faces,” he added. “That’s worth more than anything else you can give.”

Casey’s good friend who became a priest now lives in Boston. “I got to see him a lot when I played in the Cape Cod League in 1994,” he said.

And the priest will preside at Casey’s Nov. 6 wedding to Mandy Kanka in South Euclid, Ohio, near Cleveland. †

# PRO-LIFE

continued from page 1

again,” he said. “Christ is being crucified in every child that is torn apart” in abortion.

“It’s important to be very reverent at the prayer site,” Scanlon said. “In prayer, we invoke the presence of the Holy Spirit to save the lives of babies.”

As participants in the Helpers of God’s Precious Infants ministry, he said, the collegians have prayed countless rosaries outside abortion clinics in many states.

Supporters of the international pro-life ministry, founded in 1989 by Msgr. Philip J. Reilly of Brooklyn, N.Y., attribute its success to the power of intense prayer, Scanlon said. Sidewalk counselors rely on group prayer to strengthen their efforts to save souls and lives.

“In the Helpers ministry, our first and foremost goal is the conversion of hearts—the mother, father, abortionist, all the people working in the abortion industry—to save souls,” Scanlon said. “Our second goal is to save the child from abortion. Our third goal, and that’s what separates Msgr. Reilly’s techniques from others, is to lay the foundation for the child’s future through family-oriented

guidance and support. It’s not enough just to get somebody to turn away from abortion. We need to let them know about Christ and that they are the primary educators of their children.”

Scanlon studied pro-life sidewalk counseling techniques developed by Msgr. Reilly for the Helpers ministry on four occasions outside abortion clinics in New York City.

On one day, he said, Msgr. Reilly knelt in prayer, with his eyes closed, with a prayer group for 15 minutes. During that time, counselors were able to talk three women into turning away from the abortion clinic.

Three years ago, the archdiocesan Pro-Life Office implemented the Helpers of God’s Precious Infants ministry in Indianapolis after reviewing its success rate in other states.

Msgr. Joseph Schaedel, vicar general, will celebrate the next monthly Helpers pro-life liturgy at 8:30 a.m. on Aug. 21 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis. Following Mass, Msgr. Schaedel will lead the gathering in a prayerful walk to the Clinic for Women on East 38th Street to pray the rosary, then return to the church for Benediction.

Like the Helpers ministry, Scanlon said, the Crossroads pro-life pilgrimage is

based on prayer and sacrifice.

“We are walking across the country,” he said, “to witness for the value, dignity and sanctity of life from the moment of conception until natural death.”

For the first time this year, Scanlon said, the collegians organized two Crossroads walks—one from San Francisco across the northern states and the other from Los Angeles through the South—in an attempt to bring the pro-life message to more Americans. They walked through snow in the mountains, 106-degree weather in the desert, and extremely hot and humid temperatures in the Midwest.

“Both groups will meet in Steubenville on Aug. 6,” Scanlon said, “then we’ll walk together to Washington, D.C., for a Mass for Life on Aug. 13 at the Basilica of the National Shrine of the Immaculate Conception and a pro-life rally on Aug. 14 on Capitol Hill.”

Father Frank Pavone, the founder and director of Priests for Life, will celebrate the pro-life liturgy at the basilica, Scanlon said. Nationally known pro-life advocates Nellie Gray, the founder of the March for Life, and Joseph Scheidler, executive director of the Pro-Life Action League in Chicago, are among the featured speakers for the rally. †

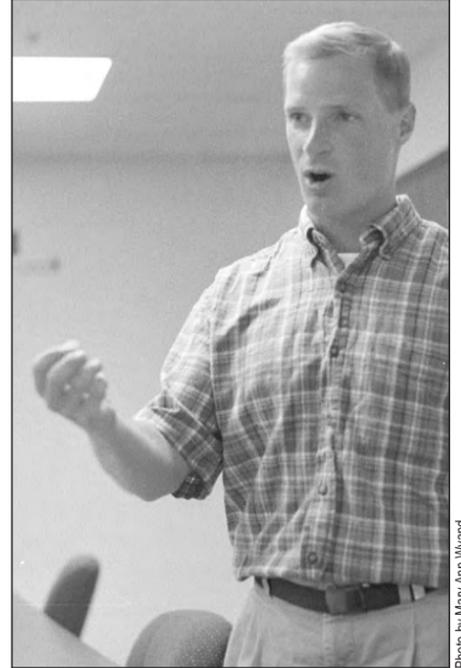


Photo by Mary Ann Wyand

Franciscan University of Steubenville graduate Rich Scanlon of Steubenville, Ohio, discusses pro-life counseling techniques used in the Helpers of God’s Precious Infants ministry during a July 31 program at the Archbishop O’Meara Catholic Center in Indianapolis. Scanlon and 30 other Franciscan University students are walking across the United States this summer to promote respect for life.

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## Editorial

# Heaven and hell

On July 21, Pope John Paul II spoke of heaven at his weekly Wednesday general audience. A week later, he addressed the topic of hell.

(It may or may not be a coincidence that the pope spoke of heaven on the day after a two-week vacation in the Italian Alps; and hell, after a week spent in July-heated Rome!)

We don't hear a lot these days about heaven; we hear even less about hell. They're topics on the "backburner" of discussion in the Church, but Pope John Paul emphasized several interesting points in his short remarks.

Concerning heaven, he said that it is "neither an abstraction nor a physical place." It is, the pope said, "a living and personal relationship of union with the Holy Trinity."

The *Catechism of the Catholic Church* calls heaven "the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness" (#1024).

The pope went on to say that we can experience a little bit of heaven on earth through our participation in the sacraments, especially the Eucharist, and in our service to others. It is the belief of the Church, particularly emphasized in the Eastern Churches, that during the eucharistic liturgy all the saints and angels in heaven are present with the faithful on earth—a veritable "cloud of witnesses" surrounding the altar and uniting themselves in praise and thanksgiving with the assembled believers.

Hell, on the other hand, is not, the pope said, a punishment imposed by God on bad people. God wants nothing but the salvation of all the beings he

created. Hell is the "ultimate consequence of sin itself" and "the state of those who freely and definitely separate themselves from God. ... Eternal damnation," he emphasized, "is not God's work but is actually our own doing."

So, ultimately, we humans exercise our gift of free will and choose our own eternal destinies.

In our open embrace of God through Jesus Christ in the power of the Holy Spirit, we anticipate our ultimate and complete union with the Holy Trinity, the next and final step in how we are living our lives now.

In the same way, hell is of our own choosing, and, if it is our choice, then we have no one to blame but ourselves. It, too, is the next and final step at the end of our lives on earth, a consequence of deliberately turning away from the true God and turning toward false gods who disguise themselves and use the capital sins of pride, greed, anger, lust, gluttony, envy and laziness to entice us into idolatry—worshiping that which is not God, be it money, success, power, illicit sex, substance abuse, et al.

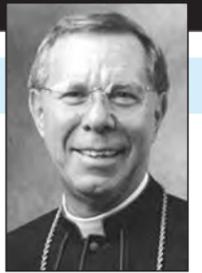
Human beings certainly love their ability to choose (consider Eve and Adam). But we also resist being held accountable for our choices ("The woman gave me the fruit to eat." ... "The serpent tricked me"). Let's be conscious of and thankful to God for the gift of free will. But let's also not kid ourselves. It is we who will use that free will to choose our ultimate destinies—eternal union with God or the eternal emptiness of life without God.

The choice is ours. †

— William R. Bruns

## Seeking the Face of the Lord

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



# Stealing is another form of violence

(Eighth in a series)

**Y**ou shall not steal." Stealing is yet another form of violence. As Benedictine Father Demetrius Dumm, notes in *Flowers in the Desert*, "In the clan society of the Old Testament period, stealing was considered particularly odious because it not only deprived a person of the peaceful enjoyment of his goods but it also destroyed the trust which made it possible to live as a free community. Stealing is a sin against the very life of the community because of the chilling effect it has on the freedom and peace of everyone. When one person's goods are stolen, one hears locks closing in all the other homes and the whole community is a little less free than it was before and has a right to be. The precious, mysterious, vulnerable gift that is protected by this commandment is trust. This is the fresh air of the community; without it the communality stifles" (p. 17). Sadly, we know the truth of these words in our neighborhoods!

A careful reading of the *Catechism of the Catholic Church* reveals that the seventh commandment is far more complex in its intent than we might surmise on the surface. "In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits. The goods of creation are destined for the whole human race. However the earth is divided up among men to assure the security of their lives endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge. It should allow a natural solidarity to develop between men" (#2402).

The major point for our consideration is the idea of stewardship. St. Frances de Sales once remarked that the garden of the king is the best garden of all. He went on to say that this earth is God's garden, not ours. And God's garden needs to be tended so that clearly we recognize it as the best garden of all.

We humans did not create the earth, and we do not own it. It is God's garden, and it is both our gift and responsibility to tend it as such. We are stewards of the garden that belongs to God, and so we believe that all blessings come from him. Stewardship is rooted in the biblical account of creation, and we are beginning to embrace it more fully in our spiritual understanding.

We are stewards of God's garden,

but the Church also teaches us that we have a right to own, temporarily—that is during our earthly journey—a part of the garden, and we are entitled to the fruits of that temporary ownership. But we are also obliged to share those fruits with those who are poor and who do not have enough to eat or to live in a decent manner. Private ownership is not absolute in the sense that we are never dispensed from helping our neighbors who are in need.

Good stewards respect the material world that God has entrusted to our care. Each of us has a right and a duty to care for not only his or her own property and possessions but also for the great bounty we have received from God's goodness: the land we work, the air we breathe, the water we drink and the food we eat (and share with others). As stewards, we respect one another's property. We commit ourselves to economic justice and political responsibility among all nations and people of the earth.

Obviously then, even though the earth is God's garden and we are given ownership of a segment (for a time), it is morally wrong for us to take what does not belong to us or to knowingly deprive others of what is rightfully theirs, for example, a just wage.

Dr. William F. May describes the capital sin of avarice, and it applies. "Avarice has often been defined in the classical theological tradition as an inordinate love of possessing. The simplest verb for the expression of ownership is 'to have.' Consequently the term for avarice in many languages is affiliated with the word for having, which is naturally related to the arms and hands. ... Our possessions are our holdings. ... The miser makes a god of his money in the sense that it defines his life. ... [T]he sin of avarice refers to false possession and mastery—whether exercised over money, other external objects, one's neighbor, or even over one's self in defiance of God" (cf. *Catalogue of Sins*, pp.52–54). The sin is "false mastery." God owns the earth and all that is in it. †

(*Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0]* by Demetrius Dumm, O.S.B., is published by St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

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

### Archbishop Buechlein's intention for vocations for August

**Parish Awareness:** that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.




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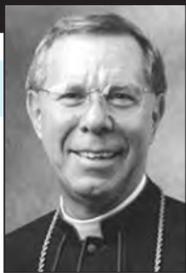
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## Buscando la Cara del Señor

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



# Robar es otra forma de violencia

(Octavo de una serie)

“No robarás”. El robar es meramente otra forma de violencia. El Padre Demetrius Dumm, O.S.B., comenta en su libro *Flowers in the Desert*, “En la sociedad clan del período del Antiguo Testamento, robar fue considerado particularmente detestable ya que no solamente privó a uno del placer pacífico de sus bienes, pero también destruyó la confianza que hacía posible vivir en una comunidad libre. El robar es un pecado contra la misma vida de la comunidad debido al efecto que surge en la libertad y paz de cada persona. Cuando las posesiones de una persona sean robadas, se puede oír las llaves cerrar las cerraduras en los otros hogares y toda la comunidad es un poco menos libre que anteriormente y menos libre del que tiene derecho. El precioso, misterioso y vulnerable don que este mandamiento protege es la confianza. Este es el aire fresco de la comunidad; sin éste, la comunidad se sofoca” (p. 17). ¡Tristemente, conocemos la verdad de aquellas palabras en nuestros vecindarios!

Al leer cuidadosamente el *Catecismo de la Iglesia Católica* revela que el séptimo mandamiento es más complejo en su intención de lo que podemos conjeturar a primera vista. “Al comienzo Dios confió la tierra y sus recursos a la administración común del ser humano para que tuviera cuidado de ellos, los dominara mediante su trabajo y se beneficiara de sus frutos. Los bienes de la creación están destinados a todo el género humano. Sin embargo, la tierra está repartida entre los hombres para dar seguridad a la vida, expuesta a la penuria y amenazada por la violencia. La apropiación de bienes es legítima para garantizar la libertad y la dignidad de las personas, ayudar a cada uno a atender sus necesidades fundamentales y las necesidades de los que están a su cargo. Debe hacer posible que se viva una solidaridad natural entre los hombres.” (#2402).

El punto central para considerar es la idea de mayordomía. San Frances de Sales comentó una vez que el huerto del rey es el mejor de todos. Siguió diciendo que la tierra es el huerto de Dios, no el nuestro. Por lo tanto hay que cuidar el huerto de Dios para que reconozcamos que es el mejor huerto de todos.

Nosotros los seres humanos no creamos la tierra, ni somos dueños de la misma. Es el huerto de Dios y es nuestro regalo y responsabilidad el cuidarlo. Somos administradores del huerto que pertenece a Dios, y por lo tanto creemos que todas las bendiciones provienen de Él. La mayordomía está grabada en el registro bíblico de la creación. Comenzamos a adherirnos a ello más completamente en nuestra comprensión espiritual.

Somos administradores del huerto

de Dios, pero la Iglesia nos enseña también que tenemos el derecho de ser dueños, *temporalmente—es decir, durante nuestro viaje terrestre—* de una parte del huerto y que tenemos el derecho a los frutos de la propiedad temporal. No obstante, estamos obligados a compartir dichos frutos con los pobres y los que no tienen lo suficiente para comer o vivir de una manera decente. La propiedad particular no es absoluta en el sentido de que nunca estamos exentos de ayudar a nuestros prójimos que están necesitados.

Los buenos administradores respetan el mundo material que Dios ha confiado a nuestro cuidado. Cada persona tiene el derecho y responsabilidad de cuidar tanto a su propia propiedad y posesiones como la gran magnificencia que recibimos de la bondad de Dios: la tierra que cultivamos, el aire que respiramos, el agua que tomamos y la comida que comemos (y compartimos con los demás). Como administradores, respetamos la propiedad de otros. Nos comprometimos a la justicia económica y la responsabilidad política entre todas las naciones y ciudadanos de la tierra.

Desde luego, aunque la tierra es el huerto de Dios y somos dueños por un segmento de tiempo, es moralmente incorrecto tomar lo que no nos pertenece o de privar a los demás de lo que es debidamente suyo, por ejemplo un salario justo.

El Dr. William F. May describe el pecado capital de avaricia y lo aplica. “La avaricia se define frecuentemente en la tradición teológica clásica como un amor desmesurado de posesión. El verbo más fácil para expresar posesión es ‘tener’. Por consiguiente, el término para avaricia en muchos idiomas está asociado con la palabra ‘tener’, la cual naturalmente está relacionada con los brazos y manos. ... nuestras posesiones son nuestra propiedad ... El avaro crea un dios de su dinero en el sentido de que dicho dinero define su vida. ... El pecado de la avaricia refiere a la posesión falsa y dominio, sea ejercido sobre el dinero, objetos externos, el prójimo, o aun el mismo en desafío de Dios” (cf. *Catalogue of Sins*, pp.52–54). El pecado es “el maestro falso”. Dios es dueño de la tierra y todo sobre la misma. †

(Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0] por Demetrius Dumm, O.S.B., es publicado por St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

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

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### ‘Does the Church really want me?’

In Matthew 13:24–30, Jesus shares with the crowd a parable about the landowner whose enemy planted weeds among his wheat. The landowner tells his workers to wait until harvest to pull the weeds, so as not to accidentally pull the wheat stalks.

Articles in *The Indianapolis Star* and *The Criterion* have featured stories about the Vatican’s condemnation against leaders of a gay ministry movement in the U.S. Sister Jeannine Gramick and Father Robert Nugent have ministered to gays and lesbians and their parishes for 30 years, promoting compassion and inclusiveness.

Now the Vatican has barred them from any further work on behalf of gay and lesbian Catholics and did so in a most public and harsh manner. The Vatican also took this opportunity to reiterate that gays and lesbians themselves are “objectively disordered” and their sexual acts are “intrinsically evil.” Once again, the Roman Church has portrayed gays and lesbians as weeds that should be pulled from the Church.

Over five years ago, I left the Catholic Church. My decision to leave the Church was made calmly and without much drama. I felt beaten down by the institutional church that continually made it clear—through their pastoral letters and pronouncements—that despite my best efforts, I would never be good enough for them. Leaving the Church was the best thing I could do for myself—mentally, spiritually, and emotionally—even if it meant leaving my beloved parish. It is only within the past three months that I have come back to my parish, finally free of the guilt and fear that kept me constantly trying to atone for my sexual orientation instead of celebrating it.

During my hiatus, I visited many gay-friendly churches—United Church of Christ, Disciples of Christ, Episcopal, Unity, Unitarian-Universalist, to name a few. I left services at these churches feeling profoundly empty, longing for the familiar and meaningful ritual of the Catholic Church. I eventually gave up the idea of having any semblance of spirituality in my life.

Throughout these years, my mother would engage me in conversations, trying to bring me back to the Church. As I explained to her, I could not reconcile calling myself a Catholic, since that would associate me with an institutional Church that denied gay people the right to live as God created us. Though I did not have a formal church in my spiritual life, I did spend countless hours in prayer and therapy, digging deep to find my own power and identity.

About six months ago, my mother and I were involved in one of our chats, discussing a Methodist minister who was defrocked for performing a gay marriage. I railed against the injustice, making the connection back to the Catholic Church. My mother quietly observed that the United States has a similar prohibition against same-sex marriages. However, just because I disagree with this law doesn’t mean I would give up my citizenship and leave the country. “I will venture to say,” she mused, “that if you went to another coun-

try, you’d find that things are actually better here than you thought they were.”

The veil lifted and revelation took over. Perhaps the Spirit moved me to finally be open to this most profound bit of wisdom. I had spent years searching in other churches for what I had already in the Catholic Church. A few months later, I started attending St. Thomas Aquinas again. The incredible energy of love and respect of all God’s children exists there as it always has, but I am finally able to experience fully its wondrous power. No longer do I attend Church to try to prove to God that I really am a good person. Now, my relationship with God is more personal, and my connection to the sacrament of Communion is more meaningful and affirming than I ever thought possible.

My father showed me the article from *The Indianapolis Star* shortly after it appeared, worried that I would become angry. I was more sad than angry. Growing up, I remember a poster my parents had hung on the kitchen bulletin board. It was a drawing of a sullen child, with the words, “I know I’m somebody special, ‘cause God don’t make no junk.” As a depressed and fearful teen-ager, I often looked at the poster and wondered if it truly applied to me, as a gay person.

Luckily, I have parents who always offered me love and acceptance. After five years away from the Catholic Church, I have finally come to a place where I truly believe that God offers this unconditional love to gays and lesbians as well, not in spite of their homosexuality but because of it. Thankfully, I am in a faith community whose members support this belief. Then I think of the anguished gay or lesbian Catholic who reads the article in *The Indianapolis Star* or *The Criterion* and wonders, “Does the Church really want me?” I worry that another soul may distance himself from the Catholic Church. This is when I pray that the Spirit will touch the souls of our Church leaders in Rome in the same way I was.

Drew Carey  
Indianapolis

### Liked editorial on human face of the Church

This is a thank you for the wonderful editorial piece—“The human face of the Church” by Dan Conway (*The Criterion*, July 27). His pointing out the paradox of Jesus’ choice of the very human Peter to head his Church made me smile at God’s tolerance and sense of humor and awakened in me an openness to our Creator in a sense of generosity of spirit. Where I had recently been truly struggling with “great expectations,” I suddenly felt flooded with prayer and great peace, to “let go and let God.” I think it was [Cardinal Joseph] Ratzinger’s quote about “those of us who ‘gave up on the Church’ failing to appreciate the Holy Spirit’s ability to work in and through (and in spite of) human weakness that is everywhere in the Church.”

That simplified it for me. My perspective has unexpectedly broadened and changed!

Jean Fries  
Richmond

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: [criterion@archindy.org](mailto:criterion@archindy.org).

### La intención del Arzobispo Buechlein para vocaciones en agosto

**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

# Saint Meinrad monks celebrate jubilees

Seven Benedictine monks of Saint Meinrad Archabbey in St. Meinrad were acknowledged for their years of monastic commitment on July 25.

Celebrating 60-year jubilees were Benedictine Brothers Lawrence Shidler and Benedict Barthel and Benedictine Father Rembert Gehant.

Monks honored for 25 years were Benedictine Fathers Justin Duvall, Bede Cisco, Jonathan Fassero and Nathaniel Reeves. All four professed vows as Benedictine monks on Aug. 24, 1974, and were ordained priests on April 30, 1978. They received their bachelor's degrees from Saint Meinrad College and Master of Divinity degrees from Saint Meinrad School of Theology.

Due to the number of Saint Meinrad monks celebrating jubilees this year, an event was held in June to honor those monks who marked 50 years of monastic commitment.

Benedictine Brother Lawrence Shilder, a native of Elkhart, professed his vows as Benedictine monk on Feb. 10, 1939. His primary assignment at the archabbey has been in the carpentry shop, where he crafts items such as chalices, bookcases, candleholders and monastic coffins.

Benedictine Brother Benedict Barthel, a native of Evansville, professed his vows as a Benedictine monk on Feb. 10, 1939. In 1939, he was assigned to work at Abbey Press, where he performed a variety of duties for 41 years, including head compositor, Intertype operator, pressman and as a worker in the sculpture shop. Currently, he works in the Saint Meinrad School of Theology bookstore, The Scholar Shop, and is assistant monastery guest master.

Benedictine Father Rembert Gehant, a native of West Brooklyn, Ill., professed his vows as a Benedictine monk

on Aug. 7, 1939. He attended Saint Meinrad minor and major seminaries and was ordained a priest on May 30, 1944. In 1944, he was assigned as bookkeeper at Abbey Press, work he undertook for 26 years. In 1969, he was associate pastor of St. Meinrad Parish and served their until 1977. Currently, Father Rembert works at a variety of tasks in the archabbey and at Abbey Press.

Benedictine Father Justin Duvall, a native of Toledo, Ohio, earned a master's degree in library science from the University of Michigan. He served as assistant librarian in the archabbey library from 1979-84 and was assistant to the novice/junior master. In 1984, Father Justin was named prior of the monastery, a position he held for 11 years. Currently, he is vice-rector of the School of Theology.

Benedictine Father Bede Cisco is a native of Indianapolis. He earned Ed.M and Ed.D. degrees from Columbia University. From 1979-82 and again from 1987-93, Father Bede was associate dean of students of Saint Meinrad College. He served as academic dean of the college from 1993-99. He also taught theology in the college, and was adjunct assistant professor of pastoral studies in the School of Theology from 1987-92. Currently, he is the director of Indianapolis programs for the School of Theology.

Benedictine Father Jonathan Fassero, a native of Mishawaka, received a master's degree in religious studies from Indiana University. Father Jonathan has held several positions at Saint Meinrad College, including associate director of recruitment, associate dean of freshmen, associate coordinator of student life and director of admissions. Currently, he is director of donor relations in Saint

Meinrad's Development Office, assistant director of monastic vocations and associate dean of students for the school. He gives retreats on priesthood vocations.

Benedictine Father Nathaniel Reeves, a native of Detroit, Mich., also received a degree in canon law from Pontifical Gregorian University. Father Nathaniel has been an instructor in canon law for the School of Theology since 1983. He was defender of the bond for the Metropolitan Tribunal in the Archdiocese of Indianapolis from 1984-89 and is currently part-time defender of the bond for the archdiocese. Currently, Father Nathaniel is academic dean for the School of Theology. †

## VIPs . . .



**Thomas S. and Dorothy L. Kennedy of Indianapolis**

marked their 50th anniversary on July 9. The couple was married July 9, 1949 at St. Mary Cathedral in Lafayette. They celebrated with a Mass at St. Jude Church in Indianapolis, followed by a family dinner. The couple has four children: Linda Morse,

Denise Kidwell, Stephanie Pittenger, and Joseph Kennedy. They also have 11 grandchildren. The Kennedys are parishioners at St. Jude Parish in Indianapolis. †

## Check It Out . . .

The Mass schedule at St. Gabriel Church, 6000 W. 34th St. in Indianapolis, will be changed to accommodate race fans the weekend of Aug. 7-8. There will not be Masses on Saturday, Aug. 7. Masses on Sunday will at 7:30 a.m., 9 a.m. and 11 a.m. If it rains and the race is rescheduled for Sunday, Mass will be held at 6 p.m. and 7 p.m. on Saturday, Aug. 7, and no Mass on Sunday, Aug. 8.

St. Peter Parish in Buena Vista—located near Elizabeth in Harrison Co.—will celebrate 150 years of Church community on Aug. 22. A reception will be held in the parish hall following the 10 a.m. Mass. Information: 812-969-2300 or 812-969-2710.

St. Thomas Aquinas Parish, located at 46th and Illinois streets in Indianapolis, invites former parishioners to attend Homecoming celebrations for the Feast of the Assumption after the 5:30 p.m. Mass on Aug. 14 and the 8 a.m. and 10:30 a.m. Masses on Aug. 15. The liturgies will include veneration of an icon of Mary, the Mother of God, and the Litany of the Blessed Mother. An ice cream social will follow all three weekend Masses. Parishioners and guests can bring food for a picnic. Information: 317-253-1461. †

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*From the Archives***First Communion in 1909**

This is believed to be a 1909 photograph of a boys' first Communion class at the first St. Joseph Parish in Indianapolis. This parish was founded in 1873 by Father Joseph Petit and was originally located on East Vermont St. In 1879, the parish moved to College Ave. and North St., where this picture was taken.

In 1949, the parish was closed. A new St. Joseph Parish was established that same year and was located at 6041 West Morris St. In the early 1950s, the construction of the west portion of Interstate 465 forced the relocation of the parish to its present site at 1375 S. Mickley Ave. Today the parish numbers about 1,000 persons.

The priest in this photo is believed to have been the pastor in 1909, Msgr. Francis Benjamin Dowd. The handwritten information with this photograph lists the names of only some of the individuals shown and then does not specify who is who. Can readers help?

(Some of the spelling may not be accurate.)

Of the first communicants (in suits): Leo Merbon, Billy Isleave, Earl Campbell. Among those in black cassocks: Thomas Meuneir, Edwin Tierrery, Marshall Montoon, Frank Desjean, John J. Doyle. Of those in white cassocks: Edward B. Doyle.

**We get help from a reader**

Julia Love tells us that the couple in last week's "From the Archives" wedding photograph is none other than herself and her husband Lewis, now deceased. They were married at St. Joseph Parish in Corydon on June 15, 1940. Father Hillman presided. (Two Father Hillmans—brothers—have served the archdiocese: Anthony A. [1910–1956] and Richard B. [1905–1974]). The photograph was taken by a photographer from the *Louisville Courier Journal*, which published it with an article titled "To Be Sure It's Love." †



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

## Vacation is time to strengthen ties with God, family

CASTEL GANDOLFO, Italy (CNS)—People should use summer vacations to enjoy moments of peace and closeness with their families and with God, Pope John Paul II said.

Vacations should be "a time of human recharging," an opportunity "to find yourself and others again in a more balanced and serene way," the pope said Aug. 1.

The pope, meeting visitors at his summer residence south of Rome, prayed for people on vacation, those who already have returned home and those unable to take time off.

Summer vacations, he said, bring to mind families first.

Families often "feel the disadvantages of the fast rhythm of work, especially in the big cities," the pope said. "Often it is difficult for them to find the peaceful climate and atmosphere they need" for intimacy, discussion and planning.

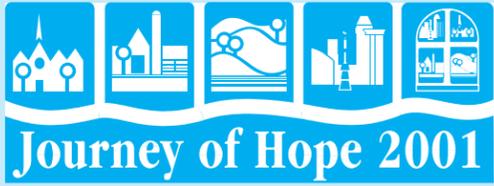
Pope John Paul said it was interesting and encouraging that more and more families are spending part of their vacations in "places of the spirit: monasteries, shrines, hermitages and retreat houses."

"Almost always these places bring together the beauty of the natural environment with opportunities to draw spiritual riches from meeting God in reflection, silence, prayer and contemplation," he said.

The pope said people also should make time for silence and reflection "to safeguard interior harmony," which is easily overwhelmed by the tasks and responsibilities of daily life. †

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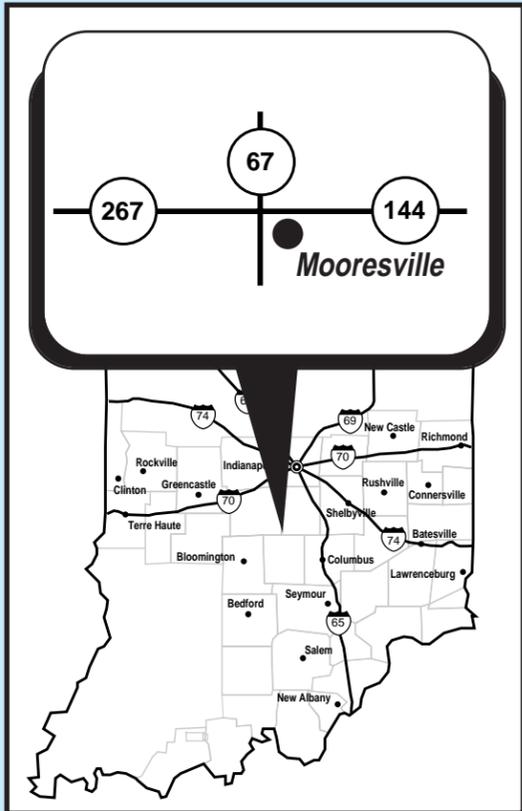
## Indianapolis West Deanery

# St. Thomas More Mooresville

Story and photos by Margaret Nelson

### Fast Fact:

This year, St. Thomas More in Mooresville will have its annual Applefest on Sept. 17-18. Started as a spaghetti supper 15 years ago, it has grown to include a hog roast with crafts and entertainment, coordinated by the local Knights of Columbus. This year, a "mystery dinner" will be available.



# Journey of Hope 2001

# St. Thomas More, Mooresville parish, has plans for rapid growth

From its corner of Morgan and Hendricks counties, St. Thomas More Parish in Mooresville is growing by leaps and bounds—and it's still growing.



Fr. Edward J. Ripperger

"It's a nice problem to have," said Maureen Shea, director of liturgy, music and the Rite of Christian Initiation of Adults (RCIA) process for the parish.

"We average one new family a week," she said. "As one of the parishioners told me, 'You guys still think of yourself as a small parish and you're not.'"

Staff members attribute much of the growth to Father Edward J. Ripperger, pastor of St. Thomas More.

The growth has caused the Indianapolis West Deanery parish to add another Mass to

its Sunday schedule.

A new housing addition, Heartland at the Crossing, explains some of the growth. "It's like a whole new town developing, bringing a phenomenal number of Catholic families into area," said Shea.

Families attending Mass have overrun the parking lot and must park in the ball diamond or in the playground. The parish is considering finishing another parking area on the north side of the church. The



St. Thomas More Church

physician across Indiana Street allows the parish to use his parking lot on Sunday.

Mary Sharp, part-time administrative assistant and part-time buildings and grounds coordinator, said there is a core of "old-timers," but 60 percent of the parishioners have moved in during the past 11 years. "It presents a different scenario than the 'normal' parish."

Both women are "tickled" that the parish had 21 adults involved in the RCIA process last year.

"We serve a big, big area," said Sharp. "I think we have a strong focus on youth."

Shea said, "It is getting to be a younger parish. When we came in 1975, our family was among the youngest."

Sharp, whose family moved into the parish in 1974, said, "Now we feel like old folks."

"The focus is heading strongly to family life," said Shea. "Marianne [Hawkins, coordinator of religious education] is forming committees to work on family life."

Lew Sharp, Mary's husband, heads the property committee and spends much of his time helping improve the buildings and grounds at St. Thomas More.

"Without Lew, we'd be lost," said Laura Rist. "He does a fabulous job keeping everything up." Rist is a part-time parish office staffer and part-time coordinator of religious education.

"I'm the only person with four women bosses," quipped Sharp.

He pointed to a large area west of the church that belongs

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Ben and Becky Rist try out the 'fishing' at the Port Hope backdrop for St. Thomas More in Mooresville's vacation Bible school.

to the parish.

"That's the site of the new church," he said. "We're outgrowing this one."

Rist said the new location would alleviate heavy traffic on Indiana Street directly to the east of the church.

"We would have two entrances to the church, with access from the road north of the church," she said.

Lew Sharp explained that there is a small house on the new property, where the rectory will eventually be located. A parishioner now rents the house.

"We're really lucky to be able to get this land," he said. "Mooresville doesn't have much property," said Hawkins.

When the new church is built, the parish plans to expand the religious education classrooms. Last year,

the parish had 365 children enrolled, serving children from preschool through grade 12.

While the children attend religious education programs, the parents socialize with coffee and doughnuts.

"This is important because the parish is so spread out," said Lew Sharp. Five high schools feed into the parish, as well as numerous elementary schools. The youth and their parents get to know each other at sports activities, like track meets.

Things are used in practical ways at St. Thomas More. One day in June, a truckload of sand was brought to the ball diamond. Vacation Bible school students used it to play in before volunteers spread it on the ball diamond.

The parish offers three different four-week programs—"to keep the kids active over the summer," said Mary Sharp. The leaders use their creativity. Parents are involved in the summer program.

"It's relaxing; we have fun," said Hawkins. "And we still learn about God."

Father Ripperger commented that liturgy is very important at St. Thomas More.

The parish has a children's choir, as well as separate choirs with girls, teens and adults.

The youth take ministerial roles at Sunday Masses once a month. Each of the religious education grade levels, from four to 12, is responsible for one monthly Sunday liturgy.

The parish has training for lay ministers in summer and, each fall, a Ministry Fair is used to invite new people to become involved in the parish.

The Knights of Columbus also do things for the church, said Lew Sharp.

The parish also has an active women's club. One group of women is starting to make quilts for premature babies at

Riley Hospital for Children. Eventually they hope to make quilts to raffle at the parish Applefest.

A large number of parishioners turn out on the parish work days, which are held twice a year.

Shea said, "Lew makes a list and cracks his whip." "They wash windows, fix the playground, paint the ball diamond fence, [and] even put in a steel backstop," said Hawkins.

"We delegate nonroutine jobs at that time," said Lew Sharp. "We change all the florescent lights. Last time, we made new restroom stalls and put in new doors. We're lucky to have talented people."

"Everybody in town knows us," he said. Parishioners donate time to the local Churches in Mission.

"When we came, Catholics were definitely a minority; now we're well known throughout community," said Lew Sharp.

The staff reported that when Father Ripperger was on sabbatical from January to April 1998, parishioners pitched in and everything went smoothly.

"A lot of parishioners are transplants. Our parish family may be more important because our biological families are not near. I have two 'moms' here and a couple of 'dads,'" said Shea. "It is a very friendly atmosphere. Father enhances that."

Mary Sharp said, "It is nice around here."

Ginny Buehler, a member of the board of education, said that 65 to 70 parish youth will be confirmed for the two eligible grades.

The RCIA is growing each year although the area is only 3 percent Catholic. "You almost feel like you're a missionary," said the pastor.

Father Ripperger said, "I felt we did quite well with the Legacy of Hope capital campaign. We doubled our goal with \$470,000."

He considers St. Thomas More a family-oriented parish, with the many children.

Father Ripperger doesn't make many home visits, due to the growing numbers and the physical size of the parish. "It's hard to have such a big area."

With the new restructuring, the parish is considering Renew, Christ Renews His Parish and other faith-formation and stewardship programs, Father Ripperger said.

He would like to have a current census, but "knocking on doors is almost impossible." The parish plans to update its five-year-old pictorial directory as a way of doing an informal survey.

Father Ripperger said, "We have lots of baptisms and not so many funerals." †

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## Perspectives

From the Editor Emeritus/John F. Fink

## Tenth council settles schism caused by competing popes

After a lapse of 253 years between the eighth and ninth ecumenical councils, six such councils were convened during the 12th and 13th centuries. The 10th ecumenical council, the Second Council of the Lateran, in 1139, approved 30 canons related to discipline and other matters, one of which stated that



holy orders is an invalidating impediment to marriage. When people say that clerical celibacy has been a law of the Church only since the 12th century, this is what they have in mind.

At the time, though, the canon about celibacy was a minor reason for the council. It was called mainly to settle a schism caused by the earlier election of two popes.

In the Church's history, 37 men are named as antipopes, those whose reigns were not accepted for one reason or another. In some cases, it depended entirely on the fact that they were unable to successfully gain acceptance. Such was the case of Anacletus II, who is listed as antipope from 1130–1138.

When Pope Honorius II died in St. Gregorio Monastery in 1130, a minority of cardinals hastily buried him and then clandestinely elected Gregorio Papareschi as Pope Innocent II, enthroning him in the Lateran the next morning. That morning, though, the majority of cardinals met and elected Pietro Pierleoni as Anacletus II. The two popes then competed for recognition.

Anacletus had the advantage since he controlled Rome and was allied with the Norman king, Roger II. Innocent had to

flee to France. But Innocent had some powerful allies, notably Abbot Bernard of Clairvaux, who won over King Louis VI of France and King Henry I of England, and Archbishop Norbert of Magdeburg, who convinced the Germans to support Innocent. Eventually, Innocent was recognized as the true pope everywhere except in Scotland, Aquitaine, and southern Italy.

After promising to crown King Lothair III of Germany as emperor, Innocent and Lothair marched on Rome. Anacletus was secure in St. Peter's, so Innocent crowned Lothair in the Lateran. When Lothair returned to Germany, Anacletus made it so difficult for Innocent that he had to move to Pisa. There he held a synod that excommunicated Anacletus and Roger II.

From then on, however, support for Anacletus waned. In 1137, Roger heard arguments from proponents of both claimants, with Bernard speaking on behalf of Innocent. Roger abandoned Anacletus. Now considered the antipope, Anacletus managed to hold out in St. Peter's until his death on Jan. 25, 1138. His followers elected a successor, who has gone down in history as Antipope Victor IV, but he submitted to Innocent after two months.

Pope Innocent then returned to the Lateran and convened the Second Council of the Lateran in April 1139. It was attended by 900 to 1,000 bishops and abbots. In three sessions, it annulled all decisions, acts and ordinations of Anacletus and his adherents.

The 30 canons already mentioned basically were Church reform legislation that had been passed during previous decades that the bishops thought it important to republish. †

Uncle Dan/Dan Morris

## Grandchild-spoiling motivations

Everyone knows grandparents spoil grandchildren, especially when baby-sitting them, and then hand them back to the parents (former spoiled grandchildren who have it coming) in such a condition that it takes three days and several "time-outs" to resculpt them into the model children that had originally been entrusted to the grandparents.



There are many interlocking theories in this regard that I have just recently had the opportunity to field-test.

Background: Daughter and son-in-law wanted to take advantage of one of those Las Vegas boondoggles (sit through two hours of time-share sales torture and be rewarded with a 3 a.m. flight to somewhere else people want to swap your fantasy for your money). So they (the parents of our two grandsons) asked us to buy roundtrip tickets to their city so they could fly somewhere for free and bet the kids' future college tuition funds on video poker.

Made sense to me.

For many, many years my basic working assumption—based on experience as both a spoiled grandchild and then as a parent of children who were spoiled by my parents—was that the grandparents carried out the spoiling for two historic reasons: first, revenge; second, fun.

This is sound. There's nothing like hunkering down with Otto and Bull (aka the grandsons) for a lemon yogurt and Coca-Cola breakfast while watching *101 Dalmatians*—especially if you pull the sofa up really close to the television and snuggle in pillows and blankets.

This, of course, should be followed by super-buttery toast dunked in hot chocolate—eaten in the front room on the floor while Grandpa (aka me) explains the CNN stock market report to Bull who, at 3, has a sound grasp of supply and demand. Supply: "Any left?" Demand: "Can I have some?"

I stumbled onto yet another grandchild-spoiling motivation. This one overlaps with the old family life theorem that goes, "Raising kids is for the young."

Yes, by the end of the day, I was willing to feed, buy, transport and/or in any other way assuage either of those two young men in exchange for: a) quiet, b) stillness, c) quiet, d) lack of motion, e) quiet, f) no questions, g) quiet.

Some of the grandchildren's conversations went like this:

"Wanna finger-paint the TV screen? Be careful not to slop on the remote."

"Wanna sleep with the dog? OK, but don't eat very much of its food."

"Wanna play with your dad's socket set? Be careful not to drop any of the big ones in the toilet. The big splashy sound wakes up Grandpa."

Just for the record: Someone might claim that grandparents spoil grandchildren so that the latter will love them. Doesn't hold water. That kind of love is not for sale. †

(Dan Morris is a regular columnist with Catholic News Service. Comments are welcome. Write Uncle Dan at 6363 Christie Ave. No. 222, Emeryville, Calif. 94608; or e-mail: cnsuncle@yahoo.com.)

(Regular columnist Cynthia Dewes, whose "Cornucopia column" appears in this space is on vacation.)

Journey of Faith/Fr. John Buckel

## The power of divine love

The story of Paul's first encounter of the risen Christ illustrates most clearly that

when God wants you to make some drastic changes in your life, you will know what course of action you are to take.



The change that occurred in Paul's life after the risen Lord appeared to him is without parallel in

recorded history. Paul had "persecuted the Church violently" and then went on to become its foremost missionary and theologian.

In his youth, Paul attempted to eliminate Christianity from the face of the earth. The very first time his name appears in the Bible, he is associated with making life hell for Christians. In regard to the stoning of Stephen, the first Christian martyr, Paul consented to his death" (Acts 8:1).

Paul demonstrated great zeal in his anti-Christian activities. Entering house after house, he ravaged the Church by dragging off Christians and having them committed to prison (Acts 8:3). If he found anyone belonging to the new Christian movement, male or female, he brought them bound to Jerusalem to be punished (Acts 9:11–2, 22:5). Paul then tried to make the Christians curse the name of Christ (Acts 26:11). When the time came to decide on a fitting punishment for the Christians, Paul was in favor of the death penalty (Acts 26:10).

His attempt to destroy the Church came to a screeching halt when Paul heard the thunderous voice of God speak to him through Jesus. "Saul, Saul, why do you persecute me?"

Paul had previously sought to put an end to Christianity but it was God who put an end to his anti-Christian activity. In doing so, God demonstrated once again that sin

does not frustrate the divine plan.

This direct encounter with divine love was so intense and powerful that it changed Paul's life forever. Perhaps the best way to describe the fundamental shift that took place in Paul's life is to say that he became "Christ-centered" in all things.

Paul's life remained forever centered on the risen Lord. He viewed all aspects of life in the light of his relationship with Christ Jesus, the one "who loved me, and gave himself for me" (Gal 2:20). Would that all Christians do likewise.

After his first encounter with the risen Christ, Paul came to realize that his former persecution of the Church was fundamentally wrong. He had to cope with a sinful past. This being said, there is no evidence in Paul's letters that he suffered from tremendous guilt or sorrow as a result of his previous anti-Christian behavior. On the contrary, through his contact with the risen Lord, Paul had experienced the compassionate and merciful love of God the Father. He was now a forgiven man. Whenever he recalled his former attempts to destroy the Christian movement, perhaps he no longer thought of his previous sinfulness. Instead, Paul may have called to mind that God revealed his Son, Jesus, to him in spite of his sinful behavior. This memory of God's grace would then have given Paul reason to rejoice.

The transforming power of grace is readily seen in the life of Paul. After he experienced the love of Christ Jesus, he was never the same. The risen Lord who appeared to Paul so long ago and whose presence he felt so strongly throughout his life, is the same risen Lord to whom all Christians are committed and whose divine presence remains with us still. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Be Our Guest/Shirley Vogler Meister

## Recognizing essentials and nonessentials

After coping with a series of problems while visiting my hometown this summer, I finally had a few moments to finish reading *The Gift of Peace: Personal Reflections* (Loyola Press), written by Joseph Cardinal Bernardin before his death in 1996.



Settled in a niche on a motel's first

floor, I was comforted by the cardinal's perceptions made during the most difficult time of his life. However, all of a sudden, I found myself weeping. A woman on staff approached to see if she could help. I assured her I cried only from frustration because of illness, car breakdowns, ugly vandalism of a loved one's house, and other challenges. I emphasized how none of this was very important in the overall scheme of things.

Showing her Cardinal Bernardin's book, I explained how he believed we need to give more importance to the "essentials" in life, which goes along with my own longtime efforts "not to sweat the small stuff." Then I added, "Now if I were dealing with a death in the family, that would be important. Then I'd have real reason to cry."

Within a few hours, my younger brother, Stan, called from South Dakota to report his wife, Marilyn, died unexpectedly that morning—a shock to every-

one. My tears were then justifiable.

Because small and large crises always seem to clump together in our family, a friend likens our lot to the biblical trials and tribulations of Job. I laugh at this; because, unlike Job, I admit to sometimes uttering "Enough already!" when praying. However, I also recognize I'm only dealing with what some call the human condition—and no matter how bad circumstances are, they can always be worse.

What's important is how God expects us to react. Cardinal Bernardin wrote, "To close the gap between what I am and what God wants of me, I must empty myself and let Jesus come in and take over. I have prayed to understand his agenda for me. Some things stand out. He wants me to focus on the *essentials* of his message and way of life rather than on the *accidentals* that needlessly occupy so much of our time and efforts."

"Accidentals" need to be handled, too; but we can only do this well in the context of good spiritual lives. Cardinal Bernardin also wrote, "One can easily distinguish essentials from peripherals. ... Essentials ask us to give true witness and to love others more. Nonessentials close us in on ourselves."

The latter is what happened when I cried over "nonessentials" at the motel. Marilyn's sudden death changed that. †

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a noted author and poet.)



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

# The Sunday Readings

Sunday, Aug. 8, 1999

- 1 Kings 19:9a, 11-13a
- Romans 9:1-5
- Matthew 14:22-33

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



Once, the First and Second Books of Kings were one volume. At some point in time, an editor divided the work into two parts. It has remained thus for centuries.

As the name implies, the principal figures in these books should be the kings of Israel. Actually, while the books deal with some of the earliest kings, figures such as the prophet Elijah have prominent places. This is the case in this reading.

Elijah lived many centuries before Jesus. Yet he was a favorite figure in the devotions of early Christians. They saw in him a resemblance to John the Baptist, and some even were reminded of Jesus by the stories of Elijah.

In this story, severe natural events are underway. A great wind is blowing. It is strong enough to toss rocks about. Then there is an earthquake. These phenomena were, and are, rare in the Middle East. And then came a great fire.

But God was not present in any of these great forces. Rather, the presence of God was found in a gentle "whisper," as calm and gentle as a zephyr.

Elijah recognized God's presence nonetheless, and paid homage.

The message is clear. God communicates with humans, although in ways quite often unsuspected and unfamiliar. Only the devout and the humble hear and understand God.

St. Paul's Epistle to the Romans once again during this season furnishes the second reading.

Paul was very conscious of being a Jew, and he was very proud of the fact. It was not coincidental. He had been born of Jewish parents, apparently descended from a long line of faithful Jews. He received the best education in Jewish tradition and belief then available.

Understandably then, in this reading he speaks of his own "kinsmen" with a certain deference. He sees his race as greatly privileged, not because of military conquest or the grandeur of structures, but because God had communicated with Jews over the centuries. Unique among all people, Jews had received a knowledge of God and of the ultimate truths of life.

Question Corner/Fr. John Dietzen

## Number 666, or 616, in Revelation may refer to Roman emperor Nero

What is the significance of the number 666 as it relates to the teachings of the Catholic Church? I understand the numbers are from the Bible. (Ohio)



The Book of Revelation in the New Testament contains numerous fantastic visions and apparitions apparently

experienced by the ascribed author, John, the apostle. The visions and predictions describe in veiled language the persecutors of the early Christians, particularly by the Roman government, and proclaim the final victory of good over evil, of Jesus and his disciples over their enemies.

In the 13th chapter of this book, the

The point, of course, is that God communicates with people at the deepest level of reality.

The Gospel of St. Matthew provides us with this weekend's third reading. It is powerful and compelling.

It also proceeds from, and builds upon, the previous section of the Gospel read last weekend. That story recalled the Lord's miraculous feeding of the multitudes.

Here an important and interesting fact emerges. The Twelve did not simply happen to be with Jesus along with others, even hundreds of others, who came upon the scene. It was not as if they only heard or saw what the others heard or saw.

To the contrary, their knowledge of the Lord was exceptional, much deeper than that afforded others. It can be argued that they knew Jesus better than more prominent figures of the time such as John the Baptist or Mary of Magdala.

In this story, as often elsewhere, they meet Jesus in a special way. He comes to them, arranges for this special moment.

Interestingly here, as is so often the case in other places, Peter is the spokesman. He is decidedly human, impulsive, toying with doubt and confusion, bolder in speech or act than in thought.

Nevertheless, he is in the spotlight. He is first among the others.

As the story ends, however, in unison the apostles proclaim the central fact of the Lord's identity. He is the Son of God.

### Reflection

Life can have its unsettling and indeed terrifying moments. God can seem very far away. Everyone has moments of feeling utterly alone, vulnerable, even helpless—as if in a flimsy boat on a tossing, angry sea.

The great message proclaimed through so many centuries by devout Jews, especially the prophets, and then by Jesus, and then through the Twelve, is that those who love God are never alone.

Not only is God present, but God speaks in guidance and reassurance.

Circumstances on earth may seem to overwhelm us, but in the end God will stand, because only God's justice, love and mercy matter.

God may come dramatically, as Jesus came to the apostles while they rocked in the boat. Or, God may seem to be a whisper, faint and distant. In either case, God will be present to the humble and the devout.

Through Jesus, God sustains us with the Bread of Life. God leads us. God protects us. We are never alone. We are never powerless. Indeed, in Jesus we are mighty. In Jesus, we will live forever, despite all the hardships of life. †

author speaks of an evil beast who will cause extensive destruction and suffering, whose name, or the number that stood for its name, was 666.

The most common interpretation refers it to the Roman emperor Nero, one of the cruelest among the persecutors of Christians.

Neither Greek nor Hebrew had separate symbols for numbers. Numerals were designated by appropriate letters: A for 1, B for 2, and so on.

The Greek name for Nero Caesar is Neron Kaisar. Transliterating that into Hebrew and adding number equivalents of the letters gives a total of 666. Several ancient Scripture manuscripts and writings have the number 616 instead of 666. If the final "n" in the name of Nero is removed, the total for the letter-numbers is 616. †

## Daily Readings

Monday, Aug. 9  
Deuteronomy 10:12-22  
Psalm 147:12-15, 19-20  
Matthew 17:22-27

Tuesday, Aug. 10  
Lawrence, deacon and martyr  
2 Corinthians 9:6-10  
Psalm 112:1-2, 5-9  
John 12:24-26

Wednesday, Aug. 11  
Clare, virgin and religious foundress  
Deuteronomy 34:1-12  
Psalm 66:1-3a, 5, 16-17  
Matthew 18:15-20

Thursday, Aug. 12  
Joshua 3:7-10a, 11, 13-17  
Psalm 114:1-6  
Matthew 18:21-19:1

Friday, Aug. 13  
Pontian, pope and martyr  
Hippolytus, priest and martyr

Joshua 24:1-13  
Psalm 136:1-3, 16-18, 21-22, 24  
Matthew 19:3-12

Saturday, Aug. 14  
Maximilian Mary Kolbe, priest, religious and martyr  
Joshua 24:14-29  
Psalm 16:1-2a, 5, 7-8, 11  
Matthew 19:13-15  
The Vigil Mass of the Assumption  
1 Chronicles 15:3-4, 15-16; 16:1-2  
Psalm 132:6-7, 9-10, 13-14  
1 Corinthians 15:54b-57  
Luke 11:27-28

Sunday, Aug. 15  
The Assumption of Mary into Heaven  
Revelation 11:19a; 12:1-6a, 10ab  
Psalm 45:10bc, 11-12ab, 16  
1 Corinthians 15:20-27  
Luke 1:39-56

## My Journey to God

### The Call

The call came late—around midnight on May 16. I remember my husband, Jimmy, saying, "No, Dad! No—not Dennis!" I felt the blood drain from my face, my stomach hurt and I said, "No!"

I remember very little about the ride home. I told Jimmy there had been a mistake. It was not true.

Dennis, I prayed and just knew you would be home and waiting on the porch. You weren't.

Every day I hurt. My heart breaks to touch your face, to hold you, to say "I love you." And every day I have to face the fact that it will not happen. Missing you is forever.

I can't ask why—there's no answer. To ask why will drive me nuts. To play "what if" and "what could have been" is to slowly kill my soul. To kill my soul will take away my connection with God—my comfort.

Jimmy and I hold each other and cry—each understanding the pain. We share memories and concerns. We try to give each other comfort to ease this pain. And we look into each other's eyes and know the pain will always be there—until our death—for we are parents.

I have learned to take comfort where I can hold it, treasure it, savor the feeling, because the pain and loss return.

When I lost you, I wished I had three children, not two. Then I talked to a mother who had three children and lost two.

I try to face holidays and special occasions before they get here—to prepare, to avoid a hurtful surprise. I prepare for pain with pain.

So many came to honor you, to say "I love you," to cry, to see your face. Small gifts were placed with you. They came with memories and love. So much love. We shared our hearts to give and receive comfort.

For your birthday, Pop and I were to buy you a new mattress. We bought a coffin. We were to help you buy a house. We bought Lot 407 D-1 at the cemetery. We kept our promise, but you left for a blessed life and we now deal with a loss in our lives.

Your 75-pound puppy, Johnny, is with us. He slept with one of your shirts for three days. When I see my chewed shoes, or dirt on the floor, I look for him. Then I find him and look at his face and remember you loved him. I win very few battles with Johnny.

Your picture was on the refrigerator. I would drink coffee, look at the picture and cry. I moved the picture to the other side of the refrigerator. For three days, I drank coffee, looked at the spot where the picture was and cried.

Is this how God cried for his son? The pain so deep, and yet he knew he would see his son again, but the pain of loss is so intense. Oh my God, how you must have wept! Did I ever thank you for your son? I'm not sure I understood until now.

I could scream myself into insanity, but that luxury is not an option. The tears don't stop. My heart is torn, my body weak. At what point does the pain ease?

As Jesus wept for Lazarus, I weep for you, my son. My heart aches to see your face, to hold you and say "I love you." There are no words, only pain. Oh Lord, help me, help my husband, my son, my loved ones. Please help us.

The day we planted the tree was your 25th birthday. So many loved ones gathered. The sky was overcast, but the temperature was pleasant. There was laughter and talk of memories. At one point, the sun came out and shined on the tree. You had been gone one week.

I went to the cemetery by myself. I cried all the way. When I got there, the first words spoken were the same as the last words spoken: "I love you." I arranged the flowers in a circle and picked up strays. In some ways it was like cleaning your room for the last time.

In this time of grief, I have not walked on my own. God and Jesus have carried me. When my heart broke, they comforted me. When the tears came, they wiped them away. As I opened my heart, they were there. †

By Bonnie Davis Bullington

(Bonnie Bullington resides in Indianapolis. This essay, in longer form, was written in memory of her son, Dennis, who died in May.)

## The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

**August 6**  
Catholic Charismatic Renewal of Central Indiana, Greenfield, St. Michael Church, 519 Jefferson Blvd., Mass and healing service, 7 p.m.  
Information: 317-462-4240.

**August 6-8**  
Fatima Retreat House, Indianapolis, 5353 E. 56th St., storyteller John Shea, "Seeing with the Eye of the Soul: Gospel Stories for Spiritual Development," 6:30 p.m. Fri.-1:30 p.m. Sun.  
Information: 317-545-7681.

**August 7**  
St. Michael School, Brookville, 354 High St., alumni reunion. Mass in church, 5:30 p.m.; dinner and dance at Brookville Knights of Columbus, 7 p.m.  
Information: 765-647-5462.

**August 8**  
St. Anthony Parish and All Saints School, Indianapolis, 379 N. Warman Avenue, smart discipline program, 3 p.m.-5 p.m.,  
Information: 317-636-4828.

All Saints Homeschool Association orientation for parents new to homeschooling, Indianapolis, 2 p.m.-4 p.m.  
Information: 812-637-6277.

St. Mary Parish, 2500 St. Mary Dr., Lanesville, annual picnic, 10 a.m.-5 p.m., country-style chicken or ham dinners, handmade quilts and \$5,000 cash drawing.  
Information: Barry Geswein, 812-952-2336, or Richard Geswein, 812-952-2558.

St. Paul, New Alsace, 9736 N. Dearborn Road, Guilford, Mass 9 a.m. EDST. Country-style chicken dinners 11 a.m.-4 p.m., lunch stand, country store, quilts, prizes, games, beer garden. Rain or shine. Information: 812-623-2198.

Our Lady's Chapel in the Meadow, Camp Atterbury, near Edinburgh, 10th annual Mass, rosary, picnic to honor Italian POWs who built the chapel. Mass, 11 a.m., Father John Sciarra; picnic pitch-in, 12:45 p.m. Information: Salvatore Petruzzi, 317-849-9731.

St. Paul Parish, 9798 N. Dearborn Road, New Alsace, picnic/festival, 11 a.m.-6 p.m. EDST, chicken dinners, games and country store.  
Information: Father Ray Schaefer, 812-623-2198.

**August 9-11**  
Precious Blood Sister Maureen Mangen, workshop On "Enneagrams: Know Thyself," St. Lawrence Parish, 6944 E. 46th Street, 6:15 p.m.-9:15 p.m. Information: Kathy Barlow, 317-549-2480.

**August 10**  
Ave Maria Guild meets at 12:30 p.m., St. Paul Hermitage, Beech Grove.

**August 11**  
Internationally known Irish singer, David Parkes, in concert, St. Mary Church, 415 E. 8th and Spring Streets, New Albany, 7 p.m. Information: 812-949-6097.

**August 15**  
St. Pius Parish, County Road 500 E. and 800 N., Sunman, picnic, 11 a.m.-3 p.m., chicken dinners, turtle soup, homemade quilts and games. Information: Jerry Volz, 812-623-3261.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs, patroness' festival. Mass, 10:45 a.m. Dinner, putt-putt golf and street ball. Information: Suzie Didat at 812-923-3011.

Mary's Rexville Schoenstatt, Father Elmer Burwinkel, 2:30 p.m., "The Lost Sense of Childlikeness"; Mass, 3:30 p.m. Information: 812-689-3551 or [eburwink@seidata.com](mailto:eburwink@seidata.com).

**Recurring**

**Daily**  
Our Lady of the Greenwood Church, Greenwood, 335 S.

Meridian St., perpetual adoration in the parish center.

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

**Weekly**

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

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

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

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

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

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

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West,



Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

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

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

**Wednesdays**  
Marian Movement of Priests cenacle prayer group from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church).  
Information: 317-271-8016.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament.

—See ACTIVE LIST, page 13

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For additional information, please contact:  
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**The Active List, continued from page 12**

Sacrament after 8 a.m. Mass, closing with noon communion service.

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

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

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

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

**First Saturdays**

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

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

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

◆ ◆ ◆  
Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St.,

exposition of the Blessed Sacrament, 11 a.m.-noon.

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

**Second Mondays**

Mount St. Francis, holy hour, 7 p.m.-8 p.m. for vocations to priesthood and religious life.

**Second Thursdays**

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

◆ ◆ ◆  
St. Luke Church, Indianapolis, holy hour for priestly and religious vocations, 7 p.m.-8 p.m.

**Third Sundays**

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

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

**Third Mondays**

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

**Third Wednesdays**

Catholic Widowed Organization, 7 p.m.-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-784-1102.

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

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

**Third Thursdays**

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

**Third Fridays**

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

**Third Saturdays**

The archdiocesan Office of Pro-Life Activities and

St. Andrew Church, 4052 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

**Bingos**

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon.

WEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St. Roch School, 3603 S. Meridian, 6 p.m.

THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.;

Holy Name Parish, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.



**Healthcare renovation**

The Congregation of the Sisters of the Third Order of St. Francis at Oldenburg celebrate the renovation of St. Clare Hall Healthcare Facility during a July 18 dedication ceremony on the grounds of the Franciscan motherhouse. Franciscan Sisters Amy Kistner (left), congregational minister, and Christa Franzer, councilor, cut the ceremonial ribbon to open the renovated 64-bed healthcare facility for senior sisters. The \$7.5 million project was funded by contributions from more than 1,100 donors and a 20-year bond issue.

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• ROME & ASSISI, 11 DAYS IN NOV '99.....	\$1,968	• PORTUGAL, 9 DAYS TO FATIMA & COIMBRA IN NOV. '99.....	\$1,528	• EASTERN CARIBBEAN, 8-DAY CRUISE IN JAN. 2000.....	FROM \$1,180
• SWITZERLAND, 9 DAYS IN OCTOBER '99.....	\$1,698	• VENICE & ROME, 11 DAYS IN NOV. '99.....	\$1,982	• BELGIUM, 9 DAYS IN MAR. 2000.....	\$1,486
• SPAIN & PORTUGAL CRUISE, 12 DAYS IN NOV. '99.....	FROM \$1,880	• FLORENCE, PISA & ROME, 11 DAYS IN NOV. '99.....	\$1,926	• RUSSIAN WATERWAYS, 17-DAY CRUISE IN JUNE 2000.....	FROM \$2,828
• CANARY ISLAND CRUISE, 15 DAYS IN NOV. '99.....	FROM \$2,388	• SICILY & ROME, 11 DAYS IN NOV. '99.....	\$1,798	• ROME, 11 DAYS IN MAR. 2000.....	\$2,368
• GRAND CRUISE, 23-DAY WORLD CRUISE IN NOV. '99.....	FROM \$2,788	• EGYPT, 9-DAY CRUISE ON THE NILE IN NOV. '99.....	FROM \$2,288	• ALASKA, SUMMER 2000.....	FROM \$2,048
• ENGLAND, 10 DAYS IN NOV. '99.....	\$1,638	• HAWAII, 8-DAY CRUISE IN DEC. '99.....	FROM \$1,816	• ROME & ASSISI, 9 DAYS IN AUG. 2000.....	\$2,368
• HOLY LANDS, 10 DAYS IN NOV. '99.....	\$2,268	• AMAZON RIVER CRUISE, 15 DAYS IN JAN. & FEB. 2000.....	FROM \$2,942	• ROME, 11 DAYS IN NOV. 2000.....	\$2,368
• GREECE, 9 DAYS IN NOV. '99.....	\$1,588	• NEW ORLEANS & WESTERN CARIBBEAN CRUISE, 10 DAYS IN JAN. 2000.....	FROM \$1,098	• SICILY & ROME, 11 DAYS IN NOV. 2000.....	\$2,220
• CANADIAN MARITIME PROVINCES CRUISE, 8 DAYS IN SEPT. 2000.....	FROM \$1,098	• GERMANY & AUSTRIA, 10 DAYS IN MAY 2000.....	\$1,892	• VENICE & ROME, 11 DAYS IN NOV. 2000.....	\$2,382

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# Rest in peace

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

**ANDERSON, Rose B.**, 89, Holy Spirit, Indianapolis, July 24. Mother of Phyllis Eberle, Brenda Marvenko, Gloria Nicolazzi, Rose Marie Young and Hayward Anderson. Sister of Garnet "Dutch" Caton. Grandmother of 10. Great-grandmother of nine.

**BRIGGEMAN, Bill, Jr.**, 73, St. Paul, Tell City, July 26. Brother of Betty Ransome, Margie Gehlhausen, Edward and James Briggeman. Uncle of several.

**BROEMMELSIEK, Helen Ann**, 93, Christ the King, Indianapolis, July 22. Mother of Carol O'Loughlin, Raymond, H. Eugene and Mark Broemmelsiek. Grandmother of 17. Great-grandmother of 31.

**CASPER, Frances E.**, 86,

Sacred Heart of Jesus, Terre Haute, July 24. Wife of Charles Casper. Mother of Cathy Manson, Charles Jr. and Walter Casper. Grandmother of three. Great-grandmother of one.

**CECIL, James Everett**, 83, St. Michael, Greenfield, July 22. Husband of Lula Mae Cecil. Father of Sharla Griffith, Karen Brougher and James Cecil. Brother of Edna Radish, Melvin and Wayne Cecil. Grandfather of seven. Great-grandfather of 10.

**DAUM, Viola M. (Mitchell)**, 93, St. Michael, Cannelton, July 16. Mother Iola King, Betty Dauby, Anna Mae Scarboro and Leonard Mitchell. Grandmother of 13. Great-grandmother of 17.

**DOYLE, Helen B. (McCauley)**, 88, St. Jude, Indianapolis, July 18. Mother of Barbara Boehm, Mary Hines, Ann Dodds, Charlotte Cahill, Richard, John "Jack" and Gerald Doyle. Sister of Catherine Kavanaugh. Grandmother of 17. Great-grandmother of 11.

**ERNST, Annie Louise**, 87, St. Pius, Troy, June 29. Mother of JoAnn Sims and Francis Ernst. Half-sister of Myrtle, Duncan and David Gilmore.

**FOREMAN, Alva W.**, 85, Holy Family, Richmond, July 27. Husband of Catherine Foreman. Father of Jeannine VanAusdal, Connie Patterson, Duane and Larry Foreman. Brother of Clarence Foreman. Half-brother of Francis Rodefer. Grandfather of 12. Great-grandfather of 19. Great-grandfather of two.

**GARTENMAN, Loretta**, 57, St. Martin, Yorkville, July 21. Mother of Cindy Gartenman. Sister of Adeline Kuekel, William, Ralph and Carroll Geis.

**GIOE, Vincenzo**, 72, St. Lawrence, Indianapolis, July 20. Husband of Lucia Agunzo. Father of Rosie Hall and Anna Glass. Grandfather of five.

**HARBOR, Helen Delores "DeDe"**, 68, Our Lady of Lourdes, Indianapolis, July 22. Mother of Kathryn Miller, Daniel and John Harbor. Foster mother of Joe Larson. Daughter of Yz Keller. Sister of Bette Osman, Alice Rosenfeld and Charlotte Wynn. Grandmother of five.

**HARTMAN, Rose**, 76, Holy Family, Richmond, July 26. Wife of Malcolm Hartman. Mother of Patricia Oakley, Jerry and Frank Reno. Stepmother of Virginia Bright and Richard Hartman. Sister of Evelyn Savage, Wilbert and John Tanguay. Grandmother of 10.

**HAWKINS, Kenneth W.**, 52, St. Bernard, Frenchtown, July 26. Husband of Shirley (Steerstedter) Hawkins. Father of Carrie Johnson and Steven Hawkins. Son of Mildred and Rubert Hawkins. Grandfather of two.

**KESSENS, Leo B.**, 80, St. Paul, Tell City, July 14. Husband of Betty Kessens. Father of Anna Ward, Mary Poole, Judy Sage, Janet Applegate and Theresa Luecke. Brother of Mabel Berger and Freida Cronin. Grandfather of 13. Great-grandfather of five.

**LeMASTER, William E.**, 51, St. Mary, Navilleton, Floyds Knobs, July 20. Husband of Sandra LeMaster. Father of Kathy Harbeson, Jamie Coffey and Mike LeMaster. Son of Wanda and Elijah LeMaster. Brother of Carol Windhorst, Sandra Gramlin, Darrell and David LeMaster. Grandfather of one.

**LOVELAND, Preston W.**, 93, St. Augustine, Jeffersonville, July 21. Grandfather of two. Great-grandfather of five.

**MILLER, Winifred T.**, 84, St. Philip Neri, Indianapolis, July 22. Mother of Winifred Terry and Daniel Miller. Grandmother of five. Great-grandmother of two.

**NEYENHAUS, Maurice**, 74, St. Paul, Tell City, July 1. Husband of Allocies Neyenhaus. Father of Sheila Lasher, Marietta, Paul Sr. and Marcus Neyenhaus. Brother of Margaret Postin, Mary Barbara Goffinet and Henrietta Dickman.

**PAYNE, J. Hubert "Shorty,"**

83, St. Michael, Cannelton, July 17. Husband of Mary (Millay) Payne. Father of Patricia Tooley, Frances Gibson, Joe, Thomas and John Payne. Brother of Clara McDaniel and Hester Phelps. Grandfather of 10. Great-grandfather of 10.

**PHILLIPS, Donald L.**, 60, St. Roch, Indianapolis, July 21. Husband of Jacqueline (Romano) Phillips. Father of Angeline Edington, Tammy O'Kern and Steven Phillips. Brother of Barbara Stover, Brenda Roche, Diane Huffman, Sandy Kroetz, Linda Phillips and Jim Lisenring. Grandfather of one.

**RIPBERGER, Marie**, 84, St. Gabriel, Connersville, July 21. Mother of Ann O'Neil, Wayne and Jack Ripberger. Sister of George Pflum and Olivia Cooley. Grandmother of six. Great-grandmother of three.

**RUHMKORFF, Joan E. (Minkner)**, 65, St. Lawrence, Indianapolis, July 23. Mother of Karen Waters, Barbara Barkes, Karla Huber, David, Gregg, Paula and Michael Ruhmkorff. Grandmother of 11.

**SHOEMAKER, Harvey**, 68, St. Malachy, Brownsburg, July 19. Husband of Joan

Shoemaker. Father of Michelle McIntosh-Bray, Benita and Ron Shoemaker. Grandfather of four.

**SUMMERS, Carol Sue**, 58, St. Anne, New Castle, July 27. Wife of Gerald Summers. Mother of Kimberly Bentley, John and Mark Summers. Sister of Pam Vernon. Grandmother of four.

**TERZINI, Agnes, M.**, 77, St. Mary, Richmond, July 23. Sister of Mary MacPherson and Helen Terzini.

**THORP, Harold L.**, 77, St. Mary, Rushville, July 25. Husband of Mary (Fizer) Thorp. Father of Jennifer Flanary, Patricia Bright and Joseph Thorp. Brother of Martha VanLue, Gertrude Talley, Robert and Charles Thorp. Grandfather of 10.

**UDRASOLS, Salomeja**, 91, St. Malachy, Brownsburg, July 23. Father of Peter and Andreis Udrasols. Grandfather of five. Great-grandfather of one.

**WIELAND, Mary Ellen (Sullivan)**, 64, Our Lady of Lourdes, Indianapolis, July 23. Mother of Mary Ellen Wieland, Monica Baldwin, Ursula Penrose and John A. Wieland III. Grandmother of four.

## Kennedy Memorial Mass showed rich tradition of liturgy

NEW YORK (CNS)—The memorial Mass for John and Carolyn Bessette Kennedy on July 23 in New York brought a new demonstration of "the richness of the Roman Catholic tradition

of liturgy," said the priest who served as master of ceremonies.

"The richness of funeral prayers [and] readings from the funeral rite, the way the Mass could be adapted and allow for participation of the families, gave [them] a way to grieve and find healing," said Father Richard Fragomeni, who teaches at the Catholic Theological Union in Chicago.

John and Carolyn Kennedy and her sister, Lauren Bessette, died in a plane crash at sea on July 16.

Jesuit Father Charles J. O'Byrne of New York, who officiated at John and Carolyn's marriage and at the disposal of their ashes in the ocean, was the principal celebrant and homilist.

Family members and friends read Scripture passages from the fourth chapter of Ruth, Psalm 23 and the 21st chapter of Revelation. The Gospel related Christ's appearance to the two disciples on the road to Emmaus. †

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### Custodians Needed

St. Matthew Parish, 4100 E. 56th St., Indpls., IN, is currently seeking part-time evening custodians to perform general cleaning for the parish and school.

Flexible hours/competitive compensation. Drug test required. Call 317-257-4297 to apply.

### Teaching Positions

Available teaching positions at Our Lady of Lourdes School, Indianapolis:

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- Part-time computer
- Substitute teacher

Applicants may contact Robert Rash, principal, at 317-357-3316.

### Youth Minister

St. Matthew Catholic Church, an active parish of 1,100 families, is looking for a part-time youth minister (20-24 hrs./wk.). The ideal candidate would have a bachelor's degree or equivalent experience and be willing to work towards the youth ministry certificate. The position will report to the director of religious education and will work with the youth commission to plan and staff youth programs and activities for 13- 18-year-olds.

For more information or to apply, call Trudy Gumbel at 317-251-1160.

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