Youth walk across country to end culture of death

By Mary Ann Wyand

“Saving lives and changing hearts” is the mission of Crossroads Pro-Life Inc., an organization of Catholic collegians from the Franciscan University of Steubenville, Ohio, whose members are midway through two cross-country pilgrimages to promote the sanctity and dignity of life.

Twenty-three Franciscan University students are walking from the West Coast to the U.S. Capitol on northern and southern routes this summer as part of the sixth annual Crossroads pro-life effort. The organization was created in 1995 in response to Pope John Paul II’s request midway through two cross-country pilgrimages to promote the sanctity and dignity of life.

The organization was created in 1995 in response to Pope John Paul II’s request to youth to work to end the culture of death. During their two cross-country walks, the students are praying for an end to abortion, counseling expectant mothers outside abortion clinics and speaking to individuals and groups about the importance of pro-life volunteer service.

In Indianapolis, the collegians joined archdiocesan Catholics at the Helpers of God’s Precious Infants pro-life liturgy on July 15 at St. Andrew the Apostle Church, prayed the rosary and counseled women outside an abortion clinic, and spoke during Masses at five area parishes. Franciscan University senior Jonathan Romanoski of Harrisburg, Pa., is completing his second annual walk across the United States this summer. The pilgrimage ends with a pro-life rally on Aug. 12.

See WALK, page 11

Gone but not forgotten

Replica of Vietnam memorial stirs emotions of southern Indiana residents

Story by Susan M. Berman

FRENCH LICK—It’s unlikely that Mark J. Allstott will be forgotten anytime soon. His teen-age nephew bears a striking resemblance to him and three other relatives are named after him.

Nearly 10,000 people are expected to pay tribute in French Lick this week to Allstott and more than 58,000 other U.S. soldiers who were killed in the Vietnam War. The names of the soldiers are engraved on The Moving Wall Vietnam Veterans Memorial in French Lick. The memorial is on display at Springs Valley High School in French Lick through July 23.

The Moving Wall is a half-size replica of the Vietnam Veterans Memorial in Washington, D.C. It is made of lightweight metal and has been touring the country for the past 16 years.

Catholics decry move to require contraceptive coverage in D.C.

WASHINGTON (CNS)—A District of Columbia effort to require all employers in the city to include contraceptives in their health care coverage is being described as a “wedge issue” to ultimately mandate insurance coverage for abortion and euthanasia.

The D.C. Council July 11 passed a bill requiring all employers in the District that offer prescription drug plans to include contraceptives. Similar laws have been proposed or passed around the country, and at least one attorney for the Church sees an orchestrated campaign against the Catholic Church behind the effort.

Mark Chopko, general counsel for the U.S. Catholic Conference, which employs more than 350 people at its Washington headquarters, told Catholic News Service that measures such as D.C.’s are part of a concerted nationwide effort to force Catholic agencies to provide contraceptive coverage.

“It’s not a coincidence that virtually the same legislation is popping up around the country,” Chopko said. “And when pressed for an exemption, we hear the same kinds of objections as we’re hearing in D.C.”

He’s found support in Civitas Dei—a new Catholic business guild based in Indianapolis. Shawn Conway and David Gorsage, two of the original founders of Civitas Dei, said it can be difficult to mix faith and work.

On the one hand, said Conway, some members of the Church emphasize social teachings to the point that wealth becomes sinful. On the other hand, there is a move in the secular realm to make religion a private, Sunday affair. Both notions are erroneous, Conway said, because one can pursue business excellence and faith in Jesus at the same time.

See BUSINESS, page 16
Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese’s Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,250 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence.

Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- St. Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard.

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a free weekend travel line which will provide event participants can make hotel reservations and receive other information of interest. The number is 800-556-INDY (800-556-4639).

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmations, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of The Dream of Gerontius by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul’s journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Chorale and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-251-6788 or e-mail her at insorgroups@juno.com for more information and to make reservations. Specify Code 6CG2000 to receive the discount.

Novena to the Holy Spirit

Suggested approach:

- Remind yourself of the presence of God. Make the sign of the cross.
- Slowly read one of the Scripture passages. Spend at least five minutes reflecting on it and praying with it.
- Reread the passage and then read the reflection. Spend a few moments paying attention to any connections between them.
- Bring your prayer to a close by praying the suggested prayer.
- Spend two days on each Scripture passage. On the final day, return to the passage that you were most moved by.

Week Two, July 23-29: Wisdom

Scripture: Isaiah 11:1-2, 2 Chronicles 1:7-13, 1 Corinthians 1:22-25

Reflection: Our tradition lists seven gifts of the Holy Spirit—wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. We continue our novena to the Holy Spirit by praying about wisdom. In the Bible, wisdom comes from a life lived in relationship with God. People of wisdom are those who have been there, who have experienced the full range of what life holds. They have a felt sense of what is true and important. Their knowledge runs deep.

Prayer: Jesus, a disciple is one who learns. Help us grow in wisdom by continuing to learn throughout our entire lives. You are a teacher who is also a constant companion, molding and shaping us in your image, helping us notice and respond as you do. Amen.

Novena al Espíritu Santo

• Recuerdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio un pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre ello y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos pensando en las conexiones que haya salido.
- Concluya su oración diciendo la oración sugerida.
- Pase dos días en cada pasaje de la Escritura. El último día, vuelva al pasaje que más le conmovió a Ud.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.
Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

Aug. 13 St. Ann Church, Terre Haute, 2 p.m.
Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.
Nov. 1 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Segunda Semana, 23-292 de julio: La sabiduría

Escritura: Isaías 11:1-2, 2 Crónicas 1:7-13, 1 Corintios 1:22-25

Reflexión: Nuestra tradición incluye siete dones del Espíritu Santo—la sabiduría, la comprensión, el consejo, la fortaleza, el conocimiento, la piedad y el temor a Dios. Continuamos nuestra novena al Espíritu Santo orando acerca de la sabiduría. En la Biblia, la sabiduría viene de una vida llevada en relación con Dios. Las personas de sabiduría son aquellas que han vivido así y han experimentado la amplia gama de las posibilidades de la vida. Tienen un sentido de lo que es cierto e importante. Sus conocimientos son profundos.

Oración: Jesús, un discípulo es uno que aprende. Ayudanos a crecer en sabiduría continuando a aprender a lo largo de todas nuestras vidas. Tú eres un maestro que también es un compañero constante que nos amolda y forma a su imagen, ayudándonos a observar y responder, como tú lo haces. Amén.
Scecina Memorial High School hires principal

Scecina Memorial High School president Keith A. Marsh announced July 11 the hiring of Rick Ruhl, a native of Richmond, Ind., as principal of the Indianapolis East Deanery interparochial high school.

Ruhl has “a strong background in standard learning and curriculum articulation,” Marsh said, as well as “a professional attitude of being an agent of change through collaboration with faculty and staff.”

Scecina’s new principal accepted the administrative position in June and was officially welcomed during a July 18 reception in the school cafeteria. Ruhl and his wife, Karen, are in the process of relocating from Beloit, Wis. “One of the many blessings of being the principal of a small Catholic high school is the opportunity to have daily contact with many students,” Ruhl said. “I love being around young adults, and feel that I continue to have a positive influence in their lives. I firmly believe that my mission as a Catholic school administrator is to teach and help others pass on an education which is student-centered and rooted in Christian values, current methodology and practice.”

Noting that “Scecina is a good school with a rich history and tradition,” Ruhl said he feels “blessed to be able to assume a leadership role in such a dynamic institution.”

Ruhl said he will promote the hope and mission of the school, provide necessary support for teachers and collaborate with parents in the education of their children. He has seven years of experience as a Catholic high school principal in Chicago and Wisconsin. He also served as a High School Council III representative to the Executive Committee of the Archdiocese of Chicago, as a teacher and department chair of social studies at St. Joseph High School in Chicago, and as an adjunct faculty member in behavioral psychology at Triton College in River Grove, Ill.

Ruhl received a Bachelor of Science degree in secondary education from Indiana University, with certification in U.S. history, government and psychology. He earned a Master of Arts degree in educational administration and supervision from Concordia University in Illinois.

Archdiocese plans August pilgrimage to Chicago


The pilgrims will visit the following shrines: St. Jude, the Great Apostle; Our Lady of Sorrows Basilica; St. Peregrine; St. Maximilian Kolbe and St. Thérèse of Lisieux. The pilgrimage will also include a visit to the University of St. Mary of the Lake, major seminary of the Archdiocese of Chicago.

The pilgrims are scheduled to leave Indianapolis Aug. 28 at 8 a.m. by deluxe motor coach. Mass will be celebrated at the National Shrine of St. Jude, the patron saint of desperate causes. The day will include dinner at the Blackhawks Lodge followed by a performance of the musical Forever Plaid at the Royal George Theater.

The second day will include Mass at Holy Name Cathedral and a visit to the shrines of Our Lady of Sorrows Basilica and St. Peregrine, the patron saint of those suffering from cancer and other life-threatening diseases. Holy Name Cathedral was destroyed in the great Chicago fire of 1871 and the new cathedral was dedicated in 1875. Our Lady of Sorrows Basilica was dedicated in 1902. The 80-foot-high, barrel-vaulted ceiling is made up of 1,100 separate gold panels.

The third day includes Mass at the University of St. Mary of the Lake and visits to the shrines of St. Maximilian Kolbe and St. Thérèse of Lisieux. The pilgrims are scheduled to arrive in Indianapolis at 7 p.m. on Aug. 30.

The cost of the pilgrimage is $399 per person based on double occupancy and $499 per person for single occupancy. Single reservations are limited. The price includes deluxe motor coach transportation, six meals, four-star hotel accommodations, theater tickets, baggage handling, taxes and gratuities. For more information or to make reservations, contact Carolyn Noone, associate director for special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428.

Youth for abstinence

Lawrence North High School sophomore John Posey of Indianapolis and Carmel High School junior Amber Featherston of Carmel, members of the “A” Team, a community-based version of the archdiocesan A Promise to Keep program, perform a skit promoting abstinence during the Indiana Black Expo’s National Youth Summit July 15-16 at the Indiana Convention Center in Indianapolis.

The “A” Team community program is funded by the archdiocesan Office of Catholic Education, St. Vincent Hospitals and Health Services and the Indiana State Department of Health.

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Resisting the temptation to play God

In a White House setting, two groups of rival scientists recently announced what they had deciphered the chemical book of life that defines the human organism.

There are those who quickly concluded that the human genome discovery will lead us in ways to make a human being. That’s making quite a leap. It may be a giant step toward discovering the secrets of life, but the creation of life itself always has been God’s hands. There was no such prediction about creating human beings from the researchers who announced that they had deciphered 99 percent of the human genome.

“We have caught the first glimpses of our instruction book, previously known only to God,” said Dr. Francis Collins, director of the National Human Genome Research Institute and leader of one of the two groups who have been racing to be the first to decipher the vast genetic archive.

It was President Clinton who put the discoveries in perspective.

“We are gaining ever more awe for the complexity, the beauty, the wonder of God’s most divine and sacred gift. With this profound new knowledge, humankind is once more verging on the brink of the most dangerous power to heal. Genome science will have a real impact on all our lives—and even more on the lives of our children.”

We’re told that the human genome consists of two sets of 23 DNA molecules, or chromosomes, with each set—one inherited from each parent—containing more than 3 billion units. That should give us a clue to the complexity of life.

For the layman—and who isn’t a layman in this scientific realm—a casual look around us shows the immense variety of life. Note the ant scurrying across the floor, the cardinal at the bird feeder, the trout in the stream, the geraniums in the garden, the 80-foot oak tree in the park. Each possesses life, yet each is different. The incredible variety of plants and animals can only astonish us with God’s power.

The 18th-century poet William Blake had it right when he said that all life is a park. Each possesses life, yet each is different. The incredible variety of plants and animals can only astonish us with God’s power.

We humans tend to be proud of our achievements in the century we have just left. We crafted the automobile, the airplane, radio, television, the transistor, skyscrapers and computers—but do any compare with the secret that propels the lion at or opens the face of a daisy to the sun?

In fact the genome discovery merely gives further evidence of the incredible intricacies of life.

Mapping the human genome is an enormous advance in knowledge that carries “potential for good, but also enormous potential for harm,” said Dr. Edmund Pellegrino, professor of medicine and medical ethics at Georgetown University in Washington.

“How do we use our knowledge wisely and within ethical constraints?” he asked. Testing genes may enable us to predict illness and even alter a person’s genetic makeup, but where do we draw the line in all of this?

Do we order couples to be genetically tested before marriage? Even if tested voluntarily, what sort of tension will arise if one or the other has some genetic defect, even minor, that would cause doubt that their offspring may not be 100 percent perfect? And do we limit this new tool to curing disease? Or do we engage in genetic engineering to create bigger, healthier, stronger, prettier human beings?

James W. Justice, professor of bioethics at Loyola Marymount University in Los Angeles, said “our ability to change genes is moving us into an arena that will probe the line between theory and enhancement.” Some parents already are using growth hormones on teenage-children because being short is regarded as a defect, he pointed out.

Ethicists see the need for a concerted effort to set up ethical constraints, but Pellegrino, for one, admitted that he doesn’t know how it will be done.

Perhaps the best place to start is for scientists to resist the temptation to play God and to use this new tool with caution.

— Lawrence S. Connor

(Lawrence Connor, past president of the board of directors of Criterion Press Inc., is a member of the board’s editorial committee.)

Seeking the Face of the Lord

God is Father who is there for us

(Third in a series)

“Our Father, who art in heaven...”

In Latin (Pater Noster), in Spanish (Padre Nuestro) and in German (Vater Unser) the word Father comes first, and so the accent is on God. Cardinal A. J. Simonis says the English version, “Our Father,” can be confusing. He prefers to translate the phrase as “Father who is there for us.” He points out that it is not the Father of us we are addressing, but rather the Father for us (cf. Our Father, p. 30). This, of course, relates to the intimate connotation of “dear Father” as Abba or (Dad), a term of affection.

Jesus himself addresses God as Abba in the garden of Gethsemane. Cardinal Simonis says that we should note that when Jesus says to God he never says “our Father.” “He always begins with ‘Father.’

“Certainly we are all children of God and as such share in Jesus’ sonship. That is why we may also call him our brother. But the way in which God is Father to Jesus Christ surpasses our own relation with the Father.” (Ibid., pp. 34-35).

Jesus taught us to say our Father, not my Father. The Catechism of the Catholic Church reminds us that when we say “our Father” this does not mean that God is our (or my) possession. It refers to our entire new relationship with God: by adoption we are sisters and brothers who have a common Father in God. We are members of God’s family, and hence, we are not isolationists. When we pray the Our Father, each one of us who has been baptized prays in communion with all the baptized.

Keep in mind, then, that when we pray “Our Father,” we are in solidarity with the entire communion of saints. We rejoice in the strength of those numbers! And the our in the salutation includes not only Catholic Christians. The catechism notes: “For this reason, in spite of the divisions among Christians, this prayer to ‘our’ Father remains our common patrimony and an urgent summons for all the baptized. In communion by faith in Christ and by Baptism, they ought to join in Jesus’ prayer for the unity of his disciples” (#2791). The Lord’s Prayer is truly an ecumenical prayer.

The catechism also points out that “if we pray the Our Father sincerely, we leave individualism behind, because the love that we receive frees us from it. The ‘our’ at the beginning of the Lord’s Prayer, like the ‘us’ of the last four petitions, excludes no one. If we are to say it truthfully, our divisions and oppositions have to be overcome” (#2792).

God’s love has no bounds. Neither should ours. In a culture that emphasizes envy, dominance and individuality, the point to the point of individualism, a correct understanding of the communion we experience under a common Father is all the more important. While our common baptism in Christ does not make us politically socialists (as it does not make us non-political capital-ists), nonetheless we are sisters and brothers in a larger sense than we are political socialists.

As we pray our Father, it is a matter of integrity that we commit ourselves in charity to each other; of justice to the poor.

The salutation, Our Father, is layered with meaning. A “me-first” attitude is excluded. By definition, deep-rooted selfishness should be foreign to the Christian family of God. St. Paul wrote to the Galatians: “When self-indulgence is at work the results are obvious: fornication, gross indecency and sexual irresponsibility; disharmonies, faction, envy, drunkenness, orgies and similar things. I warn you now, as I warned you before: those who behave like this will not inherit the kingdom of God,” (Gal. 5:20-21).

“Who art in heaven...”

Despite the way we think of things, in the Bible, heaven does not mean a place or “space,” but a way of being. Nor does it mean that God is far away; rather it speaks of his grandeur or majesty. As the catechism says, “Our Father is not ‘elsewhere’: he transcends everything we can conceive of his holiness. It is precisely because he is thrice-holy that he is so close to the humble and confitlent of heart. (St. Augustine said): ‘Our Father who art in heaven’ he rightly understood to mean that God is in the hearts of the just, as in his holy temple. At the same time, it means that those who pray should desire the one they invoke to dwell in them” (#2794).

St. Simonis puts it beautifully, “When I speak of heaven, I speak of God’s dynamic, active presence. And he is everywhere. The heavenly Father carries me in his hands, and were he to let go of me for even a moment, I would fall into nothingness in an instant” (p. 42).
“Padre nuestro, que estás en el cielo…”


Claro está que esto se relaciona con la connotación íntima de “querido Padre” como Abba (o papi), un término de afecto.

Jesús, sí mismo, se dirige a Dios como Abba en el huerto de Getsemani. El Cardenal Sinodón dice que hay que notar que cuando Jesús ora a Dios en el huerto, dice “nuestro Padre”. Siempre comienza diciendo “Padre”.

“Sin duda somos los hijos de Dios y por eso compartimos con Jesús la relación de ser hijos”. Es por eso que podemos llamarlo nuestro hermano. Pero la relación en la cual Dios es Padre a Jesucristo supera nuestra propia relación con el “Padre” (Ibíd., pp. 34-35).

Jesús nos enseñó a decir nuestro Padre, no mi Padre. El Catecismo de la Iglesia Católica nos recuerda que al decir “nuestro” Padre no significa que Dios es nuestro (o mío) posesión. Se refiere a una relación completamente nueva con Dios: por adopción somos hermanos y hermanas con un Padre común en Dios. Somos miembros de la familia de Dios, y por lo tanto, somos misioneros. Al orar el padre nuestro, cada uno que es bautizado reza junto con todos los bautizados. Entonces, tenga en mente que al orar padre “nuestro” somos en solidaridad con la entera comunidad de los santos. ¡Regocijámonos en las fuerzas del Padre celestial que nos lleva en sus manos, y si él me soltara hasta un segundo, me carería en la nada de inmediato!” (p. 42).

“Padre nuestro…”

Pese como pensamos en las cosas, en la Biblia, el cielo no significa un lugar de “espacios”. Si no, más bien, una “manera de ser” no el alejamiento de Dios sino su majestad. Según el catecismo, “Dios Padre no está ‘fuera’, sino ‘más allá de todo’ lo que, acerca de la santidad divina, puede el hombre concebir. Como es tres veces Santo, está totalmente cerca del corazón humilde y contrario. (Dijo San Agustín). Con razón, estas palabras: “Padre nuestro que estás en el cielo” hay que entenderlas en relación con la corrupción de los justos en el que Dios habita como en su templo. Por eso también que el ora que desea ver que reside en él Aquel a quien invoca” (2794).

El Cardenal Sinodón lo dice hermosamente, “cuando hablo de el cielo, hablo de la dinámica y activa presencia de Dios. Está por todas partes. El Padre celestial mira en sus manos, y si el me soltara hasta un momento, me carería en la nada de inmediato” (p. 42).

La intención de vocaciones del Arzobisbo Buechlein para julio

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

Redemptive suffering

This letter is in response to the editorial of Mr. Fink of July 7 titled “Pain control for dying patients.” I applaud the letter’s support of the pro-life stance on assisted suicide, but I must beg to differ on the thrust of the letter.

Whatever happened to redemptive suffering? Even since I was a very small child, my mother always stressed with me and all of my siblings the necessity to “offer up” any hurt, or suffering of any kind. That “offering up” is redemptive suffering. Is it that suffering that helps convert hearts that are cold, open minds that are closed, and helps offset some of the evil in the world.

It is that precious redemptive suffering that our Lord was showing us in his tremendous Passion. He certainly did not have to go through that prolonged and inhumane Passion, but he did so for a reason. While praying in the Garden of Olive, he saw his Passion, and he knew what was to come. Perhaps some drugs should have been administered to him then so that the pain would not have been as great or as long. It is almost like a slap in the face of our Lord. He is “good enough” to suffer pain, but we are not! I don’t think so. He said he leads us the way for us, the way to follow— he did not add as long as it doesn’t hurt!

So, I conclude with the thought that I realize how uncomfortable pain can be. I have had many bouts with pain myself. I have been a migraine sufferer for years. I have had many family members suffer great amounts of pain. At first, I used to think, I wish it would end, but in retrospect I have come to thank them for their “redemptive suffering” for me and so many others.

As Padre PIO says, “If we knew the value of suffering, we would ask for more.” Padre Pio also says that if we learn to bind our suffering with that of our Lord’s, it becomes infinitely more valuable. Much has been added and will be wrought by all these sacrifices. It will not be wasted! But, instead, if we squash that pain, smothers that suffering with mind-boggling drugs, what will be lost? Something very precious—ourselves.

Asher, Indianapolis

Need to keep death penalty, abortions in perspective

For many good reasons, moral and legal, a complete review of the use of the death penalty in the United States is warranted. Certainly, there is ample evidence accredited murderers are not always guilty and some lives hang in the balance because of a combination of outra-geous legal defense, scalding prese- duction tactics, and tragically, incompe- tent and careless courts.

Interestingly, a great number of the media supporting a ban of the death penalty, relating almost totally to guilty criminals, are likewise very much in support of abortion, including partial-birth abortion, which always involves the execution of innocent life. They are joined by many legislators, some of whom, unfortunately, identify them- selves as Catholic.

To put into perspective the death penalty issue versus the slaughter of unborn human beings, consider the tragic numerical comparisons of death penalty executions and abortion. The June 12, 2000, edition of Newsweek indicated 1999 United States executions totaled 99. Based on 1,500,000 abor- tions annually, the United States is slaughtering 99 babies every 35 min- utes.

While not suggesting death penalty abolition efforts be thwarted, it’s a microscopic issue compared to the ongoing brutal destruction of innocent unborn life given to us by God, who said, “Before you were in your mother’s womb, I knew you.” Aren’t all Catholics, if only for fear of God’s judgment, compelled to energetically join in a never-ending effort of prayer, political action, peace demonstration and boycott of abortion-supporting busi- nesses, to stop the most tragic and bru- tal holocaust in the history of mankind? Patrick J. McKevor, Indianapolis

Letters to the Editor

The Criterion Friday, July 21, 2000

Page 5

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

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

Dios es el Padre que está allí por nosotros

(Termino una serie)
“Prayer: An Invitation to Intimacy,” a workshop for parents, catechists, teachers, Bible study participants, Rite of Christian Initiation of Adults (RCIA) sponsors and all adults, will be offered Aug. 26 at Our Lady of Mount Carmel Parish, 1045 W. 146th St. in Carmel, in the Lafayette Diocese. Father John Buckel, professor of Scripture at Saint Meinrad School of Theology, is the presenter. The workshop begins at 8 a.m. with Mass and will include three lectures—Yearning for Intimacy, An Adventure in Love and Forms of Prayer. For more information, call Denise McGonigal at 317-846-3475.

The former St. Agnes Academy Class of 1950 in Indianapolis will celebrate its 50th reunion in August and is seeking information on several classmates. They include Margaret Barbee Ford (William), Madonna Brooks, Mary Kay Conrad Dailey (Richard C.), Rose Ann Ferrer Murphy (Thomas), Shirley Hildebrandt Guelda (Harald), Patricia Humphrey, Martha Lou Murphy, Kate Noone Julian (Kirby) and Luella Weaver. To offer information on these former classmates, e-mail jaroadamson@aol.com or call Rosie Adamson at 317-846-5424.

The Cathedral High School Class of 1950 will celebrate its 50th anniversary with a reunion on Aug. 11-12. The event on Aug. 11 will include a Florida Scramble golf outing at Saddlebrook and an all-alumni dinner at Cathedral High School. Mass will be held on Aug. 12 at 5:30 p.m. at St. John the Evangelist Parish. Dinner will follow at the Columba Club. For more information, call 317-784-7916 or 317-841-7853.

St. Agnes Academy’s annual brunch for graduates and attendees of all class years will be held on Aug. 13. Mass will be celebrated at 10:30 a.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. A noon brunch will follow at the Riviera Club, 5640 N. Illinois St., in Indianapolis. The fee is $16 per person. For more information, call 317-257-8886.

The Clairaud “Heads Up America!” Tour 2000 to benefit Locks of Love, a national not-for-profit organization that provides hair pieces for children with medical hair loss, will be at Castleton Square Mall, 620 East 82nd St., in Indianapolis July 28-30. The event features live stage shows where the Clairaud experts give information about hair color, hair care, trends, cuts and styles. A few volunteers will be selected for haircuts and or color. Haircuts that are long enough will be donated to Locks of Love. Event times are July 28-29, 10 a.m.-6 p.m.; July 30, 11 a.m.-6 p.m. The event is free. Samples of hair care and skin care products will be given away. For more information, call 888-432-6423.

Father James M. Farrell marked the 25th anniversary of his ordination to the priesthood on June 29. His current parish, Our Lady of Lourdes and St. Bernadette in Indianapolis, will host celebrations during the weekend of Aug. 19-20. A Mass of Thanksgiving will be offered at 5 p.m. on Aug. 19 at Our Lady of Lourdes Church, 5333 E. Washington St. A reception will follow. A liturgy will be held at 11 a.m. on Aug. 20 at St. Bernadette Church, 4838 Fletcher Ave. A reception will follow. Family, friends and former parishioners are invited to attend the celebrations. For more information, call Mary Bake- meyer at 317-557-3935 or Sue Kosegi at 317-557-4320.

Father Richard Kreimer of the Glenmary Home Missions will speak at St. Barnabas Parish in Indianapolis to explain his society’s ministry throughout Appalachia, the rural South and Southwest. He will speak during Masses the weekend of July 22-23.

For further information, please contact: Carolyn Noone 317-236-1428 or 800-382-9836, ext. 1428

DEADLINE FOR RESERVATIONS JULY 28
Great Jubilee Pilgrimage to Italy
(Rome, Florence, Assisi, Monte Cassino and Milan)
October 8-17, 2000
Led by
The Most Reverend Daniel M. Buechlein, OSB
Archbishop of Indianapolis

Please consider this special opportunity to pray and travel with others of our faith on our Journey of Hope.

Pilgrimage Includes:
Jubilee Indulgence
Holy Doors of Rome
Daily Mass
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$2,499 per person based on double occupancy in Indianapolis plus tips, taxes and insurance.
Single rooms available.

Visit Vatican Museum and Gallery, Raphael’s rooms and St. Peter’s Basilica. Walking tour of Rome.

Pilgrimage to Italy.
October 11
Visit Vatican Museum and Gallery, Raphael’s rooms and St. Peter’s Basilica. Walking tour of Rome.

Pilgrimage to Italy.
October 12
Travel to Monte Cassino Abbey founded by St. Benedict in 529. The remains of St. Benedict and his sister, St. Scholastica, rest beneath the monastery high altar. Celebrate Mass.

Pilgrimage to Italy.
October 9
Arrive in Rome. See the Colosseum, Roman Imperial forums, Circus Maximus, Palatine and Capitoline hills, Mass at North American College.

Pilgrimage to Italy.
October 13

Pilgrimage to Italy.
October 10

Pilgrimage to Italy.
October 14
Travel to Assisi to see where St. Francis lived and prayed. Visit the basilica of St. Mary of the Angels, St. Francis and St. Clare. Mass at Basilica of St. Clare.

Pilgrimage to Italy.
October 17
Return to Indianapolis.

Pilgrimage to Italy.
October 8
Leave Indianapolis for Rome.

VIPS . . .

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Grants/Awards . . .

The Community Foundation of Southern Indiana (CFSI) recently honored several people as Gold Leaf Volunteers during a recent luncheon. Those honored include Larry Schriner, New Albany Deanery Catholic Youth Ministry; Paul Endris, New Albany Deanery Catholic Youth Ministries; and Donna Chapman, St. Elizabeth’s Regional Maternity Center. CFSI is a non-profit organization that funds human service agencies. They will serve Clark, Floyd and Harrison counties, with affiliates in Crawford and Scott counties. Its purpose is to build a permanent resource of funds to help meet community needs today and the changing needs of future generations.

U.S. News & World Report’s 11th Annual Guide to America’s Best Hospitals has recognized St. Vincent’s heart program as one of the top 50 programs in the nation for the third consecutive year. The publication ranked St. Vincent’s heart program 27th in the nation. In 1999 it ranked the program 42nd in the nation.
Second bishop was a lawyer

Célestin René Laurent Guynemer de la Hailandière, vicar general of the Diocese of Vincennes and bishop coadjutor, succeeded Bishop Simon Bruté as second bishop of Vincennes in 1839.

He was named bishop coadjutor in May and was in France recruiting priests and sisters to serve in the Indiana missions when he received word that Bishop Bruté had died at Vincennes. He was consecrated bishop in Paris in August 1839.

Before returning to Indiana, Bishop de la Hailandière visited the mother-house of the French Sisters of Providence at Ruillé-sur-Loir to ask for teaching sisters for his diocese. This resulted in a band of six sisters, led by Mother Theodore Guérin, leaving France for the wilderness of Indiana and founding the Sisters of Providence of Saint Mary-of-the-Woods and what would become Saint Mary-of-the-Woods College.

De la Hailandière was born in Combourg, Brittany, France in 1798 and studied law as a young man. He was admitted to the bar and, according to Father Herman Alerding’s 1883 history of the Diocese of Vincennes, “displayed such talents, force of character, and aptitude for affairs, that he attracted considerable attention.”

At the age of 24, he was appointed a judge at the Civil Tribunal of Redon, a subprefecture and important town.

However, after attending a Church mission in 1822, he set aside his career in the courts and decided to devote himself entirely to God and the Church. He entered seminary at Rennes in October 1822 and later the Seminary of St. Sulpice in Paris and was ordained a priest at Paris in 1825.

He was among the first of Bishop Bruté’s recruits who returned with him to America in 1836.

Bishop de la Hailandière’s tenure as the spiritual leader of Indiana’s Catholics was troubled. Father Alerding says that the cause of dissatisfaction with the bishop could be traced to the bishop’s “active energy which, ever bent on pushing things in the way he thought proper, brooked not contradiction. … Therein, however, was the chief source of all his troubles. He attended to everything personally, and, although he had a vicar general near him, a superior of his seminary, a superior over the community of St. Mary’s, a rector for his cathedral, he hardly would allow them to do anything.”

In 1847, Bishop de la Hailandière went to Rome and submitted his resignation to Pope Gregory XVI, who refused to accept it. Returning to the diocese, the tensions continued.

In July 1847, he again offered his resignation. This time it was accepted.

He retired to France to live out his days at Triandin near Combourg as a bishop without a see. He thereafter referred to himself as “l’ancien évêque de Vincennes”—the old (or former) bishop of Vincennes. Bishop de la Hailandière died May 1, 1882. His body was brought from France in the fall of 1882 and interred in the crypt of St. Francis Xavier Cathedral in Vincennes.

Congress honors Fr. Hesburgh

WASHINGTON (CNS)—Honored for 35 years as president of the University of Notre Dame and a career of public service, Holy Cross Father Theodore Hesburgh accepted the Congressional Gold Medal July 13 with the comment, “I have much to be humble about.”

In a ceremony in the rotunda of the U.S. Capitol, Father Hesburgh, 83, was showered with praise for his public service as a charter member of the U.S. Civil Rights Commission, involvement in the Middle East peace process and participation in a United Nations fact-finding mission on refugees in Kosovo.

Father Hesburgh stepped down as president of Notre Dame in 1987. He continues to serve on a variety of boards and commissions and is a member of the board of directors of the U.S. Institute of Peace.

Father Hesburgh received the nation’s highest civilian honor, the Presidential Medal of Freedom, in 1964 and holds 144 honorary degrees.

Sen. Richard Lugar, R-Ind., commented on Father Hesburgh’s legendary fund-raising abilities and credited his leadership at Notre Dame with making it one of the country’s most prestigious schools.

Rep. Tim Roemer, D-Ind., of South Bend and a Notre Dame alumnus, said the decision to honor Father Hesburgh was based on his achievements in civil rights, religion and higher education.

Father Hesburgh said the happiest day of his life was his ordination day in 1943, when he felt the Holy Spirit call him to serve all people.
Twenty-five Sisters of the Third Order of St. Francis of Oldenburg will mark 55th, 60th, 65th and 75th anniversaries on July 26 with a Mass at the motherhouse chapel and a celebration after the liturgy.

Six women, who are now in retirement, will mark 75 years in the community.

Sister Magdalene Marie Alcaraz ministered at Holy Rosary in Indianapolis and in the Evansville Diocese, as well as in Missouri, New Mexico and Ohio. Sister Consuelo Esquivel ministered at St. Mary in Rushville and St. Gabriel in Connerville, as well as in the Evansville Diocese, Illinois, Kentucky, Missouri, New Mexico and Ohio. Sister Rose Genevra Grantz, a native of New Albany, ministered at Sacred Heart in Clinton, Holy Family in Oldenburg, St. Vincent in Bedford, St. Mary in Rushville, Holy Name in Beech Grove and Our Lady of Lourdes, St. Rita and Little Flower in Indianapolis. She also served in the Evansville Diocese and in Kentucky, Missouri, Montana and Ohio.

Sister Angeline Hagemann, a native of Cedar Grove, ministered at St. Nicholas in Sulmam, St. Martin in Yorkville and St. Vincent in Sheboyne, as well as in the Evansville Diocese and in Illinois, Missouri and Ohio. Sister Mary Catherine Stier, a native of Greensburg, formerly Sister Mary Stephen, ministered at St. Mark, Holy Trinity, St. Gabriel and Holy Name, all in Indianapolis, as well as St. Gabriel in Connerville, St. Michael in Charles-town, St. Vincent de Paul in Bedford, as well as in Illinois and Ohio. Twelve sisters will mark 60 years of ministry.

Sister Margaret Felhoeter, formerly Sister Mary Gilbert, ministered at St. Mary in Rushville, St. Mary in New Albany and Seccina Memorial High School in Indianapolis, as well as in Ohio. She is currently in retirement at the motherhouse.

Sister Ruth Greawe, a native of Greensburg, formerly known as Sister Margaret George, ministered at the former St. Mary Academy and at Seccina Memorial High School in Indianapolis and Immaculate Conception Academy in Oldenburg. She also ministered in Ohio and in Papua, New Guinea. She is now in community service at the motherhouse.

Sister Francis Ellen Hannigan, a native of Indianapolis, ministered at Little Flower, St. Mary Academy, Cardinal Ritter and Seccina Memorial high schools, as well as Immaculate Conception Academy in Oldenburg and in Ohio and Missouri. She currently serves in community service at the motherhouse.

Sister Miriam Clare Heskamp ministered at Marian College in Indianapolis for 43 years, as a principal of Missouri and dietetics. From 1974-1982, she served as congregational minister of the Sisters of St. Francis. She is currently in retirement ministry.

Sister Cecilia Holohan, formerly Sister Marie Paulus, ministered at St. Vincent de Paul in Bedford, St. Bernardette and St. Michael in Indianapolis, as well as in Illinois and Ohio. She spent 17 years in Papua, New Guinea. She is currently serving in a West Virginia parish.

Sister Jean Gabriel Jones ministered at St. Mary Academy, Seccina Memorial High School and Marian College in Indianapolis, and at Immaculate Conception Academy, as well as in the Evansville Diocese and New Mexico and Ohio. She currently serves in community service at the motherhouse.

Sister Rosemary Lee, an Indianapolis native, formerly Sister Damien Marie, ministered at St. Andrew in Richmond, St. Mary and Our Lady of Perpetual Help in New Albany and Sacred Heart in Clinton, St. Mary in Greensburg, St. Mary in North Vernon, St. Rita, Holy Name, St. Mark and Marian College in Indianapolis as well as in the Evansville Diocese and in Ohio. She is currently in retirement.

Sister Marie Kathleen Maudlin ministered at St. Francis de Sales, Holy Trinity, Seccina Memorial High School and Marian College in Indianapolis and at St. Louis School in Bataxesville, and in New Mexico and Ohio. She served as congregational minister from 1982-86 and is currently coordinator for health insurance and manager of the Visitors’ Center in Oldenburg.

Sister Mary Luke Prickel, a native of Morris, ministered at St. Louis in Beech Grove and at St. Mary in Missouri. She is currently in retirement at the motherhouse.

Sister Catherine Rudolph, formerly Sister Francis Joseph, ministered at Holy Trinity and St. Michael in Indianapolis, as well as in Michigan, Missouri and Ohio. She is currently in retirement.
that Mark had been sending his confessions to him and he got his last confessions a day or two before," she said. Pauline Allstott viewed The Wall about five years ago in Bloomington and said she knows exactly where her son’s name is located: “Panel 37 in the 17th line,” she said. Mark’s older sister, Shannon McCracken of West Baden, is a volunteer at The Moving Wall. She said volunteerizing at the memorial and helping others locate the names of relatives helps her find comfort from the pain of losing her brother. “Helping them find a name helps me,” she said. This past Monday, she offered to assist a man find a name on The Wall. “I asked this man if he needed help finding someone on The Wall. He replied, ‘No, I think they’re all important.’” McCracken said that comment hit home because “every name on there has a soldier’s life. There are 58,183 names on that wall and there’s a family that goes with every name and there’s a story behind every name,” she said. Father Hall said viewing the memorial is such an emotional experience for so many people that he is prepared to offer support and counsel to people who will be visiting The Moving Wall this week. Father Hall said other ministers in the community’s ministerial association also plan to be available to offer support to the community if needed. Father Hall also said that Our Lady of the Springs Church, which is near the Moving Wall, will be open for anyone who may need a church setting for consolation after visiting the display. Father John M. Hall, pastor of Our Lady of the Springs in French Lick, prays in front of The Moving Wall. Vietnamese Veterans Memorial with members of Mark Allstott’s family. Allstott was killed in the Vietnam War.

Jubilee Pilgrims!
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John F. Fink

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John F. Fink is editor emeritus of The Criterion, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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of explanations for why they don’t want one, down to using the same words.”

The D.C. Council rejected several proposed amendments for a “conscience clause” allowing some religious employers to opt out of covering services and products that conflict with their teachings.

Without such an exemption, the measure would affect employers based in the District of Columbia, including Georgetown University, The Catholic University of America, Providence Hospital, the U.S. Catholic Conference, dozens of seminaries and religious houses of study, and all parishes and Catholic schools.

Before the bill becomes law, it first must be signed by Mayor Anthony Williams, who has not said whether or not he supports it.

For the second week in a row, Catholics in city parishes were asked by the Archdiocese of Washington to lobby against the bill. In a bulletin insert distributed at Masses July 15 and 16, Auxiliary Bishop William E. Lori described the situation as a battle for religious freedom.

“This is clear that future attempts will be made to force the Church’s hand not just on contraception but on other issues as well, such as insurance coverage for ‘domestic partners,’ abortion, etc.,” Bishop Lori said in the information sheet for parishioners.

“These are trying to tell an organization to violate its own convictions.’”

“Are we going to sit here and defer to Rome?” asked council member Jim Graham.

Calling the Catholic Church “homophobic,” Graham said to approve a “conscience clause excluding religious organizations from the requirement would be like ‘surrendering decisions of public health matters to the Church. We would be telling people that because Rome has decreed contraceptives, then we have an abortion clause is not about limiting women’s rights to health care. ‘It is unfair to force employers to go against deeply held religious beliefs,’ he said.

Council member Vincent B. Orange urged the council “not to belittle established Church doctrine.”

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Council member Sharon Ambrose charged that exempting Catholic institutions “would not be an issue if the Holy Roman Church were not such a large employer in the District.”

Istook led the hue-and-cry from Congress.

When anti-religious and anti-Catholic bigotry was injected into the debate, people were appalled that the council failed to condemn it,” said Istook, who is Mormon. “Religious viewpoints should be respected, not condemned.”

In an effort to exclude Catholic and other religious organizations, council member Harold Brazil argued that the conscience clause is not about limiting the rights of D.C.-based Churches from having to comply with a contraceptive-cover age law. A few states have passed local versions of RFRA that apply only in their jurisdictions.

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in front of the Supreme Court building. “I felt the Lord was calling me to do this,” Romanoski said. “One of the things the Holy Father said at World Youth Day in Denver in August of 1993 was, ‘Do not be afraid to go out like the first apostles and proclaim the Gospel, even in public places.’ The Holy Father stressed how youth have a special witness to give — to proclaim the Gospel of Life.

“All with the evil present in the world today, it can almost be overwhelming,” Romanoski said. “Yet at the same time, our pope is calling for a ‘new springtime of faith,’ and he’s out for victory. He’s saying, ‘Let’s establish the culture of life. Christ has won. Let’s extend that victory.’”

“The backs of our T-shirts say ‘America is pro-life,’ and that’s what we find in most cases around the country,” he said. “It’s really sad when our laws don’t reflect the public opinion polls, but we have to trust in the Lord, we have to evangelize, we have to live our faith. We need to convert hearts, then we’ll have laws that reflect pro-life values.”

Franciscan University graduate Jerry Britt of Steubenville is blind and ventured him from walking across the Cart Paths

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The Criterion Friday, July 21, 2000 Page 11

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$15.00 each $15.00 in Jubilee Box

The hand of Christ gives to the world. The hand of Christ gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Jonathan Romanoski of Harrisburg, Pa., a senior at Franciscan University of Steubenville, Ohio, and a participant in a cross-country pro-life walk, prays the rosary during the archdiocesan Helpers of God’s Precious Infants monthly walk to an abortion clinic.
Faithful Lines/Shirley Vogler Meister

Saving stamps can be more than a hobby

My middle daughter, Diane, began saving stamps when she was a girl, and she never lost her collection by moving or by visiting with her after moving into her own home. My friend, Charley, who retired to Florida, saved stamps for her granddaughter, too, and she took her with her when she moved back to the north. Eventually, however, she sold the collection, which reflects her normal thoughtful kindness. She asked whether Diane might want her stamps immediately, wanting nothing in this offer, Diane happily accepted, of course.

Saturday is the feast of St. Mary Magdalene, one of the most honored women in the Bible but a woman who has been slandered because tradition has made her a reformed prostitute. The latest TV mini-series about her lifetime is interesting andJesus, broadcast in series on the life of St. Mary Magdalene, similar to one to St. Teresa of Avila, which tells people that their prayers will be answered if they circulate a certain number of copies of the prayer. The instructions state that Martha was the sister of St. Mary Magdalene. No, she was not.

Magdalene was the leader of the women who followed Jesus and ministered to him. She was the female counterpart of Peter, the leader of the men. She was the most prominent of Jesus’ female disciples since she was mentioned by name of all the evangelists. These women traveled with Jesus in Galilee and when they went to Jericho. The women undoubtedly did the cooking and the shopping for supplies along the way. Body of Jesus and Mary have that is considered women’s work. And someone had to do organizing things for such a large group, and that someone was apparently Mary Magdalene.

Luke and Matthew do say that Jesus had taken seven demons out of Mary, and perhaps that is what gave people the idea that she had been a prostitute. But why is she mentioned in the Gospel of Luke, and there is no such indication for others whom he expelled demons? Perhaps because of her illness, mental or physical.

Mary was faithful to Jesus, standing at the foot of his cross and going to the tomb to anoint him. She was rewarded by being the first one to whom he appeared after his resurrection. But there is no indication that she had been a prostitute.

Saving stamps can be more than a hobby

July explodes with memorable events

They say that April is the cruelest month, I’m not sure why. But around here, July is the cruelest month.

Just kidding. July is cruel to us, actually to move. But that’s the most crammed with birthdays, anniversaries and national holidays of any month on the calendar, and I am chief greeting card-picker outer, gift buyer and social secretary emerita in this family, the consequences of July fall largely to me. Of course, the Fourth of July comes to everyone’s mind as the month’s most memorable event. But more important to our family, it’s grandmother Elizabeth’s birthday! For nine years now she’s had her birthday on the Fourth of July. Was three days short of 77 when Andrew was born, and for three years 1912, we had two year old boys in the house. It sure eclipsed the Fourth that year!

July marks the wedding anniversary of Sandy and Jim, our daughter- and son-in-law (which makes two great July events for us!). Actually, Sandy was married the Friday before Jim, so he’s the son-in-law, but he’s married to our daughter-in-law so we just call him that. If you think this is confusing, take a note. And you think that year’s wedding anniversary in July.

They marked the wedding anniversary of Sandie and Jim, our daughter- and son-in-law (which makes two great July events for us!). Actually, Sandy was married the Friday before Jim, so he’s the son-in-law, but he’s married to our daughter-in-law so we just call him that. If you think this is confusing, take a note. And you think that year’s wedding anniversary in July.

The only stamps donors should send are canceled commemoratives—the large size. To obtain these stamps, circle the envelopes leaving at least ⅜ to ½ inch of paper all around each stamp. The small stamps, named after their face value to redeem value to collectors. The U.S. Postal Service, since 1996, prints 50 billion stamps each year. M. Ecker prefers commemoratives.

Readers can send the stamp to the facsimile of St. Mary Magdalene.

Faithful Lines/Shirley Vogler Meister

Summer stock can be more than a hobby

I delivered everything personally. Earlier this year, one of the Little Sisters at St. Augustine, and I thought immediately of Diane and Charley. Gathering used rubber stamping became the work of Consolata Missionaries based in Williamsburg, N.Y. Two years ago, the Consolata superiors in New York, Rev. John Keeler, contacted St. Augustine Home through his long-time volunteer secretary, Rita Ecker, which he used for their missionary effort. “St. Augustine is a “mama and grandmother” when she responded to my inquiry about the project.”

Ecker explained that the stamp project supports Consolata Missionary work. This has included drilling water wells, enlarging a housing project in Uganda, supplying rubber tree seedlings for poor farmers in South America, providing educational aids in types of religious work.

It’s easy to help with this cause because one of the Little Sisters at St. Augustine says she gathers and forwards whatever stamps residents or readers give or send her. She end of column for the address.

First, however, here is additional information and instructions:

The only stamps donors should send are canceled commemoratives—the large size. To obtain these stamps, circle the envelopes leaving at least ⅜ to ½ inch of paper all around each stamp. The small stamps, named after their face value to redeem value to collectors. The U.S. Postal Service, since 1996, prints 50 billion stamps each year. M. Ecker prefers commemoratives.

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Readers can send the stamp to the facsimile of St. Mary Magdalene.
The Book of Jeremiah is the source of the first reading this weekend.

At the time of Jeremiah, in the sev- enth century before Christ, the high priest was an important part of life in the Holy Land. If it was at the time of the Lord, and as even today it is for many people there. It is not surprising, therefore, that Jeremiah used the imagery of shepherds to convey his mes sage. Everyone would have understood the image.

In the Old Testament are several lovely references to the good shepherd. It was a concept that Jesus adopted. This reading, however, speaks not of good shepherds but of bad shepherds. Jeremiah warns about unworthy shep- herds who scatter the flock. He is not speaking of shepherds who mistreat or abandon their flocks on the hillsides of Israel. Rather, he is speaking of those who hold positions of leadership among God's people.

Very often, prophets saw the kings themselves as poor shepherds. The mon- archs were God's special representa- tives. If they could be denounced, subordi- nated were all the more not to be tolerated if they failed to meet obliga- tions.

Only when leaders, including kings, are true to God do they deserve respect. Only when they rule with God in mind do they truly serve the people.

The Epistle to the Ephesians fur- nishes the next reading. This reading magnificently reveals the person and the mission of Jesus. He reconciled humankind with God. Not only did the Lord remove barriers lying between humanity and God, but also the redemption of humanity literally linked humans with the Almighty.

In the Lord's own flesh, to borrow from theology in the Incarnation, the bond occurred. The great act of redemp- tion was on Calvary. There the Lord was judged and found innocent. His sacrifice accomplished the great rec- onciliation needed because of human sin.

St. Mark's Gospel supplies the last reading.

The last verse of this reading sets the stage. People act as if they have no hope, as if there is nowhere to turn. Again, to employ the imagery of the shepherds, Jesus remarks that they are as if they were sheep with a shepherd. Jesus, of course, is the Good Shepherd. This was an image treasured in the early Church. He is the sublime gift of the God of love and mercy.

Important also is the fact that Jesus takes aside the Twelve, in a very private setting was arranged. The Lord took the aposterels into a boat, and the boat moved into the Sea of Galilee. They were alone.

In this very private situation, the Lord taught the apostles. It was a lesson no one else heard.

Reflection

Through these readings, the Church gives testimony about itself.

First, in Ephesians, the Church mov- ingly speaks of Jesus. The Lord is the Redeemer. The Lord is the perfect Lamb of God. The Lord is human—as are we all—and the Lord is of God. It is the Incarnation, as theologians call it. Then, in Jeremiah, the Church reminds us both of our needs and limita- tions, and of the fact that under these conditions we all require guidance and assistance.

Such was the case among the most humble in a tiny kingdom in Asia Minor 2,600 years ago. It is just as true today. We are imperfect. We make mistakes. We cannot foresee the future. We mis- judge ourselves, others and the meaning of happenings around us. We cannot really comprehend our needs.

In great mercy, God has given us the Lord, the Son of God, as our Good Shepherd. Jesus is willing to guide us, to console us, to strengthen us, and not only to lead us to God but to bond us with God as children are bound to their parents in an inseparable link.

To accomplish this task in the long centuries that actually would follow the time of the Lord on earth, God estab- lished the Church. The Church stands on the apostles. It is in their memory that we Christians cherish today. The Gospels repeat their beliefs, given them by Jesus. They are our only connection with Jesus.

Their knowledge was not obtained simply standing within the crowd. Rather, their understanding of God and salvation was unique, special and much greater than that possessed by bystanders. It is this knowledge, of these shepherds, that the Church offers as its own message.

My Journey to God

It's really not much fun this picking up the pieces of a broken life and pasting it together once again with hope for better things to be. I wonder if the God who knows all things can bear the pain and emptiness of shattered dreams, the longing for a new and deeper way of loving. Oh Lord of wondrous mystery, give me some relief from this relentless grief engulfing all I am.

(My daughter was divorced long ago and later had relationships with other men. For years we thought she could not receive the sacraments, but now we hear that is possible. I am 80 years old and worry about her. Can we talk about communion? [Iowa])

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis.)

The Sunday Readings

Sunday, July 23, 2000

• Jeremiah 6:30-34

• Mark 6:30-34

of the first reading this weekend.

Sixteenth Sunday in Ordinary Time

Mgr. Owen F. Campion

Daily Readings

Monday, July 24

Psalm 50:5-6, 8-9, 16-17, 21, 23

Matthew 12:38-42

Tuesday, July 25

James, apostle

Psalm 126:1-6

Matthew 20:20-28

Wednesday, July 26

Joachim and Anne, parents of the Virgin Mary

Psalm 71:1-6, 17

Matthew 13:1-9

Thursday, July 27

Jeremiah 2:1-3, 7-8, 12-13

Psalm 36:6-11

Matthew 13:10-17

Question Corner/ Fr. John Dietzen

Roles of Peter and Judas are part of God’s plan

Reflection

My first impulse is to suggest that you ask Jesus for the answer. That has apparently already been done, however, around the time of Jesus himself, and we have the answer, at least for Peter, in the New Testament.

So we don't get confused about what is really happening; so, we don't mistakenly assume that the major works of God are the result of our own brilliance and abilities. God seems to make a habit of choos- ing the least obvious and dependable people to carry out his greatest plans.

He did it already in the centuries before Christ when he chose the Hebrew people to be particularly his own, the ones who would, in an especially signifi- cant way, be the bearers and messengers of his plan of salvation for nearly 2,000 years.

There were, in fact, many more daz- zling, more influential, even more reliable nations that God might have picked. In the Book of Isaiah (41:14), God himself calls Israel a worm and a maggot. As one poet summed it up, “How odd of God, to choose the Jews.”

The Scriptures frequently recall why God selected this way. He wished to make clear that, from beginning to end, his gift of life and salvation results not from any human ingenuity and self-sufficiency, but solely from the faithfulness and unlimited benevolence of the One who loves this human family.

As Paul reminds us, for his greatest deeds God chooses people who are weak and incompetent by human standards, so it is clear that the good done is his own, “so that no human being might boast before God” (1 Cor 1:29).

Obviously, our Lord—as head of his body—recognized many strengths in all those he called to minister in the Church, including Peter. But that age-old divine strategy certainly had to be a factor in his choices.

Of course, the fact that even the “evils of the age” can have their big-time limitations and failures is a source of enormous encour- agement and hope for the rest of us. For Judas, we’re even further out of our depth. What God wanted from him, what mysterious role he was capable of having, and did have, in the story of redemption, is beyond us.

What he did was morally horrendous. Thankfully, however, it is not our respon- sibility to judge either him or the Lord’s choosing him as one of the Twelve.

As Pope John Paul II noted in his book, Crossing the Threshold of Hope, the Church’s silence about such matters is a good position for us to follow (p. 186).

We profess that Mary was conceived, and lived, free of sin. Yet the Easter Sunday Sequence says Christ was the only person completely sinless. I’m con- fused (Illinois)

The prayer that you refer to, which concludes the words “Christ, who only is sinless,” is an optional part of the Liturgy of the Word at Easter. This translation is a poetic one; however, and is not entirely accurate.

In the official Latin text of this majes- tic sequence, which goes back to the 11th century, the line reads, “Christus innocens Paraclitus reconciliator,” literally “the innocent Christ has reconciled sin- ners with the Father.”

My daughter was divorced long ago and later had relationships with other men. For years we thought she could not receive the sacraments, but now we hear that is possible. I am 80 years old and worry about her. Can we talk about communion? (Iowa)

From what you tell me, nothing stands in the way of her receiving the sacraments of penance and the Eucharist. Please encourage her to talk with a priest and arrange to do that. Her spiritual life, and yours, could be much happier. She has been away long enough.
**The Active List**

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List, 1400 N. Meridian St. (hand delivery); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

### July 21

- **St. Thomas Aquinas Church, 46th and Illinois, Indianapolis.** Feast of St. Mary Magdala, Mass, 5:30 p.m., followed by pitch-in dinner. Information: 317-475-0722.
- **Parish festival, multicultural, Cardinal Ritter High School, 335 S. Meridian St., Indianapolis.** Mass, 5:15 p.m. Information: 317-475-0722.
- **Flea market, Knights and 4050 E. 38th St., St. Andrew the Apostle School, Indianapolis.** Night. Information: 317-253-6478. nerd-in for food and games, 4 p.m.-midnight.
- **St. Monica Parish, 6131 N. Michigan Rd., Indianapolis.** Parish festival, Fri.-Sat., 5-11 p.m. Information: 317-924-3333.
- **Holy Name Parish, 89 N. 17th St., Indianapolis.** Shepherds of Christ rosary, Thursdays, 7-9 p.m. Information: 317-271-8016.
- **Our Lady of Grace Church, 119 S. Meridian St., Indianapolis.** Marian prayers for world peace, 8 a.m.-6 p.m. Information: 317-843-5143.
- **Our Lady of the Greenwood Parish, 335 S. Meriden St., Greenwood.** Prayer group, 7-8:15 p.m. Information: 317-852-3195.
- **Holy Rosary Church, 520 Stevens St., Indianapolis.** Marian rosary, 6-8 p.m. Information: 317-636-4478.
- **The Faith Explored!** by Father Greg Bramlage, 7-8:30 p.m. Information: 317-834-5514.
- **Divine Mercy Chapel, 3344 W. 30th St. (behind St. Michael Church).** Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.
- **Our Lady of the Greenwood Chapel, 335 S. Meriden St., Greenwood.** Rosary and Holy Hour, 6 p.m. Information: 317-924-3333.
- **Feast of St. Mary Magdala, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); The Criterion; The Active List of (Friday) publication:** No announcements will be taken by telephone. Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. **“A Catholic Theology of the Family,” by Dr. E., July 22.**
- **Our Lady of the Greenwood Parish, 335 S. Meriden St., Greenwood.** Prayer group, 2:30-3:30 p.m. Information: 317-271-8016.
- **St. Anthony of Padua Church, Indianapolis.** Annual picnic, chicken dinners, quilts, and drinks. Tables: 317-545-4247 or 317-542-0037.
- **St. Mark's Church, 1400 E. 38th St., Indianapolis.** Flea market, Knights and 4050 E. 38th St., St. Andrew the Apostle School, Indianapolis. Night. Information: 317-253-6478. nerd-in for food and games, 4 p.m.-midnight.
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8:30 a.m. Mass-9 p.m.; Blessed Sacrament, after Exposition of Communion service.

St. Joseph Church, 2605 St. Joe Road W. Sellersburg. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 805 U.S. 52, Cedar Grove. Eucharistic adoration after 9 a.m. Mass-9 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass-9 p.m. Exposition and service.

St. Vincent de Paul Church, Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.

reconciliation, 4:6 p.m.

St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon; 7 p.m.

St. Mary Church, New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays
St. Nicholas Church, Sunman. Mass, prayer and worship, 8 a.m.; then SACRED gathering in the school.

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

Our Lady of the Greenwood Church, 515 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 38th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Saturdays
St. Pius X Parish, Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

St. Luke Church, Indianapolis. Holy hour for priastery and religious vocations, 7 p.m.

Third Sundays
Mary’s Schoenstatt, Reville (located on 925 South., 8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.; Father Elmer Buirwinkel. Information: 812-689-3551. E-mail: elberwork@esidata.com.

Christ the King Church, 1827 Kessler Blvd E., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 7 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5533 McFarland Rd., Indianapolis. Rosary, 6:15 p.m. Information: 783-1445.

Archbishop O’Meara Catholic Center, Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Oldenburg. Support group for the widowed, 7 p.m. Information: 812-954-2524.

Calvary Missionary Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

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

First Fridays

St. Francis Hall Chapel. Marian College, 1200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for life by archdiocesan Office of Pro-Life Activities, 8:30 a.m. walk to Clinic for Women, 2951 E. 38th St.; rosary return to church for Benediction.

The Active List, continued from page 14

St. Anthony of Padua Clarksville, INDIANA SUMMER PICNIC Friday, July 28th – 5 p.m. to Midnight Saturday, July 29th – 2 p.m. to Midnight Food – Friday-Fish Dinner starting at 5 p.m. Saturday—Chicken Dinner starting at 2 p.m.

Live Entertainment in the Beer Garden starting at 7 p.m. Friday and at 5 p.m. on Saturday

Capital Prizes – Grand Prize: Trip for two to Hawaii or $1,500 cash Second Prize: $1,000 cash Third Prize: $500 in cash (Also raffle for two Lady Boy recliners)

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The Criterion  Friday, July 21, 2000

BUSINESS
continued from page 1

“We believe as Catholics in the integration of our faith and business lives, because Catholicism is an incarnational faith,” he said.

Hence, Civitas Dei. Incorporated on Oct. 4, 1999, on the Feast day of St. Francis of Assisi, patron of merchants, Civitas Dei seeks to help Catholic businesswomen and men better integrate their faith and business vocation.

The group’s nearly 80 members meet on the third Friday of each month at 6:30 a.m. for Mass at the Cathedral of SS. Peter and Paul in Indianapolis. Afterwards, they gather at the Indianapolis Athletic Club for breakfast and to hear a speaker.

Civitas Dei, Latin for “The City of God,” was originally the idea of Conway, the founding chair of Civitas Dei Inc. Conway is the first-year president of the Indianapolis Chapter of Civitas Dei and a member of Our Lady of Mount Carmel Parish in Carmel in the Lafayette Diocese.

Also instrumental in the founding of Civitas Dei were Gorsage, a member of St. Louis DeMontfort Parish in Fishers, in the Lafayette Diocese and Michael Maley, now resident of Chicago, as well as board advisor George Maley, founder of the Indianapolis chapter of Legatus, an organization for Catholic business executives.

Both Conway and Gorsage, who is also program chair for the Indianapolis chapter, had attended spiritual retreats like Cursillo and Christ Renews His Parish.

Reflecting upon the composition of the retreatants, Gorsage said he realized that “who was absent at these types of retreats … was the common Catholic businessperson in the pews. It was somebody who was not going to go to these retreats, but was a very action-oriented person in the business community.”

“[Civitas Dei] was really an effort to meet them where they were—in the business community,” Gorsage said.

Civitas Dei’s mission is to evangelize and catechize Catholic businesspeople, to help them bring Christ’s message to the marketplace. As such, Civitas Dei focuses on the laity, while maintaining communion with the magisterium, the Church’s teaching authority.

The guild is officially chartered in the Archdiocese of Indianapolis, with Vicar General Msgr. Joseph F. Schaedel as its chaplain. It is lay-directed and funded by its own members, and membership is open to practicing Catholic men or women whose primary vocation is business.

“Our business as Catholic lay men and women has to be about answering the call … ‘Just because we’re in the business world doesn’t get us off the hook of following Jesus Christ in our day to day decisions and actions.’

John Paul II’s ‘call,’” said Conway.

“He has called on all lay faithful to hear the basic Gospel message, to be salt and light to the world … [The call] is for lay people to seek their salvation through the vocation that God has called them.”

Promoting ethical business practice is one way to bring faith into the marketplace, said David Greene, vice president of the Indianapolis chapter and a member of St. Maria Goretti Parish in Westfield, in the Lafayette Diocese.

Civitas Dei helps remind the businessperson, Greene said, that “our goal is not to make money. The bottom line is taking that money and putting it to use making … strong, stable families, communities and churches,” he said.

The integration of faith and business demands a strong spiritual emphasis. Along with the Mass preceding each meeting, members pray together and are encouraged to partake in eucharistic adoration.

Teipen, treasurer of the Indianapolis chapter, was attracted to Civitas Dei because it is “kind of a forum whereby we could hear from others how they tried to bring their faith into the workplace.”

Membership in the group was one of several factors that inspired him to start the voluntary, daily prayer at his workplace.

Mike Fox, membership chair for the Indianapolis chapter and a parishioner at St. Pius X Parish in Indianapolis, said that the speakers provide excellent examples of how to live one’s faith in business.

“Any time you hear someone else give their witness or their thoughts on...”

Members of the Indianapolis chapter are passing their name on,” Fox said.

If you know somebody who is thinking in the same way about how their business should be conducted, especially if it’s ethics, then you feel comfortable passing their name on,” Fox said.

The guild is currently set to grow. It has applied for non-profit tax status, and members of the Indianapolis chapter are in the process of forming an international board, which will be in charge of the larger Civitas Dei Inc.

The goal is to have chapters in large cities across the country. Atlanta, South Bend and Chicago are cities that could have Civitas Dei chapters in the future.

“Just because we’re in the business world doesn’t get us off the hook of following Jesus Christ in our day-to-day decisions and actions,” said Conway.

“There is life beyond just economics. If you know somebody who is thinking in the same way about how their business should be conducted, especially if it’s ethics, then you feel comfortable passing their name on,” Fox said.

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Civitas Dei offers the opportunity for like-minded businesspeople to network and organize.

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“This is important, said Conway and Gorsage, because the Catholic businessperson is, in their opinion, one of the most underserved members of the Church.

Archbishop Daniel M. Buechlein speaks at the March meeting of Civitas Dei.

A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

Consistently the most read item in The Criterion, Archbishop Buechlein’s column reflects his southern Indiana, straight-talking German-American roots. His style gives readers the feel of “fireside chats” with a devoted teacher and friend.

Now available from Criterion Press, Inc.
Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis.
Benedictine Father Cajetan White was monk of Saint Meinrad

Benedictine Father Cajetan White, monk and priest of Saint Meinrad, died on July 14, while serving in Texas for the summer.

A funeral Mass was to be celebrated on July 20 in the Archdiocese Church.

Born in Tell City, Father Cajetan was baptized John Lawrence. He received his elementary education at St. Joseph School in Jasper before enrolling at Saint Meinrad Seminary in 1953. In 1955, he was invested as a novice and professed his simple vows in 1961, when he received the name Cajetan.

After he was ordained to the priesthood in 1965, he studied for his Master’s degree in history at Indiana State University. Father Cajetan then served in St. Meinrad’s priory in Huazuo, Peru, returning to the archdiocese after the 1970 earthquake there. He served as registrar of the schools until he returned to Peru in about 1981. He taught in the minister parish until 1981.

For 15 years, he served as periodicals librarian at the archdiocese library. His ability to speak and teach Spanish led to his appointment as language laboratory specialist in St. Meinrad’s schools. In 1998, he began teaching Spanish at St. Meinrad School of Theology, giving special attention to preparing deacons for preaching and conducting the sacraments in Spanish.

For many summers, he accepted assignments in Texas parishes to assist in ministry for various priests.

Father Cajetan is survived by a sister, Mary Segur, and a brother, Robert White. 1
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Send resume to: Ed bakson, Director, Office of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

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Music Director position available for the rapidly growing parish of St. Simon in suburban Indianapolis; will be responsible for re-organizing the current liturgical music program and giving it direction; must have good interpersonal and collaborative skills and must be a good community builder; Bachelor's Degree in Music required; strong knowledge of Roman Catholic Liturgy; knowledge of keyboard, guitar, vocal and choral techniques and be proficient in at least one of these areas; Competitive salary plus benefits; if interested, send resume to Mr. John Beck at 317-796-0523.

President
The Criterion, the weekly newspaper of the Archdiocese of Indianapolis, seeks an energetic individual to manage and grow its expanding news and advertising organization. The Criterion is the fastest growing daily newspaper in Indianapolis. The Criterion is a trusted source of news, opinion and information for the Archdiocese and the greater Indianapolis community.

The Criterion seeks a full-time position as Sales Trainer. This position will involve building a comprehensive, customized, sales training program for all sales positions of The Criterion.

Please send resume and references to:
Trinity High School
3700 E. 59th Street
Indianapolis, IN 46220

PRESIDENT
THE SCHOOL: Trinity High School, Louisville, KY is an all-boys, Catholic, four-year, college preparatory boys school founded in 1955 and located on a large campus in St. Matthews, a residential community just outside of Louisville.

THE POSITION: The president will report to the board of directors and be accountable for carrying out the Trinity mission, ensuring community and institutional quality and institutional strength of the school. This person will be responsible for overseeing and directing the movement with all of the school’s internal and external stakeholders, including students, faculty, staff, alumni, and parents. The president will be a dynamic leader with a proven ability to foster and enhance the school’s financial resources and aid to students.

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SALARY AND BENEFITS: Competitive salary and comprehensive benefits package. The position is open immediately. Applications should be submitted to Trinity High School (email resume to: president@trinityhs.org or mail to: Trinity High School, 3700 E. 59th Street, Louisville, KY 40217). Applications will be accepted until the position is filled.
News briefs

U.S.

Debt relief funding vote in House called ‘amazing victory’

WASHINGTON (CNS)—A House vote to more than triple the amount of debt relief for poor countries that had been recommended by its appropriations committee was “an amazing victory,” said the head of the U.S. bishops’ Department of Social Justice and World Peace. The official, John Carr, said the 216-211 vote July 13 to increase debt relief funding in the Foreign Operations bill for fiscal 2001 from $69 million to $225 million “surprised the House leadership” and others who considered efforts to boost the funding “a fool’s errand.”

Catholic-Orthodox commission takes time out for prayer

BALTIMORE (CNS)—Members of an international Catholic-Orthodox dialogue commission took time out July 15-16 to pray for the success of their own deliberations and for the Middle East summit taking place in western Maryland at the same time. The delegation, headed by Cardinal Edward J. Cassidy, president of the Pontifical Council for Promoting Christian Unity at the Vatican, and Archbishop Stylianos, of the Greek Orthodox Archdiocese of Australia, came to Baltimore July 15 for a prayer service at the Greek Orthodox Cathedral of the Annunciation and a Mass at the Basilica of the National Shrine of the Assumption. The next day, they participated in an Orthodox Divine Liturgy at St. Sophia Greek Orthodox Cathedral in Washington, followed by a visit to Basilica of the National Shrine of the Immaculate Conception.

Nuncio urges priests at retreat to see how they can unify Church

WASHINGTON (CNS)—The apostolic nuncio to the United States urged priests gathered at a jubilee retreat in Washington to see how they can unify the Church. The priest has the unique ability to “bring unity out of diversity” by gathering men and women to the Exorcist, said Archbishop Gabriel Montalvo during a July 14 closing Mass for the retreat held at the Basilica of the National Shrine of the Immaculate Conception. He also urged the priests to reflect on the frazzling they have with others.

WORLD

Pope says immigrants need welcome from all people

VATICAN CITY (CNS)—Like the poor who immigrated to the United States in the late 1800s, many of today’s immigrants arrive in a new country looking for a better life but find only poverty and discrimination, Pope John Paul II said. New immigrants need people like St. Frances Cabrini to welcome them, educate them and help them spiritually, the pope said in a July 15 letter to the religious order Mother Cabrini founded. The letter marked the 150th anniversary of the birth of Mother Cabrini, the patron of immigrants.

Vatican confirms that pope intervened for Agca’s release

LES COMBES, Italy (CNS)—One month after the extradition to Turkey of Pope John Paul II’s would-be assassin, the Vatican confirmed that the pope personally intervened in the gunman’s release from Italian prison. Speaking to reporters July 16 at the pope’s vacation spot in the Italian Alps, Vatican spokesman Joaquin Navarro-Valls said the pontiff had written a letter in May to Italian President Carlo Azeglio Ciampi asking that the pope be clemency order for Mehmet Ali Agca June 13, immediately after which Italian justice ministry officials issued the extradition decree. Agca flew to Turkey that evening and entered a prison there in the early hours of June 14.

Bishop says Church is trying to better peoples’ lives in Burundi

BELLEVUE, Wash. (CNS)—In a country racked by civil war, genocide, AIDS and poverty, the Church in Burundi is a major player in bettering the lives of the people. “We must reflect on what we are meant to be—the family of God. If we believe that all human beings have the same dignity and honor, then we must fight everywhere and every time to protect human rights,” said Bishop Bernard Budahara of Burundi, during a U.S. visit. He called for the canceling of international debt and urged cooperation between the World Bank and the Catholic Church.

Periodista

The Criterion busca un periodista a tiempo completo para reportar los eventos que acontecen dentro de la Iglesia, nacional, universal o de la arquidiócesis para informar, educar y evangelizar a los lec- tores de The Criterion y ayudarlos a vivir plenamente como católicos. Los responsables deben incluir originales e ideas para artículos, seguir las tareas del director administrativo, asistir a eventos, tomar fotografías, conducir entrevistas, escribir artículos técnicos e informativos, editar los artículos completos, superintendiendo los suple- mentos asignados, revisar documentos y hacer cargos relacionados. Se requiere una licenciatura en periodismo, ingeniería, comunicaciones o un campo relacionado. Se preferirán aquellos estudios previos en teología. Es ideal que tenga dos años previos de experiencia en periodismo. El puesto requiere un conocimiento de la Iglesia Católica, su organización, creencias y valores. Una habilidad bilingüe en español e inglés es un plus pero no es exigido. Ofrecemos a los empleados dedicados y trabajadores la oportunidad de desarrollar su talento en un ambiente que respeta la dignidad de cada individuo. Además, ofrecemos un enfoque de equipo para lle- varse a cabo la misión y los ministerios de la Iglesia. Favor de enviar su currículum e historia salarial a:

Ed Isakson Director Human Resources Archdiocese of Indianapolis P.O. Box 1410 Indianapolis, IN 46206 Empresa de Oportunidades Inglés

Volunteer Needed

St. Mary’s Parish, located at 317 N. New Jersey St. in Indianapolis, is seeking a part-time volunteer to oversee facilities management, building renovation and restoration, general upkeep, and special projects. A basic knowledge of construction, maintenance, and project management is necessary. The parish needs a talented person who wants to give back to the Church and help this 142 year old parish meet today’s needs and prepare for the future. Please contact:

Ed Isakson Human Resources Director Archdiocese of Indianapolis (317) 236-1549

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Urgentely le están buscando a una persona que tenga habilidades sobresalientes en desarrollar nuevos clientes y ventas publicitarias externas. Se prefiere que la persona sea bilingüe en español e inglés. Conocimiento con potencial hasta $500k y paquete completo de beneficios. Un mínimo de tres años de experiencia en el desarrollo de nuevos clientes. Envié su currículum a Ed Isakson, Director, Office of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

Teaching Positions

St. Pius X Catholic School is looking for two enthusiastic, faith-filled teachers to join our staff. Candidates must be open to innova- tive instructional strategies.

1. Full-time 6th and 7th grade English and 6th grade religion (must be Catholic)
2. 1st-8th grade technology (classroom computer experience helpful but not necessary)

Interested candidates may send resume and credentials to:

Sandi Patel, principal, St. Pius X School 7200 Sarto Drive Indianapolis, IN 46240

Director of Development & Public Relations

Sacreed Heart Church, Indianapolis, is seeking a Director of Development & Public Relations. This position is responsible for overseeing and managing all fundraising and marketing for the church. Applicants must have Bachelor’s degree in marketing, public relations or related field or equivalent work experience, experience in working with church related missions and coordinating volunteers. To request a job description, call 317-638-5551.

Please send resume by August 1, 2000 to:

Fr. Michael Barrett, OFM 1530 Union Street Indianapolis, Indiana 46225

Positions Available

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Ed Isakson Human Resources Director Archdiocese of Indianapolis (317) 236-1549

Music Ministry

St. Susanna parish is seeking a musician to fulfill the duties of a parish music director and elementary music instructor. Teaching license required. The 5 day per week position will involve instrumental and choral music in the school for 3 days per week and work with the parish on the remaining days.

Questions regarding the position may be directed to St. Susanna School at 317-839-3713

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