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

“As always, 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 Betty Ford, whose daughter, Yvonne, has been attending day-care.

They’ve had a much better, wider range of experience, said Sister Mary Joni, whose daughter, Yvonne, has been attending day-care.

The sisters teach at Holy Trinity Kindergarten, where they have made their adjustment to life in a new country easier.

“My daughter loves them. They’re very patient,” said Betty Ford, whose daughter, Yvonne, has been attending day-care.

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 experience 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.

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

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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 Archdiocese Daniel M. Buechlein presided and the pastor, Father Louis Manna, and native parishioner Father Jim Gaynor con-celebrated.

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

Parishioners who represented both old and new families had special responsibili-ties. One carried a candle to the altar to signify the light of Christ within the bap-tized. 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 Benedicte 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 empha-sized the significance of God as the foun-dation 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 pre-pared 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 celebra-tions 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 sesqui-centennial celebration—was on exhibit.

A key ring mementos, 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 Nettie Dankemeyer, members of St. John, were in attendance.

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 win-ter 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 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 admira-tion for Mother Theodore Guerin 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 con-gregation is a great missionary group,” she said.

(Continued from page 1)

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

(Continued from page 1)

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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 Overseer the Use of the Catechism, pre- sented 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 eternally 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 forma- tion” in the archdiocese to emphasize that the goal of religious education is something more than intellectual. But he said the “thinking” in the archdiocese to emphasize that the content of the catechism is not a substitute for the Scriptures but can become “an entry” into them. He explained that the catechism is “a framework to point the way.”

Father J. Augustine DiNoia was about the “logic of doctrine and the Logic of the Catechism: 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 the 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 “Credo, Confessions, Catechisms: the Genre of the Catechism of the Catholic Church.”

In discussing the relationship of the cate- chism to the deposit of faith, Father DiNoia said that, through the doctrine of the Trinity, we find that it is not a meta- physical 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 cate- chism is not a substitute for the Scriptures but can become “an entry” into them. He explained that the catechism covers 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 of faith, such as the Trinity, the Church. It is not the ranking of truths, because none of the truths of the Church can be abolished, 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, con- tributed to this story.)

DOCTOR

continued from page 1

private donations.

Valley said the trauma center, which has been approved in principle for fund- ing, 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.

Valley believes the Catholic Church could be a major contributor to an inter- national campaign for mothers because of its emphasis and respect for Mary, the mother of God. He also suggested the pro-life move- ment 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 mother- hood.”

“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 hav- ing a baby, producing a family, 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 diffi- cult or costly, but nobody has the interest, said Valley, who last September received the M. France’s Academic Award given by the International Federation of Catholic Medical Associations.

The point is very 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 Valley.

Meet the Author

Penni Blakemiller, author of “Mother Theodore Guerin: A Woman for Our Time”

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See sale ad in this issue.
Gambling risks enslavement

Here’s some data that should—but probably won’t—alarm the gov-ernors and legislators of the 37 states that have adopted state lotteries in the last 35 years to raise money pain-lessly:

• A team of four Duke University researchers have found that the heaviest lottery players are dispro-portionately 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 leer 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 com-mission made was to cut back on the hard-sell television commercials tout-ing Joe Smith’s chance to win a jack-pot and, by inference, take easy for the rest of his life. Another was to limit the sale of lottery tickets in poor neigh-borhoods.

The commission concedes that there are benefits from lotteries and riverboat casinos in the form of state revenues that are spent on education, roads, hos-pitals and other public services other-wise covered by taxes. But some of the members are asking if it is worth the pain and damage that widespread gam-bling 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 morato-rium on new convenience gambling such as lottery sales, keno games, video poker and casinos. It seems a bit late for that to help much. Forty-seven of the 50 states already allow commercial gam-bling, 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 campaig-n contributions by groups that have applied for or been granted gambling operations—have already been adopted in Indiana.

The Church, while it does not con-demn gambling if it is done in modera-tion, 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 have raised mounting opposition to the expan-sion of gambling in Kentucky, specifi-cally a proposal to build a dozen or more land-based casinos with conven- tion-type hotels.

The Catholic hierarchy is an ardent defender of Citizens Concerned About Casino Gambling, Father Eugene J. McKenna of Middleton, 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 gen-erated most of the $355 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 tick-ets—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.)

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Seeking the Face of the Lord

Editorial

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 per-spective.

The catechism reads: “The third commandment of the Decalogue reveals the holiness of the sabbath. The sev-enth day is a sabbath of solemn rest, holy to the Lord” (1668).

And further: “God entrusted the sabbath to Israel as a sign of the inerava-cable bond between God and Israel. 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” (#1271).

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 interpreta-tion: ‘The sabbath was made for man, not man for the sabbath. With com-passion Christ declares the sabbath rest 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 ‘(the karitake 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 univer-sal benefice 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 the Easter Vigil is the heart of the Church’s life. ‘Sunday is the day on which the paschal mystery is celebrated in the Church’s apostolic contin-uation and is to be observed as the fore-holy holy day of obligation in the uni-verse 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 titles are:

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 Humanius (Day of Humankind): Sunday: Day of Joy, Rest and Solitude
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 pre-cpt that attendance at Sunday Eucharist is a grave obligation to praise God. The sense of this obligation has plum-metted in recent decades, but it had begun to do so before the Second Vatican Council. The erosion coincides with the impact of a secular-ized philosophy of life and growing mania for other words, the ero-sion 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?

Father Connor 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, the commercialization of athletics and placing professional sports in competi-tion with Sunday worship. There was also the question whether professional sports were any longer “recreation” for the athletes. The point is that this com-mandment says something about work as well as about rest. Work should ennoble and reveal the mystery of life, not crush it.

As Benedictine Father Demetrius Dunn writes in Flowers in the Desert, “Sabbath observance then will be char-acterized 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 Dunn, 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. Bachich, O.S.B.

Tercer mandamiento trata acerca del trabajo así como culto y descanso

(Aparte de una serie)

El tercer mandamiento se refiere al descanso del sábado en el Antiguo Testamento y el desarrollo de la observancia de este día en el nuevo testamento. En la enseñanza del Catecismo de la Iglesia Católica, el descanso dominical se relaciona con el concepto de la nueva creación inaugurada con el sábado, que sigue al sábado. El descanso es un momento de reposo y descanso para el hombre y no el hombre para el sábado. El descanso es un signo de la alianza inquebrantable. El sábado es para el Señor, santamente reservado a la alabanza de Dios, de su obra de creación y sus acciones salvadoras en favor de Israel. (Génesis 2:2-3)

Adicionalmente, el sábado es el día de reposo y descanso que es sagrado a Dios. El sábado fue establecido como un día de descanso para el hombre y no el sábado para el Hombre. El sábado es el día del Señor y un día de alegría, descanso y solidaridad.

La expectativa mínima del tercer mandamiento es el precepto del sábado para asistir a la Eucaristía los dominicos como obligación para alabación a Dios. Durante las últimas décadas, el sentido de esta obligación ha ido calzando, pero el mismo ha comenzado después del Segundo Concilio Vaticano. La eresioción coincide con el hecho de una filosofía secularizada de la vida y el materialismo creciente. En otros términos, la eresioción de la observancia de los primeros dos mandamientos sirve para aumentar mucho la eresioción del tercer. Si no nos falta Dios, ¿por qué celebramos domingo con Dios?

¿Por qué celebramos domingo con Dios? (Cuarto de una serie)

John J. Piderit, S.J.

The American University

The University at the heart of the Church

Presidents of Catholic colleges and universities are constantly struggling with the challenge of maintaining the Catholic identity 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 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 concerning 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.

Antony 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 support 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 respond to 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 universitieis in the United States do 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 seek a better way to realize this goal.

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 of Loyola University Chicago.)
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.

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.) suburb 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 burwinkl48@gmail.com.

Attention crafters: St. Louis de Monfort 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 Oktoberfest to benefit the school building fund. Booths are available from 10 a.m.–4 p.m. with several booth sizes available from 10 a.m.–4 p.m. with several booth sizes available from $25–$50. To receive an invitation 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 Houwel, 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.

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Marist Hall
Chuck E. Cheese

Repeat and referral business is the cornerstone of our success.
As Deacon Art welcomed family mem-
 bers around the baptismal font, his bright-
 ly colored stole caught my attention. His
 grandchildren created the design on the
 stole with their handprints as a 60th birth-
day gift.

Accustomed to the fidelity and curious
 children around him, Deacon Art presided
 with a deep understanding of the signifi-
cance 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 families have difficulties too,”
 remarked one deacon, who was ordained
 15 years ago. At times, simply surviving
 and growing through life’s hardships has
 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 sacra-
 ment 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 call-
ing from God,” said Deacon Bill, dis-
cussing 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 anoth-
er as a couple and how we are faithful to
 each other speak louder than all the pro-
grams 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 forma-
tion for ministry.

After recently completing a diocesan
 family ministry training program for lay
 and ordered laity, 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 parent-
ing experience with them to the task.

“Our deacon preaches, he relates the
message of Scripture to our everyday life
as a wife and mother,” said one
parishioner.

With proper training, deacons can
make the Scriptures come alive for peo-
lple.

“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 ser-
vie 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 enrich-
ment those around us.”

(Deacon Joseph Lewis is coordinator of
the Leadership in Family Life Training
Program for the Archdiocese of Omaha.
Neb.)

**Discussion Point**

**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 reg-
ular 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 work-
ing with racial and ethnic sensitivities with the pro-
gram Decision Initiative. My wife and I also serve in
the youth ministry at the parish. We also do prepara-
tion 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.
Sixth council condemns teaching of Pope Honorius

O nce he had been native to think that the Second Council of Constantinople would say all they needed of the two Christiains in the East and Western countries, and now he could think how two natures were in the one Christ. By the seventh cen-
tury, several attempts to define this mystery had been made, as this series of columns has tried to explain. But Church councils that con-
demned 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 that he thought 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 com-
promise by Patriarch Sergius of Constantinople.

Sergius then wrote to Pope Honorius, proposing that it be asserted that Jesus had “two distinct natures but one opera-
tion.” In his reply, Honorius had quite 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 639 a decree, called Ecthesis, that ordered the confession of one will in Christ.

Pope Honorius died in 638 and his successors refused to accept the Ecthesis, calling it heretical. Despite considerable pressure from succeeding emperors and patriarchs to get the pope to accept the new nine papal teach-

 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 represen-
tatives. 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 the only ecumenical council for teaching heresy.

The case of Pope Honorius was developed at the time the First Vatican Council declared the infallibility of the pope. It was decided at that time that Honorius was not meant to declare his teaching to be infallible, that he didn’t fulfill all the requirements necessary to make 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 cen-
tury, the Monophysites and Nestorians were no longer in Christian-
countries.

Cornucopia/Cynthia Dewes

Believing is a joyful thing

I feel sorry for atheists. They look for God in all the wrong places: the world and the crea-
tures in it and seem to find no joy in it. And often, as a result, no joy.

Many others deny the idea of a prime mover, a creator, an authority or force superior to themselves. Excepting maybe the “force” invoked to “be with you” in the Star Wars films, an unsatisfac-
tory New Age substitute.

The injustice, paradox and just plain human meanness of the universe 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 believe that being literal-minded folks who won’t accept God on faith alone because they need to see sin and evil through the lens of justice, existence in a human way. Some of them are the Unitarian-Universalists, covering all their bases just in case.

Other “maybe/maybe nots” include the many good people who are unchurched and just plain indifferent to religious questions. They are fierce parents, citizens, friends and neighbors, but the drum they’re marching to is a world of questions and doubts—of Golden Rule rather than a rich and cer-
tain faith. At least they realize that humans may not be the Supremes of the universe.

The rest of the literate world, but definitely not agnostic, are the more fundamentally minded people. They seem to live by the Bible, by the Qur’an, or at least literal readings of Scripture, to shore up belief. But once in the faith camp, they find it quite personal possession of itself, as in separating themselves from those who seem to them to be “unsaved.”

But one can only mean the joy we find in legitimate physical pleasures, human contact, or even the joy of doing what we perceive as God’s will, even though 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 responsi-
ble and yet so helpless in the face of the world.

This does not mean that we can look at the miseries we see about us without doing anything about them. We can help, personally and in commu-
nity. But we know that the God who made us is a God of flesh, and we are to do as the right choices if we only let him.

We are responsible only for freely accepting the gifts that God gives us. We are responsible for our own joy.

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

Creation or evolution?

Creation or evolution? The differences in these two accounts of creation indicate that the Bible contra-
dicts itself? Absolutely! Not one! If one reads between the lines, one finds that both accounts contain the same message.

Both accounts agree that God cre-
ated the world, and that he intended to cre-
ate it. Such a message implies that meaning and value can be found in the

Are there any 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 woman, and finally, the woman.

Moreover, God brought the various ele-
ments of nature into existence in a cer-
tain manner. Instead of saying, “Let there be...” (as in the first account), we are informed that “God created the earth and made to grow every tree that is pleasing to the sight and good for food.”

In the first version, 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.” Of course, “formed” means the same thing, whether you use the one-word or two-word form. After everything else was created, “God formed a woman from the rib that he had taken from man.”

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School or Theology. Other material by Father Buckel is available by calling 812-
383-4409 or e-mailing him at jjbuckel@juno.com.)

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 also held a special place in my heart ever since. Knowing this, a for-
er Indianapolis friend, now living in Florida, sent me a col-
mum written by Knight-Riddker’s synodi-
cated columnist, Clark Morphew, who reported how a Catholic first, and now cur-
cently promoting the 23rd Psalm. So, natu-
raly, I contacted the Texan.

He’s Chuck Thomas, a former hard-shelled Baptist who changed his religion more than 40 years ago. “Can you tell me what you can about the 23rd Psalm?” I asked. There were “many deciding factors,” he answered. Rather than get into that, my purpose in writing this column is to share with readers of The Criterion what Thompson is doing now.

Thompson’s goal was to create small, laminated 23rd Psalm cards with 150 people. He hoped they would be inscribed to memorialize someone who had 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 quo-
tations about angels. He signed his letter to me “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 con-

 Be Our Guest/Shirley Vogler Meister

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

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

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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.”

Chuck Thomas has lost all 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 dead from a birth defect, he became involved in a Hollywood organization 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.

You can contact Chuck by sending a third Psalm card and other information from this “man with a mission” by sending two first-class stamps to Chuck Green Creek Dr. #703, Houston, TX 77070-5387.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a retired post and associate professor of Scripture at Saint Meinrad School or Theology. Other material by Father Buckel is available by calling 812-383-4409 or e-mailing him at jjbuckel@juno.com.)
The Sunday Readings
Sunday, July 11, 1999

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

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 opposing the truth. In all instances, Paul and his associates gave him great prestige and many privileges in the empire.

**Wednesday, July 14**

This Sunday's readings are taken from the Gospels, acts of the apostles, and the Psalms. They are all from the New Testament.

**Matthew 11:28–30**
**Exodus 3:1–6, 9–12**
**Psalm 136:1, 23–24, 10–15**

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**My Journey to God**

I asked God the other day if angels did exist.

“You know, airy wings and all?” I began.

“Actually, there are many different kinds of angels,” he said.

“Can they talk to us?”

“Sure, but not in the way you think. They can communicate with us in dreams and visions.”

---

**One Way to See Angels**

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 a whole new world, not just the people I know.

“Some of them are very important,” he explained.

And then he showed me visions of angels in action.

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

Then he showed me a wooden cross.

“And this is your guide.”

By Natalie DeHart

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**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 Tekakwitha,
virgin
Psalm 3:1–4, 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, 3, 8–9, 25–27
Matthew 11:28–30

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**Question Corner**

**Last judgment’ reveals God’s majesty and love**

On the last day, at the final judgment, will all of us be known 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)

According to Catholic teaching, that is best to live now the kind of life we will be known to everyone. 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 humbly by the majesty and beauty and holiness of God, too awed by the unimaginable debt we each owe to his mercy and goodness.

This is the real draft 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 has so far so many. 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 selfishness will be a long way from the focus of attention.

A manic depressive and a recovering alcoholic. For about three years I needed 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.

Angry, 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)

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 sure you want to share these with your priest.

Since you say you are in treatment, I am guessing that your desire for confession is connected with your connection with Alcoholics Anonymous (AA). The Fourth Step is “to make a fearless and searching moral inventory of oneself.” This 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 confessor and 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 and understand the area.

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**Fifteenth Sunday in Ordinary Time**

Msgr. Owen E. Campton

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**The Criterion**

Page 9
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,” 4400 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, 4–10 p.m.; midnight, July 10, 10 a.m.–10 p.m. Information: 317-588-7011.

July 9

St. John Parish, 126 W. Washington St., Indianapolis, meet 9 a.m. to Couple League, 2 p.m.

July 10

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

July 11


July 12

St. Anthony of Padua Church, 3354 W. 30th St., Indianapolis, 1–9 p.m. Information: 317-823-6157, ext. 226.

July 13

The Ave Maria Guild, St. Paul Hermitega, 501 N. 17th Street, Brownsville, Liturgy of the Eucharist, 12:30 p.m.

July 14

St. Mary Parish, 7500 Naville- ton Road, Floyd’s Knobs, parish picnic, 10 a.m.–3 p.m., featuring craft booths, old-fashioned buffet chicken dinners, $6, adults; $5.50, senior citizens, $3, children, ages 6–12. Information: 317-823-7811.

July 15

St. John the Baptist Parish, 25343 State Road 1, Dover, festival, 11 a.m.–7 p.m. DST. Chicken dinners, 11 a.m.–5:30 p.m., adults, $6. Information: 317-576-4302.

July 16

SS. Peter and Paul Cathedral, Indianapolis, one-hour program of sacred choral music, sponsored by St. Joseph Parish, 10 a.m.–4 p.m. Free-will offering.

July 17

Carmelite Monastery, Feast of Our Lady of Mt. Carmel, 5 a.m. Celebration: Jesuit Father Al Bihowitz.

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., Trideline (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

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

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

St. Anthony Church, 379 N. Winchester, 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 a.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.

Wednesdays

Marian Movement of Priests conclave prayer group from 7 p.m. to 12 a.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 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, p.m.

St. Malachi Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3395.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., Marian Movement of Priests cenacle prayer group, 7 a.m.–10 a.m. Information: 317-576-4302.

Saturdays

A pro-life rosary at 9 a.m. in front of Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2685 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

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 a.m.

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.–5 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, 2685 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 conclave 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.
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, 3334 W. 30th St., Bene- diction of the Blessed Sacra- ment, 7:30 p.m.; confession, 6:45 p.m.

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

First Saturdays
Our Lady of Lourdes Church, Indianapolis, 5333 E. Washing- ton St., adoration and prayer service at 7 p.m.

First Sundays
St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharis- tic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposi- tion 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.–4:30 p.m.

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

St. Mary Church, New Albany, Eucharistic adoration and con- fessions, after 9 a.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. com- munion service.

First Saturdays
St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gath- ering 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 devotion and sacrament of reconcil- iation 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 con- fessions, after 9 p.m. Mass after Benediction at noon.

Second Mondays
Mount St. Francis, Holy Hour, 7 p.m.–9 p.m. for vocations to priesthood and religious life.

Second Thursdays
Focolare Movement at 7:30 p.m. at Indianapolis home of Millee and Jim Komoro. Information: 317-257-1073 or 317-845-8133.

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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): Patsy Kehl, Walter Crowell, Bob Davis, Al Firsich, Bob Crowell, Rod Congrove, Father Robert Melvin J. Minton (who died in 1981), Bob Devor (holding the basketball), Chester (the mascot). Harry Muster, Paul May, Bill Hudosh, Herb Housey, and Mary E. McGary. We hope they were the champs that year! 

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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 diocese 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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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.


CLEKERN, A. Agnes, 78, St. Mary, North Vernon, June 23. Sister of John Clekern.


Indianapolis, June 24. Husband in the Congregation of the Sisters of Providence in 1938; deceased 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. Suzanne 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 American Nursing Home in Indianapolis and at two homes for the elderly in Illinois.

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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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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 picky company

COLUMBUS, Ohio (CNS)—Bishop James A. Griffin of Columbus June 29 issued a statement endorsing the ongoing migrant farmer worker 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.

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

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Two fundraisers to benefit 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 Horse Show, and replacement of plumbing.

Grand Prix Day on July 22 at the Twin Bridges Golf Club in Danville, also will raise funds for the St. Augustine Home.

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Classified Directory, continued

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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, which will be available to students in the 2000-2001 school year. 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 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 Henahan 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 in an old-fashioned radio drama.

The Little Sisters depend on and are grateful to benefactors who help pay for the home’s repairs and other needs.

"For 127 years in this city, the Lord has kept our doors open through the kindness of good people who are inspired by the Lord to help meet our needs. We are sure that will continue to happen, but we need more people to open their hearts to his generous inspiration."

The sisters continually need to upgrade medical facilities at the home, Sister Marie Jeanne said, to improve the quality of care for the residents.

"The capital needs of the home vary from season to season," she said. "We could use more hospital beds, but they’re very expensive. We also need a new call system and additional security cameras to respond more quickly to the residents’ needs." Last year, the Little Sisters of the Poor upgraded the elevator and replaced the driveway, she said, which were both pressing needs.

During the International Year of Older Persons, the Little Sisters of the Poor are praying that more people will support their ministry to the elderly, said Mother Charles Marie Pilz, superior at the St. Augustine Home.

"We have 98 beds in the home, and of those 44 are certified nursing beds," Mother Charles said. "Our average admission age is 87, and people are coming here to live with more medical conditions that require special attention. The Little Sisters are always in need of financial support that enables us to continue to provide quality care to our residents."
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