Centering prayer

Folsom Prison inmates connect with God through prayer group

FOLSOM, Calif. (CNS)—In the beginning it was three “lifers,” men whose crimes guaranteed them a one-way ticket to prison. They shared the same work assignments and found themselves sharing similar spiritual experiences. Before long, they began meeting in the prison chapel, in a place they call “the upper room.”

What happened next changed the lives of hundreds of inmates of Folsom State Prison and the life of a man from the outside who understood the power of prayer.

Mike Kelley, a member of SS. Peter and Paul Parish in Rocklin in the Sacramento Diocese, had worked for nearly 25 years with the U.S. Bureau of Land Management when he had a mid-life crisis.

“I began thinking, what do I really want to do with my life?” Kelley recalled. His next step was to go to the Franciscan priest who was his spiritual adviser for some guidance. (“The priest) planted the seed that we should rub shoulders with some segment of rejected society, not so much because they need our gift but because we need theirs,” Kelley told the Catholic Herald, Sacramento’s diocesan newspaper.

Kelley then found the book Open Mind, Open Heart by Father Thomas Keating, a Trappist monk and a leader of the centering prayer movement. Centering prayer is an ancient form of meditation that fosters communion with God without words.

“I’d never thought about sitting down with God and not doing the talking,” said Kelley, who found that this contemplative prayer was something he wanted to share, and the people he wanted to share with lived behind the granite walls of Folsom Prison.

Paul, one of the “lifers” at Folsom, who asked that his last name not be used, recalls the day when Kelley came to a meeting in the upper room and talked to the men about centering prayer.

Kelley began it was three “lifers,” men who were not in question; the proposal concerns another group does not mean that the Church are protected. It is important to another group does not mean that the Church will no longer be directly the management of the cemeteries by the Catholic Church in Quebec, Canada. Catholic Church in central and southern Indiana.

Retrovaille weekend

By Mary Ann Wyand

“We knew our marriage was in trouble, but we didn’t know what to do about it,” explained “Tom,” an Indianapolis resident who participated in a Retrovaille weekend and six follow-up sessions with his wife, “Sue,” in Chicago last year.

Retrovaille, named for the French word that means “rediscovery,” is an ecumenical marriage renewal ministry founded in 1977 by the Catholic Church in Quebec, Canada. Now available throughout the United States and in six other countries, the weekend and required post-sessions have helped countless struggling married couples find hope, repair damaged relationships and resume happy lives together.

The Christian peer ministry program has been described as “a lifeline for troubled marriages” that can lead to healing because it teaches couples the necessary tools to communicate more effectively, overcome pain and disillusionment, and better understand feelings.

The archdiocesan Office for Youth and Family Ministries and the local Retrovaille leadership team are sponsoring their first Retrovaille weekend July 30-Aug. 1 at Fatima Retreat House in Indianapolis. Registrations are limited to 25 couples and are due by July 25. For registration information, call the confidential Retrovaille number at 317-738-1448. Information can also be found at www.retrouvaille.org.

Marilyn Hess, associate director of healing and healing ministries for the Office for Youth and Family Ministries, said donations are requested to cover the cost of the weekend. Financial assistance is available based on need.

“This is the first Retrovaille weekend held in the Indianapolis archdiocese,” Hess said. “In 1995, the archdiocese and...
MARRIAGE continued from page 1

the Diocese of Lafayette co-sponsored a Retrouvaille weekend in Lebanon. We’re happy to finally be able to offer this wonderful process of marriage renewal.”

Retrouvaille emphasizes confidentiality. He said, and its methods of restoring life to dying marriages have been quite successful. The required post-sessions reinforce communication skills learned during the introductory weekend.

Tom and Sue, who asked that their identities be kept confidential, agreed that it isn’t easy to participate in a marriage renewal program, but they are thankful they found out about Retrouvaille.

“It was probably through the intervention of God that my wife happened to talk to a priest who had heard about the Retrouvaille program,” Tom said. “When we called for information, the man asked if our marriage needed a spark or if we were in pain. My wife said, ‘We’re in pain,’ and he said, ‘Then you need Retrouvaille.’ We went to a weekend in Chicago a year ago. And when the priest heard what we shared, he said, ‘Then you need Retrouvaille.’ We went to a weekend in Chicago a year ago and March and made six follow-up trips there for the post-sessions.”

The weekend and post-sessions, as well as optional monthly CORE (Continuing Our Retrouvaille Experience) meetings, saved their 27-year marriage, Tom said. “I knew this was a wake-up call, and I was willing to try. But at the time, I didn’t realize our marriage was in as much trouble as my wife did because I had chosen to ignore problems through the years.”

By using Retrouvaille’s methods of teaching communication skills with writing and dialogue time, he said, “I learned that my wife was starving emotionally. I also learned how to understand her much better. I began to see her in a completely different light.”

Sue said the Retrouvaille experience helped her realize that her husband is “more of a patient and understanding man than I ever gave him credit for.”

Retrouvaille is not focused directly on problem-solving, she said. “It’s about healing the relationship by understanding each other’s feelings. You’re filled with hurt, but knowing how you feel about something, and how your spouse feels, helps you solve whatever issues you’re struggling with.”

The Indianapolis-area Retrouvaille support group meets monthly, on every third Saturday, at the Archbishop O’Meara Catholic Center, and is open to any couple who has completed the weekend and post-sessions.

“We need this support one month a month,” Tom said. “It’s very important to us to do this. And we want to see the CORE group grow. We believe in what it did for us, and we want to help other people as well.”

Retrouvaille workshop at Mount St. Francis

An Indianapolis couple has obtained their marriage license after participating in a Retrouvaille program, a marriage renewal program now offered through three Catholic cemeteries in Indianapolis and Calvary and St. Joseph, Calvary and Our Lady of Peace cemeteries.

The decision to hire an outside firm to manage the cemeteries follows an extensive policy decisions, that will protect the pastoral interests of the Church.”

The decision to hire an outside firm to manage the cemeteries follows an extensive study in 1998 by the board of the Catholic Cemeteries Association. This study resulted in the board’s recommendation to Archbishop Daniel M. Buechlein, O.S.B., to outsource the management of the cemeteries while maintaining archdiocesan identity and ownership.

Before making the decision, the archbishop consulted with various groups in the archdiocese, including the Council of Priests, the board of Consultants, the archdiocesan Finance Council, the Management Council, the board of Directors of the Catholic Cemeteries Association, and others. This was a part of the agreement. Catholic cemeteries employees will become employees of the management firm.

The cemeteries involved are Holy Cross, St. Joseph, Calvary and Our Lady of Peace cemeteries in Indianapolis and Calvary and St. Joseph cemeteries in Terre Haute.

Jeffer sonville’s Northam earns top catechesis honor

Ann Northam, director of religious education at St. Augustine Parish, Jeffersonville, is the 1999 recipient of the Excellence in the Ministry of Catechesis award.

For 14 years, Northam has served the St. Augustine faith community as a religious educator and member of the parish pastoral staff.

Karen Oddi, associate director of religious education for the Office of Catholic Education, presented Northam with the Excellence in the Ministry of Catechesis plaque.

Northam has designed many creative approaches to provide life-long religious education for all parishioners, with a strong emphasis on adult faith formation.

In her letter nominating her for the award, the pastor of St. Augustine, Father Clifford Vogelsang, remarked, “Ann brings to her ministry a deep love of and concern for people” and has demonstrated exceptional initiative in moving the catechetical ministry into a position of priority in the parish.

Cemetery continued from page 1

Cemetery

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Spiritual growth program begins in September

By Louisa J. Reese

HARTFORD CITY—Five Indianapolis residents were among 21 participants from four Midwestern states who completed the three-year Spiritual Growth Community 8 process recently at Pope John XXIII Center in Hartford City.

Father Keith Hosey, director of the ecumenical retreat center, described the three-year program as “the best thing that has happened at John XXIII, in its 33 years of history, as a place where the spiritual life is nurtured.”

Some 200 people have participated in the spiritual growth program over the past 12 years, said co-director Sister Maureen Mangen, a member of the Sisters of the Precious Blood.

Father Hosey and Sister Maureen developed the three-year process, which involves four weekend retreats a year. The retreats include a guest speaker, silence and prayer, small group accountability, worship and recreation. The first-year sessions cover the journey within, while the second-year format addresses the journey in Christ, and the third-year coursework focuses on the journey outward.

Father Hosey said the goal of the process is commitment aimed at lifelong spiritual growth that reaches out to the home, the church and the workplace.

During the final weekend retreat, Spiritual Growth Community 8 members from Indianapolis discussed the benefits of the program.

St. Thomas Aquinas parishioner Gail Juerling said the benefits, for her, were obvious.

“I pray more,” she said. “I forgive more. I am more open. And I love God more.”

Gail’s husband, John, said the most rewarding aspect of the three-year spiritual growth program has been the inner growth he experienced.

Immaculate Heart of Mary parishioner Jane Hellmann-Otto said the “full experience of community, growing and celebrating their faith journey,” was very important to her.

Her husband, Chuck, who is a member of Second Presbyterian Church in Indianapolis, said he valued the centering prayer and journaling he learned at the center.

These tools “have enhanced my personal worship,” he said.

Indianapolis resident Lena Damron has completed the spiritual growth program three times.

“Each has been a gentle thread connecting me to others and to our Lord,” Damron said.

“It has been a great joy.”

St. Joan of Arc parishioner Rebecca Rayls of Kokomo, in the Lafayette Diocese, described the retreat center as a “quiet place tucked away in Hartford City” and “a wonderful place to learn of God’s love and goodness in the world and to better come to know the God within.”

Father Hosey said lathy and clergy who feel called to take this three-year spiritual growth journey may apply for Spiritual Growth Community 10, which begins Sept. 17–19.

Living on the Edge of God’s Presence - The Criterion - Friday, July 16, 1999 - Page 3
Being Catholic makes a difference

James D. Davidson, a professor of sociology at Purdue University, has been giving us reports on what Catholics really believe in his “Research for the Church” column that appears twice a month on page 5. The results of his surveys that appear in his column are often disappointing because they show that modern Catholics generally are not as committed to the Catholic Church as they once were.

Perhaps that is most notable in the attitude of a high percentage of Catholics, especially younger Catholics, who now think that it makes no difference whether one is Catholic or not. The modern belief, it seems, among Catholics and non-Catholics alike, is that spirituality, or one’s relationship to God, is all that is important and that one religion is as good as another to help you achieve that relationship. Catholicism just happens to be the Christian religion they were born into or switched to when they married, but it’s not special.

That clearly is not what the Catholic Church teaches. The Second Vatican Council, while affirming that salvation is possible for all who seek God with a sincere heart by obeying their consciences, also was clear that the Catholic Church is necessary for salvation for anyone who knows the Church’s true nature (“Dogmatic Constitution on the Church” (“Lumen Gentium,” #14-16). That the teaching that seems to be rejected today by Catholics who perhaps have been influenced more by the Church’s acceptance of ecumenism and freedom of religion, also teachings of the Second Vatican Council.

The purpose of the ecumenical movement is “to attain that fullness of unity which Jesus Christ desires,” as Vatican II’s “Decree on Ecumenism” (“Unitatis redintegratio”) stated. We are, therefore, encouraged to participate in ecumenical activities. And the council’s “Declaration on Religious Liberty” (“Dignitatis humanae”) said that “all men should be immune from coercion on the part of individuals, social groups and every human power, so that, within due limits, nobody is forced to act against his convictions in religious matters in public or in private, alone or in association with others.”

Few modern American Catholics have a problem with ecumenism and religious liberty. Indeed, during Vatican II, those documents were seen as the American bishops’ documents because they reflected American culture more than other cultures. But obviously many American Catholic today do have a problem with our Church’s claim that it is the one true Church founded by Christ and that it is necessary for salvation. It sounds intolerant, anti-American.

However, the fact is that God himself revealed himself to us and he sent his Son with a specific mission: to bring us the means of salvation through his death and resurrection. Catholics and most Protestants believe that he established a Church so that those who lived after him could also be saved by him. And he instructed his disciples to spread his Church to the ends of the earth until the end of time.

The early Fathers of the Church had to decide how best to do that, and they eventually composed creeds that stated that Christ’s Church could be recognized by four marks: It is one, holy, catholic and apostolic. It is true that there is a unity about its teachings. It is holy, because, through the Holy Spirit, it has the means of salvation for its members. It is catholic, or universal, in that people of all times and places are to be invited. And it is apostolic, because it has maintained a historical connection to the apostles. The Church with those four marks clearly is the Catholic Church.

God definitely invites each one of us to have a personal relationship with him, but he wants us to do that as a member of his Church, and that Church is the Catholic Church. Religious are not equal.† — John F. Fink

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Fourth commandment about a lot more than honoring parents

Whenever I visit Saint Meinrad, without fail, Father Cyril, says, “Remember, it was your mom and dad who made you who you are.” It is so true. With the fourth commandment, the emphasis on our loving response to God (who loves us first) shifts to living that love with those around us. “Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.” This command is about a lot more than honoring our parents.

The fourth commandment opens the second table of the Decalogue. It shows us the order of charity. God has willed that, after he, we should honor our parents to whom we owe life and who have handed on to us the knowledge of God. We are obligated to honor and respect all those whom God, for our good, has vested with his authority” (#2157).

The family is the first unit of the Church and of society. We even call families the “domestic Church.” The fourth commandment encourages us to do everything in our power to help families become and remain spiritually vital, as well as materially secure, in spite of the many social and cultural influences that threaten family life today.

Especially in our culture, which idolizes youthfulness and spoils children, we are urged to espouse a deep reverence and respect for parents who do not care. As Dr. Schlessinger correctly describes the situation, the secular, contemporary society does nothing to support religious values that foster family life and honor the innocence of youth. Parental influence must run counter to the cultural stream and exerts an enormous energy and constant vigilance because society institutionalizes adolescent rebellion. Nonetheless, the old saying still holds: “Permissiveness breeds resentment in children.” Despite resistance and fussing, children want and need supervision and reasonable control. The fusing is far less painful than deep-seated resentment for parents who do not care.

The fourth commandment also speaks of respect for authority in general. In the catechism, we read: “God’s fourth commandment also enjoins us to honor all who for our good have received authority in society from God. It clarifies the duties of those who exercise authority as well as those who benefit from it” (#2344). The catechism instructs those who exercise authority to do so as a service and with justice. We are also reminded that it is the duty of citizens to cooperate with civil authority for the common good “in a spirit of truth, justice, freedom, and love” (#2355). As the family goes, so goes the nation. Those of us in authority, in families and communities, need to take charge. “Generic” society must not be allowed to determine what happens in our family homes and Christian communities.

The early Fathers of the Church had to decide how best to do that, and they eventually composed creeds that stated that Christ’s Church could be recognized by four marks: It is one, holy, catholic and apostolic. It is one in that there is a unity about its teachings. It is holy, because, through the Holy Spirit, it has the means of salvation for its members. It is catholic, or universal, in that people of all times and places are to be invited. And it is apostolic, because it has maintained a historical connection to the apostles. The Church with those four marks clearly is the Catholic Church.
Buscando la Cara del Señor

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

Cuatro mandamiento mucho más que honrar a los padres

(Segunda en una serie)

Así que yo visito a San Meinrad, el Padre Cyril me dice: “Recuerda que fuiste mami y papá quienes te for- maron como ésos”.

Es muy difícil. A través del cuarto man- damiento, él enfatizó en nuestra responsabilidad amorosa hacia Dios, quien nos ama primero, al cambiar la vida, de los niños a los demás. “Honrarás a tu padre y a tu madre, para que tus días sean largos sobre la tierra que da el Señor de Dios”. Este mandamiento trata mucho más que honrar a nue- stos padres.

El cuarto mandamiento encabeza la segunda tabla del Décalogue. Nos dice que el orden de la caridad. Dios quiso que, después de El, honremos a nuestros padres, a los que debebamos la vida y quienes nos ha traído el conocimiento de Dios. Estamos obligados a honrar a nuestros padres, porque “Dios, para nuestro bien, ha inventado con su autoridad” (#2197).

La familia es la primera unidad de la Iglesia y de la sociedad. Así llamamos a las familias “la Iglesia doméstica”. El cuarto mandamiento nos anima a hacer todo lo posible para ayudar a las familias a volverse y permanecer espiritualmente vitales, así como mantener vivas las leyes y los valores que aprendimos de nuestras familias, y honrar quienes todavía tienen tanto más para ofrecernos por su sabiduría y experiencia. Como escribió el Padre Demetrius Dumm, O.S.B., “La Iglesia debe enseñar a las nuevas generaciones y a los adultos de manera tal que la nueva generación comprenda lo que significa ser cristiano”. Apoyando a las nuevas generaciones y a los adultos no significa que debemos poner a los niños en el lugar de los adultos, sino que debemos enseñarles de tal manera que comprendan lo que significa ser cristiano. La Iglesia no debe olvidar que los padres tienen la responsabilidad de enseñar a sus hijos las leyes y los valores que recibieron de sus padres, y que, a su vez, deben enseñar a sus hijos a honrar a sus padres.

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Check It Out . . .

**Laudis Cantores (Praise Singers)**, a new cathedral choir, is being formed under the direction of Ed Greene with Martha Johnston as accompanist. The choir will provide liturgical music for the 10:30 a.m. Sunday Mass (every other week) at SS. Peter and Paul Cathedral. Rehearsals begin Monday, Aug. 23, and will be held every Monday at the cathedral from 7 p.m.–9 p.m. Interested singers should contact Ed Greene at 317-634-4519, ext. 14, or by e-mail at edgreene@ameritech.net.

Smart Discipline, a seminar featuring ideas about discipline and self-esteem, will get kids self-motivated to follow rules. For more information or to register, call 317-317-636-4828. Videos and tapes for those disturbed youth between the ages of 8 and 18. The school has an on-grounds school, individual and group counseling, and a full recreation program.

St. Athanasius Byzantine Catholic Church will celebrate the feast of St. Elias the Prophet on July 20. In honor of Elias’ ride to heaven in a fiery chariot, it is customary to bless vehicles of transportation on this holiday. Area residents are invited to have their vehicles blessed. Those wishing to have their cars, trucks, motorcycles, bicycles, wheelchairs, etc. blessed are invited to come to St. Athanasius Byzantine Catholic Church, 1117 Blaine Ave., in Indianapolis. A divine liturgy for the feast day will be held from 7 p.m.–8 p.m. Blessing of the vehicles is from 5:30 p.m.–6:30 p.m. and again after the evening liturgy from approximately 8:30 p.m. For more information, call Father John Kapitan at 317-632-4157.

Franciscans with local ties elected as provincial leaders

Several newly elected Franciscan leaders have ties with the archdiocese. Franciscan Father John Doctor was elected to a six-year term as provincial of the St. Louis Province of the Sacred Heart in St. Louis, Mo. Approximately 150 Franciscan friars participated in the provincial chapter gathering at Quincy University, Quincy, Ill., in mid-July.

Father John served as novice master in the former St. Francis of Assisi Friary in Franklin from 1987 to 1993. He also gave retreats at Fatima Retreat House in Indianapolis. At the time of his June election, he was finishing a term as provincial vicar in St. Louis.

Father Kurt Hartrich, a native of St. Roch Parish in Indianapolis, has served as a provincial of the province for the past eight years. Elected provincial vicar for a six-year term was Father Kenneth Capalbo, an assistant professor of history at Quincy University, where he taught for 20 years.

Five men—Fathers Arthur Anderson of St. Joseph Friary in Chicago; Fr. Cheri of St. Vincent Friary in Nashville, Tenn.; Bill Burton, assistant professor of theology at Quincy University; and Brothers Steve Suding of the Franciscan Peace Center in Nashville and Kevin Lenihan of Sacred Heart Friary in Indianapolis—were chosen for three-year terms as provincial councilors. Brother Steve is a native of St. Roch Parish in Indianapolis. The newly appointed secretary of the provincial is Brother Christopher Lambert of Holy Trinity Parish in Indianapolis.

The Sacred Heart Province is one of seven Franciscan provinces in the United States.

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VIPS . . .

The Capital University Board of Trustees has selected Dr. Daniel A. Felicetti to be the 13th president of Capital University in Columbus, Ohio. He held the position as provincial of Marian College in Indianapolis for the past 10 years. Felicetti will assume the presidency later this summer.

Three Benedictine monks of Saint Meinrad Archabbey in St. Meinrad marked 50 years of monastic commitment on June 27. Celebrating golden jubilees were Benedictine Brothers Michael Kenealy and Jerome Crotau and Benedictine Father Benedict Meyer.

In the past — you shared with the poor

In the present — you share with the poor

In the future — you can share with the poor in your will

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Journey of Hope
Full Page
Neg
Mary, Queen of Peace continues to build family as it grows

Father Thomas Stepanski is proud to be pastor of Mary, Queen of Peace Parish in Danville as it celebrates its 60th anniversary on Aug. 29.

“It will be a family celebration,” said Father Stepanski, who is known in the parish as Father Tom. He explained that the parish has long had its annual ice cream socials. But this year, the celebration will be expanded to begin with Mass. Later the assembly will gather for ice cream, games, bingo and dinner—culminating with a prayer service and the burning of the mortgage.

Father Tom said, “We will actually burn the mortgage. We made the last payment in July.”

All former pastors and parishioners are invited to attend the 10:30 a.m. Mass and festivities later. The Catholic Choir of Indianapolis will provide music.

The pastor at Mary, Queen of Peace for a year and a half said the present church building is “the culmination of the dreams of people who started the parish.”

Father Tom thinks it unusual that this is the fourth building the parish has used for worship in its 60-year history.

The first church is now the Girl Scout Building in Danville.

The second church started out as a large residence. The parish bought it after the 1948 tornado. The remaining two stories of the home were renovated to become the church. Today it is the parish rectory/office building.

The third church now serves as the parish educational building.

The present church, completed in 1990, has a 19-foot-high “Creation” window, made of molded colored glass, behind the altar.

“One of the interesting things about the parish is that it is very young,” said Father Tom of the 500-family community.

“We have 200 children in religious education.”

Anna Wray, executive assistant, said that, in the past couple of months, the parish has had a new family register almost every week.

“The growth is steady. I would say the parish is a country parish which has discovered itself to be suburban,” said Father Tom.

“People moving here are not just from Indianapolis, they are from all over the country,” said Peg Klein, director of religious education for the parish.

Wray explained that the building of the nearby United Airlines hub brought people from California and many other states.

Father Tom pointed outside. “We have had to add onto our parking lots,” he said, noting that the construction was necessary to accommodate those attending Mass.

“In the future we want to continue...”
building the family spirit along with the growth," he said, "for those who have been here a long time and those moving in.

The pastor explained that, with the parish Legacy of Hope campaign, "we are not into building new structures. We are basically trying to finish things we weren't able to do before because of financial constraints at the time."

The parish plans to build an elevator in the church. Leaders also hope to refinish the upper and lower level floors.

“They were never finished,” said Father Tom. “They’re OK, but we hope to finish them. "Tangibly, those are the things we’re working on,” he said. “It is like the city that works on its infrastructure. Now that we have the mortgage paid off, we can take care of those things."

The parish collaborates with other Danville churches. The vacation Bible school is offered with the Christian and Methodist churches.

Father Tom attends the ministerial meetings. "For the first time last year, the community had the Thanksgiving Day ecumenical service in our church," he said.

Klein is proud of the response to the parish’s “excellent adult education program.” Once a year a mission is offered.

Jesuit Father Joseph Folzenlogen, archdiocesan evangelization coordinator, is scheduled to speak in October. The parish will offer a one-day revival with Divine Word Father Chester Smith, who lives at St. Rita Parish in Indianapolis and speaks throughout the nation.

Dr. James J. Divita, professor of history at Marian College, gave a talk last year that was well-attended, she said.

“Tangibly, those are the things we’re working on,” he said. Several men went to a Catholic men’s conference in Cincinnati. "They want to start a Catholic group that will provide spiritual support for the men."

He gave the further examples of the mother/daughter tea and the funeral meals and the upcoming 60th anniversary celebration the Women’s Club provide.

"One of the things I love about the parish," said Father Tom, “is that the lay people are really taking hold. I see my goal as empowering the laity more. Once people know what we want, they’ll do it. It’s not just raising funds, but building community.”

"It’s exciting," he said. Several men went to a Catholic men’s conference in Cincinnati. "They want to start a Catholic group that will provide spiritual support for the men."

The parish property is almost at the east end of the parish boundaries, Father Tom said. To help with that situation, he has offered to celebrate home Masses during July. After the liturgies, those who gather enjoy a pitch-in meal together. Some of these neighborhood Masses draw as many as 30 to 40 people.

"The parish youth come from five different high schools. We try to build community by getting the youth together," said the pastor.

Joan Lile, part-time youth minister, is working closely with that community. The youth are scheduled to have outings in Brown County, Turkey Run State Park and King’s Island.

Klein schedules the second Sunday of every month as Teen Day. Besides taking religious education classes, the youth assume liturgical ministry roles during the 10:30 a.m. Mass. Then, they gather for their own potluck lunch and have classes.
Right Full Page
Food For Poor
3348
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Paper
External debt keeps poor countries underdeveloped, Vatican says

VATICAN CITY (CNS)—External debt keeps poor countries poor and undeveloped, a Vatican diplomat told a U.N. gathering on economics.

“The weight of debt condemns the poorest countries to permanent underdevelopment,” said Archbishop Giuseppe Bertello, the Holy See’s observer to Geneva-based U.N. agencies.

His remarks were released at the Vatican on July 13.

“Impoverished countries, whether they are the countries of the north or those of the south,” the archbishop said, “areTHE Archdiocese of Indianapolis

The Indianopolis North Deanery parish administrators of religious education are offering two five-part programs. Each is scheduled twice so that the faithful can attend them during the daytime or at night.

The programs are from the “Echoes of Faith,” a basic-level video-assisted resource for the formation and enrichment of those wishing to learn more about their faith. Each part of any of the two five-part programs takes one and one-half hours. (The first parts of two of the programs were presented earlier this week.)

“Catholic Morality” is being offered at the St. Pius X multi-purpose room, 7200 Sarto Drive. Part 1 was July 15 and the second part will be offered next July 20 at 9 a.m. and at 7 p.m.

The morality program helps participants gain an understanding of human dignity and community as foundations of moral life and the effect of sin on the individual and the community.

Christ the King School at 1827 Kessler Blvd. will be the site for the “I Believe/We Believe (Credo)” program. The first part was July 15, Part 2 will be July 22 at 9 p.m.

This program helps people understand how the creed expresses the central truths of our faith.

Catholics interested in learning more about “Liturgy and Sacraments” may attend sessions at St. Andrew parish center, 4052 E. 38th St. Part 1 will be at 9 a.m. and 7 p.m. on July 20. Part 2 is at 9 a.m. and 7 p.m. on July 27.

The relationship of Catholic sacraments and liturgy to the fundamental experiences of human life is explained.

“Introduction to Scripture” programs will be offered at St. Matthew Parish in the Lawless Room, 4100 E. 56th St., starting July 21 at 9 a.m. and 7 p.m. The second part will be July 28 at 9 a.m. and 7 p.m.

The Bible as the Word of God, formation of Scriptures over time and importance of context in reading the Bible are among insights this program offers.

Those wishing to learn more about “Prayer and Spirituality” may go to the Immaculate Heart of Mary Parish apartment at 5692 Central Ave. (enter off Washington Blvd.) on July 29 at 9:30 a.m. and 7 p.m. for the first part. Part 2 is on Aug. 5 at 9:30 a.m. and 7 p.m.

The prayer program helps the faithful gain an understanding of the basics of acceptance and response in prayer.

Advance registrations are requested. There is no cost for the program. Those interested should call the religious education office of the parish hosting the program or Sheila Gilbert at St. Matthew Parish at 317-257-4297.

The archbishop also praised an initiative “Lawless Room, 4100 E. 56th St., starting July 21 at 9 a.m. and 7 p.m. The second part will be July 28 at 9 a.m. and 7 p.m.

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External debt keeps poor countries underdeveloped, Vatican says

“External debt keeps poor countries poor and underdeveloped, Vatican says

“International public opinion in general, and the churches and numerous nongovernmental organizations in particular, are more and more sensitive” to the issue of debt, the archbishop said.

He added that the community of nations “possesses the effective means to combat misery” and can make debt alleviation and equitable development its priorities if it wishes to do so.

“‘In an ever more interdependent world,’ Archbishop Bertello said, ‘a new culture of international solidarity is called for.’

The effects of permanent debt burdens are felt on every level of a country’s economy, the archbishop said, but especially among the education and health care sectors. Unemployment rises in countries that restructure their economies in order to devote public funds to servicing large debts, he added, while investment from abroad declines.

Archbishop Bertello said the Holy See appreciates recent efforts by multilateral organizations and international structures such as the G-8 to address the debt question. The G-8—short for Group of Eight—consists of the heads of government of Britain, France, Germany, Italy, Canada, the United States, Japan and Russia.

He said such organizations should give “special consideration” to countries emerging from armed conflict or those that have been struck by natural disasters.

The archbishop also praised an initiative by the Italian bishops’ conference to collect funds to help finance the poorest countries’ external debts.

Christians in particular should be sensitized “to their responsibilities toward the countries of the south,” Archbishop Bertello said.

However, he added, they should also be made aware that debt relief “is not sufficient if it does not contribute to the material and spiritual development of a people and to the establishment of conditions for greater equality in international relations.”

The hand of Christ gives to the world. The hand of Christ receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

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Vatican ends controversial gay ministry in U.S.

WASHINGTON (CNS)—The Vatican Congregation for the Doctrine of the Faith has permanently barred Father Robert Nugent and Sister Jeannine Gramick “from any pastoral work involving homosexual persons.”

Father Nugent, 62, is a Salvatorian priest. Sister Gramick, 57, is a School Sister of Notre Dame.

In a public notification released at the Vatican last July 13 it said the two Americans, who have been engaged in joint gay and lesbian ministry since the early 1970s, advanced “doctrinally unacceptable” positions “regarding the intrinsic evil of homosexual acts and the objective disorder of the homosexual inclination.” They have been under a Vatican investigation since 1988.

Father Nugent in a statement said his superior general called him to Rome and informed him of the decision before it was published. “As a son of the Church, a presbyter and a member of a religious congregation, I was called to a vow of obedience. I accepted the decision of the CDF and expressed my intention to implement it accordingly,” he said.

The congregation said its public notification, personally approved by Pope John Paul II, was necessary “for the good of the Catholic faithful.”

The “errors and ambiguities” promoted by the priest and nun “have caused confusion among the Catholic people and have harmed the community of the Church,” it said.

It also declared the two “ineligible, for an undetermined period, for any office in their respective religious institutes.”

Cardinal Joseph Ratzinger, head of the doctrinal congregation, and Archbishop Tarcisio Bertone, its secretary, signed the notification.

Cardinal Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops, in a separate statement July 13, stressed that the Vatican ban was imposed because of “serious deficiencies in their writings and pastoral activities” not because it was a ministry to homosexuals as such. “

He said the U.S. bishops “share a commitment to this ministry. ... All Catholics facing serious moral questions deserve our care and respect as brothers and sisters in the Lord. Those with homosexual inclinations deserve this care and respect no less than any others.”

“This decision was reached after nearly 12 years of dialogue with Sister Gramick and Father Nugent,” Bishop Fiorenza said. “This dialogue began with a commission, appointed in 1988 and chaired by Cardinal Adam Maida (of Detroit), to examine criticism that, in their ministry to homosexual persons, they did not fully and accurately present the teaching of the Church on homosexuality.”

Father Nugent and Sister Gramick first became involved in gay and lesbian ministry in Philadelphia in 1971. In 1977 they co-founded New Ways Ministry, with headquarters near Washington, and began giving frequent workshops on gay and lesbian ministry around the country.

They co-directed New Ways Ministry until 1983, when Cardinal (then Archbishop) James A. Hickey of Washington asked their superiors to remove them because he believed they distorted Church teaching on homosexuality. New Ways Ministry continues to exist as an unofficial, Catholic-oriented ministry.

Three times between 1977 and 1988, at the request of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, then called the Congregation for Religious, the Salvatorians and School Sisters of Notre Dame undertook internal studies of Father Nugent’s and Sister Gramick’s work.

It was that congregation which also instituted the fourth investigation in 1988, appointing Cardinal Maida to head a commission to study their writings. Serving with the cardinal were Msgr. James J. Mulligan, a moral theologian, pastor and director of the priestly life and ministry office of the Diocese of Allentown, Pa., and Janet Smith, an associate specialist in human life and sexual morality issues.

The notification said that the commission, which submitted its report to Rome in 1995, found “some positive aspects in the apostolate” of the priest and nun, but also found “serious deficiencies... incompatible with the fullness of Christian morality” and recommended disciplinary action.

The Congregation for Institutes of Consecrated Life turned the entire case over to the doctrinal congregation in 1995 because “the problems presented by the authors were primarily of a doctrinal nature,” the notification said.

It said the doctrinal congregation then “undertook another attempt at resolution by inviting them to respond unequivocally to certain questions regarding their position on the morality of homosexual acts and on the homosexual inclination.”

It said their responses “demonstrated a clear conceptual understanding of the Church’s teaching on homosexuality but refrained from professing any adherence to that teaching.”

In 1997, invoking its formal procedures for doctrinal examination, the congregation sent the two notices, approved by the pope, of errors found in their writings and asked for their responses.

The congregation said it found both responses unacceptable. In mid-1998 it asked the two “to formulate a public declaration ... to express their interior assent to the teaching of the Catholic Church on homosexuality and to acknowledge” doctrinal errors in two of their books on Church teaching and homosexuality, Building Bridges and Voices of Hope.

“Sister Gramick, while expressing her love for the Church, refused to express any assent whatsoever to the teaching of the Church on homosexuality,” Father Nugent said. “Father Nugent was more responsive, but not unequivocal in his statement of interior assent to the teaching of the Church,” the notification said.

The congregation said it found both responses unacceptable and issued the notification with the same penalties for Father Nugent and Sister Gramick.
According to Father Francis Sondermann (1843–1947), who edited the 1927 brochure celebrating Yorkville’s St. Martin Parish’s 75th anniversary, this is the Hemburger house, where the first Mass in York Township was celebrated.

The Mass was offered by Father Joseph Ferneding, who was then based at St. Philomena Parish in Cincinnati, Ohio. John G. Hemburger was the first Catholic to take up residence in York Township. Father William J. Turner is the present pastor of St. Martin, which was founded in 1852. The parish claims nearly 500 members in about 160 households.

Humble beginnings in York Township

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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St. Francis
1844
5x10
Neg

Notre Dame receives gift for peace institute

NOTRE DAME, Ind. (CNS)—The University of Notre Dame received a $500,000 gift from Joan B. Kroc, philanthropist and major stockholder of the McDonald’s restaurant chain, for the school’s peace institute, established in 1985 with an earlier gift from her.

Kroc’s gift will support an annual conference organized by students at the Joan B. Kroc Institute for International Peace Studies. It will also support a new series of briefing papers on public issues designed to influence public debate, governmental decisions and the quality of foreign policy discussion in higher education, the university said.

The Kroc Institute, with students from around the world, offers an undergraduate concentration in peace studies and courses leading to a master’s degree. Courses include the role of international norms and institutions in peacemaking; the impact of religious, philosophical and cultural influences on peace; and the dynamics of inter-group conflict and conflict transformation.

The institute was established with $6 million from Kroc, who shares an interest with Holy Cross Father Theodore M. Hesburgh, president emeritus of Notre Dame, in stopping the nuclear arms race and promoting peace and respect for human rights. Kroc gave another $6 million in 1988 to build the university’s Center for International Studies, which now houses the Kroc Institute and the Helen Kellogg Institute for International Studies.
Lay ministry strengthens parish outreach

By H. Richard McCord

The main trend in parish lay ministry today is not to substitute for the essential and proper ministry of priests. Rather, it is to enlarge the parish’s capacity to reach people.

The number of lay ministers, parishes offer not only more of the same services, but different ones as well. One example is the Elizabeth Ministry, in which women support other women through visits, phone calls and prayers at different crisis points in their childbearing years.

Catholic laywomen generously give time and talent to parish endeavors from fundraising to teaching religion to working on behalf of the unborn and the poor.

The average parish has a core of 208 volunteer leaders who collectively provide 810 hours of service monthly, though not all these persons may regard themselves as lay ministers.

Against the backdrop of parishioners who are a microcosm of the whole Church, and I’ve had many parishioners tell me how mean-

“Lay ministry is...about a miracle of unceasing birth and glory and death and resurrection.”

Pope describes parish as ‘community of communities’

By Fr. Richard Rice, S.J.

The parish is becoming increasingly counter-cultural. In a society whose members are not certain that they need each other, the parish encourages people to be fruitful on behalf of the next generation and the poor and to find meaning in community.

We become Church Sunday after Sunday in the celebration of the Eucharist.

To come to the table, we have to acknowledge our gifts and confirm one another’s gifts. A parish is capable of outreach and service if it has the resources and realizes its gifts.

We have to listen to the word of God together and let it work its way into our hearts and souls. We have to be willing to acknowledge that, as our worship ends, our service is just beginning.

A Catholic parish becomes the Church of Jesus Christ in the full celebration of Eucharist from Sunday morning to Saturday night.

The people and the steeple come together in their mission to glorify the living God, who is always in our midst.

Such is parish life at its best.

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.)

Discussion Point

Parish life inspires members

This Week’s Question

Briefly tell a story of parish life—a true story of how a parish made a special impact on you or someone else.

“I think one thing was the time a parish member had cancer and was asked by the pastor to help. The people of the parish gathered for a special prayer service for him, and that night the church was packed. It was word of mouth—not something we had in the bulletin.” (Cheri Donahue, Columbus, Ga.)

Lend Us Your Voice

An upcoming edition asks: Tell of a saint who has special relevance to your life.

In the Garden of Eden before they sinned?

Worse, if that was the case, the first couple carried on in the Garden of Eden after sinning, committed murder (Gn 4:8). The other descendants of that first couple carried on in the same disastrous way, even convening a council to resolve the Iconoclastic Controversy. The popes agreed and said that they would send two legates. He urged that the Synod of Hieria be condemned.

The seventh ecumenical council tried to convene Aug. 17, 786, in Constantinople. But iconoclasts, assisted by some members of the army, disrupted the proceedings and the bishops had to flee. Empress Irene put down the uprising, but the council was moved to Nicea, where it met from Aug. 18 to 27, 787, with Patriarch Tarasius presiding. It is known as the Second Council of Nicaea.

Pope Adrian admitted to Irene and Tarasius was read and the council promulgated a decree which said, “When we honor remembrance of Christ, [we] receive sanctification.” The decree approved the setting up of images but said that they would not be worshiped since the act of worship belongs only to God. It distin-

guished between the worship that is due to God and the “relative honor” that is given to icons. 7

The devil made me do it

“Why did you eat the forbidden fruit?”

“Because of this legend, icons of Mary of Magdala are venerated in Eastern Churches where they are worshiped in an iconostasis. There, she witnessed to Caesar that Jesus had risen. Caesar replied that no one could rise from the dead any more than one of the eggs Caesar had boiled could be turned red.

With that, Mary picked up an egg and held it before the eyes of Caesar and his guards, and they were amazed. They thought because of her wealth and high social standing, was admitted to the court of Tiberius Caesar. There, she witnessed to Caesar that Jesus had risen from the dead. Caesar replied that no one could rise from the dead any more than one of the eggs Caesar had boiled could be turned red.

Because of this legend, icons of Mary of Magdala generally depict her holding an egg. And Eastern Christians to this day color their Easter eggs a brilliant, deep red.

Interest in Mary of Magdala—both within and outside the Church—is growing. However, some groups seem to be “bajikizing” Mary and her story to serve their own agendas. And that is unfortunate. Mary Magdala’s stature overshadows the truncated vision and politicized stances of some of these groups. She deserves the devotion of the Church at large.

Like each of the saints, Mary Magdala serves as a hero and role model for those of us still struggling each day to be faithful disciples of the Lord Jesus.

And it’s gluttonous, because joy abounds. We see Mary of Magdala as Jesus new maidservant, like the joy of the newborn, the joy of the youngest eating Grandma’s specialties. While we do not see Jesus living long enough to experience another year of life. Together we enjoy the simple pleasures of food, cooked by the new disciples, at the sharing table. However, some groups seem to be “bajikizing” Mary and her story to serve their own agendas. And that is unfortunate. Mary Magdala’s stature overshadows the truncated vision and politicized stances of some of these groups. She deserves the devotion of the Church at large.

Like each of the saints, Mary Magdala serves as a hero and role model for those of us still struggling each day to be faithful disciples of the Lord Jesus. Mary Magdala’s stature overshadows the truncated vision and politicized stances of some of these groups. She deserves the devotion of the Church at large.

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The Sunday Readings
Sunday, July 18, 1999

**The Sunday Readings**

- *Wisdom 12:13, 16–19*
- *Romans 8:26–27*
- *Matthew 13:24–43*

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The Book of Wisdom is the source of this week’s first Scripture reading. For centuries, the book has been very popular among Jews and Christians. It appears from time to time among the readings assigned for Mass. However, some versions of the Bible do not recognize it as inspired.

The Catholic Church, and biblical texts produced under the authority of the Church, always have regarded it to be truly the holy Word of God. In fact, it has been so defined by various authorities in the Church such as ecumenical councils and popes.

For some biblical scholars of old, the problem was that Wisdom was not written in Hebrew originally nor in the Holy Land. The book first was composed in Greek and in Alexandria, historically and always a pagan city. People Jews believed that God was such a stranger in such circumstances that, regardless of the devo- tion of the author, divine inspiration simply would not occur.

Origins in Alexandria, however, furnish a key to understanding Wisdom. For cen- turies the great Egyptian seaport was home to a community of Jews who had migrated from the Holy Land. The Jews found themselves in a cultural atmosphere very hostile to their cherished traditions and beliefs.

Great scholars, such as the author of Wisdom, emerged in this context to explain, defend and propose the ancient tenets of Jewish faith. In Alexandria, Jews were a minority and probably in most cases insignificant. Polytheism was the philosophy of the vast majority. In this reading, Wisdom’s faith is, and insistence upon, the One True God is clear. No one, or nothing, stands in the place of God. No one can replace or sup- plant God in meeting human needs.

The reading also emphasizes a great fact of Christian, and Jewish, faith all too often forgotten. God is the source of in- finite mercy.

Romans, the epistle that provides the second reading, is a deep and rich reser-voir of revelation. These two verses read today are typical. They tell us not just that the Holy Spirit lives, but that God the Holy Spirit aids us with a help no one can give.

St. Matthew’s Gospel furnishes the last reading. As was the case last week, the readings repeat parables, or stories, taught by Jesus to make a point. This reading, and also the reading last week, are in a special literary technique not always the case in the Gospels’ pre- sentation of parables. Jesus gives the para- ble. Then Jesus explains the parable. Again the imagery is highly agricultural. It is not surprising the Lord was not a farmer, but carpenters saw much of farm- ing in those days. They made all the spe- cialized tools farmers needed to cultivate, harvest and care for flocks and herds.

**Reflection**

The atmosphere of ancient Alexandria is useful to recall. In the centuries immedi- ately preceding the coming of Christ, many Jews lived in Alexandria, but they were under siege. Their views and standards were constantly scorned. They stood oppo- site the conventional wisdom of the time.

Christians today, like or not, are very much in the same circumstance even if ethnic differences do not apply. Gospel values are hardly the tune to which the modern world dances. It is not necessarily that Christians experience big- otry, although prejudice is much more active a player in contemporary American culture than many Catholics are willing to admit.

Rather, the customs and indeed the so- called intelligence of the times conclude that Christian moral standards, even the sense of God itself, are outlawed and unimportant.

Still, difficulties come to every life. Only God is the answer. Only God is the source of strength, understanding and ulti- mately peace.

In a culture in which human logic was glorified, the author of Wisdom reminded people that God alone matters. He alone possesses the answers. It is a lesson for us. The path to life and to joy has been paved for us. However, we must choose to walk it.

**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or experience of prayer for possible publica- tion. Please include name, address, parish and telephone number and send to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org.

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**Gospel references to Jews may be misinterpreted**

**Q** Like many Catholics after Vatican II, I am troubled by the expression “the Jews,” which occurs so often in the Gospel values are hardly the tune to which the modern world dances. It is not necessarily that Christians experience big-oity, although prejudice is much more active a player in contemporary American culture than many Catholics are willing to admit.

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Still, difficulties come to every life. Only God is the answer. Only God is the source of strength, understanding and ultimately peace.

In a culture in which human logic was glorified, the author of Wisdom reminded people that God alone matters. He alone possesses the answers. It is a lesson for us. The path to life and to joy has been paved for us. However, we must choose to walk it.

**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or experience of prayer for possible publication. Please include name, address, parish and telephone number and send to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org.

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**My Journey to God**

**Natural Gratitude**

When water dances with the sun or raindrops mingle with my tears or breezes brush my fears, I sense that God and I are one.

When autumn-sunners bronze my mood or leaves of autumn shine in gold or fluffy snowflakes temper cold, I praise my God with gratitude.

When verdant springs renew me and bright flowers feed from my soul, I feel God’s goodness overwhelm. Thank the Lord for blessed beauty—natural gems that help to merge with God and all his realm.

By Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)

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**Daily Readings**

**Monday, July 19**

- Exodus 14:5–18
  - (Response) Exodus 15:1–6

- Matthew 12:38–42

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**Tuesday, July 20**

- Exodus 14:21–15:1
  - (Response) Exodus 15:8–10, 12, 17

- Matthew 12:46–50

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**Wednesday, July 21**

- Lawrence of Brindisi, priest, religious and doctor of the Church

- Exodus 16:1–5, 9–15

- Psalm 78:18–19, 23–28

- Matthew 13:1–9

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**Thursday, July 22**

- Mary Magdalene, disciple of the Lord

- Exodus 19:1–2, 9–11, 16–20b
  - (Response) Daniel 3:52–36

- John 20:1–2, 11–18

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**Friday, July 23**

- Bridget of Sweden, married woman and religious foundress

- Exodus 15:1–2

- Psalm 19:8–11

- Matthew 13:18–23

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**Saturday, July 24**

- Exodus 15:3–8

- Psalm 50:1–2, 5–6, 14–15

- Matthew 13:24–30

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**Sunday, July 25**

- Seventeenth Sunday in Ordinary Time

- 1 Kings 3:5, 7–12

- Psalm 119:57, 72, 76–77, 127–128

- Romans 8:28–30

- Matthew 13:44–52

or Matthew 13:44–46

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**Questions for this column may be sent to Father John Dietzen, Box 325, Peoria, Ill. 61651 or by e-mail at jjdietzen@aol.com.)

(Another possibility is that the referral to “loudaioi” in the story?

Everyone minimally interested in the Bible is aware, I believe, that the earliest Christians considered themselves still a part of Judaism. Their worship was fashion- ed in the style of synagogue worship; they met in the places of Jewish prayer, and their leader, Jesus, all his first disci- ples and most of his followers for a num- ber of years were Jews.

Therefore, when Christians were rejected by their Jewish brothers and sisters after the destruction of the Jerusalem temple by the Roman armies in the year 70 A.D. and were refused access to their Jewish roots, this was a great sense of disillusion and confusion.

Where did they belong now? How would they identify themselves in isola-
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. Deliver or mail to: The Criterion, “The Active List,” 4400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

July 16-17
St. Lawrence, Indianapolis, 4650 N. Shadeland, Super Rummage Sale, Fri., 7 a.m.–6 p.m.; Sat., 8 a.m.–noon. Proceeds benefit St. Vincent de Paul Society.

July 18
St. Mary Parish, 7500 Navinleod 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. Information: 812-376-4102.

St. Anthony of Padua Parish, July 23–24
316 N. Sherwood Ave., Indianapolis, 5884 N. Crittenden Ave., Indianapolis, 3:30 p.m. Mass to honor St. Mary Meridian, 7 p.m. for rosary and Chaplet of Divine Mercy. Information: 812-246-9735.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Thursdays.
Shepherds of Christ Associates, prayer service, 7 p.m.–8:15 p.m. Information: 317-852-3195.

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

July 23–24

St. Lawrence Church, Indianopolis, adoration of the Blessed Sacrament in chapel, 7 a.m.–5:30 p.m. Mass. Information: 317-852-3195.

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

SUNDAY, JULY 25, 1999
Country Style Chicken Dinner
Serving: 11:30 AM-5:00 PM (EDST) Fast Time
Adults: $7.00 Children under 12: $4.00

• Volleyball Tournament • Games
• Quilts • Food • Kiddie Land
• Beer Garden “Live Music”
Time: 5 PM-11:00 PM (EDST) Fast Time

ST. MARTIN – YORKVILLE, INDIANA
PICNIC
SATURDAY, JULY 24, 1999
Prime Rib Dinner
5:00 PM-8:00 PM (EDST) Fast Time
MASS at 4:00 PM (EDST)
Reservation Only: Call (812) 623-2291 or (812) 837-3847
Adults: $10.00 Children Under 12: $5.00

• Lunch Stand • Booths • Quilts
• Country Store • Food • Games
• Kiddie Land • Beer Garden • Crafts
5 Mile Country Run Live Music
9:30 AM (EDST) Fast Time
MALL at 10:30 AM (EDST)

ROUTE TO PICNIC
Take I-74 to U.S. 50 – exit 160 – over U.S. 50 – take 8 miles to the Church.

Or
Take U.S. 50 to St. Joe Rd., 2 miles to Yorkville Rd., 4 miles to the Church.

Or
Take U.S. 50 to St. Joe Rd., 3 miles to Yorkville Rd., 3 miles to the Church.
SAINT MARY-OF-THE-WOODS—The Sisters of Providence of Saint Mary-of-the-Woods have established an affordable housing program to benefit the residents of the West Terre Haute community. The program, to be known as Providence Housing Corp., will be administered by Providence Self-Sufficiency Ministries Inc. as a sponsored ministry of the Sisters of Providence.

“Through Providence Housing Corp., we hope to enable the people of West Terre Haute to repair and restore their present homes or to build new homes,” said Providence Sister Barbara Ann Zeller, director of Providence Self-Sufficiency Ministries. “We need to do that to expand the housing supply and eliminate sub-standard housing.”

Providence Housing Corp. will incorporate hierarchy and life skills classes and community organization in its programs, Sister Barbara Ann said. “This is a way of eliminating systemic change.”

Initial funding for the program is based on a $200,000 gift the Sisters of Providence Congregation presented to Pope John Paul II at the Vatican in October of 1999 during the beatification of Mother Theodore Guerin, who established the Congregation of Saint Mary-of-the-Woods in 1840. The pope returned the gift to the Sisters of Providence so they could “establish a revolving loan fund aimed at building homes for the poor” and “assist individuals and families in their efforts to secure a more humane standard of living.”

Sister Barbara Ann expects the $50,000 to generate an estimated $1 million from funds set aside by the state and federal governments for affordable housing. The Sisters of Providence General Council designated Providence Self-Sufficiency Ministries, a not-for-profit corporation, to administer the program in West Terre Haute. Providence Housing Corp. is applying for certification as a Community Housing Development Corporation (CHDC) through the Indiana Housing Finance Authority. Sister Barbara Ann has filed for not-for-profit status for the housing corporation.

In May, the Wabash Valley Community Foundation approved a grant of $225,000 for the program. Final approval of the grant is expected in October from Lilly Endowment.

Providence Sister Dorothy Rasche will accept applications for housing assistance at The Connecting Link, 830 W. National Ave., in Terre Haute. Final approval of applications will be determined by the board of directors of Providence Housing Corp.

The process will include evaluation and certification of homes and families, pre-purchase of specifications for each project, and letting of bids. Sister Barbara Ann said carpenters, plumbers, drywall installers and other contractors in West Terre Haute are encouraged to bid on the projects.

The affordable housing project evolved from discussions among the Sisters of Providence and local church and community leaders. Members of a discussion group prepared a recommendation that the $50,000 be used as leverage money for affordable housing in West Terre Haute.

The $50,000 was presented to Pope John Paul II in gratitude for the hospitality given by the people of the West Terre Haute area to Mother Theodore when she arrived at Saint Mary-of-the-Woods in 1840.

The inscription on the plaque presented to the pope reads, in part, “We recall the generosity of the pioneer family of Saint Mary-of-the-Woods who offered housing to Mother Theodore and her five companions when they reached the dense forest of Indiana in 1840 only to find themselves homeless. It is fitting that we, her daughters, respond now to the housing needs of our neighbors in West Terre Haute, Indiana, by establishing a revolving loan fund of $50,000 which will help to make adequate housing available to those who could not otherwise afford it. May this gift of Providence help to build a community of love, mercy and justice.”

Providence Self-Sufficiency Ministries Inc. was established in 1994 in New Albany in response to the needs of low-income families living in public housing. The ministry collaborates with local agencies and organizations to provide opportunities for education, life skills classes and counseling.

Since that time, Providence Self-Sufficiency Ministries has grown to include two programs currently in operation in the West Terre Haute area. They are The Connecting Link, located at 830 W. National Ave., and the Educational/Family Service, housed at 3830 Highway 150.

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SAINT MARY-OF-THE-WOODS—The Sisters of Providence of Saint Mary-of-the-Woods have established an affordable housing program to benefit the residents of the West Terre Haute community.
Priests, religious draw people to Christ’s love

By Sean Danda

I believe that to be a priest, sister or brother in today’s world will take good Catholic roots, a call to service and a good connection with people. The leaders of the Roman Catholic Church are the priests and members of the religious communities, and we trust them to lead our Church through the new millennium. However, a vocation to Christ and his Church as a priest, sister or brother is a call from God. This is God’s will and purpose for such a person. We are all called to use the gifts and talents God gave us to serve one another.

It is not always easy to follow and uphold the laws and the doctrines of the Church. However, when you uphold and follow these convictions with a fiery, passionate love for Christ and his Church, you have an essential God-given quality to lead the Church. To be called to the priesthood or religious life, you must have a love for the Church that is undying, like the love Christ had as he perished on the cross.

When you have a passion for the Church as great as that, you become an obedient instrument for the Church’s excellence. Obedience of the leaders of the Church will ultimately hold us together as a people of the same faith.

The priesthood and religious life is a call, not just something you decide to do. It is a fulfillment of God’s plan for salvation. You must be able to empty yourself of worldly desires and become humble at heart like Christ. As a priest, sister or brother, you must be a leader of the Church.

But, as Christ did, you must become a servant to all the people you lead. The willingness and desire to serve others is a very important quality for a priest, sister or brother. It was one of Christ’s main messages to the world.

The priests, sisters and brothers must hold us together as a Church. They need to have a good connection to and a good understanding of the people they serve. If they cannot relate with the people of our times, then they will not see the signs of the times nor will they draw people to Christ’s love.

Christ’s love is a love for all times. The priests and religious communities bring that love to us and call us to share that love with other people.

They should be open and willing to receive all people. Priests, sisters and brothers must be there for the flock that they guide.

I believe that to be a priest, sister or brother in today’s world will take good Catholic roots, a call to service and a good connection with people.

The world needs good leaders. It needs leaders like Pope John Paul II and the late Mother Teresa of Calcutta.

Because the children of today are the leaders of tomorrow, we must pray for the youth—pray that the young people God is calling will recognize their call and vocation in life to serve God’s will.

They must be given direction and encouragement from the adults of the faith. God’s call for them and their desire to serve must be nurtured and loved so that it may strengthen and grow. Then, with it, they will grow into the person that God is calling them to be.

(Sean Danda is a sophomore at Cardinal Ritter High School in Indianapolis and is a member of St. Malachi Parish in Brownsburg. He is the recipient of the first-place award in the 10th-grade division of the Indianapolis Serra Club’s essay contest to promote vocations to the priesthood and religious life.)

Columbus parish to sponsor Celebrate Life Weekend July 16–18

COLUMBUS—St. Bartholomew Parish in Columbus is sponsoring Celebrate Life Weekend July 16–18 with a variety of pro-life programs and family activities at several locations.

Father Richard Hogan, associate national director of Priests for Life, will present the homily during weekend liturgies. Celebrate Life Weekend events begin at 11 a.m. on Friday with a Day of Prayer for Life and Family at the St. Columbia Oratory. Exposition and adoration of the Blessed Sacrament is scheduled from 11 a.m. until 6:30 p.m., when Father Hogan will preside at Benediction.

St. Bartholomew Parish will host a Family Enrichment Day and picnic from 10:30 a.m. until 1 p.m. on Saturday. Father Hogan will discuss the Church’s teachings on the family, and group discussion will focus on Catholic parenting ideas. Supervised play and child care will be provided during the morning session on parenting. A family cookout begins at noon. For reservation information, call 812-378-3266 or 812-372-2373.

Father Hogan also will speak during an ecumenical Celebrate Life Night program at 7 p.m. on Saturday at the Columbus City Hall. Representatives of area churches and pro-life organizations will discuss pregnancy assistance projects and post-abortion counseling available for women, men and families in need of help and healing.

Members of the parish pro-life ministry are assisting with arrangements.

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Please submit in writing to our office by 1 o’clock. Mon. the 14th, if you wish to be sure to state date of death. Obligations of archdiocesan priests and religious sisters serving our archdiocese are listed in the column. Order priests and brothers are included here, unless we are notified of any transfer or of the archdiocese or have other correction for them.


BOTT, Freda M., 92, Most Sorrows Mother of God, Indianapolis. June 30. Aunt to several.


VATICAN CITY (CNS)—While people worldwide planned trips to Rome for the year 2000, the Vatican suggested ways to optimize visitors’ time in the city and at its sacred sites.

Authorities detailed means to help pilgrims address the profusion of choices they will make before and during their visit to Rome. Authorities detailed means to help pilgrims address the profusion of choices they will make before and during their visit to Rome.

The Pilgrims’ Card—a plastic, credit-card sized ID—was in final development in early July and will be available in the fall, said Francesco Silvano, a spokeswoman for the Rome branch of the Vatican’s office.

The bearer’s name and an account number will appear on the front of the card, below the official jubilee year hymn. A microchip in each card will contain medical data and selected personal information. Silvano said visitors on the front of the card, below the official jubilee year hymn. A microchip in each card will contain medical data and selected personal information. Silvano said visitors

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Business Manager

St. Pius X Parish, Indianapolis, seeks a full-time business manager to oversee the day-to-day operations of the parish. This person will be responsible for the management of the parish-wide finances, management of the facilities and custodial staff, and will provide administrative support to the parish staff, parish council, school and other parish ministries.

Qualified candidates will have a strong financial management background, effective communication skills, ability to manage and support a diverse staff, and a commitment to Catholicism. Specific qualifications: bachelor’s degree, working knowledge of finance and computer systems, and minimum 10 years of business and supervisory experience required.

Interested candidates should send a résumé to: Search Committee, St. Pius X Parish, 7200 Sarto Drive, Indianapolis, IN 46240.

Business Manager

Business manager needed. For application, write or call:
Search Committee
St. Mary’s Church
302 East McKee Street
Greensburg, IN 47240
812-663-8427
Papal nuncio praises U.S. Church but sees room for improvement

WASHINGTON (CNS)—In his first address to a full gathering of the U.S. bishops, Pope John Paul II’s representative in the United States had high praise for the contributions of the U.S. Catholic Church to the worldwide Church. But Archbishop Gabriel Montalvo, named apostolic nuncio to the United States last December, also urged quick action on U.S. norms on sexual misconduct and greater dissemination of the teachings of the Second Vatican Council to those who “have not yet reaped the fruits of the council.” Archbishop Montalvo addressed the spring retreat-style assembly of U.S. bishops June 21 in Tucson, Ariz. The meeting was closed, but a copy of his talk was made available to Catholic News Service in early July.

Respect differences of opinion, Bishop Fiorenza tells bishops

WASHINGTON (CNS)—Calling on fellow bishops to ignore those who “try to label us as orthodox or less than orthodox,” the president of the U.S. bishops’ conferences said there must be respect for differences of opinion about the serious issues they consider. Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, made the comments in a June 18 address during the bishops’ retreat-style assembly in Tucson, Ariz.

Catholic leaders praise parental notification law in New Jersey

TRENTON, N.J. (CNS)—Catholic leaders in New Jersey hailed the signing of a parental notification bill in the state “by taking this action, Gov. (Christine Todd) Whitman and notification law in New Jersey Catholic leaders praise parental...
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