Stewardship/United Catholic Appeal set to begin
John and Louise Dorenbusch are chairing appeal for home missions, shared ministries
By Mary Ann Wyand

St. Bartholomew parishioners John and Louise Dorenbusch of Columbus are the archdiocesan chairpersons for the 1999 Parish Stewardship and United Catholic Appeal, which has been moved from May to October and combined with Parish Stewardship Month.

The theme for this new, combined effort is “Called to Serve: The Greatest American Will Be the One Who Serves the Rest.”

Michael Halloran, secretary for stewardship and development for the archdiocese, said pastors and parish life coordinators enthusiastically supported the decision to change the date for the annual appeal from the spring to the fall because now it complements parish stewardship education efforts next month.

“Just as parishes take up collections each Sunday and continue to need volunteers to work in many parish ministries,” Halloran said, “the archdiocese and archdiocesan community pass the basket for an annual collection among parishes to meet the needs of the Church’s ministries.”

Last year, he said, archdiocesan Catholics responded generously to the Legacy of Hope from Generation to Generation campaign, which included funding for parish and archdiocesan capital improvements as well as for the 1998 United Catholic Appeal.

“The tremendous success of the Legacy of Hope campaign is a testament to the generosity and...”

France honors Indiana WWI veterans
St. Augustine Home honors Gustave Streeter is named to the French Legion of Honor
By Mary Ann Wyand

“I hope we never have another war again,” World War I veteran Gustave Streeter of Indianapolis emphasized.

“Never!” There’s too much suffering going on in the world.”

Streeter, who will be 103 on Sept. 29, relaxed in a comfortable chair in his room at the St. Augustine Home for the Aged and reflected on the excitement of being honored by the French government for courageous service with the U.S. Army in France during the Great War.

On Aug. 31, Streeter and fellow Hoosier World War I veterans Philip McDowell, who is 101, and the late Henry J. Donnell, who died in June, were named to the French Legion of Honor by M. Jean-René Gehan, French consul general in Chicago, during a ceremony at the Indiana War Memorial auditorium in Indianapolis.

Streeter and McDowell received medals designating them as chevaliers de la Legion d’honneur, France’s highest national award. Henry K. Donnell of Fishers accepted the medal earned by his father.

The military ceremony last week was the result of the French government’s decision to honor American veterans who served in France during the “war to end all wars.”

In letters of commendation to the honored veterans, Ambassador François Bugon de l’Estang of the French Embassy in Washington, D.C., said, “by a decision of the President of the French Republic, you have been named Chevalier of the National Order of the Legion of Honor.”

The ambassador said the medals were presented “as a sign of the high esteem my country has for you who personally contributed to the decisive support the United States gave to French soldiers in the defense of their country during World War I.”

A day after his induction into the French Legion of Honor, Streeter looked at his medal and said he was amazed to be recognized with such a prestigious award.

“I was so surprised to receive this honor from France for my actions there during World War I,” he said. “I thank the Lord that I was here to receive it.

It is his second military honor from the French government. In 1939, he was awarded the Medaille de Verdun for courage and valor during wartime.

As an artilleryman in the U.S. Army’s 340th Field Artillery, 89th Division, Streeter participated in seven Allied campaigns in France and Germany. He was wounded twice in combat and had to treat his injuries with a first aid kit while on the battlefield.

Streeter praised the men in the Army’s 89th Division and spoke of their tremendous courage and great sacrifices on behalf of their country.

Technological advancements had produced the machine gun and submarine, weapons of war that changed the way countries fought on the land and sea. Grenades, artillery shells and poison gases were equally deadly.

Streeter’s memories of the First World War, which ended 81 years ago, include experiences that were both gruesome and spiritual.

During a campaign in France, he had to fire artillery rounds at a church to destroy the steeple because German snipers hiding in the tower were firing on American soldiers.

At the end of another long day of battle, he looked at a beautiful sunset and was astonished to see angels in the clouds.

St. Augustine Home honors the Aged resident Gustave Streeter of Indianapolis (center) accepts congratulations from Little Sister of the Poor Charles Marie Pilz and John L. Hogan, who accompanied him to an Aug. 31 military ceremony where he was named to the French Legion of Honor.

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Call to Freedom: God’s Ten Commandments

The appeal video “does a wonderful job of capturing the volunteer spirit that is very evident throughout the archdiocese,” Halloran said. Louise Dorenbusch said: “The Church could not do all that it does (to help people) without dedicated volunteers.”

Stewardship extends beyond the individual parish to shared ministries. According to Dorenbusch, “A home mission is a parish that cannot make it on its own and would not survive unless the whole archdiocesan family helps out,” he said. “Shared ministries are those ministries for the good of all that parishes can do better together than separately. It’s much better that we do things collectively as a family.”

The appeal video “does a wonderful job of capturing the volunteer spirit that is very evident throughout the archdiocese,” Halloran said. Louise Dorenbusch said: “The Church could not do all that it does (to help people) without dedicated volunteers. Stewardship extends beyond the individual parish to include the archdiocesan Church.”

A 31 meeting at the Archdiocese O’Meara Catholic Center in Indianapolis, Archbishop Daniel M. Buechlein introduced the archdiocesan employee phase of the appeal and said Catholics support the work of the Church because “we love God and the people of God.”

He said Christian stewardship “recognizes that God is the source for every gift, for everything we are and have—our intelligence, our skills and talents, our physical attributes and abilities, and all our material goods. We do not ‘own’ anything in an absolute sense. What we have, and who we are, comes to us from God as precious gifts to be nurtured, developed and generously shared with others, especially the poor and needy.”

As Christian stewards, the archbishop said, “we recognize that we have a need to give that is very basic and fundamental. In fact, this need to share is part of our distinctive identity and vocation as disciples of Jesus Christ.”

Father Happel named to religious studies post at Catholic University

WASHINGTON (CNS)—Father Stephen P. Happel, chairman of the Department of Religion and Religious Education at The Catholic University of America for the past five years, has been named interim dean of the university’s School of Religious Studies.

A native of Indianapolis and a priest of the Archdiocese of Indianapolis, Father Happel came to Catholic University in Washington, D.C. in 1966 as a student of sacred theology and earned his bachelor’s degree in 1968 and a licentiate in 1970. He also holds doctorates in philosophy, religious studies and theology, all earned in Belgium.

Following his ordination in 1970, he was named an assistant pastor at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis before returning to graduate school in 1971. He served as an instructor in the theology department of Catholic University from 1973 to 1978, when he was promoted to assistant professor.

From 1978–83, he was associate professor at St. Meinrad School of Theology and administrator of St. Isidore Parish in Bristow.

He returned to Catholic University in 1983 as an associate professor in the Department of Religion and Religious Studies. He was named chair of the department in 1994.

St. Bartholomew parishioners John and Louise Dorenbusch of Columbus are leading the 1999 Parish Stewardship and United Catholic Appeal. “As Catholics in central and southern Indiana,” he said, “we are called, in a special way, to share our faith with all our sisters and brothers in the 39 counties that make up this archdiocese. We respond to this call to discipleship by evangelization and by supporting the shared ministries and home missions of our archdiocese. We must be generous with our time, talent and treasure because God has been so generous to us—as individuals and families, as parish communities and as an archdiocese.”

Fr. Happel

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TRADITIONAL
Latin Mass...
Ecumenical event for International Year of Older Person honors Arthur, Joanne Sullivan

In October 1998, the United Nations announced that the next 12 months would be celebrated as the International Year of the Older Person with the theme “Towards a Society for All Ages.”

“The Little Sisters of the Poor around the world were eager to take this opportunity to honor the residents of our homes and all elderly, thanking God for the gift of their presence among us,” said Sister Charles Marie Pilz, superior of the Little Sisters of the Poor at St. Augustine Home for the Aged in Indianapolis.

To commemorate the close of the International Year of the Older Person, the Little Sisters of the Poor are sponsoring an ecumenical prayer breakfast from 9 a.m. until noon Sept. 25 at the Skyline Club in downtown Indianapolis.

Representatives of five denominations will officiate at the interfaith gathering. They are Benedictine Archabbot Lambert Reilly of Saint Meinrad; Rt. Rev. Joseph Deyman, bishop of the Midwest Anglican Catholic Church; Rev. Terry Hursh of Holy Cross Lutheran Church in Indianapolis; and Rev. Warren Hurley of Mount Olive Baptist Church in Indianapolis.

Keynote speaker Lawrence S. “Bo” Connor, retired managing editor of The Indianapolis Star, and immediate past president of the Board of Directors of Criterion Press, Inc., will discuss “Dynamic Aging: The Inspiration Behind the Action.”

The Catholic Choir of Indianapolis will sing with Father Richard Gintner, pastor of St. Peter and Paul Cathedral Parish, serving as cantor.

Also during the breakfast, the Little Sisters of the Poor will honor St. Luke parishioners Arthur and Joanne Sullivan of Indianapolis with the Jeanne Jugan Award for their nation’s religious order’s fountness.

“We felt this event was planned as an opportunity to invite increased support for our apostolate of service to the aged poor,” Sister Charles Marie said, “seemed appropriate to use the occasion to honor someone who has for many years generously collaborated with the Little Sisters of the Poor to serve our elderly residents.”

Arthur Sullivan, who will be 90 in December, and his wife, Joanne, have donated their services to St. Augustine Home for the Aged for more than 40 years, Sister Charles Marie said. He has worked as an attorney in Indianapolis for 67 years, she said, yet found time to contribute his time and talent to the Little Sisters of the Poor by volunteering his legal services.

During his lengthy career, Sullivan has served as assistant prosecutor in Marion County, president of the Indianapolis Board of Safety, a member of the Indianapolis Airport board and an attorney for the Archdiocese of Indianapolis.

Sullivan assists Saint Meinrad Seminary as a member of the board and St. Augustine Home for the Aged as a member of the advisory board. He also has served as a eucharistic minister at Immaculate Heart of Mary Parish, St. Luke Parish and St. Vincent Hospital and Health Care Center.

He is a Knight of the Holy Sepulchre and a Knight of St. Gregory. A former Irishman of the Year, he also has been honored by the University of Notre Dame.

Joanne Sullivan is a Lady of the Holy Sepulchre and a member of the St. Vincent Hospital Guild. For nearly 20 years, she has volunteered for the Little Sisters of the Poor, including serving two terms as president of the St. Augustine Guild.

(For information about the ecumenical prayer breakfast, call the Little Sisters of the Poor at 317-872-6420. †)

Catholics and Disciples of Christ plan joint worship service Sept. 21

Catholics and members of the Christian Church (Disciples of Christ) will gather at St. Thomas Aquinas Church in Indianapolis on Sept. 21 to celebrate the first year of their local ecumenical journey together.

Based on the theme “Celebrating Christ Who Has Called Us to Unity,” the celebration includes a joint worship service at 7 p.m. followed by a reception. The public is invited to attend the service. St. Thomas Aquinas Church is located at 46th and Illinois streets.

Hominlists for the worship service are Archbishop Daniel M. Buechlein and Rev. Robert Welsh, president of the Council on Christian Unity of the Christian Church (Disciples of Christ). Utilizing a dialogue-style format, they will reflect on the significance of ecumenical dialogue.

Members of the local ecumenical group include representatives of the Catholic Archdiocese of Indianapolis and the Christian Church (Disciples of Christ) in Indiana.

The group’s work is inspired by a similar dialogue team that has been active in the Louisville, Ky., area for more than 20 years. †
A recent headline in USA Today promised that new “morning-after pills” are “easier on the stomach.”

The article reported on new “emergency birth control pills,” called “Plan B,” that have been approved by the U.S. Food and Drug Administration. The pills contain levonorgestrel, a synthetic form of the hormone progestin, and are intended to be taken by women up to 72 hours after sexual intercourse as a means of preventing pregnancy.

Information on the drug’s Web site says that levonorgestrel acts as a contraceptive “primarily by delaying ovulation or preventing fertilization. In addition, it may inhibit implantation by altering the endometrium [the lining of the uterus].”

The Catholic Church teaches that all forms of artificial contraception are wrong. But there is an important moral distinction here between an agent that blocks the uniting of a sperm and an egg or an agent that delays ovulation or chemically prevents fertilization and an agent that prevents the implantation of a fertilized egg (a potential human being) in woman’s uterus. At that point a “contraceptive” agent becomes an abortifacient.

Equally disturbing is what seems to be a deceptive use of language in the news story and on the Web site. “Sparemates” are at work here:

• The drug’s proponents call the pills a form of “emergency birth control” when, in fact, it may very well pro-
duce the abortion of a potential human being.
• The choice of the name, “Plan B,” is just a bit too cute for our taste, with a touch of sophisticated folk wisdom that legitimizes the use of the drug— “If Plan A (another means of contraception) fails, go to Plan B.”
• The pills are “easier on the stom-
ach.” Not much different than an antacid perhaps?
• A “contraceptive researcher” from Princeton University is quoted in the news article as saying, “This is a better mousetrap.” So now, we see that some in our society take pride in finding more efficient, more pleasant ways to snuff out life.

The good news (if one can find such in this situation) is that Plan B won’t be widely available and will be distributed only to physicians and clinics (including “many Planned Parenthood clinics.”

It seems that we continue to push the envelope of what is acceptable behavior in our society. And the push is being aided and abetted by people who play with our language so that what they are advocating isn’t readily or easily seen for what it really is. An abortion-causing drug becomes a form of “emergency contraception.” A par- tial-birth abortion, a form of infanti-
cide, is merely “a late-term medical procedure.”

It’s a time we got our heads straight in this society. Perhaps that will hap-
pen only after we relearn how to talk straight.

— William R. Bruns
Por qué la iglesia ha designado al año 2000 como el Gran Jubileo? ¿Qué es el jubileo de todas formas? ¿Cuál es el significado de 50 años, 100 años, 1000 años como fracciones de tiempo? Para los cristianos, el paso de tiempo no es sólo una medida de cómo ha limitado la salvación de Dios en la historia humana. El comienzo y fin del año de Jubileo marca significativas etapas en el incomparelable amor de Dios por nosotros. Por supuesto, si la salvación no es importante para alguien, entonces el significado del año del Jubileo no parecerá importante.

Por qué al año 2000 lo se denomina el Gran Jubileo? Simplemente porque el año de 2000 es una celebración monumental. El aniversario de 2000 años marca el nacimiento del salvador del mundo, y es este un Gran jubileo! Cuando las cristianas marcan el aniversario del jubileo, estamos celebrando nuestra redención por Jesucristo. Realizar, la iglesia está celebrando el evento de salvación, más no particularmente el momento exacto.

Primero, una actitud de gratitud es apropiado. Nuestros primeros padres dependieron del amor de Dios, nuestra familia humana necesitaba redención, necesitaba un nuevo comienzo. La misma no podía conseguir. La gran misericordia de Dios ha venido a nuestro rescate al dar el último paso para que sea uno de nosotros y mora en fin de darnos redención del pecado y la muerte. Nada más importante que la fe humana. El comienzo y fin del año de jubileo no puede designar también lugares santos en la diócesis) para visitas a escritos. Un jubileo es el primer y primordial evento, para apartarlo y darle gracias a Dios por el gratuito regalo de su amante misericordia.

Un Jubileo nos ofrece la oportunidad de mostrar nuestra gratitud a Dios en diferentes formas. Como alguien alguna vez señaló, el jubileo es el tiempo en que nos recuerde responder con más amor a Dios en nuestras vidas. Es un tiempo para purificarse y renovarnos en alguna manera en el aniversario matrimonial en el que una pareja decide continuar y renovar su amor de novios. Un jubileo, entonces, puede marcar un “nuevo comienzo” en nuestra vida de fe y esperanza, o una nueva etapa de la historia de nuestro amor por Dios.

En la tradición de nuestra iglesia, creemos que el jubileo nos da la oportunidad de fortalecernos en nuestra jornada hacia Dios. Una de las cosas por las que oramos es una renovación del sentido de lo que es la vida. “A dónde nos estamos dirigiendo?” sería algo en que meditar. Una renovación del sentido del propósito en la jornada de la vida, de seguro, nos guiará a una evaluación de cómo hemos respondido al amor de Dios en nuestra vida. Las oportunidades del jubileo permiten una humilde y general evolución de nuestras conciencias que debería también guiaros a renovar el sentido de necesidad para la confesión sacramental, arrepentimiento y reconciliación. La oportunidad de arrepentimiento y renovación y convección hacia Dios es uno de los tiempos benditos y practi-ados por nuestros ancestros, prácticas que acompañaban la observancia del jubileo. Las raíces profundas de la observancia del jubileo y reconciliación alcanza el Antiguo Testamento.

Otra práctica, además de la tradición del jubileo religioso es la noción de amnistía, perdón de culpas. Si usted ha seguido las noticias religiosas del Vaticano y de nuestra conferencia de obispos, habrá notado que nuestra iglesia Católica no hace mucho, el Papa Juan Pablo II elaboró lo que es llamado “grand proclamación del jubileo” (PARA MÍ si es tú, para mí, como en italiano para la proclamacion.) El santo padre proclamó el Gran Jubileo como un evento en el que los Católicos pueden recibir indulgencias especiales bajo ciertas condiciones. Esta práctica se requiere arrepentimiento.

En el espíritu de amnistía o perdón de culpas, es costumbre de las iglesias conceder indulgencias por ciertas prácticas devocionales como perdón de culpas temporales, tiempo invertido después de la muerte para purificación de nuestro imperfecto amor en el estado conocido como purgatorio. Durante el Gran Jubileo, las indulgencias serán concedidas bajo ciertas circunstancias como por visitas a especiales iglesias y por peregrinación a lugares santos. Pereguiación a Roma y a la Tierra Santa son ejemplos. El obispo local puede designar también lugares (por ejemplo, la catedral y otras iglesias y lugares santos en la diócesis) para visitas de los jubileo. Yo ciertamente lo haré. El significado de conceder indulgencias es complicado, y yo proveeré más información acerca de este tópico en la columna de la próxima semana. Hay más en cuanto al jubileo! †

Traducido por: Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en septiembre Maestros/Directores de Educación Religiosa: que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa.

Letters to the Editor

Three keys to a close relationship with God

In a 1995 national survey for our book The Search for Common Ground, conducted by the Pew Research Center, we learned that a majori- ty of American Catholics believe that at least some meaningful relation- ship with God. Seventy-seven per- cent say God has forgiven their sins at least several times during their lives. Seventy percent say God has taken care of them several times when they’ve really needed help. Sixty-four percent say God has answered their prayers at least several times over the course of their lives. Forty-two percent say they have sensed God’s presence in a very special way at least several occasions. These data also suggest that some Catholics have a closer relationship with God than others do. Some feel God’s presence in their lives more often than others do.

Our research suggests three keys to a close relationship with God. These keys are childhood religiosity, involvement in an adult social network that supports a close relationship with God, and an active prayer life.

The more religious Catholics are during childhood, the more likely they are to feel close to God during their adult years. Catholics who develop a sense of being religious in their youth are likely to feel that God is part of their lives later on. And the opposite is also true.

But childhood religiosity doesn’t guarantee that a close personal relationship with God will always be true. Not only is childhood religiosity needed. The more adults are embedded in a religious social network that includes religiously active Catholics, the more likely they are to feel close to God. For example, Catholics who are married to Catholics feel closer to God than those who are married to people of other religions. People who include a reli- gion religiously active Catholic among the people they admire most also feel closer to God than people who lack such a refer- ent. Finally, people who are registered parishioners feel closer to God than Catholics who are not registered in a parish.

While childhood religiosity and a strong Catholic social network are key to a close relationship with God, the individual also needs to have some sort of prayer life. When we asked Catholics about their prayer lives, we found a real variation in the frequency of different forms of prayer (see box). At least two-thirds of Catholics engage in some sort of private prayer at least once a week. About four in 10 attend Mass weekly. A similar number practice devotions to Mary or other saints at least once a week. Just over one-third receive Holy Communion weekly. About 20 percent pray the rosary or read the Bible. We also found that an active prayer life cultivates and sustains a close personal relationship with God.

Developing a sense of personal reli- giosity early in life is an important step toward a lifelong relationship with God. Being in a social network that includes religiously active Catholics also increas-es the likelihood of expecting God’s love. Finally, an individual claims per- sonal responsibility for his or her own relationship with God through an active prayer life.

(James D. Davidson is professor of soci- ology at Purdue University in West Lafayette, Indiana)
Saint Meinrad Archabbey Library will feature an exhibit of "Dali on Tour" Sept. 29. Dali on Tour is a series of exquisite photographic reproductions of major works from the permanent collection of the Salvador Dali Museum in St. Petersburg, Fla.—home of the world’s most comprehensive Dali collection. The exhibit is free to the public Mon.–Fri. from 8 a.m.–11 a.m. and 1 p.m.–4:30 p.m.; and Sat.–Sun. from 1 p.m.–4:30 p.m. For more information, call Barbara Crawford during business hours at 812-357-6501.

Dr. Peter W. Williams is this year’s speaker at the annual Dolle Lecture at Saint Meinrad School of Theology in St. Meinrad. The lecture will be held at 8 p.m. on Sept. 14 in the Newman Conference Center on the grounds of Saint Meinrad Archabbey. The Dolle Lecture addresses various aspects of religious art and architecture. Williams, a distinguished professor of religion and American studies at Miami University in Ohio, has a doctorate from Yale and an AB from Harvard. He directs Miami University’s program in American studies, and has been teaching there since 1970. Williams is the author of three books and numerous articles. The 12th annual Dolle Lecture is free to the public. For more information, call 812-256-8009.

The archdiocesan Office of Worship is sponsoring a series of five workshops, “Liturgy Basics” (formerly the Liturgical Ministry Formation Program-LMP). This series is designed to help Catholics have a basic understanding of liturgy and liturgical principles. The session will be each Saturday in October beginning at 9 a.m. and concluding at noon at SS. Peter and Paul Cathedral rectory in Indianapolis. Topics to be covered include Liturgical Renewal, Liturgical Building Blocks, the Liturgical Year, Celebrating the Liturgy of the Word and Celebrating the Liturgy of the Eucharist. Classes are limited to 30 people. For more information and a brochure, call Christina Tuley in the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483 or e-mail at worship@archindy.org.

“Signs of Salvation in the Gospel of John,” a Scripture retreat, will be held Oct. 8–10 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Benedictine Father Eugene Hensell is the presenter. Father Eugene travels throughout the world presenting retreats for priests, religious and lay persons. The registration fee is $110 per individual and $180 per married couple. For more information, call 317-545-7681.

“Marriage as a Way to God,” a retreat to explore the struggle to live the married relationship in a modern world of many challenges, will be offered Oct. 8–10 at Saint Meinrad guest house in St. Meinrad. Benedictine Father Matthias Neuman, a professor of theology for 30 years, is the presenter. The fee is $150 per person or $250 per couple. For more information, call 812-357-6585 or 800-581-6905.

“The Face of God Revealed,” a women’s retreat, will be held Sept. 24–26 at Mount St. Francis Retreat Center in southern Indiana. The retreat will focus on the image of God the Father as revealed in the life and teaching of Jesus in the parables. For more information, call 812-923-8817.

The Butler Ballet, which annually performs The Nutcracker at Clowes Memorial Hall in Indianapolis, is seeking young dancers to fill several roles. Auditions will be at 2 p.m. on Sept. 11 in Lilly Hall, Studio 27 on the Butler University campus, 4600 Sunset Ave. For more information, call 317-940-6465.

St. Louis de Montford Parish, 11441 Hague Road, in Fishers will host an “Oktoberfest” from 11 a.m.–9 p.m. on Sept. 25. The festival will feature music, games, rides, craft fair, raffle, food and drinks. Admission is free.

Celebrate the ’40s with a day of fun, dress and symbols of the era from 10:30 a.m.–5 p.m. on Sept. 18 at the Sisters of St. Francis grounds in Oldenburg. Bring a picnic lunch or purchase hamburgers, hot dogs, chips, drinks and desserts. Activities include bingo, putt-putt golf, children’s games, car show, live entertainment, farm tours, hayrides, visitor and activity centers and door prizes. Rain or shine. Liturgy is at 4 p.m. Parking is available at the Oldenburg Academy or on side streets.

“The Bible—Part II: What’s in the Bible?” a workshop for adult Catholics using the “Echoes of Faith” video series, will be held from 6:30 p.m.–8:30 p.m. in the Sacred Heart Parish, Holy Family Center, 2322 N. 13 ½ St., in Terre Haute. The workshop will explore the root story of the Exodus, the relationship of Jesus’ saving action to the Exodus event, the basic message of Jesus in the Gospels and the role of Paul in spreading the good news of Jesus Christ. Bring a Bible.

The Terre Haute Alumnae Club of Saint Mary-of-the-Woods College will host its annual style show and luncheon scholarship benefit at 1 p.m. on Sept. 11 in O’Shaughnessy Dining Room in Providence Center at St. Mary-of-the-Woods. A silent auction will begin at 12:30 p.m. Fashions for the show will be provided by More to Love and Meme’s Boutique. Tickets for the event are $20. For more information, call 812-466-4682 or 812-235-0460. †

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Scholars believe Shakespeare was Catholic

MANCHESTER, England (CNS)—Catholic or not Catholic? That is the ques-
tion being considered by Shakespearean scholars about the famous playwright.

The renewed speculation that William Shakespeare was a Catholic emerged follow-
ing evidence that he might have spent his youth with one of the great Catholic fami-

Participants in a summer conference in Lancashire, England, recently discussed an emerging consensus among scholars about Shakespeare’s “missing years.”

Many believe that for about 10 years in the late 1500s the playwright lived in Catholic houses in England, said Richard Wilson, one of the organizers of the con-
ference and a professor of renaissance studies at the University of Lancaster.

Scarc information about Shakespeare’s life might be due to his need for anonymity during this time of harsh persecution against Catholics, Wilson said.

The summer conference, “Lancastrian Shakespeare,” was partly based at the Elizabetian country house, Hoghton Towers, midway between the towns of Blackburn and Preston.

Wilson told Catholic News Service in a recent telephone interview he believes that in 1580 Shakespeare, who was 16 at the time, went to Hoghton Towers with St.

Edmund Campion, a Jesuit martyred at Tyburn in 1581 and canonized in 1970.

“That was the start of a period of 10 years for Shakespeare in a series of Catholic houses in the northwest of England, including Hoghton Towers and the home of the Earl of Derby at Knowlewy, near Liverpool,” said Wilson.

Further evidence to support his thesis was the “spiritual testament” of John Shakespeare, William’s father. This was found in approximately 1750, hidden in the rafters of a house in Stratford-upon-
Avon that had belonged to the Shakespeare family. The testament, a fervent declaration of Catholic faith, is said to have been drafted by St. Charles Borromeo and was taken to Stratford from Milan, Italy, by St. Edmund Campion.

Hoghton Towers, said Wilson, was the headquarters of a Catholic counter–Reformation, and Shakespeare’s association with it would make him a much more elusive and dangerous figure. In July 1581, St. Edmund Campion was arrested and tortured in the Tower of London—and just a few days later, on Aug. 4, Hoghton Tower was raided.

The will of the head of the family, Alexander Hoghton, which was dated Aug. 3, refers to a young scholar, William Shakeshafte, and asks for a neighboring Catholic family to take care of him. Some scholars are now convinced that this scholar was Shakespeare, and that he had taken the name of his grandparents as an alias in a time when Catholics were being persecuted for their faith.

“It was a common thing at the time for young Catholics, who may have been heading for the seminaries in northern France, to take an alias,” Wilson said. “It was also a spiritual statement, a stripping away of the individual identity.”

Wilson said persecutions of Catholics in 1581 were traumatic for Shakespeare.

“Perhaps the evasiveness and anonymity, which mean that we know so little of Shakespeare’s life, were produced as a defense mechanism,” he said.

The professor said evidence of Shakespeare’s alleged Catholicism is also to be found in his plays and poems, including the famous Hamlet soliloquy:

“To be or not to be, that is the ques-
tion.

Whether ’tis nobler in the mind to suf-
fer
The slings and arrows of outrageous
fortune,
Or to take arms against a sea of trou-
bles,
And by opposing end them? ...”

This passage refers to “Hamlet contem-
plating suicide,” Wilson said, “but it is
also about the self-destruction—or sui-
cide—of a generation of martyrs, who
took up arms against their sea of trou-
bles—the anti-Catholic persecution of the
time.

“Shakespeare’s plays revolve around
the ‘bloody question’—where your true
loyalty lies,” he said. “It was the question of what would happen if there was a move by Rome against the Protestant queen.”

Speculation on the poet’s religious affiliation is not new. In the 1913 edition of the Catholic Encyclopedia, Herbert Thurston notes that Anglican Archdeacon R. Davies wrote at the end of the 17th century that the dramatist “dyed a Papyst.”

Thurston said “Davies, an Anglican clergyman, could have had no conceiv-
able motive for misrepresenting the mat-
ter in these private notes.”

Indianapolis North Deanery offers weekly Catholic Bible study course

“Learn the background and rich mean-
ing of our Sunday readings,” says the flyer for the Indianapolis North Deanery Catholic Bible study program that starts on Sept. 13 and Sept. 15.

During 1999-2000, the deanery will offer [year] | Denver Bible Study on 30 weekly Monday evenings, from 7 p.m. to 9 p.m., at St. Lawrence Parish or on Wednesday mornings, from 9 a.m. to 11 a.m., at Immaculate Heart of Mary Parish. Coursework will help adults begin to understand the Old Testament.

Donna Proctor, lecturer in theology at Marian College in Indianapolis, will base the first-year program on the Denver Catholic Biblical School text. She has

taught years two, three and four of the program. Students will discuss the mater-
ial in small groups.

Those who have completed the first year of Denver Catholic Biblical School may take year two, three or four on the same schedule.

Babysitting is available by request. The program is sponsored by the Indianapolis North Deanery Parish Administrators of Religious Education. Class fees are about $45. There are 15 weeks in a semester. Scholarships are available.

Those wishing more information may contact a parish religious education office or Andrew Davey at 317-845-9458.
Youth ministry dinner raises $25,000

Fund raiser begins New Albany Deanery’s ‘Work of Angels’ youth ministry campaign

STARLIGHT—Local community leader and former National Football League official Dale Orem hosted a fund-raising dinner for 170 people Aug. 31 at Huber’s Family Farm. The event secured more than $25,000 in pledges for Catholic youth ministry in the New Albany Deanery.

The dinner was a kick-off for “The Work of Angels” deanery youth ministry fund drive, which will invite the support of others through a campaign mailing.

“I believe firmly that teen-agers need strong role models to emulate and to help them strive for success in their lives,” Orem said. “I have been blessed with many such role models in my own life, and I believe that Catholic youth ministry helps teens find these important role models as well.”

Addressing the young people in attendance, Orem said he “never dreamed 33 years ago that I would be an official in the National Football League, but I stuck with it and always relied on my faith in God. In your lives, you will learn through time that only God can help you as you strive towards your goals.”

A former mayor of Jeffersonville, Orem has worked closely with the Community Youth Leadership program sponsored by New Albany Deanery Catholic Youth Ministries. He also has been a longtime supporter of youth ministry and an advocate for young people in southern Indiana.

Now chairman of the board Heritage Bank, Orem formerly served as director of the Community Foundation of Southern Indiana. From 1980–88, he was an official for the National Football League. He was inducted into the University of Louisville Hall of Fame in 1986 for his achievements as an athlete and coach.

Ray Lucas, director of youth ministry for the deanery, said, “The support that this community has for young people is overwhelming. Youth and young adults are fortunate to grow up in an area where folks see the importance of investing in their futures.”

Lucas praised Orem as “a real champion for youth” and said his leadership is “a big part of our success as we kick off our campaign” to benefit the deanery’s spiritual, social and recreational programs for youth and young adults.

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The Criterion Friday, September 10, 1999 Page 9
From the Archives

Providence influence at St. Ann

These four Sisters of Providence taught at St. Ann School in Terre Haute. The photograph was taken during the 1952–1953 academic year. They are (from left) Sisters Mary Isabelle Welsh, Helene Black (formerly Sister Gertrude Helene, now deceased), Thomasine Griffin, and Eleanor Marie Hubner. St. Ann School had its beginnings in a small school begun by Mother Anastasie Brown, third superior general (from 1868–1874) of the Sisters of Providence of Saint Mary-of-the-Woods. The school occupied a small cottage that had been used during the construction of Providence Hospital in Terre Haute. In 1873, when the hospital was closed, two sisters from the hospital, Sister Mary Thomas Gordon and Sister Mary Patrice Rice, taught religion and the three Rs to the children of the surrounding area.

From our readers:

Several readers responded to last week’s request for identification of the young folks in a photograph showing the winners from Our Lady of Lourdes Parish in Indianapolis of a 1948 Catholic Youth Organization One-Act Play Contest.

Helen J. Kurker, of Christ the King Parish in Indianapolis, identified five of the eight teens. (“I went to school with some of these fine people,” she said.) Virginia Holzer, of St. Roch Parish in Indianapolis, also called with identifications as did Jeanne Parker Wiles, one of the persons pictured.

But Jane McDavitt, a member of St. Matthew Parish in Indianapolis, called Associate Archivist Janet Newland with a wealth of information about our “mystery” photograph.

Not only was McDavitt the director of the winning play (it was a comedy titled Anic Spring), but she remembered the names of all the actors. They are (front row, from left): Marilyn Herpel, Tom Catton and Kathleen Clouser; (back row, from left) Frank Meier, Jeanne Parker; Bill Daily, Catherine Matthews and Jim Waddick.

This Ad Is Camera Ready!

St. Francis
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Around the archdiocese

INDIANAPOLIS—The Divine Mercy Chapel for Perpetual Adoration will mark its 10th anniversary on Sept. 13 at 7 p.m. Located behind St. Michael the Archangel Church at 3354 W. 30th St., the former high school convent has housed the chapel since Sept. 13, 1989. The chapel is next to the campus of Cardinal Ritter Jr./Sr. High School. A reception in the lower level of the chapel building will follow the Mass.

INDIANAPOLIS—Parents, teachers and older learning-disabled students are invited to a Sept. 28 information night at Bishop Chatard High School, located at 5885 N. Crittenden Ave. The archdiocesan Special Education Task Force is sponsoring the program about “Surviving with Special Needs.” Qualified professional presenters will offer the program, which lasts from 6 p.m. to 9 p.m. Students who attend should be in the seventh-grade or older. The registration deadline is Sept. 14. The program cost is $5 per family. Those wishing registration information may call the archdiocesan Office of Catholic Education at 317-236-1441 or 800-382-9836, ext. 1441.

OLDENBURG—Oldenburg Academy freshman Betsy Gutswiller, a graduate of St. Louis School in Batesville, is the 1999 recipient of the Cleophus W. Tebbe and Mary E. Moll Tebbe Scholarship. She plans to be active in pastoral ministry and community service during her high school years at the academy.

The tuition scholarship was established at Oldenburg Academy by their son, Franciscan Father Francis S. Tebbe, in July 1999.
God the Father shares our joys and sorrows

By Dolores Leckey

I noticed a photograph that startled me in a journal on religion, philosophy and culture: a photograph of a sculpture in a German Benedictine monastery.

The sculpture’s subject was God the Father. In his arms, the Father held the crucified Jesus, his Son. The Father’s face was beautiful, the beard lined with tears I had never seen, and the image has stayed with me.

What did the face of God convey?

There was the sense that God, the source of all life, enters into the sufferings of all living beings, God’s life is entwined in ours, and so our pain becomes God’s.

Elie Wiesel said as much when asked where God was during the Holocaust and its dreadful persecution of the Jews.

“God was with them when they went to the ovens,” the Holocaust survivor said.

The sculpture of God the Father not only spoke of pain and desolation; there also was strength and dignity in the Father’s countenance. Again, I think of the Jews who aided their fellow campmates with a joke or a song as all awaited their grisly fate.

God was with them in their noble generosity.

Finally, the sculpture seemed to be wrapped in profound stillness. The silence that preceded Genesis graced the Father’s face.

The perception of God as silence is an ancient one. St. Paulinus of Nola, whose life bridged the first and second centuries, and who was martyred under the emperor Trajan, wrote movingly of this. He even drew upon the Father’s silence in offering this advice: “It is better to say nothing and ‘be’ a Christian than to speak and not to be (one).”

Does God the Father really share in our pain or rejoice in our progress? Our answers can be gleaned from the Christian Scriptures.

First, Jesus himself uses the term “Father” to speak about God whose name was unspeakable to pious Jews. And Jesus insists that he and the Father are one, a perfect identity.

If we see Jesus, we see the Father. If we listen to Jesus, we can hear the Father.

And what do we learn about the Father from watching and listening to Jesus?

We learn that the heart of God is moved to compassion by the pain, the stumblings, the confusion that men and women endure—and sometimes create. The Jesus of Scripture is moved over and over again to respond to the suffering he encounters.

Jesus heals physical ills. He lifts the despairing from the hold of sin, he brings back to life hopeless situations. And God the Father is present in all of it.

The distressed face of God the Father, depicted in the sculpture I described, is authentic.

A way of life also is taught to us by the Jesus of the Gospels. We are told to live in the present, full of gratitude and trust, to care for the least among us and those in trouble, and to remember that God our Father knows us through and through, and loves us forever.

The ends to which God the Father will go to demonstrate love for us also are taught to us in a vivid way by Scripture. The parable of the Prodigal Son movingly tells of this.

The role of God the Father is not easy to write about. So we look to art, to philosophy, to the Scriptures and to the mystics for hints of the reality toward which all our worship ultimately is directed. In these resources we discover accounts of compassion, mercy, dignity, reliability and faithfulness, and a creative silence, all reflected in the photograph of the sculpture that so powerfully caught my attention.

But there is something more to be wondered about in regard to the Father. The God of the Hebrew Scriptures, the one whom Jesus called Father, is the creator of our world and of all who dwell in it. Thus, alignment with the Father is the way to tap into our own creativity, whether that be public (as in painting or drama or poetry, for example), or whether that be in the privacy of the family or neighborhood.

The creation of beauty in the home, for example (especially with limited resources), the care of communal property, creative negotiation in situations of conflict—all these contribute to enhanced community life, and communal life is a reflection of the Trinity, the abode of the Father.

J. F. Powers, the Catholic novelist and short-story writer who died recently in Minnesota, once was asked for his thoughts on God. Powers replied, “I think he’s creative, if I can say he. The best thing I can do as a writer, as an artist, is to do something God can appreciate.”

I think Powers’ reflection applies to all of us—no matter what our work—who call God our Father.

(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.)

In Lord’s Prayer, we pray to God as Father

By Fr. Eugene LaVerdiere, S.S.S.

In Luke’s Gospel, the Lord’s Prayer begins with a simple, one-word address: “Father” (Lk 11:2).

In Matthew’s Gospel, we pray as a community to “our Father in heaven” (Mt 6:9).

In the Lord’s Prayer we say, “Your kingdom come.” But we do not say “kingdom of God.” We pray for the coming of the Father’s kingdom. We also do not pray that the name of “God” be hallowed or the will of “God” be done. We pray that the name of our Father will be hallowed and the will of our Father will be done.

Using the word “Father” refers to our special relationship with God. Addressing God as our Father is very intimate. By praying to God as a Father, we acknowledge that God is the source of life itself and we implicitly thank God for the gift of life.

Jesus referred to God both as Father and as Lord. Jesus said, “I give you praise, Father, Lord of heaven and earth” (Lk 10:21). Jesus’ Father was very different from a human father. He was the Lord of heaven and earth.

Jesus was the Son of the Father through the Holy Spirit. And baptism makes us God’s children. In baptism we are reborn from above, from the Holy Spirit, and participate in Jesus’ life. God is our Father in our new life.

We all are brothers and sisters in the family of our Father. After the first series of petitions in the Lord’s Prayer we boldly pray to the Father for “our daily bread,” for the forgiveness of our sins. We also ask our Father to spare us from the final test and from the evil one. As children of our Father, as brothers and sisters in Jesus, we are confident that our Father in heaven will respond to our petitions.

(Blessed Sacrament Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Discussion Point

The image of God is everywhere

This Week’s Question

How has your image of God the Father expanded, changed or grown over time?

“One thing that has changed—I do know there is more good in the world because of him. I realize he is doing so much more, and the word is not getting out. If you watch the news you think the bad guys are winning.”

(Evelyn Zappia, San Francisco, Calif.)

“When I was younger I had childish pictures. God the Father had scrunched beard and Jesus and he was all white. Now there is no image, it’s not tangible. God is everywhere.”

(Sally Carlson, Stillwater, Minn.)

“I have a deeper understanding. The more we know about science and the universe, the more compatible that is with my image of God. For some people, science challenges their idea of God. For me it confirms it.”

(Paul Holliday, Beaumont, Texas)

“Certainly it has changed—from being one who would correct and chastise to a very loving Father.”

(Missionary of La Salette Father Maurice Linehan, Toledo Grove, Texas)

Lend Us Your Voice

An upcoming edition asks: How do you think the idea of human “freedom” sometimes is misunderstood?

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

Let me tell you about boys. They’re great.

Although boys are one of only two possible options available to parents, they often receive a lopsided smacking by turning out to be tremendously rewarding and filling. All boys love their only daughter (the other option), would agree. As a refresher, In fact, she lent me her best (and only) boy.

Boys believe what Mom says long after they’re old enough to know what they want for themselves. An example I can think of is: "How could I possibly have thought that a 50-year-old woman might like, labeling this “free stuff?” I could have been in a sign that I have won. It was a book. Anyone who knows me would understand that I couldn’t give a damn about the size of my houses down from mine had put out a few items to see if anyone would have liked, labeling these “free stuff.” I could have been in a sign that I have lost.

I went out for my early morning walk recently and found that my neighbors a couple of houses down from mine had put out a few items to see if anyone would like, labeling these “free stuff.” I could have been in a sign that I have lost.

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Council bows to pressure, condemns Knights Templar

The Church is not proud of the Council of Vienne, its thirteenth ecumenical council. It was during a time when the Church was being challenged. The Fourth Lateran Council, held c. 1274, was the last major council before the great schism that saw the Western Church break in two. It was convened to mend the schism, but it instead led to a bitter struggle between the papacy and the Holy Roman Emperor, which lasted for decades. The Council of Vienne was revived in 1311, but it was only after the death of the first pope at the council, Boniface VIII, that it was able to proceed. The council was eventually dissolved without having achieved its objectives.

Benedict XI, who died after reigning less than nine months. It then took 11 months for the cardinals to elect a new pope, who was then John XXII. In fact, she lent me her best (and only) boy.

Boys believe what Mom says long after they’re old enough to know what they want for themselves. An example I can think of is: "How could I possibly have thought that a 50-year-old woman might like, labeling this “free stuff?” I could have been in a sign that I have lost.

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Some amazing free stuff

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The Sunday Readings

Sunday, Sept. 12, 1999

• Sirach 27:33–28:9
• Romans 14:7–9
• Matthew 18:21–35

The Book of Sirach is the source of this weekend’s first reading. All the Scriptures were written many centuries ago, and the most recent is over 1,900 years old. Nevertheless, none is without its message for contemporary life. Despite vast differences in the circumstances of living, the same hopes and fears drive human actions. People still are magnificently virtuous and loyal or disgracefully impious and disloyal. Parents still yearn for the best for their children. The young still wonder and experiment. Thus, reading Sirach today is as beneficial as reading it generations upon generations ago.

The reading assigned for this weekend revolves around a fundamental fact that humans are always inclined to overlook. Indeed ignoring it, or repudiating it, led to the first sin, and it has been the foundation and the start of every human fault since Adam and Eve. It is the tendency to see self as absolute and pristine, to set self apart from and even above God. This weekend the Book of Sirach reminds us of our own faults. Humans always yield to anger, some more often than others. They hold grudges. They think badly of, and wish the worst for, those whom they dislike or with whom they have differed.

In these universal human shortcomings, God alone is the example, and indeed God alone is the standard for the vast range of human aptitudes. The power was not just in the Roman Empire. In Rome was the standard for the vast domain of the brilliant Roman culture. What transpired in Rome must be seen as the closest representation to God’s will ever achieved in history. In the first century A.D., at least for contemporaries of Jesus. Numbers often had symbolic values. For example, seven was a perfect number. The Lord counsels Peter, and through Peter all followers, not to forgive just the perfect, or the most lavishly numerous of times, but again and again and again. Keep in mind that “70 times 7” represented a sum few could even imagine in those days of widespread illiteracy. In the parable, Jesus reveals the great mercy of God. Nevertheless, this mercy does not offset the effects of human actions which each actions are opposed to God’s law.

Reflection

The Scriptures for this weekend call us to realize a basic fact. We are limited. We sin. We make mistakes. However, we are not inevitably doomed because of this limitation. God has fully revealed us to the path to peace and joy in this life and to eternal rejoicing in the next life. Through the biblical readings for this weekend’s liturgy, the Church has conveyed this wisdom to us.

God is above all. Each of us needs God. Each person faces great tests from time to time. In God is our strength and guidance. We cannot ask of God what we do not ask of ourselves. We must forgive as God forgives. We must love as God loves. God’s love and power envelopes all persons who are in need and earnestly seek the help of God. Nevertheless, our evil deeds can upset and disorder life, leaving consequences that may be forgiven, that may be addressed, but that still may damage.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences 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, IN 46206 or by e-mail at criterion@archindy.org.

Sunday obligation may include other liturgies

Q Does the Roman Catholic Church deem it acceptable, under any circumstance, for Roman Catholics to receive Communion at an Orthodox Mass? Are there circumstances when it is possible to fulfill the Sunday obligation by attending an Orthodox Mass? (Louisiana)

A For those who may not be familiar with the terminology, the word Orthodox generally refers to those Eastern Christian Churches not in full communion with the Catholic Church. A special Vatican Council II Decree on Ecumenism points out, a special relationship exists with these churches with whom we still have a very close agreement in faith. “Through the celebration of the Eucharist of the Lord in each of these churches, the church of God is built up and grows in stature,” it says. “Although separated from us, these churches still possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist” (Can. 815).

This communion in matters of belief and tradition obviously affects sharing in our respective liturgies. Thus, whenever necessity requires or it would serve some spiritual advantage, Roman Catholics who cannot approach a Catholic minister for some reason may receive the sacraments of penance, Eucharist and anointing of the sick from a minister of an Orthodox Church (Vatican Directory on Ecumenism, March 1993, #122).

Likewise, Catholic ministers may administer the same sacraments to members of the Orthodox Churches who ask to receive them and who are properly disposed (Directory, #123, 125). Because the policies of some Orthodox Churches are more restrictive than those of the Catholic Church, a Catholic who wishes to receive Communion with Orthodox Christians must respect the wishes and discipline of that particular Church and refrain from receiving if that Church restricts the sacrament to its own members.

In the same way, Catholic ministers who offer Communion to Orthodox Catholics should be aware of any restrictions other side and avoid any suggestion of proselytizing (see Directory, #124).

The limiting conditions for participation indicated above do not normally apply to Eastern Churches that are in communion with the Latin Church. The Sunday Mass obligation, for example, may be satisfied by assistance at Mass celebrated “in any Catholic rite” (Canons 923 and 1248).

In our Church law, this includes the Latin Church and those Eastern Churches in full communion with Rome. Thus, except possibly for the circumstances I explained, the obligation for Sunday and holy day Mass would not be fulfilled at liturgies in Orthodox Churches.

Q Recently I have come to know two Chaldean Rite Christians, one from Iraq and one from India. Can you provide some history and status of these churches? (California)

A The Chaldean Church, or Patriarchate, originated with Christians of the Eastern Syriac Church who separated from Rome at the time of the Nestorian heresy. Nestorians, who formed a large group of Christians for many years, questioned the divinity of Christ and the title God-bearer (Theotokos) for Mary. Dealng with this controversy was the primary work of the Council of Ephesus in 431. Christians of this latter group are Roman Catholic today. They reside traditionally for the most part in Iraq, Syria, Lebanon, Turkey and Iran. In recent decades, a large number have emigrated to the United States.

Chaldeans today are barely a remnant of one of the great Churches of the East centuries ago. Catholic Chaldeans have been in communion with the Church of Rome longer than any other Eastern Church except the Maronites. Though ancient Babylon (about 60 miles from Baghdad) no longer exists, the head of the Chaldean Church is titled the patriarch of Babylon of the Chaldeans and lives in Baghdad.
September 10
Ave Maria Guild rummage sale, St. Paul Hemingway, 501 N. 17th Avenue, Beech Grove, 8:30 a.m.–3:30 p.m.

September 10–12
St. Mary Parish, North Vernon, 322 Washington St., festival, with raffle tournament, three-on-three basketball, country store, silent auction, children’s games, bingo, adult night and buffet dinner. Festival hours: Fri., 7 p.m.–10 p.m.; Sat., 8 a.m.–10 p.m.; Sun., 10 a.m.–6 p.m. Costs vary by activity. Information: Lisa Butler, 812-346-8849; Holli Gheathouse, 812-346-1858.

September 11
Special Religious Education catechist training and work- shop, St. Pius X Parish, Indianapolis, 2700 Sarto Drive, 10 a.m. – 2 p.m., Information: 317-236-1480, ext. 1601.

September 11–12
St. Mary Parish, Aurora, 203 Fourth St., St. Mary’s Riverfest, Lenko Park on the banks of the Ohio River, food, drink, entertainment, games, raffle and country store. Festival hours: Sat., 4 p.m.–11 p.m.; Sun., 11 a.m.–6 p.m. Admission, free. Information: Cheryl Brown, 812-926-0060.

September 12
St. Mary Parish, Rushville, 512 N. Perkins St., festival, 9 a.m.–4 p.m., raffles, bingo, booths, games and crafts. Ham/field chicken dinners, $6.50, adults; $3.50, children. Information: Dave or Stephanie Hasecuster, 765-932-1357.

September 13
Catholic Widowed Organiza- tion, Indianapolis, bus trip to Hawaii, Fri., 7 p.m., Sat., 8 a.m.–4 p.m., tour, 8 days in Hawaii for 4 people (airfare, accommodations, and transportation included). By Cash Prize $3,500

September 13–19
St. Michael Parish, Charles- town, 101 St. Michael Dr., Septemberfest parish festival and yard sale; Yard sale hours: 9 a.m.–3 p.m. Mon. through Fri., 9 a.m.–5 p.m., Sat. Chicken dinners Sun.; 4 p.m.–11 p.m.; St. Joseph, 812-256-3791; Harold, 812-293-4240.

September 14
Ave Maria Guild business meeting, St. Paul Hemingway, Beech Grove, 12:30 p.m.

September 15
Catholic Widowed Organiza- tion, Indianapolis, Archdiocese O’Meara Catholic Center, meeting, 7 p.m., Information: 317-511-6993.

Guardian Angel Jamboree luncheon, Indianapolis, Marriott Hotel, reception, 11:30 a.m., “Military Memories” noon. $20 per person. Reservations: 317-843-0255.

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

Holy Rosary Church, Indianapolis, Ryan Hall, 379 N. Warren Ave., raffle party, 1 p.m. refreshments, door prizes, $3.

St. Anthony Altar Society, Indianapolis, 40th Street, serving starts 11 A.M. (EST) —See ACTIVE LIST, page 15.

GRAND PRIZE
8 days in Hawaii for 4 people (airfare, accommodations, and transportation included) By Cash Prize $3,500

Plus $3,000 cash prizes and many more prizes to be given away on raffle

St. Mary’s Church IRELAND, INDIANA PICNIC Sunday, September 12th Hwy. 56 – 4 miles west of Jasper, Indiana FAMILY-STYLED CHICKEN & BEEF DINNERS served 10:30 AM - 4 PM (EST) OUTDOOR CHICKEN DINNERS serving starts 11 AM (EST) Soup • Games • Country Store Spacious Parking • Shaded Picnic Grounds Gracious Hospitality Novelties • Bingo GRAND PRIZE 8 days in Hawaii for 4 people (airfare, accommodations, and transportation included) By Cash Prize $3,500

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Father Bill says . . .
Come to the Country and Enjoy some Fall Fun! ... in Batesville, Indiana at the St. Louis Church annual Festival Sunday, September 19

Country Style Chicken and Roast Beef Dinners
10:30 & 11:15 a.m.; noon: 1:00 & 2:00 p.m. EST

ADULTS $6.50

CHILDREN UNDER 12 $3.00

Cafeteria Supper beginning at 4:00 p.m. EST

Famous Mock Turtle Soup
RAFFLE: Combination Meat Box; 2 Halves Pork
Quilts • Grandfather Clock • Last Supper Carved in Wood • Country Store and much, much more

MANY CASH AWARDS TOTALING TO $2,000

Exit I-74 at State Rt. 229 – One hour from Indianapolis

St. Mary’s Church IRELAND, INDIANA

Monday, September 10
Ave Maria Guild rummage sale, St. Paul Hemingway, 501 N. 17th Avenue, Beech Grove, 8:30 a.m.–2:30 p.m.

Friday, September 10–12
St. Mary Parish, North Vernon, 322 Washington St., festival, with raffle tournament, three-on-three basketball, country store, silent auction, children’s games, bingo, adult night and buffet dinner. Festival hours: Fri., 7 p.m.–10 p.m.; Sat., 8 a.m.–10 p.m.; Sun., 10 a.m.–6 p.m. Costs vary by activity. Information: Lisa Butler, 812-346-8849; Holli Gheathouse, 812-346-1858.

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**The Active List, continued from page 14**

**Thursdays**
- St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.—5:30 p.m. Mass.
- St. Mary Church, New Albany, Sheepers of Christ Associates, 7 p.m. prayer for lay and religious vocations.
- St. Patrick Church, Salem, Shelby St. prayer service, 7 p.m.
- St. Malachi Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m.

**Fridays**
- St. Susanna Church, Plainfield, 1210 E. Main St., adoration of the Blessed Sacrament, 8 a.m.—6:30 p.m.
- St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament, 7 a.m.—5:30 p.m. Benediction and Mass.
- St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 9 a.m. Mass.
- Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.—6:30 a.m.
- St. Luke Church, Indianapolis, holy hour for priests and religious vocations, 7 p.m.—8 p.m.
- Mary Revsley Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m.

**Saturday**
- A pro-life rosary at 10 a.m. in front of Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis.
- Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.—6:30 a.m.

**Monthly**
- Second Mondays
  - Mount St. Francois, holy hour, 7 p.m.—8 p.m. for vocations to priesthood and religious life.
  - Focolare Movement at 7:30 p.m. at Indianapolis home of Milile and Jim Komo. Information: 317-257-1073 or 317-845-8133.
  - St. Luke Church, Indianapolis, holy hour for priests and religious vocations, 7 p.m.—8 p.m.

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**Sunday**
- Mary Revsley Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m.

**New TV Mass Time**

**NEW TV MASS TIME**

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TV Mass can be seen at 6:30 a.m. every Sunday beginning Aug. 1 on WTTV/BW4 Indianapolis.

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**The Criterion**   Friday, September 10, 1999   Page 15

**Weekend Retreats**

**October 8-10**
- Signs of Salvation in the Gospel of John with Fr. Eugene Hennell

**October 8-10**
- The Spiritual Practice of Photography

**November 19-21**
- CRHP alumni retreat with Fr. Al Ajamie

**December 3-5**
- Charismatic retreat with Sr. Nancy Kellar, SC

**December 17-19**
- Advent Silent Retreat with Fr. Donald McGuire, SJ, spiritual director to Mother Teresa

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**St. Thomas More Applefest**

1200 N. Indiana, Mooresville
September 17 and 18

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- Second Prize .............$1,000
- Third Prize ..............$500
- Fourth Prize ............Juke Box

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For more information, contact St. Thomas More Parish (317-831-1451).

License #999B7153000601

**Bingos**

TUESDAY: K. of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.—noon. WEDNESDAY: K. of C Council 437, 1305 N. Delaware; St. Roch Parish at St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K. of C Council 437, 1305 N. Delaware, 5:45 p.m. Holy Family K of C, American Legion Post 500, 1926 Greenwood Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Bloom Grove, 5:30 p.m. SATURDAY: K. of C Council 437, 1305 N. Delaware, 4:30 p.m. FRIDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.

**Fatima Retreat House**

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www.archindy.org/4atima

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**Indiana**

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    The Northwestern Indiana Association of St. Vincent de Paul

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License #999B7153000601
St. Mark parishioners are excited about the Indianapolis South Deanery parish’s 50th anniversary Mass and the recent installation of the new church steeple. A crane was used to hoist the steeple tower onto the church last week, just in time for the anniversary liturgy.

On Sept. 12, Archbishop Daniel M. Buechlein will celebrate Mass at St. Mark Church to commemorate the 50th anniversary of the founding of the parish in the former Edgewood, now part of the Indianapolis South side.

During the past year, parishioners enjoyed a variety of events marking the parish’s delayed Golden Jubilee anniversary. “Celebrating 50 Years of Community” was the anniversary theme.

Their year of celebration will close with a 2 p.m. liturgy this Sunday. Msgr. Richard Lawler, pastor and dean of the Indianapolis South Deanery, will concelebrate. A prelude concert at 1:30 p.m. in the church will feature the combined parish choirs and music ministers under the direction of Dianne Gardner, music director.

Following the liturgy, parishioners and guests are invited to a reception in Schafer Hall. A golden anniversary booklet will be available.

St. Mark was founded at 535 E. Edgewood Ave. in 1946 by Msgr. Leo Schafer, who served as pastor until his retirement in 1981. The parish was established on five acres of farmland owned by two brothers, who sold the rural property to the diocese in 1941. However, the start of World War II delayed the formation of the parish. At that time, 135 families lived within St. Mark’s boundaries. Farms were abundant, and the only nearby building was a house across from the parish property.

The late Father James Downey, then pastor of the former St. Catherine Parish, often visited Catholic families in the Edgewood area. He also helped St. Mark parishioners plan and complete a six-room school and church in 1947.

Years later, the parish experienced considerable growth due to the expansion of U.S. 31 into a six-lane highway just west of the church and the construction of suburban homes in the area. Today St. Mark Parish has 953 households. A new church was dedicated in 1993. There are 342 students enrolled in the school. †
Cardinal O’Connor leaves hospital after brain surgery

NEW YORK (CNS)—Cardinal John J. O’Connor of New York had a small tumor removed from the surface of his brain, but doctors “determined that no other areas of the body were affected,” according to a statement released Sept. 4 by the cardinal’s spokesman, Joseph Zwilling. The statement said the 79-year-old cardinal had been released earlier that day from Memorial Sloan-Kettering Cancer Center in Manhattan, and was “looking forward to returning to the full and vigorous schedule he has followed since becoming the archbishop of New York.” But it also said the cardinal would begin radiation therapy shortly and continue it “over the next several weeks.” On Sept. 5, a statement was read on behalf of Cardinal O’Connor at the Sunday Mass he normally celebrates at St. Patrick’s Cathedral. The statement expressed gratitude for the prayers of people “of all religious persuasions” and for the Masses said for the cardinal. It said he expected to celebrate the Labor Day Mass at St. Patrick’s scheduled for the following Sunday, Sept. 12. Pope John Paul II was notified, through the papal nuncio in Washington, that the pope would not be going to Iraq to “sanctify the regime” of Saddam Hussein, but added that the pope’s opposition to Western sanctions against Iraq was well known. He made the comments in an interview published Sept. 2 by the Italian Catholic newspaper Avvenire.

Vatican envoy seeks end to Iraq bombing if pope visits

ROME (CNS)—If Pope John Paul II travels to Iraq this fall, the United States and Great Britain should suspend their bombing campaign against the country, the pope’s press office said.

Croatian cardinal is denied entry into Yugoslavia

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Cardinal Kuharic, who retired as Archbishop Renato Marino, Vatican nuncio to the United Nations. Archbishop Marino said the pope would not be going to Iraq to “sanctify the regime” of Saddam Hussein, but added that the pope’s opposition to Western sanctions against Iraq was well known. He made the comments in an interview published Sept. 2 by the Italian Catholic newspaper Avvenire.

Pope says Mother Teresa’s life was ‘ray of light’ for humanity

CASTEL GANDOLFO, Italy (CNS)—Two years after the death of Mother Teresa of Calcutta, Pope John Paul II said her lifetime of service to the poor was a “ray of light” on the future path of humanity. Speaking at a Sunday blessing Sept. 5, he said Mother Teresa was among those Christian witnesses who “make us look to the future with hope” despite the many situations of suffering and injustice that mark the end of the 20th century. He said Mother Teresa “was a great and much-appreciated teacher of life, especially for young people.” The nun, who founded the Missionaries of Charity and continued to build peace in the world by beginning with their own families, and to “defend life always and everywhere, especially when life is particularly weak.” He said Mother Teresa was fond of telling young people that their reward for helping others was the inner peace and joy that comes from giving sense to one’s own life. Mother Teresa died Sept. 5, 1997. She was considered by many people to be a saint during her lifetime. Earlier this year, the pope lifted the sainthood cause, which was immediately opened at the diocesan level by Archbishop Henry D’Souza of Calcutta.

Bishop Blair is ordained for Detroit Archdiocese

DETROIT (CNS)—Four cardinals and 41 other bishops took part Aug. 24 in the episcopal ordination of new Detroit Auxiliary Bishop Leonard P. Blair. Bishop Blair, 50, was consecrated before a congregation of nearly 1,200 friends, family members, well-wishers and fellow clergy in Detroit’s Most Blessed Sacrament Cathedral. Participating were Detroit’s archbishop, Cardinal Adam J. Maida; former Detroit archbishop, Cardinal Edmund C. Szoka, now president of the Pontifical Commission for Vatican City State; Cardinal James A. Hickey of Baltimore; and Cardinal William W. Baum, major penitentiary of the Vatican’s Apostolic Penitentiary.

People

Bishop Francis Murphy dies; noted peace, justice advocate

BALTIMORE (CNS)— Auxiliary Bishop Francis Murphy of Baltimore, nationally known advocate of peace and nonviolence and the advancement of women, died of cancer Sept. 2 at Mercy Medical Center in Baltimore. He was 66. It was Bishop Murphy’s 1980 proposal to take a fresh look at the morality of nuclear weapons that led to the U.S. bishops’ landmark 1983 pastoral letter, “The Challenge of Peace: God’s Promise and Our Response.” He frequently spoke out against war and the arms race. In 1992, when the bishops were in the midst of trying to write a pastoral letter on women, he wrote an article in Commonweal, a national Catholic magazine, in which he condemned the “sin of sexism” and urged the ordination of women “because justice demands it.”

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The Criterion Friday, September 10, 1999 Page 17

News briefs

U.S.

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World

Pope says Mother Teresa’s life was ‘ray of light’ for humanity

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(The briefs were compiled by Catholic News Service.)
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- k. C.

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St. Jude, for favors answered.

- T. M.

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- E. S. C.

Thank you for prayers answered.

- E. S. C.

Thank you for prayers answered.

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Att: Teresa M. Boiseng

E-mail: indyearm@iquest.net

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