



The Criterion

Archbishop Buechlein	4, 5
Editorial.	4
Faith Alive!	7
From the Archives.	12
Question Corner.	9
Sunday & Daily Readings.	9

Serving the Church in Central and Southern Indiana Since 1960

July 9, 1999

Building a mission

Five nuns from India find lots of work in Indianapolis inner city

By Margaret Nelson

The white habits they wear gain them instant attention, but five nuns from India are becoming better known in the inner city of Indianapolis for their dedicated service.

The Franciscan Sisters of the Immaculate Heart of Mary teach at Holy Trinity Daycare and Kindergarten, but they also help as eucharistic ministers at Holy Trinity and St. Michael parishes, sing in the choir at St. Michael, work in the St. Vincent de Paul pantry and warehouse and volunteer at a neighborhood health center.

They've taken on a big workload since they arrived in Indianapolis last August at the invitation of Archbishop Daniel M. Buechlein, but they say their work here has been inspirational.

"We feel courageous. It has been all good experiences," said Sister Ushatta Mary. "Whoever we meet offers support and encouragement."

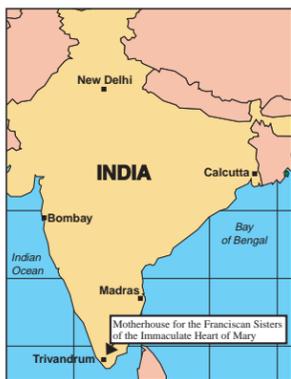
Their 11 months in Indianapolis has been so positive that their community plans to send two more sisters from India later this summer.

Sister Elsa Mary said their community's main ministry is teaching, but they are willing to take on any task.

"Here, we are ready to cooperate with the diocese," said Sister Ushatta. "Whatever the mission, we are ready to learn anything connected with it."

Sue Ann Yovanovich, director of Holy Trinity's day-care and kindergarten, said the sisters began teaching soon after they arrived.

"I thank God every day they're here," said Yovanovich. "They help me realize how much we take for granted."



The sisters, who live in the former Cardinal Ritter High School convent, said they feel at home working with the children—that they have made their adjustment to life in a new country easier.

"My daughter loves them. They're very patient," said Betsy Ford, whose daughter, Yvonne, has been attending day-

See INDIA, page 2



Photos by Margaret Nelson



Above, Franciscan of the Immaculate Heart of Mary Sister Ushatta Mary teaches numbers to Adrienne Sims at Holy Trinity Daycare and Kindergarten.

Left, Franciscan of the Immaculate Heart of Mary Sister Merrita Mary helps the pastor, Father Kenneth Taylor, distribute Communion during Sunday Mass at Holy Trinity Church.

Catholic doctor urges greater world maternal health care

OTTAWA (CNS)—A Catholic doctor urged greater international and Church efforts to prevent women's deaths from pregnancy and childbirth, saying hundreds of thousands of such deaths occur each year because "mothers are not politically important."

Dr. Robert Walley, founder and president of MaterCare International, and a consultant for the Vatican's Pontifical Council for Health, said 99 percent of the deaths occur in developing countries and involve mothers who are "so young, so poor, so insignificant that they don't have any voice."

"It's an international disgrace and an outrage that this is allowed to continue," he said in a late June interview in Ottawa. The risk of a mother dying as a direct cause of pregnancy and labor in Africa is one in 13, while in Canada it's one in 7,300, noted Walley, a professor of obstetrics and gynecology in St. John's, Newfoundland.

Founded in Liverpool, England, in 1995, MaterCare International is an organization of Catholic health professionals working to reduce high rates of maternal mortality, disease and abortion in accordance with the teachings of the papal encyclical *Evangelium Vitae* (The Gospel of Life).

According to MaterCare International, deaths from childbirth-related causes are only the tip of the iceberg because it is estimated that for every death, 30 more women suffer long-term damage to their health.

Last year, Walley presented Pope John Paul II with a project outline of MaterCare International's plans to reduce the mortality rate of mothers in Ghana.

Walley met in late June in Ottawa with officials of the Canadian Conference of Catholic Bishops and the Canadian International Development Agency (CIDA) to discuss the second phase of the MaterCare International's project in West Africa.

It involves building a 30-bed birth trauma center near Accra, Ghana, at a cost of \$2 million.

The first phase, a West African Maternal Health and Obstetric Fistula Project, is underway in Ghana to reduce the high maternal mortality rate in the region. It was funded at a cost of \$430,000 through a grant from CIDA and

See DOCTOR, page 2

Visually impaired can hear *The Criterion*

By Margaret Nelson

Pam Yaney listens to *The Criterion* on the radio.

A member of St. Matthew Parish in Indianapolis who is visually impaired, Yaney listens to volunteers read *The Criterion* and other newspapers and magazines on Central Indiana Radio Reading, Inc. (CIRRI), a special reading program on radio station WFYI Teleplex.

Through CIRRI, *The Criterion* is read on Sunday mornings at 9 a.m., most often by long-time volunteer Jan Miller, a member of St. Thomas Aquinas Parish. On Wednesday afternoons, it is rebroadcast at 1 p.m.

"It's neat; it's extremely helpful," said Yaney. "I've been listening to the reading of *The Criterion* for six or seven years. They cover all of it; they read the whole thing."

She also listens to the reading of other newspapers, magazines and even books, she said. "The schedule is unbelievable. They've had a much better, wider range of materials in the past two years."

"It [the reading of *The Criterion*] is one of the more popular programs," said Bill Franzmann, development specialist for the CIRRI program. "When we don't get it recorded, we hear about it—we get calls."

A special receiver is required to hear the reading of *The Criterion* and the other materials that are broadcast 24 hours a day, seven days a week.

To obtain the receiver at no cost, the listener completes an application with the station and sends certification of the disability signed by a professional caregiver. Those certified for the state library's talking books

See RADIO, page 2



Photo by Margaret Nelson

Bill Franzmann, Central Indiana Radio Reading, Inc., development specialist, and Dana Waddell, CIRRI operations assistant, look over some tapes at the master control system at WFYI Radio.

Dover marks 175 years of 'Unity in Community'

By Karla Henderson

St. John the Baptist Parish in Dover celebrated the 175th anniversary of its founding with a Mass on June 27.

A banner bore the theme "Unity in Community: Past-Present-Future" as Archbishop Daniel M. Buechlein presided and the pastor, Father Louis Manna, and native parishioner Father Jim Gaynor celebrated.

Area priests Fathers John Hall and William Marks and Franciscan Fathers William Farris and Humbert Moster celebrated, along with Father Boniface Tye from Liberia.

Parishioners who represented both old and new families had special responsibilities. One carried a candle to the altar to signify the light of Christ within the baptized. Another brought the parish register as a reminder of those who have already entered eternal life and those who are presently building the faith.

Father Manna welcomed the archbishop and religious sisters who are daughters of the parish: Franciscan Sisters Naomi Frey, Gerald Gaynor and Rose Marie McCann. Franciscan Sisters Elaine Merkel and Carol Ann Angermeier from the St. John staff were joined by Franciscan Sisters Patty Campbell, Helen Saler, Mary Emmett and Benedictine Sister Mary Cecile Deken from surrounding parishes.

Archbishop Buechlein greeted the

assembly and told the people he was happy to share this moment in their history before he blessed them with holy water, as the choir sang, "Cleanse Us Lord."

In his homily, the archbishop emphasized the significance of God as the foundation of faith at St. John through the past 175 years.

Organ music from the 135-year-old pipe organ accompanied the choir and assembly, including a meditation song, "Father of Peace." After concluding remarks, everyone sang "How Great Thou Art."

After Mass, the congregation gathered for a pitch-in meal of fried chicken prepared by a team of parish cooks, as well as covered dishes and desserts brought by St. John parishioners.

A slide presentation showed the past sesquicentennial and bicentennial celebrations at the parish. Old religious items, memorabilia and pictures were displayed along with floral decorations from local businesses. Outside the hall, a miniature replica of the church—built for the sesquicentennial celebration—was on exhibit.

A key ring memento, designed for the 175th anniversary, was on sale. Orders were taken for an updated history of St. John and for a cookbook of parishioners' recipes. Both books will be ready this fall.

There was time for storytelling. Edwin Gaynor and Netta Zimmer, the oldest members of St. John, were in attendance



St. John the Baptist Parish marks its 175th anniversary with a June 27 Mass. Archbishop Daniel M. Buechlein presided, with the pastor, Father Louis Manna, and other priests concelebrating.

to monitor the storytelling for accuracy.

Harold Knue, who served on the sesquicentennial and bicentennial committees, co-chaired the planning committee for the 175th anniversary. Judy Schneider, his co-chair, also served on the committee for the 150th celebration.

For the Mass, the planning committee was assisted by the liturgy committee, musicians, choir, decorators, sacristans, ushers, servers, readers and gift bearers. The dinner preparations involved

dozens of parishioners who fried chicken, painted the hall, set up, helped with displays, slide presentations, photographs and video, and sold mementoes, histories and cookbooks.

The church secretary, Patricia Rolfes, and pastoral associate, Sister Elaine, offered continued support for both the spiritual and social celebrations. †

(Karla Henderson is a member of St. John the Baptist Parish in Dover.)

INDIA

continued from page 1

care at Holy Trinity.

"I believe the kids should be exposed to more than one culture," Ford said. "I like it that they still wear habits."

"We feel so glad to be with the children," said Sister Elsa Mary. "They bring us happiness. We feel like (our) work in this country now is in a state of enjoyment."

In India, however, the past year has not been as positive for other missionaries of the Franciscan Sisters of the Immaculate Heart of Mary.

The sisters heard reports early this year of violence against Christians by Hindus in northern India.

Twenty-five Church workers were killed in attacks on more than 30 churches and other Christian buildings including schools and missions.

The Hindu fundamentalists have been staging the attacks in an attempt to prevent India's tribal people from converting to Christianity. About 80 percent of the Indian population is Hindu, 12 percent Muslim and less than 3 percent Christian.

Though their motherhouse is located in the southern state of Kerala, where there was no trouble, the Franciscan Sisters of the Immaculate Heart of Mary have three convents in the northern part of India.

Sister Ushatta said the people in northern India depend upon the Church to educate their children yet their sisters are prevented from teaching religion in the classroom. She said religious instruction is only allowed on Sundays as part of parish work.

The sisters said they keep in regular contact with their families and community in India and enjoy telling them about their new adventures in Indiana. For example, they had never experienced a snowy winter or the American idea of Halloween.

"In the process of learning American ways, they had a little trouble with Halloween," said Father Kenneth Taylor, pastor of Holy Trinity. "They kept asking why classrooms were decorated with skeletons and spiders."

The sisters told him that in India they go to the cemetery and pray the night before All Saints Day.

"The sisters bring a new international dimension to our parish and that keeps reminding us of how diverse our Catholic Church is," said Father Taylor, who is also director of the archdiocesan Office of



Enjoying their first snow are Franciscan of the Immaculate Heart of Mary Sisters (from left) Amelia Mary, Elsa Mary, Merrita Mary, Christabel Mary and Ushatta Mary.

Multicultural Ministry.

In addition to sharing their culture and history with the archdiocese, the sisters said they are drawing inspiration from our history.

They said they were filled with admiration for Mother Theodore Guérin when they went to Saint Mary-of-the-Woods for

the celebration of her beatification in February.

"It is really a heavenly experience that a soul from this diocese is proclaimed blessed now," said Sister Ushatta.

"She [Mother Theodore] came here and endured hardship and now that congregation is a great missionary group." †

RADIO

continued from page 1

program have already been screened.

Anyone who is unable to read normal-size print due to blindness or low vision, has physical impairment, learning disability or illiteracy is eligible for CIRRI and Dial-Up.

WFYI will send the listener the receiver and a schedule of broadcasts, plus an access code number for the additional Indianapolis Star and News service, called the Dial-Up System.

CIRRI Dial-Up is a 24-hour dial-in reading service that enables participants to retrieve information from sections of the Star and News from any touch-tone phone. By following voice prompts, users may hear and retrieve daily readings that are of interest to them.

The other service of the newer Dial-Up program includes volunteer responses to clients' personal requests to read items from the Star newspapers that have not been taped—anything from stock market

quotes to cake recipes.

The readings are done by the 200 people who volunteer each week. Volunteers are welcome to tape the readings from home, through voice mailbox recordings. This makes it possible for those who find themselves homebound or without transportation to help make the recordings, after they have been trained.

The program, started here in 1983, is supported by Star/News Charities, the cable franchise board of Indianapolis, and many other corporations and individuals, said Franzmann.

The CIRRI radio service enables those with failing eyesight to keep in touch with the news of the Archdiocese of Indianapolis by listening to the reading of The Criterion. †

(Those wishing to obtain an application for the receiver, or to volunteer as a reader for the CIRRI program, should write to Radio Station WFYI, 1401 N. Meridian St., Indianapolis, IN 46202, or call 317-636-2020.)

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Leaders gather for symposium on catechism

By Margaret Nelson

Two hundred religious educators, teachers and pastoral leaders from schools and parishes throughout the archdiocese gathered at St. Michael Parish Center in Indianapolis for a June 28 Symposium on the *Catechism of the Catholic Church*.

Archbishop Daniel M. Buechlein, chair of the National Conference of Catholic Bishops' (NCCB) Ad Hoc Committee to Oversee the Use of the Catechism, presented the keynote topic: "Report on the NCCB Pastoral Service Provided by the Committee for the Use of the Catechism."

Archbishop Buechlein said that the doctrinal content of catechesis and faith formation and how it is taught are "an eminently pastoral concern"—to teach what is true, rather than "what pleases."

He emphasized that the task of the bishops—and theological and catechetical experts—in reviewing catechetical texts and series was to ensure that they are in accordance with copyright prescriptions and are in conformity with the content of the catechism. The committee has now reviewed 30 texts and series of texts.

The archbishop noted that catechesis, or religious education, is called "faith formation" in the archdiocese to emphasize that the goal of religious education is something more than intellectual. But he said the importance of the intellectual component must not be underestimated.

The archbishop informed religious

educators that, over the next year, the bishops' catechism committee will complete its consultation—in this archdiocese and others—on possible ways to present the doctrinal elements of the catechism at the *elementary* level of religious education.

He said that his committee has a new task force of catechetical experts to develop a possible scope and sequence of doctrinal elements to be considered for the teaching and faith formation at the *adolescent* level.

Finally, Archbishop Buechlein said he had just appointed a task force of bishops, representing NCCB committees on catechesis, education, doctrine, evangelization and the catechism, to pursue the feasibility of developing a national adult catechism.

The archbishop believes that an adult catechism that unfolds the *Catechism of the Catholic Church* in the face of U.S. culture would be valuable for parents, as well as young adults and teachers of all age groups, including those involved in the Rite of Christian Initiation of Adults.

After a prayer service, the educators discussed the archbishop's talk.

Annette "Mickey" Lentz, executive director for Catholic education and faith formation for the archdiocese, said that the archdiocese is now using only those materials that conform with the *Catechism of the Catholic Church*. She added that local religious educators are waiting to complete the transition as soon as the bishops have finished their study of texts and their consultation with religious educators.

Before lunch, the group gathered for Mass at St. Michael Church. Archbishop Buechlein presided, with the dozens of priests at the conference concelebrating. Father Anthony Volz, pastor of St. Michael, gave the homily.

The afternoon address by Dominican Father J. Augustine DiNoia was about "The Logic of Doctrine and the Logic of Catechesis: the Relationship between the *Catechism of the Catholic Church* and the *General Directory for Catechesis*."

Father DiNoia, executive director for the committee on doctrine for the NCCB, began by showing how the catechism and directory are complementary. (The directory is a Vatican pastoral document that provides guidance for the catechetical mission worldwide.)

He explained the significance and doctrinal structure of the catechism, then covered "Creeds, Confessions, Catechisms: the Genre of the *Catechism of the Catholic Church*."

In discussing the relationship of the catechism to the deposit of faith, Father DiNoia said that, through the doctrine of the Trinity, we find that it is not a metaphysical puzzle, but "God's sharing God's

life with creatures who are not God.

"Faith is a human form of knowing divine things. It does not end in doctrine, but in the Father, the Son and the Holy Spirit," he said.

Father DiNoia pointed out that the catechism is not a substitute for the Scriptures but can become "an entry" into them.

He talked about the catechism in the perspective of the patristic tradition of catechesis, noting how it can bring progressive but complete configuration to Christ.

Father DiNoia said that the hierarchy of truths refers to the interconnection of main truths that express the Trinity, Christ, the Church. It is not the ranking of truths, because none of the truths of the Church are dispensable, he said.

The catechism and the directory are the challenge of contemporary catechesis, Father DiNoia said.

The symposium was coordinated by the Leadership Academy of Trainers of the Archdiocesan Council Educational Excellence. †

(Karen Oddi, an archdiocesan associate director of religious education, contributed to this story.)



School and parish religious educators from throughout the archdiocese gather at St. Michael Parish for a June 28 Symposium on the *Catechism of the Catholic Church* and the *General Directory*.

DOCTOR

continued from page 1

private donations.

Walley said the trauma center, which has been approved in principle for funding, is expected to be completed by the end of 2000 as a millennium project involving CIDA, the Catholic bishops' conference in Ghana, and MaterCare International as the lead agency.

Walley believes the Catholic Church could be a major contributor to an international campaign for mothers because of its emphasis and respect for Mary, the mother of God.

He also suggested the pro-life movement could "orientate itself less to the (political) minefields we've been going through for the last 25 years and tackle the issue purely on the grounds of motherhood."

"The problem over the last 20 years, at least, is that we've got caught up in an eternal ethical/moral debate, trying to win the arguments on abortion, contraception

and so on," he said. "But at the end of the day there's nothing theoretical about having a baby, or dying in the process, or indeed having an abortion. So it's not a question of winning the arguments, it's a question of being there to provide the care which mothers have a right to because they are mothers."

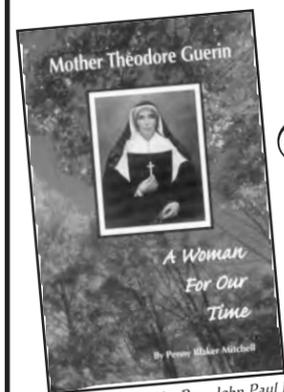
"Even in Canada, mothers are treated poorly and the best of services don't go immediately to maternal health care," he said.

Preventing the deaths of thousands of mothers in the Third World, "where over half a million are left to die," would not be difficult or costly, but nobody has the interest, said Walley, who last September received the Man of Faith and Science Award given by the International Federation of Catholic Medical Associations.

"The solutions are cheap. All there has to be is the will to do it, and there isn't the will because mothers are not politically important," he said.

The way to a healthy society is through healthy families and mothers are the key, said Walley. †

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Editorial

Gambling risks enslavement

Here's some data that should—but probably won't—alarm the governors and legislators of the 37 states that have adopted state lotteries in the last 35 years to raise money painlessly:

- A team of four Duke University researchers have found that the heaviest lottery players are disproportionately male, black, high school dropouts and those with incomes under \$10,000.
- The black players spend an average of \$998 a year on lottery tickets; the whites \$210 and Hispanics \$289 (See chart, Page 5).
- For persons with incomes under \$10,000, the average spent on lottery tickets was \$520 a year; for those with incomes exceeding \$100,000, it was \$338.

And here are some more data that should be making all of us leery about relying on slot machines and blackjack to help us avoid having the state take more of our paychecks in taxes: Right now there are 5.5 million compulsive gamblers in the United States and another 10 million are on track to becoming problem gamblers.

The information comes from the report by the National Gambling Impact Study Commission after a two-year study of gambling in the U.S. The 200-page report suggests that gambling is causing major problems for those least able to afford it.

The commission is advisory only, but it had plenty to say about the mania for gambling going on in the U.S. One of the 76 recommendations the commission made was to cut back on the hard-sell television commercials touting Joe Smith's chance to win a jackpot and, by inference, take it easy for the rest of his life. Another was to limit the sale of lottery tickets in poor neighborhoods.

The commission concedes that there are benefits from lotteries and riverboat casinos in the form of state revenues that are spent on education, roads, hospitals and other public services otherwise covered by taxes. But some of the members are asking if it is worth the pain and damage that widespread gambling is causing, especially for those least able to afford it.

We are warned to expect a fallout from gambling in a rise in bankruptcies, divorce, domestic abuse and embezzlements, and likely an increase in burglaries and robberies, as well.

To begin to deal with the problems, the commission recommends a moratorium on new convenience gambling such as lottery sales, keno games, video

poker and casinos. It seem a bit late for that to help much. Forty-seven of the 50 states already allow commercial gambling, including lotteries and casino gaming. The commission also advocates banning wagering on collegiate and amateur athletic events and keeping the Internet free of gaming.

Two of the recommendations—restricting legal gambling to those at least 21 years of age and banning campaign contributions by groups that have applied for or been granted gambling operations—have already been adopted in Indiana.

The Church, while it does not condemn gambling if it is done in moderation, raises concern about excessive or compulsive gambling. According to the *Catechism of the Catholic Church*: "Games of chance (card games, etc.) or wagers are not themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others. The passion for gambling risks becoming an enslavement" (#2413).

The Catholic Conference of Kentucky and other church groups there are mounting opposition to the expansion of gambling in Kentucky, specifically a proposal to build a dozen or more land-based casinos with convention-type hotels.

And the president of Citizens Concerned About Casino Gambling, Father Eugene J. McKenna of Middletown, R. I., complains: "As a priest, I have seen too many lives ruined, too many families destroyed, too much property lost and too many souls lost because they've become addicted to gambling."

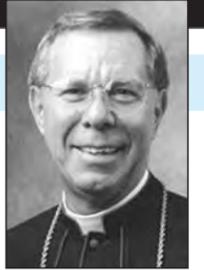
It will be interesting to see what the Governor's Gambling Impact Study Commission here in Indiana comes up with in its report due out later this year. Whatever its recommendations, don't look for the state to close the riverboat casinos and scrap the lottery. They generated most of the \$535 million in total state revenue from gambling last year. But let's hope the state will, at the least, come up with some steps to protect its low-income citizens from spending their meager earnings on lottery tickets—generally considered the form of gambling with the worst odds.

—Lawrence Connor

(Lawrence Connor, a member of St. Pius X Parish in Indianapolis, is president of the Board of Directors of Criterion Press, Inc., and a member of its editorial committee.)

Seeking the Face of the Lord

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



Third commandment about work as well as worship and rest

(Fourth in a series)

Many folks have lost sight of the Third Commandment over the years.

"Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work."

Several citations from the *Catechism of the Catholic Church* help to put this commandment into an instructive perspective.

The catechism reads: "The third commandment of the Decalogue recalls the holiness of the sabbath: 'The seventh day is a sabbath of solemn rest, holy to the Lord'" (#2168).

And further: "God entrusted the sabbath to Israel as a *sign of the irrevocable covenant*. The sabbath is for the Lord, holy and set apart for the praise of God, his work of creation, and his saving actions on behalf of Israel" (#2171).

And still further: "The Gospel reports many incidents when Jesus was accused of violating the sabbath law. But Jesus never fails to respect the holiness of this day. He gives this law its authentic and authoritative interpretation: 'The sabbath was made for man, not man for the sabbath.' With compassion, Christ declares the sabbath for doing good rather than harm, for saving life rather than killing. The sabbath is the day of the Lord of mercies and a day to honor God. 'The Son of Man is lord even of the sabbath'" (2173).

And we read: "Jesus rose from the dead 'on the first day of the week.' Because it is the 'first day,' the day of Christ's resurrection recalls the first creation. Because it is the 'eighth day' following the sabbath, it symbolizes the new creation ushered in by Christ's Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord's day (*he kuriake hemera, dies dominica*)—Sunday" (#2174).

"The celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public, and regular worship 'as a sign of his universal beneficence to all.' Sunday worship fulfills the moral command of the Old Covenant, taking up its rhythm and spirit in the weekly celebration of the Creator and Redeemer of his people" (#2176).

"The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life. 'Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church.' (Code of Canon Law, can. 1246, n.1)" (#2177).

The loss of an understanding of the meaning and practice of observing the Lord's Day caused Pope John Paul II to issue a special apostolic letter, "*Dies Domini*" ("The Day of the Lord") in May 1998. The Holy Father's letter is divided into five chapters. The listing tells the message:

- I. *Dies Domini* (Day of the Lord): The Celebration of the Creator's Work
- II. *Dies Christi* (Day of Christ): The Day of the Risen Lord and of the Gift of the Holy Spirit
- III. *Dies Ecclesiae* (Day of the Church): The Eucharistic Assembly: Heart of the Church
- IV. *Dies Hominis* (Day of Humankind): Sunday: Day of Joy, Rest and Solidarity
- V. *Dies Dierum* (Day of Days): Sunday, the Primordial Day Revealing the Meaning of Time.

The minimum expectation of the third commandment is the Church precept that attendance at Sunday Eucharist is a grave obligation to praise God. The sense of this obligation has plummeted in recent decades, but it had begun to do so before the Second Vatican Council. The erosion coincides with the impact of a secularized philosophy of life and growing materialism. In other words, the erosion in the observance of the first two commandments contributes greatly to the erosion of the third. If we don't need God, why observe Sunday with God?

When I took an oral exam in moral theology in Rome in 1966, one of the questions concerned the morality of scheduling major sporting events on Sunday. The question dealt with observing the Lord's Day, with the commercialization of athletics and placing professional sports in competition with Sunday worship. There was also the question whether professional sports were any longer "recreation" for the athletes. The point is that this commandment says something about work as well as about rest. Work should enliven and reveal the mystery of life, not crush it.

As Benedictine Father Demetrius Dumm writes in *Flowers in the Desert*, "Sabbath observance then will be characterized by a joyful and carefree spirit because one is finally able to 'waste' time with God and with people as one contemplates and appreciates the beauty hidden in them" (p. 15).

We need Sunday! †

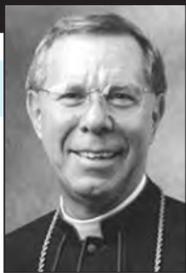
(Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0] by Demetrius Dumm, O.S.B., is published by St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

Archbishop Buechlein's intention for vocations for July

Religious Men: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Buscando la Cara del Señor

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



Tercer mandamiento trata acerca del trabajo así como culto y descanso

(Cuarto de una serie)

A través de los años mucha gente ha perdido el significado del Tercer Mandamiento.

“Recuerda el día del sábado para santificarlo. Seis días trabajarás y harás todos tus trabajos, pero el día séptimo es día de descanso para el Señor, tu Dios. No harás ningún trabajo”.

Algunas citas del *Catecismo de la Iglesia Católica* ayudarán a poner este mandamiento en una perspectiva instructiva.

El catecismo dice: “El tercer mandamiento del Decálogo proclama la santidad del sábado: ‘El día séptimo será día de descanso completo, consagrado al Señor’” (#2168).

Adicionalmente: “Dios confió a Israel el sábado para que lo guardara como signo de la alianza inquebrantable. El sábado es para el Señor, santamente reservado a la alabanza de Dios, de su obra de creación y de sus acciones salvadoras en favor de Israel”. (#2171).

Y aun además: “El Evangelio relata numerosos incidentes en que Jesús fue acusado de quebrantar la ley del sábado. Pero Jesús nunca falta a la santidad de este día, sino que con autoridad da la interpretación auténtica de esta ley: ‘El sábado ha sido instituido para el hombre y no el hombre para el sábado.’ Con compasión, Cristo proclama que ‘es lícito en sábado hacer el bien en vez del mal, salvar una vida en vez de destruirla’. El sábado es el día del Señor de las misericordias y del honor de Dios. ‘El Hijo del hombre es Señor del sábado’” (2173).

Continúa—“Jesús resucitó entre los muertos ‘el primer día de la semana’. En cuanto es el ‘primer día’, el día de la Resurrección de Cristo se recuerda la primera creación. En cuanto es el ‘octavo día’, que sigue al sábado, significa la nueva creación inaugurada con la resurrección de Cristo. Para los cristianos vino a ser el primero de todos los días, la primera de todas las fiestas, el día del Señor (*hè kuriakè hèmèra, dies dominica*)—el domingo” (#2174).

“La celebración del domingo cumple la prescripción moral, inscrita en el corazón del hombre, de ‘dar a Dios un culto exterior, visible, público y regular bajo el signo de su bondad universal hacia los hombres’. El culto dominical realiza el precepto moral de la Antigua Alianza, cuyo ritmo y espíritu recoge celebrando cada semana al Creador y Redentor de su pueblo” (#2176).

“La celebración dominical del día y de la Eucaristía del Señor tienen un papel principalísimo en la vida de la Iglesia. ‘El domingo, en el que se celebra el misterio pascual, por tradición apostólica, ha de observarse en toda la Iglesia como fiesta primordial de precepto.’ (Código del Derecho Canónico, can. 1246, n.1)” (#2177).

La pérdida de comprensión del sentido y la práctica de observar el día

del Señor hizo que el Papa Juan Pablo II emitiera una carta apostólica especial, *Dies Domini* (El día del Seno) en mayo del 1998. La carta del papa está dividida en cinco capítulos. La lista dice el mensaje:

Dies Domini (Día del Señor):

La Celebración de la creación del Señor

Dies Christi (Día de Cristo):

El Día del Señor Resucitado y del

Regalo del Espíritu Santo

Dies Ecclesiae (Día de la Iglesia):

La Asamblea Eucarística: Corazón de la Iglesia

Dies Hominis (Día del Género

Humano):

Domingo: Día de Alegría, Descanso y

Solidaridad

Dies Dierum (Día de los Días):

Domingo, El Día Primordial que Revela el Significado del Tiempo.

La expectativa mínima del tercer mandamiento es el precepto de la Iglesia para asistir a la Eucaristía los domingos como obligación para alabar a Dios. Durante las últimas décadas, el sentido de esta obligación ha caído, pero el mismo ha comenzado antes del Segundo Concilio Vaticano. La erosión coincide con el impacto de una filosofía secularizada de la vida y el materialismo creciente. En otros términos, la erosión de la observancia de los primeros dos mandamientos sirve para aumentar mucho la erosión del tercero. Si no nos falta Dios, ¿por qué celebramos domingo con Dios?

Cuando tomé mi examen oral de teología moral en Roma en el año 1966, una de las preguntas tuvo que ver con la moralidad de fijar la hora de los eventos deportivos principales el domingo. La pregunta tenía que ver con observar el Día del Señor y con la comercialización de deportes y colocar los deportes profesionales en competencia con el culto dominical. Había también una pregunta acerca de si los deportes profesionales todavía fuesen una “recreación” para los atletas. El punto es que este mandamiento dice algo tanto sobre el trabajo como sobre el descanso. El trabajo debería avivar y revelar el misterio de la vida y no destruirlo.

Como escribe el Padre Demetrius Dumm, O.S.B., en su libro *Flowers in the Desert*, “La observancia del sábado se caracteriza por un espíritu jubiloso y libre de preocupaciones porque por fin se puede pasar tiempo con Dios y con la gente cuando uno contempla y aprecia las bellezas escondidas en ellos (p. 15). ¡Necesitamos domingo! †

(*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.)

Traducido por: Language Training Center, Indianapolis

Guest Commentary/John J. Piderit, S.J.

The university at the heart of the Church

Presidents of Catholic colleges and universities are constantly struggling with the challenge of maintaining the Catholic identities of their institutions while acknowledging and respecting the independence and academic freedom of students and faculty.

This week, I joined my colleagues at a conference in Philadelphia on the future of Jesuit higher education. There was also discussion of “*Ex Corde Ecclesiae*” [“From the Heart of the Church”], Pope John Paul’s vision for Catholic higher education and how this controversial proposal might be applied in the United States.

Several groups representing Catholic colleges and universities have suggested changes to the proposal citing concerns over institutional autonomy and integrity, academic freedom, the possibility of legal entanglements and eligibility for student financial aid.

I believe their fears are unrealistic. Like my fellow presidents, I am thoroughly committed to preserving and promoting the Catholic identities of our institutions. I believe it can be accomplished without compromising the integrity and independence of our schools while respecting the wishes of the Vatican.

Anthony Cardinal Bevilacqua, archbishop of Philadelphia, has developed a nuanced proposal with respect to the requirement from canon 812, which states that anyone teaching Catholic theology in a Catholic college or university requires some form of ecclesiastical approval or commission (“mandate”) to teach. This mandate should come from the competent ecclesiastical authority.

I believe this proposal, which will be acceptable to Rome, respects the autonomy of Catholic universities. Components of Cardinal Bevilacqua’s proposal that deal with matters other than the mandate are helpful beginnings, but improvements can be made. With respect to the mandate, however, the Bevilacqua proposal is deftly structured. His approach avoids entangling the bishops in the internal affairs of Catholic universities while still implementing the mandate. It accomplishes this by defining the mandate as a relationship between the local bishop and the individual Catholic theologian; it

addresses the Catholic theology at the heart of the Catholic university without setting up a formal relationship with the university itself.

The Church, like any large organization, must have rules and procedures that apply to all, even while making room for local adaptation and flexibility. “*Ex Corde Ecclesiae*” is an important and vital document, borne of the need to remedy the rapid and distressing decline of a strong religious presence at Catholic universities, and a desire to foster a renewal of the Catholic intellectual presence in secular culture.

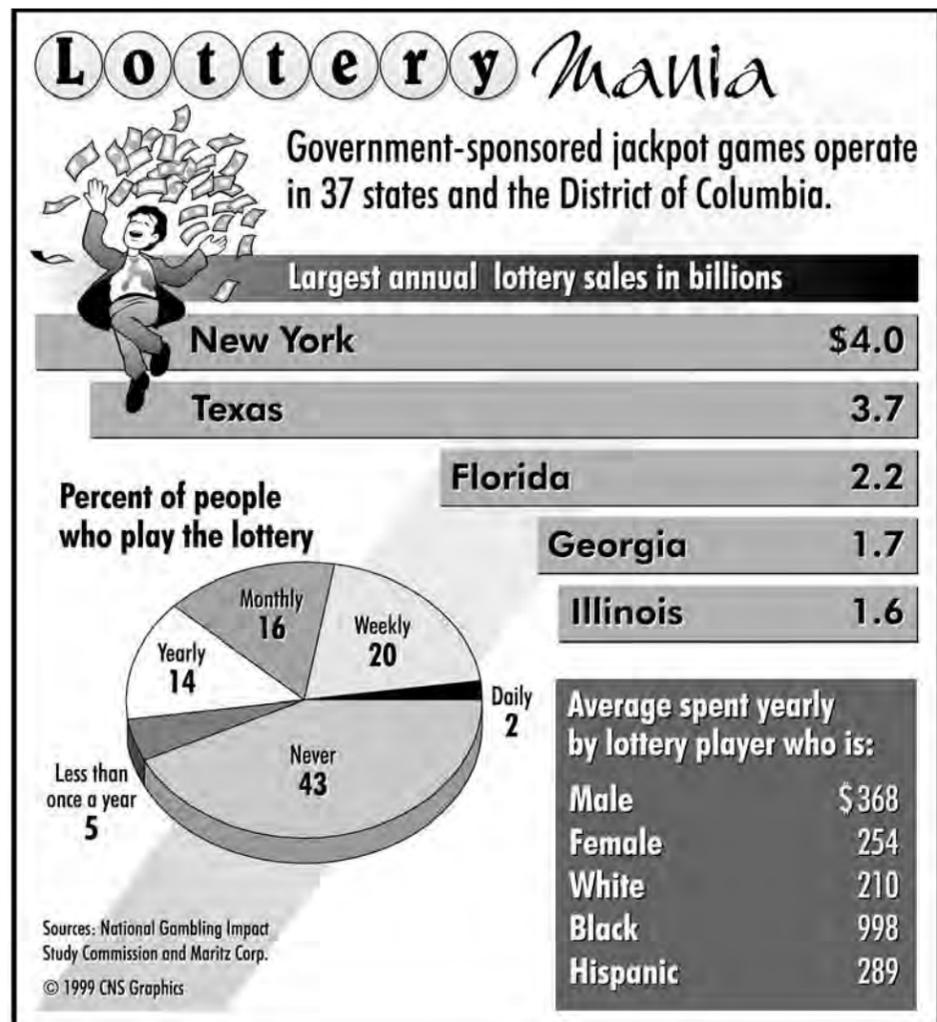
Contrary to many reports in the media, the bishops are not attempting to control the universities. They are merely trying to fulfill their responsibilities as pastors to make sure that Catholic truths are faithfully presented within the framework of Catholic higher education.

It is very important that Catholic universities in the United States not distance themselves from the Holy See, the center of the Catholic faith. “*Ex Corde Ecclesiae*” did not come out of nowhere. It was designed to meet a situation that in virtually everybody’s opinion, needed remedying.

If we agree that every Catholic university, without ceasing to be a university, has a relationship to the Church that is essential to its institutional identity, and that each has a special bond with the Holy See, then it stands to reason that those of us in the trenches of Catholic education should bend a little to realize this goal.

As long as the essential autonomy of Catholic universities is not undermined, I am confident that the presidents and the bishops can find a number of different ways to implement the mandate. Catholic university presidents can find a number of different ways to implement the mandate. Catholic university presidents have an opportunity to demonstrate the high priority we place on being in communion with the larger Church. A carefully crafted and articulated implementation of the mandate would be the beginning of one such beautiful relationship. †

(Jesuit Father John J. Piderit is president, Loyola University Chicago.)



La intención de vocations del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Check It Out . . .

The annual Bishop Chatard High School golf outing is July 22 at Stoney Creek Golf Club, 11800 E. 166th St., in Noblesville. Check-in begins at 12:30 p.m. The outing will be a four-man Florida Scramble. The cost for the event is \$70 per person and includes golf, cart, dinner, beverages and prizes. Questions should be directed to the Bishop Chatard Office of Alumni Relations at 317-254-5435.

Storyteller John Shea will lead **"Seeing with the Eye of the Soul: Gospel Stories for Spiritual Development,"** Aug. 6-8 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Shea is known nationally as an author and master storyteller. He is a research professor at the Institute of Pastoral Studies at Loyola University of Chicago. The retreat begins with registration at 6:30 p.m. on Aug. 6 and concludes at 1 p.m. on Aug. 8. The registration fee is \$150 per individual and \$250 per married couple. For more information about Fatima Retreat House programs, visit the web site at www.archindy.org or call 317-545-7681.

Attention crafters: St. Louis de Montfort Parish in Fishers, in the Lafayette Diocese, needs vendors for its craft fair to be held Sept. 25. The craft fair is part of the parish's Ocktoberfest to benefit the school building fund. Craft booths are available from 10 a.m.-4 p.m. with several booth sizes available from

\$25-\$50. To receive an application to participate, call Martha Lee at 317-849-7015 between 5 p.m.-9 p.m.

Focus on the Signs of Salvation in the Gospel of John with Benedictine Father Eugene Hensell, a monk from Saint Meinrad Archabbey, is scheduled for Oct. 8-10, at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The fee is \$110 per individual and \$180 per married couple. For more information about Fatima Retreat House programs visit the web site at www.archindy.org or call 317-545-7681.

Father Elmer Burwinkle, director of Mary's Rexville Schoenstatt near Madison, will lead an Aug. 6-9 **pilgrimage to the Schoenstatt International Center** at Waukesha, Wis. Schoenstatt is a world-wide Marian effort for moral and spiritual renewal. Pilgrims will be picked up at Madison, Batesville, Greensburg and Indianapolis. On Sat., Aug. 7, the group will visit the Milwaukee Exile Shrine and Holy Hill International Carmelite Shrine at Hubertus. On Sunday, presentations will follow Mass at the Schoenstatt Center. Monday will feature a visit to Rosary Campaign Headquarters in the Madison (Wis.) suburban location. The cost for transportation, room and meals is \$150. The deadline is Aug. 2. For reservations or information, contact Father Burwinkle at 3991 West County Road 915 S.; Madison, IN 47250 or eburwink@seidata.com.

The Windy City Classic Horse Show at Sweet Charity Farm in Carmel is scheduled for July 14-18. The America Horse Show Association (AHSA) sanctioned \$25,000 Grand Prix is intended to raise awareness and funds for the Little Sisters of the Poor, a religious order that provides quality assistance for needy aged in central and southern Indiana. The event will extend from July 14 to the \$25,000 Grand Prix which will take place on July 18. An ongoing raffle for a new car from Tom O'Brien Chrysler will serve as a fund-raiser to benefit the Little Sisters of the Poor and their efforts. Sweet Charity Farm is located at 136th St., west of Ditch Road, in Carmel. Admissions are \$5 per person for the July 14-17 dates and \$10 per person on Grand Prix Day. Admission for children under 12 is free. Information: 317-872-6400.

The Spiritual Practice of Photography, is a hands-on weekend retreat to be held Oct. 8-10 at Fatima Retreat House, 5353 E. 56th St. in Indianapolis. Join others who experience God through deliberate noticing. For more information about Fatima Retreat House programs, visit the web site at www.archindy.org or call 317-545-7681.

A prayerful close to the millennium will be held Dec. 31, 1999-Jan. 1, 2000, at Fatima Retreat House, 5353 E. 56th St. in Indianapolis. The presenter is Father Jim Farrell, pastor Our Lady of Lourdes and St. Bernadette parishes in Indianapolis. The program, which includes a gourmet dinner and candlelit midnight Mass, begins with registration from noon-6 p.m. on Dec. 31. Evening prayer is at 7 p.m. The registration fee is \$125 per individual and \$225 per married couple. For more information about Fatima Retreat House programs, visit the web site at www.archindy.org or call 317-545-7681.

of separation or divorce, or if you are already separated or divorced but you want to try again, then a Retrouvaille Weekend can help you. An Indiana weekend is scheduled July 30-Aug. 1, at Fatima Retreat House, 5353 E. 56th St. in Indianapolis. For more information about the program, contract the Indianapolis Retrouvaille Community at 317-738-1448 or the Office for Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

St. Mary School in North Vernon is sponsoring its fourth annual Golf Scramble on July 10 at St. Anne Golf Course in Jennings County. The entry fee per player is \$50 and includes cart, the round of golf, lunch and several prizes. Proceeds will benefit the St. Mary's endowment fund. Individuals may register to play or organize a four-person team. Hole sponsorship is being accepted at \$100 per hole. Information: Cathy Hyden at 812-346-4754.

Benedictine Brother Maurus Zoeller, a monk of Saint Meinrad Archabbey, will lead a **silent retreat** July 16-18 at Saint Meinrad Retreat Center in St. Meinrad. No conferences will be given except a Friday evening orientation talk. All meals will be taken in silence with inspirational table reading at lunch and supper. All retreatants will be encouraged to participate in monastic prayer services, experience *lectio divina* (spiritual reading) and observe silence in all Guest House areas. The fee is \$150 per person or \$250 per couple. Information: 812-357-6599 or 800-730-9910.

Marian College in Indianapolis is sponsoring a trip to Madrid scheduled March 4-12, 2000. The tentative cost is \$1,595. A \$300 nonrefundable deposit is due by Sept. 10. The balance is due by Jan. 10, 2000. Space is limited. For more details, contact Maribeth Ransel at 317-955-6210 or by e-mail at alumoff@marian.edu.

VIPs . . .

J. Edward Sandifer has been appointed as the new director of planned giving at Marian College in Indianapolis. Sandifer, formerly practiced law with the firm Sandifer and Sandifer P.C. He is a gradu-

ate of Indiana University School of Law and recently completed an appointment as staff council to the Indiana Senate for the past legislative session before assuming his duties at Marian College. †

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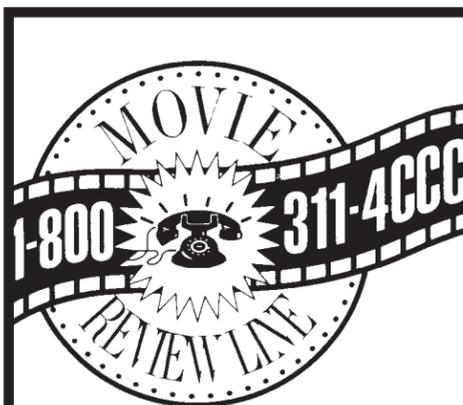
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Golden Claver Day

Father Clarence Waldon, pastor of Holy Angels, processed into church past a group of Ladies of Peter Claver for a June 27 Mass honoring the Knights and Ladies of Peter Claver for their 50th anniversary in Indianapolis.



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- A-I** General Patronage
- A-II** Adults and Adolescents
- A-III** Adults
- A-IV** Adults, with Reservations
- O** Morally Offensive

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Deacons help priests minister to the laity

By Mary Miller Pedersen

As Deacon Art welcomed family members around the baptismal font, his brightly colored stole caught my attention. His grandchildren created the design on the stole with their handprints as a 60th birthday gift.

Accustomed to the fidgety and curious children around him, Deacon Art presided with a deep understanding of the significance of this moment in the lives of those present. This permanent deacon's words of instruction and blessing flowed easily out of a father's and grandfather's own experience.

Deacon Art is like many married deacons and their wives who serve families. When anointing a dying man, baptizing a baby or preparing a couple for marriage, he brings his experience as a husband, father and now widower to that moment.

"Deacon families have difficulties too," remarked one deacon, who was ordained 15 years ago. At times, simply surviving and growing through problems they have experienced with their own families has enabled permanent deacons to be of great help to families in similar situations.

Another deacon, Bill, recalled being advised during diaconate formation never to forget that he had received the sacrament of marriage before ordination.

Such advice encourages deacons and their wives to work at their own covenant

relationship as part of their commitment to serving the community.

It also enables them to say no to over-committing themselves to Church-related tasks that lead to neglect of their own family life and eventually to burnout.

"There is a tension there," said one deacon couple whose children still are living at home, "to spread ourselves too thinly and to neglect our own home life."

"We see our marriage as our first calling from God," said Deacon Bill, discussing his relationship with Dee, his wife of 47 years.

"As Catholic Christians," he said, "we believe that marriage is a sacrament, a sign—always lit up in the community. That sign should read: 'This is how God loves us.' The way we relate to one another as a couple and how we are faithful to each other speak louder than all the programs and services we provide in the parish."

When asked where their support comes from, most deacons place wife and family at the top of their list.

When he was trained in 1979, Deacon Art said, he received very little marriage and family life education. He regards his experiences with his wife in Evenings for the Engaged, Marriage Encounter and Cursillo as a continuing part of his formation for ministry.

After recently completing a diocesan family ministry training program for lay



CNS photo

Pastoral ministries and preaching are among the valuable roles fulfilled by permanent deacons in some dioceses. Deacons help priests by assisting at Masses and serving in a variety of parish ministries.

and ordained leaders, he concluded that all deacons should have the opportunity for continuing education in marriage and family life.

"It has made a tremendous difference in how I can serve married couples and families," said Deacon Art.

The skills and resources from such training also have helped deacons to invite other, sometimes younger, couples and single parents into roles of service to each other.

The Welcome Your Baby program in the Archdiocese of Omaha, Neb., is one example of deacons working with and empowering families to serve each other at life's critical turning points.

Deacons and their wives work hand-in-hand with trained young couples who provide information and sharing sessions for new parents on marital adjustments to a new child, the baby's development and the Christian vocation of marriage.

Deacons in many areas are often the first visitors to families after a diagnosis of terminal illness or death. The deacon's ministry of compassionate presence and listening brings comfort and a sense of the Christian community's support to a family in difficult times.

"It's not really what we have to say or even what we do at those times of grief," said one deacon, who found himself com-

pletely speechless in the presence of a couple rocking their stillborn baby in a hospital room. He prayed with them and mourned with them as any father would mourn the loss of a child.

Preaching is among the most valuable roles fulfilled by permanent deacons. Not all deacons are gifted homilists, but those who are bring their marriage and parenting experience with them to the task.

"When our deacon preaches, he relates the message of Scripture to my everyday life as a wife and mother," said one parishioner.

With proper training, deacons can make the Scriptures come alive for people.

"The beauty of it," said Judy, whose husband Frank was ordained a permanent deacon 18 years ago, "is that you don't have to have a perfect marriage to be in ministry together. Whatever we do in service to the community, we have one another's support and wisdom to rely upon. We know that even when we are just socializing at a parish function, God is using our marriage as a way of enriching those around us." †

(Mary Miller Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Vatican Council II restored the role of the permanent diaconate

By Fr. Lawrence E. Mick

Vatican Council II (1962–1965) called for the restoration of the permanent diaconate. Many dioceses now have a number of permanent deacons serving in various ways.

Deacons do many different things. Some people emphasize that the deacon stands as an image of the servant Christ, called especially to care for the needy, the sick and the imprisoned. In this way, the deacon reminds us all of God's call to be servants.

The deacon sometimes is described as a bridge between priests and the laity.

Deacons are members of the clergy, but the majority of them are married, and often they support their families in nonchurch occupations.

Some people stress that deacons are

close to the laity and can understand their struggles to live the Christian life.

During Mass, the role of the deacon is clearly linked to the assembly. The deacon gives liturgical directions to the assembly.

The deacon also voices the petitions of the Prayer of the Faithful, leading the assembly in its ministry of intercession for their needs and the needs of the world.

The deacon also proclaims the Gospel at Mass, and some deacons are trained and authorized to preach the homily.

The deacon gives Communion to the assembly, especially serving as minister of the blood of Christ.

The extent of the deacon's role at Mass suggests the importance of his office. †

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

Discussion Point

Deacons minister in many ways

This Week's Question

As a permanent deacon, what do you actually do?

"My major work is religious education. I work for the parish full-time, which is different than the position of most deacons. I work as the religious education administrator. Plus there is the liturgical dimension: baptisms, officiating at marriages, preaching on a regular schedule. I'm also involved in a prayer group." (Deacon Arthur Candreva, Queens, N.Y.)

"I do a lot of funerals, weddings, baptisms and Communion services. I am responsible for the nursing home ministry, and I am the bulletin editor for the parish." (Deacon Bodin, Franklin, La.)

"Basically what I do every week is serve at the altar. My ministry is to work for peace and justice. I work

with United Power, an action for justice group, and we try to work in Cook County in Chicago to overcome poverty and injustice. The cardinal also has me working with racial and ethnic sensitivities with the program Decision Initiative. My wife and I also serve in the youth ministry at the parish. We also do preparation for First Communion and marriage preparation." (Deacon Joseph Lewis, Hillside, Ill.)

Lend Us Your Voice

An upcoming edition asks: What is implied when someone says that human life has "meaning" or is "meaningful"?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

Sixth council condemns teaching of Pope Honorius

One would have been naïve to think that the Second Council of



Constantinople would satisfy all Christians. Earnest Christians in the East and West continued to try to understand how there could be two natures in the one person of Christ. By the seventh century, several attempts

to define this mystery had been rejected, as this series of columns has tried to explain. But Church councils that condemned Nestorianism, which taught that Christ was two persons, and Monophysitism, which taught that he had only one nature, only served to divide the Church.

Around 633, Byzantine Emperor Heraclius, trying to reconcile the Monophysites, mainly in Syria and Egypt, with orthodox Christianity, stated the idea that Christ was endowed with two natures but only one will. This idea was known as Monothelitism. Heraclius was supported in this attempt at a compromise by Patriarch Sergius of Constantinople.

Sergius then wrote to Pope Honorius, proposing that it be asserted that Jesus had "two distinct natures but one operation." In his reply, Honorius too hastily agreed with Sergius and went on to say that, since the Word acted through both natures, he had only one will. The pope developed this theme in other letters, too.

Sergius and Heraclius then published in 638 a decree, called *Echthesis*, that ordered the confession of one will in Christ.

Pope Honorius died in 638 and his successors refused to accept the *Echthesis*, calling it heretical. Despite

considerable pressure from succeeding emperors and patriarchs to get the popes to accept it, the next nine popes steadfastly insisted that Christ had two wills, not one.

Eventually, in 678, Emperor Constantine IV wrote to the pope inviting him to send representatives to Constantinople for a conference to debate the issues with Eastern representatives. This became the Third Council of Constantinople and the Church's sixth ecumenical council.

The council declared, in explicit agreement with letters from Pope Agatho, that there were two wills and operations in Christ, the divine and the human, and went on to condemn Monothelitism and the teachings of Pope Honorius. Pope Agatho was dead before the end of the council, but his successor, Leo II, ratified the council in a letter to Emperor Constantine IV and formally anathematized Pope Honorius.

Thus Pope Honorius has the dubious distinction of being anathematized by an ecumenical council for teaching heresy.

The case of Pope Honorius was debated at the time the First Vatican Council declared the infallibility of the pope. It was decided at that time that Honorius had not meant to declare his teaching to be infallible, that he didn't fulfill all the requirements necessary to make a teaching infallible, and that he was not so much heretical as he was imprudent.

The Third Council of Constantinople succeeded in ushering in a period of peace and collaboration between the Churches of Rome and Constantinople—at least for a while. Besides, as a result of Muslim expansion in the seventh century, almost all Monophysites and Nestorians were no longer in Christian-controlled countries. †

Be Our Guest/Shirley Vogler Meister

The 23rd Psalm: a connection with a retired man with a mission

While I was treated in a hospital for a serious illness about 10 years ago, the 23rd



Psalm became a calm and loving connection between my dying roommate and me. The psalm has held a special place in my heart ever since.

Knowing this, a former Indianapolis friend, now living in Florida, sent me a col-

umn written by Knight-Ridder's syndicated columnist, Clark Morpew, who reported how a Catholic from Texas is currently promoting the 23rd Psalm. So, naturally, I contacted the Texan.

He is Chuck Thompson, a former "hard-shelled Baptist" who changed his religion more than 40 years ago. "Can you tell me how you came to convert to Catholicism?" I asked. There were "many deciding factors," he answered. Rather than get into that, my purpose here is to share with readers of *The Criterion* what Thompson is doing now.

Thompson's goal last year was to share small, laminated 23rd Psalm cards with 150 people. He hoped they would be inspired to memorize the psalm. He then added other psalms, leading to his editing a newsletter, "Roll Call for the Psalms," for many hundreds of readers; and he's since added small cards with biblical quotations about angels. He signed his letter to me with "May angels sleep on your

pillow"—a comforting thought.

Admitting that "it's grand to be Irish," he also publishes *St. Patrick Notes* around that March holiday.

The remarkable thing about all of this is that he does not charge for any of these mailings. He does ask, however, that stamps be included with any request. Despite "coasting along on my social security—a tight budget," Thompson considers what he's doing his "mission," but he also appreciates any "gifts" that come his way. It's difficult to meet expenses in providing his "brief messages of the psalms from the heart of the Bible."

Thompson worked most of his life in radio and television, having interviewed a host of film celebrities and politicians; however, he retired from the real estate business. When his youngest daughter was born deaf from a birth defect, he became involved with the March of Dimes, serving as executive director of the regional office in New Orleans. Next year, Thompson and his wife, Joan, will celebrate their 50th wedding anniversary with their three daughters and six grandchildren.

Readers can receive a free 23rd Psalm card and other information from this "man with a mission" by sending two first-class stamps to: Chuck Thompson, 10802 Greencreek Dr. #703, Houston, TX 77070-5367. †

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

Cornucopia/Cynthia Dewes

Believing is a joyful thing

I feel sorry for atheists. They look



around them at this world and the creatures in it and seem to find no reason in it. And often, as a result, no joy.

They deny the idea of a prime mover, a creator, an authority or force greater than themselves. Excepting maybe the "force" invoked to "be with you" in the *Star Wars* films, an unsatisfactory New Age substitute.

The injustice, paradox and just plain human meanness that exist around them can make them cynical and even bitter. And the efforts they make to improve their lives and the lives of others must seem fruitless, since the world never appears to change. Without hope, abortion, euthanasia, suicide and despair become logical solutions to the miseries of life.

Now, agnostics I can understand. Like doubting Saint Thomas, they can't help being literal-minded folks who won't accept God on faith alone because they need to see him or hear his voice or somehow sense his existence in a human way. Some of them are the Unitarian-Universalists, covering all their bases just in case.

Other "maybe/maybe not" include the many good people who are unchurched and just plain indifferent to the great cosmic questions. They are fine parents, citizens, friends and neighbors, but the drum they're marching to is a vaguely unfulfilling kind of Golden Rule rather than a rich and certain faith. At least they realize that humans

may not be the Supremes of the universe.

On the other end of the literal spectrum, but definitely not agnostic, are the more fundamentally minded people. They seem to require physical zaps by the Holy Spirit, or at least literal readings of Scripture, to shore up belief. But once in the faith camp, they tend to take personal possession of it, as in separating themselves from those who seem to them to be "unsaved."

On the other hand, I think that we who claim belief in a loving, omniscient, omnipresent and omnipotent God have a greater opportunity to find real joy. I don't mean the joy we find in legitimate physical pleasures, human contact, or even the joy of doing what we perceive as God's will, although those are certainly reflections of it.

Rather, we find ourselves relieved of the responsibilities brought about by human sin. We are not in charge of the world, the flesh and the devil after all. God is. Atheists, agnostics and even some believers must have tough lives, feeling so responsible and yet so helpless in the face of the world's concerns.

This does not mean that we can look at the miseries we see about us without doing anything about them. We must do whatever we can to help, personally and in community. But we know that the God who made us also loves us and will direct us to the right choices if we only let him.

We are responsible only for freely accepting what God freely offers. We are responsible for our own joy. †

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

Journey of Faith/Fr. John Buckel

Creation or evolution?

Creation or evolution, how did human



life begin? The "big bang" or the biblical account of creation, how did the universe come into existence? Can one be a good Christian and accept the theory of evolution and the "big bang"?

"God said, 'Let there be light,' and there was light." In this way, the story of creation begins. God spoke and things came into existence.

When God created human beings, however, he did so in a different way. God did not say, "Let there be man and woman." Rather, God said, "Let us make human beings in our own image and likeness," and God blessed them.

Did you realize that a second account of creation is presented in the Bible? "No plant of the field was yet in the earth and there was no human being to till the ground" (Gen 2:4). This second account of creation (Gen 2:4-25) reads as if the first account did not exist!

There are a number of differences between the two. In the first account, man and woman were not created until the "sixth day." According to the second, man was created first, then the rest of nature, and finally, the woman.

Moreover, God brought the various elements of nature into existence in a different manner. Instead of saying, "Let there be ..." (as in the first account), we are informed that "God planted a garden and made to grow every tree that is pleasant to the sight and good for food."

In the first version of creation, "God created the first man and woman in his image." In the second, "God formed the first man from the dust of the ground and breathed into his nostrils." After everything else was created, "God formed a woman from the rib that he had taken from the man."

Do the differences in these two accounts of creation indicate that the Bible contradicts itself? Absolutely not! If one reads between the lines, one finds that both accounts contain the same message.

The two accounts agree that God created the world, and that he intended to create it. Such a message implies that meaning and value can be found in the world and in our lives.

Both accounts of creation also stress the special dignity of human beings. Only human beings were made in the image of God and blessed. Only in the case of a human being did God "breathe into his nostrils." Each of the creation stories indicates that a "spark" of divinity exists in human beings.

Both accounts of creation highlight the equality of male and female. They were created at the same time (first account). The woman was created from the side of the man (second account).

Knowing how the world and human life began may satisfy our curiosity, but it will not deepen our relationship with God and others. However, the awareness of God's role in creation is of fundamental importance.

As God created the world, God also took an active role in bringing each one of us into existence.

As God breathed his life into the first human being, God also breathed his life into each one of us, blessed us and made us in his image.

As God looked at everything he had created and found it very good, God also looks at each one of us and finds us very good. †

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

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

The Sunday Readings

Sunday, July 11, 1999

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-23

The very last section of the Book of Isaiah supplies this weekend's liturgy with its first reading.



Many dramatic and indeed traumatic events lay in the recent background as these verses were written. Distantly, the mighty Babylonians had overwhelmed the Holy Land and had taken as prisoners

many of those who survived the conquest to Babylon.

There, in the imperial city, these unfortunate people languished for as many as four generations. At last, Babylon itself fell to the more powerful Persians, and at long last the exiles were free to return to the land God had promised their ancestors and them.

Returning was bittersweet, however. The land was sterile and lifeless. The institutions had all been wrecked. It was a stark and uninviting place.

Of those returning, many grew cynical if not outright dismissive of God. For them, seeing divine mercy and life in their dreadful surroundings was simply too great a leap of logic.

Prophets, such as the author or authors of this part of Isaiah, relentlessly called people back to faith. They insisted that the hard times would pass if the people were loyal to God. Of all times, the desperate days being encountered were occasions to reinforce faith, and more sincerely to rely upon union with God, than not.

This is the atmosphere in which these poetic and highly expressive words were written. God's word is life-giving. It goes forth, and if it is heard and acknowledged, it produces a rich yield of life, peace and joy.

St. Paul's Epistle to the Romans furnishes the second reading.

Dating this epistle is not simple. Paul, like the other New Testament authors, rarely gave an exact date for his composition.

Yet the circumstances within which the apostle wrote are clear and obvious. It was a time of trial. Paul had attracted the ill will of the government and law of the empire. On some occasions, he had escaped the consequences of offending the system by insisting that his status as a citizen gave him great prestige and many privileges in the empire.

However, this coincidence assisted Paul only so far. He soon would have to pay for his confrontations with the culture and value system of the times. This reading reveals his awareness, and his experience, of these consequences.

His friends and admirers knew his plight. He reassured them. After all, they would in all likelihood join him in his situation. If God, in Christ, is with them, they would have nothing to fear.

The Gospel of Matthew gives this liturgy its last reading. It is a parable, a frequently employed teaching device in the ministry of Jesus. This parable is unusual, although not unique in the fact that the Lord explains it.

Here the imagery is highly agricultural. Jesus was not a farmer. The great majority of those to whom Jesus spoke, however, were farmers. But in his work as a carpenter, the Lord also had many opportunities to witness farming at a very close range. Carpenters made the implements used in farming and in the care of livestock.

The point of the parable is quite evident. God abundantly gives us what we need. We are not set adrift on an angry sea. But we must hear and follow what God gives us by way of direction through life and to eternity.

Reflection

In a sense, the attribute of God most emphatically celebrated by the Church is God's great generosity. From this generosity came salvation itself. The Mass itself, the central act of the Church, is a time of giving thanks to God for salvation and for all the great gifts of life and hope.

The parable repeated here by Matthew reminds us that God has given us the blueprint to build our lives in a wholesome and happy structure.

Daily Readings

Monday, July 12
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 13
Henry, married man and ruler
Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 14
Blessed Kateri Tekawitha, virgin
Exodus 3:1-6, 9-12
Psalm 103:1-4, 6-7
Matthew 11:25-27

Thursday, July 15
Bonaventure, bishop, religious and doctor
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 25-27
Matthew 11:28-30

Friday, July 16
Our Lady of Mount Carmel
Exodus 11:10-12:14
Psalm 116:12-13, 15-16bc, 17-18
Matthew 12:1-8

Saturday, July 17
Exodus 12:37-42
Psalm 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 18
Sixteenth Sunday in Ordinary Time
Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16a
Romans 8:26-27
Matthew 13:24-43
or Matthew 13:24-30

His gift, however, is not thrust upon us. We must receive God. We must voluntarily turn to God. It is not an easy choice. In our limitations and fascination with self, we perhaps more often turn away from God.

These readings are frank and clear. We

are not in a mist. The brilliant sun of God's love and life shines before us to lighten our minds and to warm our hearts. However, we make ourselves into dry and rocky soil, unfit for cultivation, by our selfishness and sins. †

Question Corner/Fr. John Dietzen

'Last judgment' reveals God's majesty and love

Q On the last day, at the final judgment, will all our sins be made public to everyone? I am 85 years old and always believed that, but my children tell me they do not. Is this still part of Catholic doctrine? (Tennessee)



A According to Catholic teaching, that is at best a very limited and incomplete way to describe what will take place at "the end of the world," whatever and whenever that may be.

The central truth about the "last judgment" is that Christ will come in his glory and, as the *Catechism of the Catholic Church* puts it, "In the presence of Christ, who is truth itself, the truth of man's relationship with God will be laid bare."

In other words, we will, as fully as created human nature can do so, see things as God sees them. We will understand, as the catechism says, the fullest consequences of the good things we have done or failed to do in our earthly life.

This awareness can motivate us to conversion, to commit ourselves "to the justice of the kingdom of God," to do our best to live now the kind of life we will hope to have lived when that time comes. But that judgment is not something to panic about or fear.

It is not likely that, under this kind of eternal scrutiny, any of us humans will be concerned about what other people think. We will all be too humbled by the majesty and beauty and love of God, too awed by the unimaginable debt we each owe to his mercy and goodness.

This is the real drift of the Church's understanding of the "final" event when God, as the catechism explains, "will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation, and understand the

marvelous ways by which his providence led everything toward its final end. ... The last judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death" (catechism 1038-41).

To put it briefly, a lot will be revealed at that time. Our puny sinfulness will be a long way from the focus of attention.

Q I am a manic depressive and a recovering alcoholic. For about three years I ruined my mind and body, but I am now in treatment. I went to the sacrament of penance and told the priest I wanted to confess all my bad confessions.

Angrily, he said he didn't want to hear them. My mind went blank; I didn't get to confess my sins, but thanked him after he prayed. Maybe it was absolution?

After receiving holy Communion a few times, I stopped because I felt guilty. Was I right? What should I do? (Connecticut)

A Often a priest will discourage going back over "bad confessions" when it appears that this request might evidence some sort of scrupulosity. However, the circumstances of your confession seem to be entirely different, and I'm sorry you were so hurt and confused.

Since you say you are in treatment, I'm guessing that your desire for confession was in connection with Alcoholics Anonymous (AA). The Fourth Step is "to make a fearless and searching moral inventory of oneself." The Fifth Step is "to admit to God, to ourselves and to another human being the exact nature of our wrongs."

Catholics may seek this help in the context of the sacrament of penance—a powerful spiritual experience for both the priest and the penitent.

I'm certain there are priests close to your home who have experience assisting people like yourself with this step. Even if you're not in AA, they or the agency you are working with will know such priests in your area. Good luck. †

My Journey to God

One Way to See Angels

I asked God the other day if angels did exist.

"You know, airy wings and all?" began my query list.

"And halos and those flowing robes, less like cloth than light?"

"And do they flitter by our side unseen both day and night?"

At first a smile lit his face; he looked a bit amused.

"Yes, in part," he said, then laughed—He knew I was confused.

"There are so many things," he said, "I ask you to believe

"That can't be touched by human hand, nor by the eye be seen.

"Some of those things are so important, Your need for them so grand,

"I made some aspects of them real to help you understand."

And then he showed me visions like flashcards in my mind,

And told me what each represents, and labeled them in kind.

First he showed a wooden cross:

"To help you see my love."

Next he showed a nature scene:

"The beauty of heaven above."

And then he showed me people, one image after another.

First I saw my mom and dad, my sister and my brother.

And then I saw more family, and a long slideshow of friends,

Then teachers, neighbors, Mother Teresa, and one called "spouse" to end.

"So important are your angels," he said in explanation,

"I made some of them human for easier recognition.

"Their role is quintessential. They help to guide your way.

"They keep you close to me those times when you begin to stray.

"They shine my love into your life, as you shine yours in mine.

"Yes, angels are so needed, I made some human, not divine."

And thus my prayer was answered.

Now I thank God every day

For human angels in my life, and how they've blessed my way.

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis. She wrote this poem as "special thanks to my angels: my family, relatives and friends.")

The Active List

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

July 9-10

Holy Spirit Parish, 7243 E. 10th St., Indianapolis, festival. Hours July 9, 6 p.m.-midnight; July 10, 1 p.m.-midnight. Information: 317-353-0474.

July 9

St. John Parish, 126 W. Georgia St., Indianapolis, meet 5 p.m. for Indians vs. Columbus Clippers baseball game. \$10 includes ticket, food and refreshments. Information: 317-635-2021.

July 10

Good Shepherd Parish annual rummage and bake sale, 8:30 a.m.-3 p.m., 1155 E. Cameron, Indianapolis. Table rental \$10. Information: 317-787-8641.

♦♦♦

St. Luke Parish, 7575 Holiday Dr. E., Indianapolis, Natural Family Planning Classes taught by instructors from Couple to Couple League, 9 a.m. Information: 765-342-4905.

July 10-11

St. Lawrence Parish, 542 Walnut St., Lawrenceburg, festival featuring quilts, crafts, gambling, beer garden and German band, the Sauerkrauts. Sat., German dinner; Sun., chicken dinner. Festival hours: July 10, 4 p.m.-10:30 p.m.; July 11, 10:30 a.m.-10 p.m. Information: Cindy Macke, 812-537-3992.

July 11

St. Joseph Parish, 312 E. High

St., Corydon, picnic/chicken dinner, 10 a.m.-5 p.m., Harrison County Fairgrounds, featuring homemade quilts and a \$5,000 raffle. Information: Ed Hoehn, 812-968-3242.

♦♦♦

St. Ambrose Parish Center, Seymour, Natural Family Planning, sponsored by Couple to Couple League, 2 p.m. Information: 812-522-3809.

July 11-15

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis, will hold an Ecumenical Vacation Bible School nightly from 6:30 p.m.-8:30 p.m. The vacation Bible school is free. Information: Diane Orr, 317-546-1571, ext. 226.

July 13

The Ave Maria Guild, St. Paul Hermitage, 501 N. 17th Street, Beech Grove, 12:30 p.m.

July 18

St. Mary Parish, 7500 Navilleton Road, Floyds Knobs, parish picnic, 10 a.m.-5 p.m., featuring craft booths. Old-fashioned buffet chicken dinners, \$6, adults; \$5.50, senior citizens; \$3, children, ages 6-12. Information: 812-923-7811.

♦♦♦

St. John the Baptist Parish, 25743 State Road 1, Dover, festival, 11 a.m.-7 p.m. DST. Chicken dinners, 11 a.m.-5:30 p.m., adults, \$7. Information: 812-576-4302.

♦♦♦

SS. Peter and Paul Cathedral,

Indianapolis, one-hour program of sacred choral music, sponsored by St. Joseph Parish, Jasper, 4 p.m. Free-will offering.

♦♦♦

Carmelite Monastery, Feast of Our Lady of Mt. Carmel, 9 a.m. Celebrant: Jesuit Father Al Bishoff.

Recurring

Daily

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

♦♦♦

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

Weekly

Sundays

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

♦♦♦

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

♦♦♦

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

♦♦♦

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

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our

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

♦♦♦

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

♦♦♦

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

♦♦♦

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

Wednesdays

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

Thursdays

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

♦♦♦

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

♦♦♦

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

♦♦♦

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

♦♦♦

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian Movement of Priests cenacle



"Our Father, who art@heaven.org, hallowed be thy name..."

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prayer, 5:30 a.m.-6:30 a.m.

Fridays

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

♦♦♦

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

♦♦♦

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

♦♦♦

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

♦♦♦

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

Saturdays

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

Monthly

First Sundays

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

First Mondays

—See ACTIVE LIST, page 11



HOLY SPIRIT FESTIVAL & MONTE CARLO

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The Active List, continued from page 10

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

First Tuesdays

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

◆◆◆

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

First Fridays

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

First Saturdays

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

◆◆◆

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, 5884 N. Crittenden Ave., Indianapolis, 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, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

Bingos

TUESDAY: K of C Council

437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St.

Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech

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

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From the Archives

Hoosier hysteria at St. Gabriel

Here's the boys' 1939-1940 basketball team from St. Gabriel in Connersville complete with cheerleaders and mascot.

The group is identified (from the left) as: Patsy Kehl, Walter Crowell, Bob Davis, Al Firsich, Bob Crowell, Rod Cosgrove, Father Robert Melvin J. Minton (who died in 1981), Bob Devor (holding the basketball), Chestor (the mascot), Harry Moster, Paul May, Bill Hudson, Herb Hosey, and Mary E. McGary. We hope they were the champs that year! †

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



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Black Expo to include Catholic parish, school information

For the 17th year, a strong Catholic presence will be seen at the annual Black Expo at the Indiana Convention Center in Indianapolis.

From July 16-18, parishes, schools and agencies of the archdiocese will have booths in the southwestern non-profit area of the exhibit section of Black Expo.

The theme will be "Preparing Our Community for a New Millennium."

All Saints, Holy Angels and St. Andrew schools, Holy Trinity Preschool and Daycare, St. Andrew, St. Monica, SS. Peter and Paul Cathedral and St. Thomas Aquinas parishes and St. Rita Parish social ministry, the Mission Office, Catholic Social Services, the Office of Catholic Education and the Knights and Ladies of Peter Claver will be part of a coordinated display. St. Rita School and Marian College will have separate exhibits at the expo.

The archdiocesan Office of Multicultural Ministry is coordinating the event.

The illustrations department at St. Vincent Hospital has created a "church" environment, so that visitors will approach the display tables between large "stained glass windows" depicting ministries of the Church, such as education, health care, social outreach, missions, worship and liturgy. The exhibits will have photos and displays of works of the Church.

Graphic materials on "About Being Catholic" and "History of the Roman Catholic Church" will be distributed to those who visit the area.

The Office of Catholic Education table will have the Catholic Schools Supplement of *The Criterion* and brochures with maps locating the Catholic schools in the area and giving statistics about them, as well as their phone numbers. Information about teaching positions that are open will be available.

The hours of the exhibits are 11 a.m. to 10 p.m. on Friday, July 16; 10 a.m. to 10 p.m. on Saturday, July 17; and noon to 8 p.m. on Sunday, July 18.

Volunteers are needed to assist at the exhibit. They will receive free admission. Those who would like to work at the exhibit should go to Dock D of the Convention Center and inform the guards that they are with the Catholic Church exhibit. They will be admitted with credentials on the half-hour. †

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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.

BOARDMAN, Goldie M., 91, St. Mary, New Albany, June 20. Mother of Darlene Baxley and Charles Boardman. Grandmother of four. Great-grandmother of four.

CLERKIN, Louise A., 78, St. Mary, North Vernon, June 23. Sister of John Clerkin.

FLAYS, Mary A., 85, St. Christopher, Speedway, June 20. Mother of Carole Ruse. Sister of Julie Bajt.

FORNI, Ralph, 68, St. Jude, Indianapolis, June 24. Husband of Angela (Morone) Forni. Father of Marie Gaspie, Jane Potter, Beth, Tom and David Forni. Brother of Millie Shaw, Bill, Joe and Orlando Forni. Grandfather of three.

HAUNERT, Frances L., 97, St. Maurice, St. Maurice, June 29. Mother of Mary Krekeler, Dorothy Greenway, Anna Mae Ricke, Leo and Robert Haunert. Grandmother of 35. Great-grandmother of 85. Great-great-grandmother of three.

HECKMAN Richard E., 77,

Holy Name, Beech Grove, April 1. Husband of Catherine Heckman.

KEATING, James T., 93, St. Christopher, Speedway, June 23. Husband of Catherine "Kay" Keating.

KOCH, Theodore N., 71, St. Jude, Indianapolis, June 22. Husband of Betty M. (Terrell) Koch. Father of Kristi Williams, Mark and Kevin Koch. Grandfather of eight.

KORBE, Clara, 97, St. Mary of the Knobs, Floyds Knobs, June 22. Mother of Mary Kirchgessner, Martha Gesenhues and Catherine Sutherland. Grandmother of 14. Great-grandmother of 26. Great-great-grandmother of four.

MATULA, Lorraine F., 78, Holy Name, Beech Grove, June 18. Mother of Lori Nycek, Marilyn "Dolly" Craney, Darlene "Tiny" Schliesman, Beth Swickard, Mary Theresa Boller, Rita Hamilton and Richard Matula. Sister of Theresa Beavers and Beverly Thacker. Grandmother of 14. Great-grandmother of 10.

MAUDLIN, Xavier E., 74, St. Thomas Aquinas, Indianapolis, June 18. Husband of Mary Jane (Wilmes) Maudlin. Father of Edwin X. Maudlin. Brother of Franciscan Sister Marie Kathleen Maudlin, Joseph and Benedictine Father Stanislaus Maudlin.

RAUCH, Sharon, 74, St. Anne, New Castle, June 27. Wife of George H. Rauch. Mother of George O., Eric, Scott and Jeff Rauch. Sister of Patricia Keefe and Stuart O'Byrne. Grandmother of nine.

RAVER, Donald A. "Duck," 50, Holy Family, Oldenburg, June 24. Brother of Judy Doll, Lois Miller, Janet Metz, Linda Gregory, Joan, Ken and Keith Raver. Uncle of several.

ROPP, Derek M., 8, St. Mary, Richmond, June 17. Son of Cindy and Thomas Ropp. Brother of Brent Ropp. Grandson of Pat and Rich Young and Mary and Donald Ropp. Great-grandson of Peggy Wright and Marte Moore.

SCHANTZ, Delia L., 93, Holy Spirit, Indianapolis, June 25. Mother of Rose Mary Field and John Schantz. Grandmother of eight. Great-grandmother of eight.

SCHMIDT, Gladys, 85, Prince of Peace, Madison, June 21. Mother of Susan Ware, Annette Schmidt, Patty King, Becky Woods, Bill and David Schmidt. Grandmother of several.

WALKER, Maurice E., 73, Holy Spirit, Indianapolis, June 22. Husband of Virginia "Ginny" Walker. Father of Dennis and David Walker. Brother of Duane Walker. Grandfather of five.

ZORN, Ruby A., 87, St. Mary, Lanesville, June 24. Mother of Edna Fetzer, Lucille Howell, Kathy Seewer and Martha Zorn. Sister of Mae Holmes. Grandmother of seven.

Providence Sister Mary Victoria taught in schools here

Providence Sister Mary Victoria Cannon died on June 29 in Karcher Hall at Saint Mary-of-the-Woods. She was 82.

A funeral Mass was celebrated in the Church of the Immaculate Conception on July 2.

Born Anna Lorette Cannon in Terre Haute, she entered the congregation of the Sisters of Providence in 1936, professed first vows in 1938 and final vows in 1944.

Sister Mary Victoria taught at St. Jude, St. Philip Neri and St. Patrick schools in Indianapolis and at St. Suzanna in Plainfield. She also taught at other schools staffed by the Sisters of Providence in Evansville and in California, Illinois and Massachusetts.

She ministered for four years at Americana Nursing Home in Indianapolis and at two homes for the elderly in Illinois. †

News briefs

U.S.

Bishops support amnesty bill for immigrants caught in loophole

WASHINGTON (CNS)—The U.S. Catholic bishops are backing a House bill to give legal status to immigrants who have resided in the country for years but whose applications for asylum have been rejected because of a misinterpretation of the law. On behalf of the U.S. Catholic Conference, Kevin Appleby, USCC director of migration and refugee policy, announced support of H.R. 2125, the Legal Amnesty Restoration Act of 1999. As many as 350,000 individuals could be affected.

Columbus is third diocese to endorse boycott of pickle company

COLUMBUS, Ohio (CNS)—Bishop James A. Griffin of Columbus June 29 issued a statement endorsing the ongoing migrant farmworker union's national boycott of the Mt. Olive Pickle Co. The Columbus Diocese joined the Dioceses of Toledo, Ohio, and Raleigh, N.C., in backing the first nationwide boycott in 13 years by the Farm Labor Organizing Committee.

World

Vatican announces Church to have 14 new saints within next year

VATICAN CITY (CNS)—The Catholic Church will have 14 new saints within the next year, including the first Sudanese saint, Josephine Bakhita. Pope John Paul II and cardinals living in Rome met at the Vatican July 2 for a "ordinary public consistory," a meeting which formally ends the sainthood process. Earlier in the year, the pope had recognized the final miracles needed for the canonizations of the 14 candidates. †

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

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DIRECTOR OF SPIRITUAL FORMATION & EDUCATION

St. Mary's Cathedral, Lafayette, IN, is seeking a practicing Catholic for the full-time position of director of spiritual formation and education. Responsibilities include directing adult religious education, developing lay leadership, developing programs supporting education/formation/spiritual needs of the parish, oversee parish evangelization/hospitality committees/social awareness and outreach ministry.

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

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

Résumé deadline: July 31, 1999

Novena

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Two fundraisers to benefit St. Augustine Home

Sports events will help Little Sisters of the Poor meet operation expenses, other needs

By Mary Ann Wyand

What do a golf tournament and a horse show have in common?

The two sports events scheduled this month are fundraisers to benefit the Little Sisters of the Poor in their ministry to the elderly at the St. Augustine Home in Indianapolis.

Sweet Charity Farm in Carmel is sponsoring Chicago's Windy City Classic Horse Show July 14-18, with proceeds designated for the St. Augustine Home to help cover the cost of a new soft-water system and replacement of plumbing.

Top equestrians from the Midwest are expected to participate in the Windy City Classic's \$25,000 Grand Prix, which is sanctioned by the American Horse Show Association (AHSA).

Nancy Irsay, owner of Sweet Charity Farm and sponsor of the show, said the horse show and \$75 a person luncheon are

intended to raise awareness as well as financial support for the Little Sisters of the Poor and their ministry with the needy aged in central and southern Indiana.

"The Little Sisters work so hard," Irsay said. "It's important for us to try to raise as much money for them as we can and to introduce them to a younger audience of people. The horse show is a way of introducing them to a new audience of supporters."

Admission is \$5 per person for the July 14-17 dates and \$10 per person for the Grand Prix Day on July 18. Children under 12 are admitted free. Sweet Charity Farm is located on West 136th Street, just west of Ditch Road, in Carmel. Parking for the event is free. Those wishing more information may call 317-872-6420.

The Swing Fore Seniors Golf Tournament, scheduled at noon on July 22 at the Twin Bridges Golf Club in Danville, also will raise funds for the

St. Augustine Home.

Green fees are \$100 per player for the first annual Strahan Associates Golf Outing. Registration information is available from Linda Strahan at 317-770-9896.

WTHR Channel 13 newscaster Bruce Kopp and weatherman

Chuck Lofton of Indianapolis are among the celebrity players. Kopp also will serve as master of ceremonies for the awards dinner and auction following the tournament.

Strahan said proceeds from the tournament and auction will help the Little Sisters pay for \$150,000 in plumbing repairs and other needs.

The Little Sisters of the Poor pray daily for God's divine Providence, Sister Marie Jeanne Ranallo explained, and also thank God for the generosity of benefactors who help pay for the home's monthly expenses and special needs.

"Our major need is to raise \$60,000 a month for our operation expenses," Sister Marie Jeanne said. "Our benefactors and friends know that it's only because of God and their loving support that we can keep our doors open. Less than 50 percent of the cost of our care of the elderly comes from all forms of social assistance combined, so it's really the people of Indiana who maintain our work."

Any type of special repair to the home or equipment isn't included in the monthly expenses, Sister Marie Jeanne said, and must be deferred until extra money is available.

"We're currently working on repairing our plumbing," she said. "We've lost a piece of major equipment in our laundry, and we've had to replace one piece of equipment in the kitchen. We've got other machinery that is continually breaking down. Those are the pressing needs at the moment, and we have submitted these concerns to some foundations and corporations and asked for financial help."



Little Sister of the Poor Marie Antoinette Takahara helps St. Augustine Home resident Hortense Rowlette walk inside for Mass in the chapel. The home is located at 2345 W. 86th St. in Indianapolis.

Photo by Mary Ann Wyand



Submitted photo

St. Augustine Home residents Ruth Cunningham (left) and Frank Johns practice their golf swings with WTHR Channel 13 newscaster Bruce Kopp (right) while Little Sister of the Poor Celestine Mary Meade stands by during a visit with Kopp at the NBC affiliate station in Indianapolis. Kopp is assisting the sisters with a fundraiser on July 22 at Danville.

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Marian's Project Enhance benefits center-city youth

Through a \$982,580 grant from Lilly Endowment Inc., Marian College in Indianapolis will offer Project Enhance, a program to strengthen science, mathematics and writing skills for middle school students enrolled at St. Philip Neri, Holy Cross and All Saints schools.

Approximately 70 students are enrolled in Project Enhance at Marian College this summer. Classes began July 5 and continue until July 30.

The project is a three-year initiative to get students excited about science, mathematics and writing and to give them hands-on educational experiences.

Also through the Lilly Endowment grant, each school received a mini-grant to purchase computers for use by students throughout the school year.

Marian College students and faculty will meet with the middle school students three times a week for after-school activities throughout the school year.

And in Marian's "Parents as Partners" program, parents will be trained to assist their children in math, science and writing activities.

Mary Henehan directs Project Enhance. Participating as instructors or counselors are undergraduate education students from Marian, teachers from the participating Catholic schools, and two students from other colleges. Teachers, parents, community leaders and Marian College faculty and students serve on an advisory committee.

Summer camp activities include studying science and math related to roller coasters, concluding with a trip to The Children's Museum Cinedome to view a film about roller coasters; exploring space and outdoor-related topics, culminating with an overnight trip to Bradford Woods to camp and participate in the challenge course; learning about a crime lab, with guest speakers; and writing and producing an old-fashioned radio drama. †

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