



The

Criterion

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July 17, 1998

Progress expected in bid for global court

ROME (CNS)—Vatican delegates to a global gathering to create an international criminal court concentrated on questions of particular concern to the Church in the final weeks before the assembly ended.

Church officials focused on the administration of the death penalty, the response to rape and the issue of confidentiality in the confessional. At stake for all parties to the conference was the final version of a statute that was to establish the world's first permanent international criminal court, with the potential to prosecute war crimes, acts of genocide and crimes against humanity worldwide. Several issues remained unresolved heading into the final week of the conference.

"This is the moment in which delegates must be made aware that their duty cannot be subordinated to... political interests," the Vatican newspaper, *L'Osservatore Romano*, said in a front-page editorial July 12. "The world community desires that the conclusion of the conference demonstrates that a last step for humanity's protection, dignity and well-being has been taken."

Concerns over abortion were raised in a discussion about the use of the term "enforced pregnancy" in the statute establishing the court.

"Enforced pregnancy" was discussed at previous U.N. conferences but was never precisely defined. It was understood to mean raping women in order to humiliate a population and to change its ethnic composition—as was done during the 1991-95 war in Bosnia-Herzegovina.

But Vatican delegates joined those of several Arab countries in reasoning that "enforced pregnancy" might be construed to apply to states limiting abortion. A woman from a country with strict limits on abortion could argue that the international criminal court did not allow "enforced pregnancy," so she had a right to an abortion.

Archbishop Renato R. Martino, the Vatican's permanent observer to the United Nations and head of the Holy See delegation, told delegates July 7 that the "vague terminology" of the proposed statute on this point defied "the fundamental legal principle that there be an intelligible understanding of the crime that is to be prosecuted."

Supporters for including "enforced pregnancy" in the court's scope argued that international customary law does not prohibit abortion, and the statute creating the court cannot violate international customary law.

Because the issue remained unresolved with the renewal of negotiations July 13, it remained a potential



Orangemen standoff

Protestant Orangemen, held back from marching through a Catholic neighborhood, stand outside Drumcree church in Portadown, Northern Ireland, July 13. The standoff between the Orangemen and loyalist security forces was in its ninth day.

obstacle to the success of the final document, a source with the Vatican delegation said.

Earlier in the conference, the Holy See's delegation successfully proposed an amendment to the court statute involving confidentiality privileges, including those affecting priests and penitents.

Msr. Vincent R. LaRocca of Brooklyn, N.Y., a member of the Vatican delegation, said there was consensus on including in the statute: "The court shall address and observe the privileges on confidentiality as set forth in the rules of procedure and evidence."

He said the rules would include the specifics: "These may include privileges relative to doctor-patient, lawyer-client and priest-penitent relationships and other similar privileges."

The Holy See was also one of more than 100 delegations that opposed giving the global court the power to administer capital punishment. But in the meeting's final days, the death penalty was still being discussed.

However, members of the Vatican and U.S. delegations said they were confident that the court would administer no penalty more severe than life in prison.

David Scheffer, U.S. ambassador-at-large for war crimes and head of the U.S. delegation, said consensus was growing to empower the tribunal with a maximum penalty of life in prison, with a parole review every 20 years. He said a country with capital punishment could still put a convict to death, even if the global court handed down a different sentence.

More than 160 countries sent representatives to the U.N.-sponsored meeting, which began June 15 in Rome, and at least a dozen more delegated their voices and votes to neighboring countries.

Only those states that sign the document would fall within the court's jurisdiction. If less than two-thirds of the countries represented at the conference approved the document, the court would not be created.

Proposals for a permanent global court were first made at an international congress in Paris in October 1946, immediately after the Nuremberg war trials.

Pope John Paul II has repeatedly voiced support for the creation of a world criminal court and for the work of other investigative bodies. In his remarks for the 1997 World Day of Peace, he said such agencies were "a first step toward reconciliation." †

French fans celebrate their team's 3-0 World Cup victory in Paris July 12. Pope John Paul II was said to have watched the final match between France and Brazil while on his mountain retreat.



World cup celebration

Racketeering prosecution unites pro-life groups

ROCHESTER, N.Y. (CNS)—Concern over use of a law intended to punish mobsters has united pro-life activists, environmentalists, animal-rights advocates, peace protesters and civil libertarians who consider themselves pro-choice.

Opposition to using the 1970 Racketeer Influenced and Corrupt Organizations Act, known as RICO, against abortion protesters has pulled together people from across the political and social spectrums. They fear RICO may be used to portray them as organized criminals because they might trespass while picketing against a corporation, staging a sit-in at a government office or simply engaging in a heated discussion with an opponent.

Used for years against organized crime, RICO became the basis of a lawsuit filed by the National Organization for Women (NOW) and two abortion providers against several abortion opponents—the Chicago-based Pro-Life Action League; the league's executive director, Joe Scheidler, and two other league leaders, Timothy Murphy and Andrew Scholberg; and Operation Rescue National, now based in Dallas.

The civil suit charged that the defendants created a climate that encouraged using violence to prevent women from going into clinics to obtain an abortion.

In April a six-person jury handed down a guilty verdict and awarded the two clinics more than \$86,000 in damages. Using the antiracketeering law, the jury found the defendants guilty of interstate conspiracy to close abortion clinics by crossing state lines to commit felonies, including threats of violence.

The defendants are planning their appeal. But meanwhile in another phase of the lawsuit, U.S. District Judge David Coar heard oral testimony from June 30 to July 2 on a request to enjoin the defendants—and anybody else in the country—from engaging in civil disobedience at abortion

clinics.

Written materials were being accepted until September, and Coar is expected to rule on the injunction request in October.

Former U.S. Attorney General Ramsey Clark has joined the legal team for the defendants and, according to the Pro-Life Action League, is arguing that RICO "with its vague standards and draconian penalties against groups engaged in political advocacy ... would have an impermissible chilling effect on the exercise of fundamental First Amendment and due process rights."

RICO targets organizations of two or more people who break a law or who achieve a legal purpose illegally. Organizations and individuals convicted under RICO face heavy fines because it allows for tripling of punitive damages.

The NOW suit against Scheidler and the others represents the first time the statute has been used to prosecute protesters rather than mobsters.

The guilty verdict shocked RICO's framer, G. Robert Blakey, currently a law professor at the University of Notre Dame. It will "unconstitutionally chill social protest—of all types, not just antiabortion demonstrations," he wrote recently in the *National Law Journal*.

But the Illinois chapter of the American Civil Liberties Union dismissed criticism of the decision, claiming First Amendment supporters need not fear it.

What cleared the way for NOW's successful use of RICO against protesters was a Supreme Court ruling in January 1994 that said RICO defendants didn't need a financial motive to face prosecution under the law.

Among organizations that expressed outrage at the Supreme Court's ruling were Greenpeace, People for the Ethical Treatment of Animals, the Southern Christian Leadership Conference, the Anti-Fascist Network, Catholic

social justice advocates and several civil rights and feminist leaders.

Some of them signed a March 1994 advertisement in *The New York Times* that labeled the court's interpretation of RICO "a frightful assault against First Amendment rights."

The ad was sponsored by the Seamless Garment Network, a coalition that promotes the consistent life ethic, which opposes war, abortion, economic injustice, euthanasia and the death penalty. The group is headed by Carol Crossed, a member of Corpus Christi Catholic Church in Rochester, N.Y.

Others around the country have also voiced fears about RICO being used against protesters.

Syndicated columnist and civil libertarian Nat Hentoff has pointed out that some members of Congress opposed the enactment of RICO in 1970 precisely because they feared it would be used against protesters someday. At that time, the concern was that protests against the Vietnam War would be squashed under RICO, Hentoff wrote.

Since many protest groups use both legal tactics and civil disobedience to advance their causes, civil libertarians argue that the groups would face prosecution for conspiracy to break laws, just as mobsters do.

Stephen Zunes, chairman of the Peace and Justice Studies Program at the Jesuit-run University of San Francisco agrees with RICO critics.

"Nonviolent civil disobedience has been a major and very useful component of American democracy over the years," Zunes told the *Catholic Courier*, newspaper of the Rochester Diocese. Slavery abolitionists, labor organizers, civil rights proponents and war protesters all have used civil disobedience. Zunes said RICO is so broad that anyone speaking out against a perceived social injustice might be considered a potential criminal. †

Houston bishop condemns 'despicable' attacks at abortion clinics

HOUSTON (CNS)—Recent acid attacks on four abortion clinics in Houston are "reprehensible" and "totally foreign to the goals and mission of the pro-life movement," said Bishop Joseph A. Fiorenza of Galveston-Houston.

"These wanton attacks on clinics harm the pro-life movement and cause the general public to revolt at such despicable tactics," the bishop said in a July 10 statement.

All of the attacks involved butyric acid,

a foul-smelling chemical used in perfume and disinfectant. The colorless acid irritates the eyes, nose, throat and skin and can cause coughing and difficulty in breathing. In large doses it can be fatal.

Ten people were treated for breathing problems at the Houston clinics and one woman was taken to the hospital after slipping in the substance and twisting her knee.

Three of the Houston clinics had to close for the day after the acid attacks.

Bishop Fiorenza urged "those who are

truly dedicated to the pro-life movement" to "distance themselves from these senseless acts."

He said that the "real facts about abortion ... are, in my opinion, the best means to convince the American public to be truly pro-life from the moment of conception to natural death."

Acid attacks were carried out at 10 abortion clinics in Florida in May and at five clinics in Louisiana earlier in July. After the Florida attacks, D. Michael McCarron,

executive director of the Florida Catholic Conference, said that those who carried them out "cannot regard themselves as part of the pro-life community."

"These attacks against the clinics and those inside them are misguided, unjustified acts of vengeance that offer no public good," he added. "Women and unborn children are not helped by these acts."

According to the National Abortion Federation, nearly 100 clinics have been subject to the acid attacks since 1992. †

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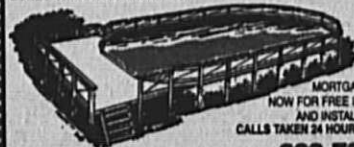


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7/17/98

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Youth make disciples, take Christ 'to the streets'

Youth for the Third Millennium missionaries bring pope's call to evangelization to Holy Spirit, Our Lady of the Greenwood parishes

By Mary Ann Wyand

Youth for the Third Millennium missionaries from throughout the U.S. and three foreign countries brought the Holy Father's call to evangelization to two Indianapolis-area parishes in late June and early July.

The teen-age and young adult missionaries stayed at Holy Spirit Parish in Indianapolis and Our Lady of the Greenwood Parish in Greenwood from June 26 until July 3. They conducted a three-day youth camp and family night at each parish and visited people door-to-door to talk about Christ and offer prayer intentions.

They also participated in the Legionaries of Christ Youth and Family Encounter at the Indiana Convention Center during the Fourth of July weekend.

Youth for the Third Millennium member Elisabeth Vandenberg of Ontario, Canada, was mission director for the group at Holy Spirit Parish.

Vandenberg described their ministry as "Catholic missionaries door-to-door for Christ" and said the group of 16- to 30-year-old missionaries was formed as a lay apostolate of the Legionaries of Christ after Pope John Paul II asked World Youth Day pilgrims at Denver, Colo., in August 1993 to "Go out on the streets and into public places, like the first apostles who preached Christ."

The Catholic lay apostolate is a non-profit organization with headquarters in Potomac, Md.

More than 130 children aged 3 to 13 participated in the missionaries' day camp at Holy Spirit School, she said. "The children enjoyed songs and games, and we tried to evangelize them at their level."

Forty Youth for the Third Millennium missionaries who visited the two parishes "came from all over the nation," she said. "We also have missionaries from New Zealand, the Czech Republic and Canada here this week. Our main mission is going door-to-door to evangelize, and we invite local youth and young adults to help us with the mission."

Deanna Thomas, an Indianapolis teenager, said she joined the Youth for a Third Millennium mission at Holy Spirit Parish after friends told her about the ministry.

"I loved sharing my faith," Deanna said. "It was wonderful going door-to-door."

During site visits, Vandenberg said, "We tell people we are Catholic youth missionaries and are representing the local parish. We offer to pray with people—right on their doorsteps—for intentions they may have, then we invite the

people to different events at the parish and offer them copies of the parish bulletin.

"We also try to answer any questions they have about the Catholic faith or what we do as volunteer youth missionaries," she said. "It astounds a lot of people that we're really young."

Vandenberg said more than 700 trained Youth for the Third Millennium volunteers will participate in 50 youth missions throughout the country this year.

"We bring people together to celebrate the Catholic faith," she said. "As lay Catholics, we're answering the direct call of the Holy Father to proclaim the Gospel. We're taking his message, 'Be not afraid,' to the people. It's printed on our shirts, big and bold so you can't miss it."

"There's a need for people to know Christ," Vandenberg said. "This ministry is an opportunity for the youth to be active in their faith and share their commitment to Christ. We take our baptismal promise to evangelize very seriously. I believe the Holy Spirit is taking an active role in the youth through the Holy Father, who challenges, encourages and supports youth to live their faith."

Youth for the Third Millennium missionaries want to reach the church, unchurched, and those fallen-away from the Church, Vandenberg said.

During the week, the missionaries hosted youth and family nights at both parishes with food, testimonies, skits and songs. They also invited parishioners to join them in prayer for the Stations of the Cross and during exposition of the Blessed Sacrament and Benediction.

Father Jack Emrich, associate pastor of Our Lady of the Greenwood Parish, said the Youth for the Third Millennium missionaries who stayed in Greenwood energized the staff and parishioners with their enthusiasm about God.

"Since the youth missionaries left, we have all sensed a loss," Father Emrich said. "We probably feel much like the people in Ephesus and the other early Christian communities must have felt when the disciples left their areas, because the joy of the Lord that the young people shared with everybody here and their enthusiasm for Christ was so infectious."

"I went out with them one day and found it to be an incredible experience as they shared their faith and their love of God," Father Emrich said. "I felt like they were tremendously successful at every door they knocked on. In my homilies during the week, I related to the parish that these young missionaries were going out and planting seeds in our community, and may not be around when



Youth for the Third Millennium volunteer missionaries talk about Christ with children during a mission day camp on July 2 at Holy Spirit School in Indianapolis. Philippa O'Brien (second from right) of Oamaru, New Zealand, is volunteering as a lay missionary for one year. The young women stayed at Holy Spirit School, and the young men slept at the Knights of Columbus Hall in Greenwood.

those seeds finally come to maturity and bear fruit."

However, the priest said, "we started seeing results immediately. We've had people call the parish to thank us for sending out the missionaries. One woman, a non-Catholic, related that just because the missionaries came to her door she ended up having the best conversation with her daughter that she had had in 17 years. We plan to have the youth missionaries back for another mission again next summer."

Taking Christ to the streets is a new approach to their faith for many Catholics, said Ray Bessenbach, youth ministry coordinator at Our Lady of the Greenwood Parish.

"When I went door-to-door with the missionaries, it was a very positive experience," Bessenbach said. "If people were receptive, they gave them a parish bulletin, Renew booklet, Liguori handbook and flyer about the mission events at the parish."

Judy Koch, director of religious education at Our Lady of the Greenwood, said the missionaries' enthusiasm for God was truly remarkable.

"They were absolutely amazing," Koch said. "To me, it was what we're all supposed to be doing. I had just finished reading again, for another reason, the bishops' letter, 'Go and Make Disciples,' and I thought, not only are they incredible disciples, but they go and make disciples of other people just by their example. Their joy in what they do, their simplicity of approach, their actions and their spirit speak volumes." †

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Registration: Call 540-622-5274 (Sean Feaney at Human Life International). Registration fee is \$18 per adult or \$25 per family. Add \$10 after 7/17/98.

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Location: 78 Old Yellow Spring Road, Fairborn, Ohio.

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"No human society can run the risk of permissiveness in fundamental issues regarding the nature of marriage and the family." —Pope John Paul II



More than 130 children attended the Youth for the Third Millennium mission day camp on July 2 at Holy Spirit School in Indianapolis. During a large-group discussion in the gymnasium, the missionaries talked with the children about the importance of prayer.

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Editorial

Editorial freedom requires sound pastoral judgment

Last month, members of the Catholic Press Association were in New Orleans for their annual meeting. While they were there, the New Orleans *Times-Picayune* published an article that discussed the question of "editorial freedom" in Church-owned newspapers.

The topic is not a new one for Catholic journalists. Nearly every gathering of the Catholic Press Association includes some discussion of the role of a Catholic newspaper in reporting controversial stories, including doctrinal disputes, sex scandals and money matters. Most often, Catholic journalists argue passionately for their independence—citing various documents of the Second Vatican Council that argue for humanity's right to know the truth.

As the *Times-Picayune* story pointed out, "only a handful of Catholic publications... are independently owned. Most are published by religious orders or... by a local archdiocese or diocese under the supervision of a local bishop. Usually [these Catholic] publications are filled with profiles, features and routine news on comings and goings. Only rarely... does financial, sexual or other scandal require them to argue for full, frank disclosure before a bishop-publisher who may be expecting the editor to lead the work of damage control, or worse, fall silent."

The *Times-Picayune* story quotes the editor of a weekly diocesan newspaper who praises his bishop-publisher for allowing the diocesan paper "to write extensively about a local pedophilia scandal to the dismay of a good many local priests." Other bishops, the *Times-Picayune* story suggests, would not have permitted this kind of "full, frank disclosure."

We believe that this caricature (truth-telling editor versus fearful bishop-publisher) misses the point. The local bishop is called to be the chief teacher and pastor in his diocese. He is not a bureaucrat, or a CEO, whose duty is to protect the institution at all costs. His first duty is to preach the Gospel of Jesus Christ and to care for the people who have been entrusted to his spiritual care.

The diocesan newspaper shares in the teaching ministry of its bishop-publisher. It is not an opposing force in the life of the Church. Its mission is to help the bishop preach the Gospel and care for the spiritual needs of the people of the diocese. When there is conflict or disagreement (as there will inevitably be) between the editor and the publisher about what should be printed in the diocesan paper, the guiding principle should not be "full disclosure at any cost" or "full-scale damage control at any cost" but a truly collaborative editorial and pastoral decision about what best serves the people of the diocese in this particular situation.

The Criterion is blessed with an active bishop-publisher who uses his archdiocesan newspaper as a major instrument in his teaching ministry. We are also blessed with an editorial staff that fully supports Vatican II's teaching on humanity's right to know. Working together, this newspaper's publisher and editors are committed to editorial freedom—and to the pastoral responsibilities that go with it. †

—Daniel Conway

(Dan Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Editor's note

The July 3 issue of *The Criterion* carried a Catholic News Service news brief reporting that a Catholic nun revealed that she had had an abortion following her rape by a group of Guatemalan security agents in 1989.

The brevity of this one-paragraph report precluded comment on the Church's position regarding abortion following rape. Consequently, an Indianapolis-area pastor has told us that he has been asked by several parishioners if abortion is morally acceptable in cases of rape.

The Catholic Church clearly teaches that "human life must be respected and protected absolutely from the moment of conception..." (*Catechism of the Catholic Church*, #2270).

However, some people argue that abortion can be justified in cases of rape and incest because any child thus con-

ceived would have been conceived through an act of violence and would therefore be an "unjust aggressor." In such a case, these people say, an abortion could be seen as an act of self-defense on the part of the mother.

The Church disagrees.

Pope John Paul II, in his encyclical *Evangelium Vitae* (*The Gospel of Life*), says, "The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder.... The one eliminated is a human being at the very beginning of life. No one more absolutely innocent could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor!" (#58.3)

We hope this clarifies the Church's teaching on this very serious, and sensitive, question.

—William R. Bruns

Seeking the Face of the Lord

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



Continued reflections on nature of Church

Last week, I described some contemporary imbalances in understanding some Church teachings that have a bearing on our understanding of ministry in the Church today, particularly how theology and practice affect our Catholic faith.

This week, I continue reflecting about understanding the nature of our Church. Some teachers and writers want to hearken back to the primitive era of the Church, that is, biblical times, and discount almost everything that has been developed in the teaching and life of the Church since the first or second century. This is a tendency to deny the importance of Tradition (with a capital T) as an inspired doctrinal development in ensuing ages. (Some call this a "Protestant" tendency.) The tendency is extreme when it maintains that only biblical revelation about the primitive Church is valid because it denies the validity of inspired Tradition as a source of doctrine.

Among other things, an imbalance in this regard tends to deny our doctrine that we call the "indefectibility" of the Church. We believe that doctrinal developments in the Church through the ages that have been authenticated by ecumenical councils or the teaching magisterium of the Church are under the inspiration, guidance and protection of the Holy Spirit. The Holy Spirit protects the Church from error in faith and morals. The origin of this belief is Christ's promise to send the Holy Spirit (Pentecost) who would be with the Church to the end of time.

There are "revisionist" theologians who purport to revise the teaching of the Scriptures and the Church by distilling it from its historical and cultural context in order to make it fit our contemporary (allegedly more enlightened) cultural vision. This revisionist tendency looks at the Church with hindsight and ignores history as well as the inculturation of the time and place. Sometimes the Church's doctrine is dismissed with the cultural clothing of the time. For example, the hierarchical nature of the Church and its development in successive eras are dismissed in favor of the democratic paradigm. It is as if there is a notion among some theologians that any theological development between the primitive era of the Church and the Second Vatican Council is disposable.

Theological imbalance affects an understanding of the sacraments of the Church as well. A review of new reli-

gious education texts vis-à-vis the *Catechism of the Catholic Church* indicated that in many catechetical texts the sacraments of the Church had been presented as important rituals to mark events in human life, of which God becomes a part, rather than as effective signs of divine life in which we humans participate. This exclusively humanistic approach leads to a poor understanding about God's initiation in our lives and how God's grace transforms us through the sacraments. God's action is at the heart of each of the sacraments. The sacraments are necessary means to our salvation, not merely useful ceremonies at certain important moments in our lives.

A particular deficiency occurs in the sacraments of the Eucharist and holy orders if the character and role of the ordained minister in the life of the ecclesial community is eclipsed. In an effort to heighten the importance of the role of the assembled community at Mass, the role of the presider is sometimes diminished in teaching and in practice. The real deficiency in regard to the celebration of the Eucharist is to fail to recognize that the true presiding celebrant is Christ the High Priest and head of the Church. "Behold the Lamb of God.... Happy are those who are called to his Supper." If you will, the host of the eucharistic celebration is Christ, not the priest or the assembly. The ordained priest acts in the person of Christ the High Priest.

The essential nature of the sacrament of holy orders is rooted in the belief that Christ instituted this sacrament at the Last Supper as he instituted the Holy Eucharist. Without the ordained priesthood, there would be no Eucharist. Without the Eucharist, there would be no Church. The institution of the sacrament of holy orders by Christ includes "the matter and form" of the sacrament as is the case with the other sacraments. In other words, just as unleavened bread and grape wine are required as "the matter" for the Eucharist, and just as the words of "consecration" are the "form" required for the validity of the sacrament, so there are requirements for the sacrament of orders. In the case of ordination, the imposition of hands on a male candidate is the required "matter" and the consecratory prayer is the "form" of ordination. Without the required matter and form, there is no valid ordination. The essential role of orders for the very existence of the Church is a fundamental doctrine. More to come. †

Archbishop Buechlein's intention for vocations for July

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

Buscando la Cara del Señor

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



Continuación de reflexiones de la naturaleza de la Iglesia

La semana pasada, describí algunos desequilibrios contemporáneos al respecto del entendimiento de algunas enseñanzas de la Iglesia que tienen que ver con nuestra comprensión del ministerio de la Iglesia hoy día, particularmente cómo la teología y práctica afectan nuestra fe católica.

Esta semana, continuaré reflejando sobre el entendimiento de la naturaleza de nuestra Iglesia. Algunos maestros y escritores quieren regresar a la era primitiva de la Iglesia, es decir, a los tiempos bíblicos, y dejar a un lado casi todo lo que se ha desarrollado en la enseñanza y vida de la Iglesia desde el primer o segundo siglo. Ésta es una tendencia de negar la importancia de la Tradición (con T mayúscula) como un desarrollo doctrinal inspirado en las edades subsiguientes. (Algunos llaman esto una tendencia "protestante".) La tendencia es extrema cuando sostiene que solamente la revelación bíblica sobre la Iglesia primitiva es válida; porque niega la validez de la Tradición inspirada como una fuente de doctrina.

Entre otros asuntos, un desequilibrio con respecto a eso tiende a negar nuestra doctrina la cual llamamos la "indefectibilidad" de la Iglesia. Creemos que los desarrollos en las doctrinas de la Iglesia a través de las épocas las cuales han sido autenticadas por los concilios ecuménicos o el magisterio instructivo de la Iglesia están bajo la inspiración, guía y protección del Espíritu Santo. El Espíritu Santo protege la Iglesia del error en la fe y los morales. El origen de esta creencia es la promesa de Cristo que enviara al Espíritu Santo (Pentecostés) quién estará con la Iglesia hasta el fin de tiempo.

Hay los teólogos "revisionistas" que pretenden revisar la enseñanza de las Escrituras y la Iglesia separando los documentos del contexto histórico y cultural para adaptarlos a nuestra visión (supuestamente más ilustrada) cultural contemporánea. Esta tendencia revisionista mira la Iglesia con una percepción retrospectiva e ignora la historia así como los efectos del tiempo y lugar. A veces la doctrina de la Iglesia está rechazada debido a los cambios culturales del tiempo. Por ejemplo, se rechazan la naturaleza jerárquica de la Iglesia y su desarrollo a través de las eras sucesivas a favor del paradigma democrático. Parece que hay una noción entre algunos teólogos que cualquier desarrollo teológico entre la era primitiva de la Iglesia y el Segundo Concilio Vaticano está desechable.

El desequilibrio teológico también afecta la comprensión de los sacramentos de la Iglesia. Una revisión de los nuevos textos de educación religiosos con relación al Catecismo de la Iglesia

Católica indica que en muchos textos se han presentado los sacramentos de la Iglesia como rituales importantes para señalar eventos en la vida humana, de la que Dios juega un papel, en lugar de presentarlos como señales eficaces de la vida divina en que nosotros los humanos jugamos un papel. Este enfoque, el cual es exclusivamente humanístico, da un pobre entendimiento sobre la iniciativa de Dios en nuestras vidas y cómo la gracia de Dios nos transforma a través de los sacramentos. La acción de Dios es lo esencial de cada uno de los sacramentos. Los sacramentos son medios necesarios para nuestra salvación, no solamente ceremonias útiles en ciertos momentos importantes en nuestras vidas.

Una deficiencia particular ocurre en los sacramentos de la Eucaristía y los Órdenes Santos si se eclipsan el carácter y papel del ministro ordenado en la vida de la comunidad eclesial. Para elevar la importancia del papel de la comunidad congregada en Misa, el papel de la persona que preside a veces se disminuye en la enseñanza y en práctica. La deficiencia real con respecto a la celebración de la Eucaristía es la de no reconocer que el verdadero celebrante que preside es Cristo el Sumo Sacerdote y líder de la Iglesia. "Mire al Cordero de Dios, ... Felices son aquellos que son llamados a su Cena". Si me permite, el anfitrión en la celebración de la eucaristía es Cristo, no el sacerdote o la asamblea. El sacerdote ordenado funciona en la persona de Cristo el Sumo Sacerdote.

La naturaleza esencial del sacramento de los órdenes santos está basada en la creencia que Cristo instituyó este sacramento en la Última Cena en la misma manera que instituyó la Eucaristía Santa. Sin el sacerdocio ordenado, no habría ninguna Eucaristía. Sin la Eucaristía, no habría ninguna Iglesia. La institución del sacramento de los Órdenes Santos por Cristo incluye "la materia y forma" del sacramento, como es el caso con los otros sacramentos. En otras palabras, así como el pan ázimo y vino de uvas están requeridos como "la materia" para la Eucaristía, y así como las palabras de "la consagración" representan "la forma" requerida para la validez del sacramento, hay requisitos para el sacramento de los órdenes. En el caso de ordenación, la imposición de manos en un candidato masculino es "la materia" requerida y la oración consagratória es "la forma" de ordenación. Sin la materia y forma requerida, no existe una ordenación válida. El papel esencial de los órdenes para la misma existencia de la Iglesia es una doctrina fundamental. Más en el futuro. †

Traducido por: Language Training Center, Indianapolis

La intención de vocations del Arzobispo Buechlein para julio

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

The Yardstick/Msgr. George Higgins

A new, invaluable history of Vatican II

The Second Vatican Council (1962-65) was by far the largest ecumenical council in Church history.



Those with a right to attend the first session numbered 2,904, although only 2,449 (89.34 percent) actually were present.

Sixty percent of the council fathers were not yet 62 years old.

The largest bloc had been born in the present century's first decade, and 59.12 percent between 1900 and 1920, so that they were between the ages of 42 and 62. Only 20 were born after 1920.

These figures are found in the recently published Volume II of the projected five-volume *History of Vatican II*, edited by Giuseppe Alberigo and, for the English version, Father Joseph A. Komonchak of The Catholic University of America (Orbis Books, Maryknoll, N.Y.).

The Alberigo-Komonchak history, published simultaneously in five languages at intervals of 18 months, is a monumental undertaking. It is sponsored by the Institute for Religious Studies in Bologna, Italy, which is directed by Alberigo.

As one who attended the council as a consultant, I have read the first two volumes with consuming interest and profound admiration for the scholarship of its multinational contributors. I am especially proud as an American to salute Father Komonchak's indispensable contribution.

Although Father Komonchak did not attend the council (he was a seminarian in Rome at the time), he probably knows more about the council than any other American.

The age statistics I cited from Volume II should give us pause, for they suggest that only a handful of today's active bishops (foremost among them Pope John Paul II) took part in the council. It is also my impression that only a handful of the consultants or *periti* (experts) at the council are still alive and active.

It goes without saying that unless Church leaders understand Vatican II in some depth they will not be able to serve the Church effectively as we enter the new millennium. The fact that they did not take part in the council is a handicap, but not an insurmountable one.

I would say that by a careful reading of the Alberigo-Komonchak series they will learn at least as much about the council as (and perhaps more than) they would have learned had they actually taken part in it.

I followed the council studiously from the inside, but reading this series' first two volumes taught me much I did not know about the council when it ended. For the editors and contributors have had access to invaluable sources (archives, diaries, interviews, etc.) which did not become available until well after the council ended.

Volume II is particularly valuable in this regard, for, in addition to covering the council's first session (1962), it also covers the intercession (October 1962-September 1963) when many decisions which crucially affected the council's outcome were made in Rome.

I dare say most bishops attending the council were unaware of, or at best poorly informed about, these decisions. I know that I and many of my fellow consultants were largely unaware of them.

Both volumes in the series are perfectly honest about the internal, behind-the-scenes politics of the council. Some Catholics may object to this. I do not.

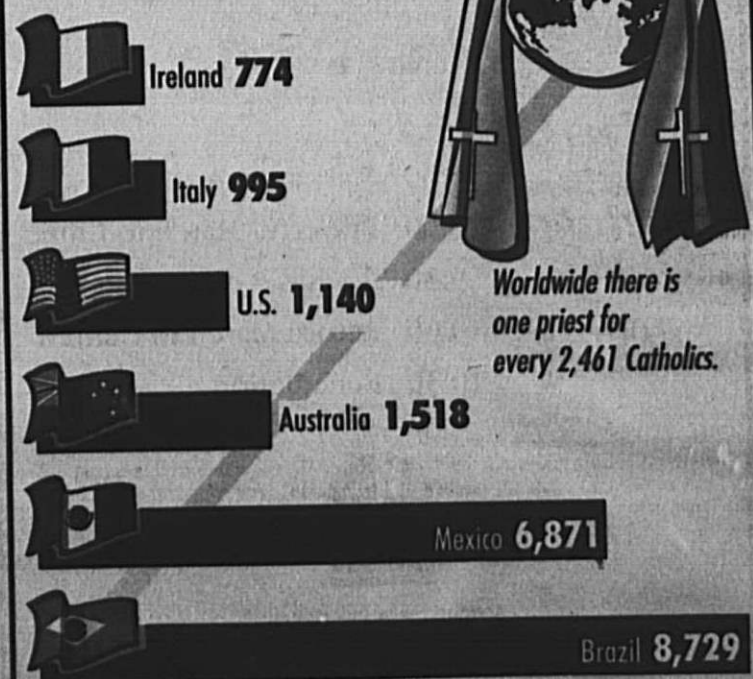
I think the editors and contributors, by honest reporting, help us understand more clearly that the Holy Spirit works through fallible human beings beset with the usual mix of personal frailties.

By painstakingly recording the fits and starts of the council's extremely frustrating and largely unproductive first session, the editors and contributors also have shown that it took time for the council to develop its own dynamics and to find its own identity. †

(Msgr. George Higgins is a regular columnist for Catholic News Service.)

Catholics Per Priest Gap

The number of Catholics per each priest varies from country to country.



Source: Statistical Yearbook of the Church 1996

©1998 CHS Graphics

Check It Out . . .

St. Athanasius Byzantine Catholic Church, 1117 Blaine Ave., in Indianapolis will celebrate the feast of St. Elias the Prophet on July 20. In honor of Elias' ride to heaven in a fiery chariot, it is customary

to bless vehicles of transportation on this feast day. Those wishing to have their cars, trucks, bicycles, wheelchairs, motorcycles, etc., blessed are welcome. Divine Liturgy will be from 7 p.m. to 8 p.m. Vehicle bless-

ings will be from 5:30 p.m. to 6:30 p.m. and again from 8 p.m. to 8:30 p.m. Information: 317-632-4157.

Holy Trinity Parish in Indianapolis will sponsor, "Make us Persons of Peace," a peace rally and gathering of neighbors to pray for peace and an end of violence. The event will be from 6:30 p.m. to 7:30 p.m. July 23 in Denver Park located at 10th and Sharon streets in Indianapolis.

The Class of 1953 of Holy Spirit in Indianapolis is looking for class members

to celebrate its 45-year class reunion to be held Sept. 12. Call Jean Martin McAtee at 317-359-8658 or Catherine Faker Daily at 317-535-8243 for information.

The Volunteer League of Fatima Retreat House will present an estate sale on July 17 from 7 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Items for sale include furniture, small appliances, books, jewelry, and other household goods. Proceeds will benefit Fatima Retreat House. †

VIPs . . .



Pat and Clara Quinkert of New Albany celebrated their 50th anniversary on June 20 with a Mass at Our Lady of Perpetual Help Parish in New Albany. The couple has 11 children and 19 grandchildren.

ity and friends at St. Joseph Parish Hall in Indianapolis on July 25. They are members of St. Ann Parish in Indianapolis. The couple has four children: Colin, Duane and Mel Smith and Karen Baker. They also have seven grandchildren and one great-grandchild. †



Two faculty members at Marian College in Indianapolis were recently honored. Dr. Keith Landa, biology department, and Dr. James Divita, history department, were co-recipients of the "Excellence in Teaching and Campus Leadership Award." Dr. Daniel Felicetti, president of Marian College, presented the awards at a recent awards breakfast which is held annually to honor faculty members for achievements and years of service.

Kyle J. and Camilla L. Smith of Indianapolis will mark their 50th anniversary July 24. They will celebrate with fam-

Correction

In the July 3 issue of *The Criterion*, an incorrect time was printed in the *Vips* section for the Ervin and Amalia "Lorian" Tunny anniversary reception on July 18. The correct time is noon to 5:30 p.m. at Valley Vista Country Club in Greenwood. The last names of the Tunny children were deleted. The correct names of the children are: Charmaine Crosley, Carolyn Moore and Edward Tunny.



Italian POW's annual rosary, Mass, pitch-in planned

Father John Sciarra, founding pastor of St. Barnabas Parish in Indianapolis, presides during last year's Italian POW annual Mass at Our Lady's "Chapel in the Meadow" at Camp Atterbury near Edinburgh. The Italian POW's 9th annual Rosary, Mass and pitch-in picnic will be held Aug. 2 at Camp Atterbury. The event commemorates the 55th anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. Mass will begin at 11 a.m., with the pitch-in picnic following at 12:45 p.m. Camp Atterbury is located 35 miles south of Indianapolis. For more information, call Salvatore Petrucci at 317-849-8731. Petrucci is the POW Mass and picnic chairman for the Italian Heritage Society of Indiana.

"Helpers of God's Precious Infants"

Monthly Pro-Life Mass
at

St. Andrew the Apostle Catholic Church
3922 E. 38th Street, Indianapolis

July 18, 1998

Schedule of Events

- 8:30 Mass at St. Andrew
- 9:00 Prayerful March to Clinic
- 9:30 Rosary at Abortion Clinic
- 10:00 Return March to Church
- 10:30 Benediction



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Church federation, prayer network schedule peace rally

"Moved by Prayer for Justice and Peace" is the theme for a citywide interfaith peace rally scheduled on July 25 in Indianapolis.

Organized by the Church Federation of Greater Indianapolis and its prayer vigil network, the peace rally will attempt to unite the community in a focus on nonviolence and prayer.

Rally organizers hope to attract more than 1,000 participants representing a variety of congregations, faith groups and neighborhoods.

The ecumenical rally begins at 1:30 p.m. on Saturday, July 25, with prayer vigils at more than 350 sites of homicides and violent deaths throughout the Indianapolis area.

Five Indianapolis Catholic churches—Holy Cross, Holy Trinity, Our Lady of Lourdes, Sacred Heart of Jesus and

St. Thomas Aquinas—are among nearly 20 interdenominational hub sites designated to coordinate group visits next Saturday to neighborhood locations where the prayer vigil network has conducted memorial services since 1996.

Participants are asked to arrive at one of the hub sites by 1:30 p.m. to receive directions for traveling to a nearby murder site for group prayers.

At 3:30 p.m., participants will gather at Martin Luther King Jr. Park, located at 18th and Broadway streets just west of North College Avenue, for the interfaith peace rally and refreshments.

"The rally represents a way individuals can reflect on their personal and public responsibility to nonviolence in the face of injustice, violence and broken communities," said Rev. Catherine Newlin, associate director of the church



Dr. Ernest Newborn (center), interim president of the Church Federation of Greater Indianapolis, announces a citywide interfaith peace rally scheduled on Saturday, July 25, in Indianapolis. Among those joining Newborn at a July 10 press conference at Dr. Martin Luther King Jr. Memorial Park were Catherine Newlin (left), the church federation's associate director; Maszan Ayoubi (second from left), representing the Islamic community; Dr. Angelique Walker-Smith (to the right of Newborn), executive director of the church federation; Rabbi Eric Bram (second from right) of the Indianapolis Hebrew Congregation; and Congresswoman Julia Carson (right) of Indiana's 10th Congressional District.

federation.

"The vigils conducted by the prayer network have increased attention to the problem of violence in Indianapolis,"

Newlin said. "Now the wider community is invited to join us in addressing the problems of violence in our neighborhoods and finding solutions." †

More than 600 Choice scholarship names pulled from 5,600 entries

Hundreds of Indianapolis students from low-income families who wanted to attend Catholic schools received some financial backing for their dreams last week.

In fact, the first name drawn was Betty Kahler, who has enrolled her two children at St. Philip Neri School. Ashley, 12 and Chasity, 9, moved to Indianapolis from Kentucky just three weeks ago.

During a June 8 scholarship lottery drawing sponsored by Educational

Choice Charitable Trust, 625 names were pulled, bringing to about 1,700 the number of students who will receive the Choice scholarships to attend non-public schools next year.

Funds for the 1998 Million-Dollar Scholarship Lottery are part of a three-year commitment of \$1.5 million by about a dozen individual contributors. The number of students aided by the lottery are in addition to those in the Choice program for tuition assistance that

already helps hundreds of students each year.

Thirty-five hundred people applied between the June 1 announcement of the lottery and the deadline for last week's drawing. Last year's waiting list brought the total to 5,600 when the names were pulled at Brookside Park Center.

Founded in 1991, the Choice program provides matching grants worth one-half the tuition—up to \$800 a year. The families are responsible for the remaining tuition.

To be eligible, students must live within the Indianapolis Public Schools District, be at kindergarten through eighth grade level of study, and qualify for the free or reduced-price lunch program.

More than 2,900 students have received Choice scholarships since the program began in 1991. About two-thirds of these chose to attend Catholic schools, according to Tim Ehrigott, executive director of Educational Choice Charitable Trust. †

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Journey of Hope 2001

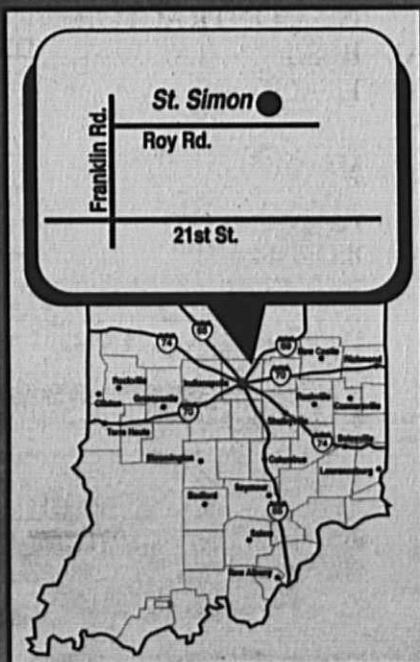
Indianapolis East Deanery

St. Simon the Apostle Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

Twice as many children were involved in this year's first Communion class at St. Simon. Other religious education programs are greatly expanded. At the first Mass in the new school, children carried signs with the names of their former schools. Forty-three different schools were represented.



Journey of Hope 2001

'New' St. Simon site serves blend of parishioners

St. Simon the Apostle Parish has packed up its parishioners—and its staff—and moved eight miles north.

At its new northeast Indianapolis 20-acre site since last fall, St. Simon has 1,000 families. The increased number of participants in programs has called for some creative planning by the staff.

"There are a lot of really good, positive things," said Father Larry Crawford, the pastor, "like the way people have taken ownership to an intense degree. They pour their hearts and souls into this place."

"I think the parish will increase in size as time goes on," said Franciscan Sister Yvonne Conrad, parish secretary. "Even more when we get a church." She said the parish registered six families that week.

From 1961 on, the parish was located just east of the east leg of I-465, and 25 blocks north of Washington Street, the dividing line of the city.

In July 1995, the leadership began to look at its dwindling membership, mainly caused by the closing of several factories in the parish boundaries. Because there were other parishes in the vicinity, St. Simon's leadership—with extensive input from parishioners and approval of the archdiocese—decided to move north and fill the need where a large area of new housing was being constructed.

"It [membership] is ahead of the original projection," said Father Crawford. Forty percent of the 950 families from the original location are attending church at the northern site. "That's more than we originally estimated," he said.

Lawrence Hembree, pastoral associate said, "We do have 60 families in the school who live in the Indianapolis Public School district."

Father Crawford knows that, because there are so many young families near the new location, the school is one of the main reasons people in the area are registering at St. Simon. Many of those whose children had been attending public schools registered them at the Catholic school last fall.



First-grade students do the paperwork on their first day in the new school last August.



The new office complex and school for St. Simon the Apostle Parish in Indianapolis, now located in the northeastern part of Marion County, is dedicated by Archbishop Daniel M. Buechlein on Oct. 25, 1997.

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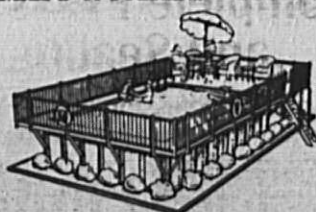
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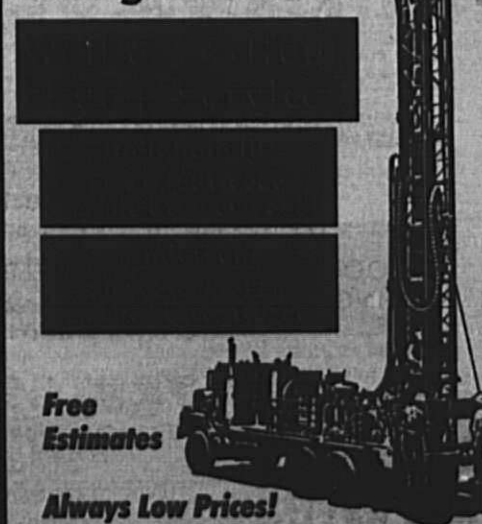
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"People want their kids being educated in Catholic values," explained Hembree.

"We will have 610 children in the school next year," said Father Crawford. There will be three classes for every grade level from kindergarten through eighth, except fifth and eighth grades. The preschool and daycare have waiting lists.

"We're having people who are putting their names on the school list when they have their babies baptized," said Father Crawford.

"The biggest thing about the school is that we literally brought a whole new bunch of teachers in and doubled our staff. At the end of the school year, we were amazed at how well it went," said Hembree.

But the growth in the parish involves much more than the school, Father Crawford said.

Masses, including the Sunday liturgies, are held in the cafeteria. "The people spill over into the gym on holidays," he said. Twelve hundred people attended Easter weekend Masses at St. Simon this year.

Beverly Hansberry, director of religious education, said that the religious education program has doubled in size.

"We have a lot of young kids in the parish, so our preschool program is much larger," said Hansberry. "There are so many children in the Children's Liturgy of the Word that we had to have it at two Masses. And then, there are 50 at each session. That program jumped quite a bit."

The first Eucharist preparation programs have doubled, as well. "We had to readjust the program for the numbers and add another ceremony," she said.

Last year, 40 children received their first Communion. This year—the first in the new location—there were 80. Hansberry expects 120 or more children next year. The parish also welcomed 18 catechumens who were children.

The religious education staff helps the school, providing materials and resources to its trained staff. Of the school and religious education programs, she said, "We try to incorporate things together."

Since this is the first time St. Simon Parish has had a gym, the staff is overwhelmed with the sports activities. "It is constantly being used," said Father Crawford.

The parish also has a large athletic

field—for football, soccer, kickball and baseball—at the back of the property.

The youth group won the archdiocesan CYO drama competition this year with its "blended" group of eighth graders who came from homes in the north and the south.

For more than 10 years, St. Simon has sponsored The Academia, which is like a competitive marathon of games with questions the young people answer and some athletic skills mixed in.

"There are a lot of good social events," which Sister Yvonne named—a Valentine Dance, the reverse raffle and what they call the Royal Feast.

"St. Simon Street was the right name" said Father Crawford of the main hall that extends through the new building and has become a gathering place.

The staff members are aware that they serve many different people with many backgrounds and expectations. "It isn't like a traditional parish cut off to form a new parish," said Father Crawford.

"Some days, like Mother's Day, we wondered why there were not more people here," said Hembree. Rev. John Statler, the pastor of Holy Cross Lutheran Church—located just to the south of St. Simon—told them that young folks go home to be with their families on those days.

He said that, though some families will move away because of job changes, the 1,000-family parish should grow by another 650 to 700 in the next few years.

Hembree said, "We have a lot of baptisms."

"And no funerals," said Father Crawford. †



The St. Simon School student body gathers around the flag at the east end of the building for the Pledge of Allegiance.



The latest technology is incorporated into the school, as this math classroom demonstrates.

St. Simon the Apostle (1961)

Address: 8155 Oaklandon Rd., Indianapolis, IN 46236-8578

Phone: 317-826-6000

Fax: 317-826-6010

E-mail: email@saintsimon.org

Church Capacity: 400 &

Number of Households: 1,000

Pastor: Rev. Larry P. Crawford

In Residence: Rev. J. Peter Gallagher

Pastoral Associate: Lawrence Hembree

Director of Religious Education: Beverly Hansberry

Music Director: Mary Kubala

Parish Council Chair: Tom Ward

Parish Secretary: Sr. Yvonne Conrad, OSF

Principal: Robert Rash

School: 8155 Oaklandon Rd., 317-826-6000 (P-8)

E-mail: rrash@saintsimon.org

Number of Students: 610

Masses:

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Sunday — 7:30, 9:00, 11:00 a.m.

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Holy Day — 8:00 a.m., 7:00 p.m.

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Floyds Knobs woman to serve in peace effort

St. Mary-of-the-Knobs parishioner will spend the next two years in Nicaragua

By Susan Bierman

FLOYDS KNOBS—Alys Willman believes it was her faith that led her to make a decision to spend the next two years of her life in Nicaragua on a quest to help improve social conditions.



Alys Willman

"I think the best way to serve God is to help others," said Willman, 24.

A life-long member of St. Mary-of-the-Knobs Parish in Floyds Knobs, Willman will depart for Nicaragua in September to host U.S. delegations for Witness for Peace.

Witness for Peace is a faith-based, politically independent nonprofit organization dedicated to principles of nonviolence. Its mission is to change U.S. policies that contribute to poverty and oppression in Latin America and the Caribbean and to promote just alternatives.

Willman will be taking political and religious leaders

to the countryside in Nicaragua to meet with some of the poor.

"People from the United States will come down, and I will take them on fact-finding tours," Willman said.

She also will be meeting with members of the United States Congress, the United Nations and visiting the U.S. Embassy. The hope is to raise some consciousness concerning the living conditions of the people in Nicaragua, which Willman said is the second poorest country in the hemisphere.

"My main thing will be looking at how U.S. policy affects this country [Nicaragua]. So I will be doing a lot of interviews and looking to eyewitness testimony and research," she said.

Willman will attend numerous meetings and document her findings in writing. She said this information will be published about two or three times a year. Willman, a graduate of DePauw University in Greencastle, is also going to publish a newsletter of her own that she will send home to her family and friends in Floyds Knobs.

Traveling far from home is not unfamiliar for Willman. In college she participated in a mission to the Dominican Republic. Through Witness for Peace she participated in a two-week delegation to Guatemala in February 1997.

"I didn't speak a word of Spanish—but I could understand the things that I don't need to speak their language to understand," she said.

While in Guatemala, Willman said she listened to people talk about how their entire families had been

massacred.

"When you hear something like that, it is really difficult, if not impossible, to just go back to your nine-to-five job," she said.

After returning from Guatemala, Willman knew she wanted to do more to help these people, but knew she needed to speak Spanish better.

So she moved to Chile for eight months to learn the language of the people in Central America whom she wanted to help.

Although Willman said she will miss her family and friends, she is looking forward to the experience and challenges the next two years will bring.

"I can't even begin to imagine what I am going to learn," she said.

Willman believes she has the gift to be able to write, so she will be able to tell the story of the people in Nicaragua. However, she knows that the people there have more to offer her than she can bring them.

"I think when you go into a situation like this, you end up taking more than you ever give. I expect to gain more emotionally and spiritually—they have a lot to teach," she said.

Although Witness for Peace will cover the costs for Willman's food and accommodations for the next two years, she must raise \$2,000 for the organization.

Anyone interested in making a donation can mail it in Alys Willman's name to: Witness for Peace, 1229 15th St. N.W., Washington, D.C., 20005. For more information about the human rights organization, call 202-588-1471. †

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Photos by Suzanne Magwand and Don Stangor

Perspectives

From the Editor Emeritus/John F. Fink

Where did the apostles go after they left Jerusalem?

People have wondered where the apostles went after they left Jerusalem.



In most cases, the answer is that we don't know. There are ancient legends, traditions and anecdotes about the apostles, but we don't know how many of them are true.

Here is what we either know for sure, or what tradition says, happened to each of the Twelve:

St. Peter: After he left Jerusalem, he went to Antioch where he is considered the first bishop. He might have visited Corinth since Paul refers to a party of Cephas in that city (1 Cor 1:12). Paul also says that Peter took his wife along on his travels (1 Cor 9:5). Eventually he was bishop of Rome where, according to Eusebius of Caesarea, he headed the Church for 25 years (but that's doubtful). He was martyred in Rome around 64.

St. James the Greater: This brother of St. John is the only apostle whose death is recorded in the Bible (Acts 12:2). He was beheaded at the command of King Agrippa I in the year 44. He is not the James who was the first bishop of Jerusalem. The tradition about St. James is that he preached in Spain before returning to Jerusalem and his death.

St. John: There are more traditions about him than any of the other apostles. He was one of the "pillars" of the Church in Jerusalem and probably stayed there until after the death of Mary. He is believed to have moved to Ephesus but neither St. Paul nor

St. Luke mentions it, so the move probably happened after Paul's death. He might or might not have been exiled to Patmos, and he might or might not have written the Book of Revelation. He is thought to have died of old age and was buried in Ephesus.

St. Andrew: The brother of St. Peter is thought to have journeyed to Scythia and Epirus and was martyred by crucifixion at Patras, in Achaia, around the year 60.

St. Philip: His activities are uncertain, but Bishop Polycrates of Ephesus wrote of his being buried in Hierapolis with his two daughters. He apparently died of natural causes, but there is a tradition that he suffered crucifixion.

St. Bartholomew: Called Nathaniel in John's Gospel, he might have traveled to India. At least Eusebius wrote that Bartholomew took the Gospel according to Matthew, in Hebrew, to India. However, he is also believed to have been beheaded in Armenia.

SS. Simon and Jude: They preached in Persia (modern Iran) and were martyred there.

St. Thomas: My column last week discussed his missionary work among the Parthians and then in India, where the St. Thomas Christians were discovered centuries later.

St. Matthew: Eusebius tells us that he preached to his fellow Jews. Other traditions, though, generally unreliable, have him suffering martyrdom in Ethiopia, Persia or Pontus.

St. James the Less: As far as I know, there isn't even a tradition about him.

St. Matthias: Nothing is known about this man who replaced Judas as one of the apostles. †

Matters Liturgical/Sherie Berg

Godparents and sponsors are models of faith

Recently when the movie *The Godfather* was named one of the 10



best movies of all time, I began to think about the differences between Don Corleone's role and the one the Church defines for a godparent. After all, godfather is a "churchy" word. While I doubt

many of us would pick a Mafia don for a godparent, I wonder how many really understand why the Church asks for sponsors and godparents, or what qualities they should possess. (While there is a technical difference, generally the terms sponsor and godparent are interchangeable.)

There was a time when godparents were considered kind of waiting-in-the-wings adoptive parents—people who would accept financial responsibility for the child if something should happen to the parents. While that is no longer the case, godparents are often chosen because of close friendship or familial ties: a sister of the mother, the best friend of the dad. Occasionally they are even picked, à la Corleone, for the status or influence they might give the child. But the Church's reason for a godparent is somewhat different. The Church expects that godparents will help parents in nurturing the faith life of their children, seeing that they are catechized and receive the sacraments, that they have a good example of Christian living to follow. Pretty significant task, if you ask me, especially since the Church envisions this as a lifelong role.

Church law stresses the permanence of the godparent role when it says it is desirable that a confirmation sponsor be the baptismal godparent, the person who has already undertaken that role. Requirements for confirmation sponsors and godparents are almost identical, a person who lives a life of faith and will help the one sponsored to live a Christian life befitting the baptized. When parents question why they may not serve as confirmation sponsors for their child, the answer is the same as why they may not serve as godparents. The primary responsibility for modeling and transferring the faith, of course, belongs to the parents. Godparents and sponsors are to support parents, and be secondary models. Should godparents fail in their roles, new people could be chosen by the child and family to assume these responsibilities. However, the names of the original godparents are part of official Church records and may not be changed.

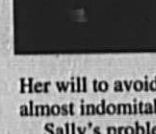
The baptism scene in *The Godfather* is one of the most chilling of the film. Who can forget the juxtaposition of the baptismal rite and the killings. Michael is everything a godparent should not be. But he is what his position in his family has made him. He follows in his father's footsteps. He becomes what he has learned from those around him. In choosing sponsors and godparents for our children, it will be wise to remember this lesson. Children learn from the people we set up as models for them. If we want our children to be good Christians, parents and godparents need to live the life they promised in baptism. †

(Sherie Berg is associate director for liturgical formation for the archdiocese.)

Spirituality for Today/Fr. John Catoir

An iron will works against you

Sally was afraid to go to the dentist since childhood. Her teeth literally were rotting in her mouth. She began suppressing her smile to hide the decay. She was desperate to do something about it, but was powerless, or so she thought.



In truth she had a will of iron, but it was working against her.

Her will to avoid the dentist's chair was almost indomitable.

Sally's problem was not a weak will, but a weak spirit. She allowed her fears to control her thoughts.

Let's take a look at how the will operates.

The will has only one function. The will says yes or no. However, the will is powerless to say yes to some good, or no to some evil, if negative thoughts are allowed to rule the mind.

The will can control thoughts, and indirectly control feelings and actions, but it has no direct control over the emotions.

If you feel angry or sad or jealous, you cannot turn off those feelings merely by willing it. However, you can control your "stinking thinking." Positive thinking will influence your moods and enable you to act in your own best interest.

The Lord said, "Be not afraid," but it will take hard work to control your fearful thoughts.

Sally's pattern of thinking used to go something like this: "I hate the dentist, I can't stand the pain, I am terrified by the smell of a dentist's office, I can't stand sitting helplessly in that chair and watching the drill come at me."

Once she decided to do something about her smile she controlled her thoughts in this way: "I want a beautiful smile. I do not hate the dentist. Billions of people go to the dentist. There is no danger. The smell of the office is clean and healthy. My feelings of danger are only childhood feelings, they are not facts. The pain I may endure will help bring my beautiful smile back."

After only one month of positive reinforcement she called the dentist and did what she wanted to do. It wasn't easy but she did it. Today her lovely smile is her badge of honor; she beams with pride.

The same healing process can be employed by those addicted to smoking or drugs. All self-destructive behavior is rooted in a network of dark thoughts. Make a list of all the positive thoughts you need to counter the poisonous thoughts that weigh you down, and you eventually will free yourself from bondage.

For instance, the addict may start saying: "I want my health and sanity back. I want to live a long and happy life. I am a good person. I can endure the discomfort of withdrawal. I can succeed, and I will succeed." Write down 10 positive sentences, record them and play them back over and over again to free yourself from self-destructive behavior.

A mature person is one who is capable of putting on the will to bear discomfort. • You can control your thoughts. • Your thoughts will control your emotions. • Your emotions will create the foundation for self-liberating actions. The will to bear discomfort to attain a greater good is worth more than a college education. †

(Father John Catoir is a regular columnist for Catholic News Service.)

Cornucopia/Cynthia Dewes

When movies were the best

When the "100 Best Movies" appeared recently on television, we sat there bobbing our heads like



those crazy dogs you see mounted in the rear windows of cars. We recognized all 100 of the movies and, scarier still, we'd seen all but four. There's something to be said for longevity after all.

Many of the movies named were rated "best" not necessarily because they were great artistic triumphs or wildly popular with moviegoers, but because they had a significant influence on our culture in one way or another. "Guess Who's Coming to Dinner," for example, made a strong statement for racial tolerance long before it became politically correct.

The influence of movies extended personally to those of us who went at least once weekly, and often twice, to the local Bijou or Orpheum to learn about and enjoy life vicariously through films. The Depression, WWII and whatever individual problems we were having were filtered and shaped by what we observed onscreen.

When we saw a starving Charlie Chaplin eating his shoe, or Colbert and Gable hitchhiking on the road, we could laugh at the hardships of the 1930s. When we were absorbed in an Alfred Hitchcock plot we were deliciously scared enough to forget our own troubles for a bit. And when we were caught up in a Fred Astaire/Ginger Rogers fantasy we were suddenly "Flying down to Rio" or some

other wonderful place away from the dreary present.

There was romance, beauty, mystery, excitement and enthusiastic patriotism. There was pathos, hilarity and inspiration. And, while the personal behavior of the "stars" we watched was often revealed by fan magazines to be terrible, the values they portrayed onscreen were usually moral to a fault, if such a thing is possible.

Loyalty, thrift, honesty and respect for authority were portrayed as good and desirable; infidelity, recklessness and greed were bad. God was mentioned frequently. And somehow, although moral judgments came with the territory, sin seemed to be better understood and more promptly forgiven.

We loved no story so much as the one about the reformed prostitute's rise to respectability, or the corrupt businessman who is transformed to benevolent citizen. We learned in an entertaining way that to sin is human, to forgive divine.

The good guys always won, including the reformed good guys. The bad guys, even the charmers, lost in some way. Love was always redemptive. Religion was admired and heroes were heroes, not anti-heroes.

Movies were not perfect, as the world they portrayed was not perfect. They touched up reality here and there, and made the happy ending a necessity. They were the stuff of dreams and wishful thinking.

But overall, they helped us understand and appreciate the human condition as existence in a wonderful world that was created by God and in which we're ultimately responsible to him. †

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

The Sunday Readings

Sunday, July 19, 1998

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42

The Book of Genesis is the source of the first reading. In the sequence of the Bible, Genesis is the first book. It speaks of creation in several places. It also is one of the five books attributed to the authorship, or at least to the mind, of Moses. This weekend's reading, however, has nothing to do with creation. Rather, it tells a

story about Abraham.

Abraham, an actual historical figure, is considered by Jews today, and indeed by their ancestors, to be the father of the Hebrew race. He is a great symbol of faith and of loyalty to God.

On one occasion, he even submitted to the divine command that he sacrifice his son, Isaac, to God. This command, however, was only a test. God ordered him not to continue with this sacrifice.

In this story, strangers appear at the door. Hospitality is an ancient Semitic value, and indeed revered throughout the Middle East, but Abraham's attention to these strangers, whom he received as honored guests, is exceptional.

Obviously the strangers represented God. They foretold that within a year Sarah, Abraham's wife, would give birth to a son.

The Epistle to the Colossians provides this weekend's liturgy with its second reading.

Paul was firm and convinced in his vocation as an apostle. He never traveled with the Twelve as they followed the Lord. In fact, he persecuted the early Christians. But nonetheless he saw his calling as most authentic, and so he counted himself among the apostles, a distinction

Christianity unanimously has accepted over the centuries.

This reading asserts why Paul has been called. He is to proclaim the message of Jesus. But he is more than a representative or a spokesman. He wishes to unite himself as much as possible with Jesus, even joining his own sufferings, disappointments, and troubles with the suffering faced by Jesus on Calvary.

St. Luke's Gospel is the source of the third reading. This reading is unique to Luke, and it immediately follows the story of the Good Samaritan.

In turn, the Good Samaritan story follows the question put to Jesus by the lawyer as to what is the greatest of the commandments. The answer, of course, spoken by the lawyer, was to love God and to love neighbor.

Taken together, the question by the lawyer and the answer set the stage.

The Good Samaritan illustrates love for neighbor. The story of Martha and Mary illustrates love of God.

Often lost in the labyrinth of explanations invented by this passage about hospitality, prayer, and so on, is the fact that this passage presents Jesus in a most revolutionary act. He was a guest in the home of females, and he dined with women. He was not simply confronting and belittling Jewish custom. He was reaching to all. Such was redemption in God's plan of love.

Background

The episode in the home of Martha and Mary makes clear that attention to the Lord, and precisely to the words of the Lord, is an all-important consideration for any disciple. It is in the Lord's words that abide everlasting life, not in the food provided by this earth.

Perhaps reading the story of the lawyer, and then that of the Good Samaritan, can dramatize the message that even love of neighbor, seen in Martha's hospitality, must be in the context of love for God.

My Journey to God

Soul Searching

Often I have wondered,
"How does God see me?"

With eyes of fire,
Cold flame piercing my soul?
The litany of my sins arrayed in order,
My transgressions displayed.

With eyes of compassion,
Deeply probing my torn existence?
Pity, remorse, healing rays emanating,
Revealing my good, forgiving my bad.

Often I have wondered,
"How does God hear me?"

With deaf ears,
Dimmed by the pleas of many?
In a tear-stained language
heard so many times before,
One voice in a hurricane of need.

With ears for my petition only,
Attentive, caring, compassionate?
Listening, really listening,
to my prayers, my heart,
Giving me what I need, not what I ask.

Often I have wondered,
"How does God think of me?"

As a weak vessel for his love,
Cracked, flawed, incomplete?



Not worthy of time or attention
or mending,
A damaged work to be discarded.

As a work in progress,
Beautifully crafted, almost complete?
Curing, being prepared for greater glory,
A crowning achievement of love.

I guess better questions
That I could pose might be,

"How do I see God?
How do I hear God?
How do I think of God?"
Within my soul lies the answer.

By Ken Fries

(Ken Fries is a member of Holy Family Parish in Richmond.)

Daily Readings

Monday, July 20
Micah 6:1-4, 6-8
Psalm 50:5-6, 8-9, 16-17, 21-23
Matthew 12:38-42

Tuesday, July 21
Lawrence of Brindisi,
presbyter, religious and
doctor of the Church
Micah 7:14-15, 18-20
Psalm 85:2-8
Matthew 12:46-50

Wednesday, July 22
Mary Magdalene, disciple of
the Lord
Jeremiah 1:1, 4-10
Psalm 71:1-6, 15, 17
John 20:1-2, 11-18

Thursday, July 23
Bridget of Sweden, married
woman and religious
foundress

Jeremiah 2:1-3, 7-8, 12-13
Psalm 36:6-11
Matthew 13:10-17

Friday, July 24
Jeremiah 3:14-17
(Response) Jeremiah 31:10-13
Matthew 13:18-23

Saturday, July 25
James, apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28

Sunday, July 26
Seventeenth Sunday in
Ordinary Time
Genesis 18:20-32
Psalm 138:1-3, 6-8
Colossians 2:12-14
Luke 11:1-13

For without God, all love loses its underpinnings.

What is reassuring in these readings, powerfully expressed in the fact that Jesus entered the home of women and dined with them, is that God's love and word are boldly extended to those who seek the truth.

This reality also was seen in the appear-

ance of the strangers at Abraham's doorstep.

The truth is in God. Jesus is God. Colossians splendidly proclaims the identity of Jesus.

However, vital in discipleship is the wish and will to receive God, as displayed by Abraham and then by Martha and Mary in their hospitality. †

Question Corner/Fr. John Dietzen

Interfaith marriage can cause parenting issues

Q Approximately four years ago, I married a woman of the Baptist faith. I agreed to be married before a minister, since she was divorced from a previous marriage that lasted 10 months.

She agreed, if the annulment were granted, to marry in the Catholic Church. She made the condition, however, that the children must be raised in her faith.

At the time I agreed, not knowing the strife it would cause and the other issues it would create: anger, resentment, lack of trust, bad nonverbal communication, and breakdown of our physical love for one another.

The annulment was granted two years ago, but she is reluctant to marry in the Church. She doesn't want me to raise the children Catholic, and feels I cannot keep my promise to her and to God.

I know I made a bad decision to marry the way I did. Now that I understand about the children, I feel hopeless.

After being a practicing Catholic all my life, I cannot imagine trying to live a normal life without the sacraments of penance and Communion.

It's sad that I have caused such a mess for myself. Can you offer any guidance? (Pennsylvania)

A Before offering whatever response I can, I wish every couple even remotely considering an interfaith marriage had an opportunity to read and think seriously about your letter.

Unfortunately, your situation is not uncommon. Couples in love tend easily to think all differences and conflicts will work out somehow.

Too often they end up with the choices confronting you, and the marriage or consent to something (like how you raise your children or how you live your own faith) that seriously violates their own consciences.

As part of its marriage preparation process, the Catholic Church today has a simple but common-sense procedure to be sure the couple have at least surfaced these major spiritual, relationship and parenting questions and, hopefully, resolved them in such a way that neither partner will be forced to do anything later on that contradicts what he or she believes to be right.

If those conflicts cannot be resolved satisfactorily, the couple needs to consider very seriously whether they should marry each other; either that or resign themselves to the possibility of an eventual, painful spiritual dilemma like yours.

As you have discovered, if one or both partners have a strong personal faith, whatever that might be, failure to work through these problems can wreak enormous spiritual damage to the family later on.

What can you do?

First, don't do anything until you have discussed the whole situation, including the present weaknesses of your marriage, with a priest in whom you can have confidence. You have many to choose from in your area.

Ask him to help you. It will take time, but with some wise guidance you should be able to return to the sacraments, as you desire. I hope you do. †

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

The Active List

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

July 17-18

Sacred Heart Parish, Indianapolis, 1125 S. Meridian St., will host a garage sale at the parish hall. Open 8 a.m.-4 p.m. on Friday; 8 a.m.-1 p.m. on Saturday.

St. Lawrence Parish, Indianapolis, 4610 N. Shadeland Ave., will host a garage sale from 7 a.m.-6 p.m. on Friday and 8 a.m.-noon on Saturday. Information: 317-849-0757.

July 17-31

St. Meinrad Archabbey Library, St. Meinrad, will display "Monasticism and Artistic Expression," an art exhibit featuring artwork by the Benedictine monks of St. Meinrad Archabbey and the Benedictine sisters of the Monastery Immaculate Conception. Information: 812-357-6501.

July 19

Rexville Schoenstatt "Covenant Spirituality" at 2:30 p.m., Mass at 3:30 p.m. by Father Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

St. John the Baptist Parish, Dover, State Rt. 1, will host a summer festival and chicken

dinner, featuring games, bingo, country store and raffle. Open 11 a.m.-7 p.m.

The Little Sisters of the Poor and the residents of St. Augustine Home for the Aged, Indianapolis, 2345 W. 86th Street, will host a Holy Hour to pray for vocations, evening prayer, exposition of the Blessed Sacrament and Benediction in the chapel, 4:30 p.m. Information: 317-872-6420.

July 21

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., will host a charismatic Mass, 7 p.m. with Father David Newton. Healing Mass to follow.

July 23-25

St. Christopher's Singles and Friends will host a summer festival featuring games, rides, food, fun and friendship. Information: 317-879-8018, Mike, or 317-299-9818, Andrew.

July 24

Roncalli High School Class of 1973 will host a 25-year class reunion get-together at the Longacre Bar and Grill, Indianapolis, 4813 Madison Ave., at 7:30 p.m. Information: 317-783-7966.

July 24-26

St. Elizabeth Seton Parish, Fishers, 10655 Haverstick Rd., will hold its annual summer festival featuring carnival rides, children's games, 3-on-3 basketball tournament, food, casino games, silent auction, golf, beer tent, raffle, bingo and live music. Open Friday, 6 p.m.-midnight; Saturday, noon-midnight; Sunday, noon-8 p.m. Information: 317-848-4566.

July 25

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. West, will hold holy hour for vocations following 5:30 p.m. Mass. Information: 812-944-5304.

Indiana Catholic Home Educators Conference to be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Mass begins at 8 a.m., SS. Peter and Paul Cathedral with registration following at 8:45 a.m., talks begin at 9:30 a.m. and conference ends at 5 p.m. The conference will feature home educating materials and resources, information from Catholic colleges and free materials and door prizes. Registration at door, \$30 single, \$35 couple. Teens and all religious are free.

The Catholic Widowed Organization will hold its July social at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, featuring ham sandwiches and pitch-in salads or desserts. Cost: \$2.

Roncalli High School Class of 1973 will host a 25-year class reunion gala celebration at the Southside K of C, Indianapolis, 511 E. Thompson Rd., from 7 p.m.-midnight. Cost: \$25 per person. Information: 317-783-7966.

July 25-26

St. Martin Parish, Yorkville, 8044 N. Yorkridge Rd., will host a parish picnic featuring prime rib dinners on Saturday and country style chicken dinners on Sunday, raffle, games, kiddieland, beer garden and live music will be offered. Reservations: 812-623-2591 or 812-537-3817.

July 26

Rexville Schoenstatt "Inscriptio Spirituality" at 2:30 p.m., Mass at 3:30 p.m. by Father Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

Recurring

Daily

St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood parish center building, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day.

Weekly

Sundays

St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) High

Mass, 1:30 p.m.

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet and other prayers.

Wednesdays

Marion Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration. 1-2:10 p.m. Immaculate Heart of Mary Parish, 57th and Central Ave.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for vocations to the priesthood and religious life, and lives consecrated to Jesus and Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

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

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

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

Saturdays

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

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center Benedictine

—See ACTIVE LIST, page 15

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Tickets: Adult \$14 Senior Adult \$12 Children \$8

The Active List, continued from page 14

Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

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

St. Roch Parish, Indianapolis,

3600 S. Pennsylvania St., holds rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish,

Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m. with rosary at noon.

Second Thursdays

Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Mondays

Young Widowed Group, sponsored

by the archdiocesan Family Life Office, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish in Oldenburg holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy

Ave., Mass at 2 p.m.

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

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing ser-

vice at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis beginning at 7 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, has a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

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SUNDAY, JULY 26, 1998 Country Style Chicken Dinner

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MASS at 10:30 AM (EDST)

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• SPAIN & PORTUGAL, 9 DAYS IN NOV. \$1,498	• HOLYLANDS, JERUSALEM, HAZARITH, 10 DAYS IN NOV. \$2,168	• SOUTH AMERICA & PANAMA CANAL, 8-DAY CRUISE IN JAN. '99 FROM \$1,492	• ALASKA, 8 DAYS IN SUMMER '99 FROM \$1,852
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News briefs

U.S.

Catholics urge support for Oregon's first unionized berry farm

PORTLAND, Ore. (CNS)—Some Church leaders are urging Catholics to buy berries from Oregon's first unionized farm. "Please buy organic blueberries from Scott Frost, owner of Nature's Fountain Farms, the first Oregon grower to sign a collective bargaining agreement with farmworkers," said a letter to Catholic parishes from several officials of the Oregon Catholic Conference. The note includes a list of retailers. Father Bob Krueger, pastor of St. Andrew Parish in northeast Portland and a Catholic conference public policy committee member, is trying to spread the news to his congregation and beyond. He even included Frost's phone number in his parish bulletin.

Study finds immigrants' contributions outweigh costs

WASHINGTON (CNS)—A new study of the effects of immigrants on the U.S. economy finds that overall they contribute more than they use in services and last year paid at least \$133 billion in taxes. The "Fiscal Portrait of New Americans" released July 7 by the National Immigration Forum and the Cato Institute said immigrants who become U.S. citizens typically pay more in taxes over a lifetime than do native-born citizens. It also evaluated other research and concluded that immigrants pay about \$80,000 more in taxes than they receive in government benefits over a lifetime.

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International Serra convention draws 1,400 to Denver

DENVER (CNS)—The 56th convention of Serra International, held June 26-28, drew more than 1,400 people to Denver from Latin America, Russia, Thailand, Australia, Hungary and other nations for a summit on promoting vocations to the priesthood and religious life. "The convention gave us firsthand updates on vocation issues in countries all over the world," said Dolores de Aragon-Young, Serra Club District 6 governor. "It was fascinating to hear the work of devoted lay people in areas such as Venezuela, Paraguay and Scotland." The Denver convention attracted the highest number of attendees to the annual event in five years. The daily schedule included Mass, evening prayer, a keynote address, and workshops.

Indian archbishop defends country's recent nuclear tests

DAYTON, Ohio (CNS)—The real crisis in the world today is not nuclear testing but the lack of genuine respect for the dignity of humankind in every country of the world, said retired Archbishop Angelo Fernandes of Delhi, India. To understand the recent nuclear testing by India and Pakistan, Americans must understand the individual and collective values of Asian countries, he added. The 84-year-old Archbishop Fernandes, founder and president emeritus of the World Conference on Religion and Peace, made the comments to the media during a visit to Dayton.

Churches spared as wildfires rage Florida counties

ORLANDO, Fla. (CNS)—Despite the destruction of a half million acres of Florida timber by rampant wildfires since Memorial Day, Catholic churches and institutions were largely spared from damage. Father William Gohring, pastor of St. Peter Parish in DeLand, said a fire that broke out June 30 "got within one mile" of the mission church of San Jose "but it didn't get us." Father Gohring volunteered to man the radio and telephone at Fire Station 44 in Pierson when a fire broke out over the July 4 weekend.

World

Bishops hope government helps Church dispose of land

CAPE TOWN, South Africa (CNS)—South African government promises to help the Catholic Church give some of its land to local communities were met with hope as well as some skepticism by Church leaders. A delegation from the Southern African Catholic Bishops' Conference met the South African minister of land affairs, Derek Hanekom. He told the bishops that, while the Church is not under any pressure to dispose of its land, the government will provide legal and financial channels to effect a smooth transfer of any land the Church wants to hand over to local communities.

Pope emphasizes prayer, Holy Spirit in message to priests

VATICAN CITY (CNS)—If priests are aware of their calling, of the assistance of the Holy Spirit and of the power of prayer, they can be living images of Christ in the world, Pope John Paul II said. In a written message to an international gathering of priests sponsored by the Congregation for Clergy, the pope said, "You are called to present yourselves before the men and women of our time as living images of the Lord, the supreme pastor of all the faithful."

South African church leaders reexamination of needs of poor

CAPE TOWN, South Africa (CNS)—South African church leaders have urged the government to re-examine its long-term economic plan to place greater emphasis on the needs of the poor. Anglican Archbishop Njongonkulu Ndungane of Cape Town told a June 29 press conference after a "poverty summit" near Johannesburg that, although the United Nations has targeted 2015 for the elimination of poverty worldwide, South Africa is capable of eradicating poverty much earlier.

(These briefs were compiled from reports by Catholic News Service.)



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Vatican approves forced laicization of sex abuser

DALLAS (CNS)—The Vatican has approved the forced laicization of former Diocese of Dallas priest Rudolph "Rudy" Kos at the request of Dallas Bishop Charles V. Grahmann.

Sometimes called "defrocking" outside Church circles, the formal action removes Kos from the priesthood and returns him to the lay or nonordained state.

Kos, 53, is serving a life sentence in a Texas prison following his conviction in April on criminal charges of abusing

young men while a priest of the Dallas Diocese from 1981-92.

Laicization means the person is barred from priestly or Church ministry of any kind. He may not be referred to as "Father" or "Reverend." He may remain a Catholic.

The laicization was approved by Pope John Paul II and the Congregation for Divine Worship and the Sacraments in a Latin-language letter dated June 26. Translation of the letter was completed July 5 by Msgr. John Bell, diocesan

chancellor and judicial vicar.

Bishop Grahmann requested the action after the diocese suspended Kos from all priestly functions and benefits in 1992.

"He deceived and defrauded the diocese about his lifestyle," said Msgr. Bell about Kos' conduct.

Normally, laicization is approved when requested by a priest. However, the laicization of Kos is the second publicly announced disciplinary action against a priest in the United States in the past month. In June, Cardinal Bernard J. Law of the Archdiocese of Boston announced the laicization of Father John Geoghan, a retired priest who is also accused of sexual abuse.

"I hope that this action will bring some

closure for the victims and their families as well as for all of us," Bishop Grahmann said. He further emphasized that diocesan guidelines are in place for addressing sexual abuse, and suggestions to improve those guidelines are welcomed.

In September 1997, the Dallas Diocese requested nullification of orders, seeking to show that Kos's ordination as a priest was invalid because he deceived the diocese about his history.

However, officials at the Vatican indicated forced laicization would be an appropriate course, so the diocese resubmitted the required paperwork. The Vatican, Msgr. Bell noted, acted quickly when the required paperwork was completed. †

U.S. bishops publish directory of lay groups, secular institutes

WASHINGTON (CNS)—The U.S. bishops' Secretariat for Family, Laity, Women and Youth has released its 1998 Directory of Lay Movements, Associations, Organizations and Secular Institutes.

The directory contains listings for more than 100 national lay organizations, as well as 24 secular institutes. Each listing

includes a brief description of the group and the name, address and phone number of a contact person.

Copies are \$5 each, including postage, and may be ordered from the Secretariat for Family, Laity, Women and Youth at 3211 Fourth St. N.E., Washington, D.C., 20017 or by calling 202-541-3040 or faxing 202-541-3176. †

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Indiana Catholic Home Educators Conference

July 25, 1998

Mass: 8 a.m. at SS. Peter and Paul Cathedral
Rev. Msgr. Joseph F. Schaedel, Vicar General/Moderator of the Curia - main celebrant
Fr. Donatus Grunloh, OFM, will concelebrate

Conference Registration: 8:45 a.m. at Archbishop O'Meara
Catholic Center, 1400 N. Meridian, Indianapolis

- Talks Begin at 9:30 a.m. -

Speakers Include:

- Rev. Msgr. Joseph F. Schaedel, Vicar General for the Indianapolis Archdiocese
- Fr. Donatus Grunloh, OFM, supported Indianapolis Catholic home schoolers from 1994 to 1997.
- Mrs. Virginia Seuffert, renowned home schooling speaker, home schooling mother of 12 children
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Registration:

Early registration by July 10: \$20 single, \$25 couple.

At door: \$10 extra.

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Only nursing babies 2 years and under are recommended to attend the conference

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ALIG, Ellene M. (Lippeatt), 88, St. Paul the Apostle, Greencastle, June 28. Mother of Christina Sanchez Garrigus, Mary Ellen, George, Michael and Matthew Alig, Theresa Dowling, Sara Mauro. Grandmother of 12. Great-grandmother of four.

BRUCE, Dorothy E., 69, Prince of Peace, Madison, July 1. Mother of Kathleen, Cecil Jr.,

Robert F. and Paul Bruce, Elizabeth Moore, Vicky Bruce-Henderson. Sister of Joseph Schwab, Catherine Burrell, Mary Wilson, Frances Lock, Marguerite Schmidt. Grandmother of 12. Great-grandmother of three.

BURNETT, Vanilla T., 76, Holy Angels, Indianapolis, July 5. Mother of Patrick Donald Jr., Rev. Phillip M. Sr., Frederick M. Sr., Rev. Christopher S., Virginia Burnett, Alice R. Adams, Theresa Montgomery, Frances Haywood, Valeria Crowe, Avamaria Burnett Garner. Grandmother of 39. Great-grandmother of 52. Great-great grandmother of three.

BURST, Jean, 77, St. Louis, Batesville, July 8. Mother of Tim Burst. Grandmother of two. Great-grandmother of one.

CONNEL, Lawrence C., 92, Little Flower, Indianapolis, June 30. Husband of Margaret (O'Connor) Connel. Father of Lawrence T. Connel, Diane C. Robinson, Lucille C. Rehkamp. Grandfather of seven.

HUMIG, Elizabeth, 102, St. Michael, Brookville, July 3. Mother of Mary Helen Schulman, John Humig.

KINNEY, Irene, 98, Holy Trinity, Indianapolis, June 29.

LECHER, Dale J., 25, St. Mary, Greensburg, July 8. Son of Charles and Ruth Lecher. Brother of John, Douglas, Mark, Scott, Matthew.

Franciscan Sister Mary Ellen Hampel taught in Indianapolis

Franciscan Sister Mary Ellen Hampel died on July 9 at Oldenburg. She was 80 years old.

A funeral Mass was celebrated at the motherhouse chapel on July 13.

Born in St. Bernard, Ohio, she entered the Oldenburg Franciscan Community in 1936 and professed final vows in 1942.

Sister Mary Ellen taught at Holy Rosary and St. Christopher schools in Indianapolis, and was principal/teacher at Holy Family School in Oldenburg. She also taught at schools in other Indiana dioceses and in Ohio and Illinois.

She is survived by five sisters: Rita Peters, Ruth Vogt, Eileen Toerner, Mary Imfeld and Lois Hampel.

Memorials may be made to Sisters of St. Francis; P.O. Box 100, Oldenburg, IN 47036.

Eric and Carol Lecher, Dianne Grannan. Grandson of Johanna Lecher and Martha Meyer.

QUESTEL, Mary T. (Schumacher), 71, St. Mark, Indianapolis, July 5. Wife of Quentin L. Questel. Mother of David L. Questel, Diane M. Rogers. Sister of Martha Goodwin, Joan Maricevich, Teresa Erickson, Annette Wonn. Grandmother of two.

SAAM, Mary Louise, 92, Our Lady of Perpetual Help, New Albany, July 2. Mother of Henry Jr. and Vernon T. Saam, Rosemary Ailstock. Grandmother of six. Great-grandmother of eight.

SINGER, Ralph O., 72, St. Michael, Brookville, July 7. Husband of Rosemary Geiling Singer. Father of Karen Kolter, Mary Shepard, Patty Meyer, Douglas, Greg and Jim Singer. Brother of Walter Singer, Viola Kaiser. Grandfather of 14. Step-grandfather of three.

SLAPKA, Walter J., 81, St. John the Apostle, Bloomington, July 3. Husband of Irene (Smialek) Slapka.

SMITH, James E., 18, St. Joan of Arc, Indianapolis, June 24. Son of Joann Crawford and Michael Carswell. Brother of Dennis, Denise and Alycia Stone. Grandson of Carle L. Crawford, Janie Carswell.

STRODE, Joanne Sanborn, 70, St. Lawrence, Indianapolis, July 3. Mother of Lynn McKinney, Kay Weikel. Sister of Jeanne Warwick. Grandmother of four. Great-grandmother of four.

TUCKER, Harold R., 57, St. Mary, New Albany, July 3. Husband of Patricia A. (Risley) Tucker. Father of Lana Jo

Lancaster, Mary Patrice Ross, Michael Ray Tucker. Brother of Mary Brister, Carlotta Clark. Grandfather of six.

WELDON, Martha, 86, St. Matthew, Indianapolis, June 29. Sister of Mary Jo O'Connor. Aunt of several.

Catholics, Protestants appeal for calm following boys' deaths

PORTADOWN, Northern Ireland (CNS)—The deaths of three Catholic boys in a sectarian arson attack shocked Catholics and Protestants across Northern Ireland and drew appeals for calm from leaders of both communities.

"People here are in total shock. The silence is eerie," said Presentation Sister Laura Boyle, who for seven years has lived and worked along the predominantly Catholic Garvaghy Road.

"It is so senseless to think that three lads had to lose their lives because of the hatred in adults' hearts. But sometimes horrific things have to happen to jolt people back into reality," Sister Boyle told Catholic News Service July 13.

Auxiliary Bishop Michael Dallat of the Belfast Diocese of Down and Connor extended his sympathy and condolences "to the bereaved and shattered family. I have to condemn this criminal deed without any quantification."

"People must take responsibility for what is happening. I appeal for calm and call for people to pull back from the brink," the bishop said. "There is nothing more important in human life. We cannot afford any death, let alone the death of these three young boys in any civilized community."

"Principles are all right, but not at the expense of human life. We must all stand back," he added.

The Quinn boys—Richard, 11, Mark, 9, and Jason, 8—were killed July 12 in an early morning gasoline bomb attack on their house in a predominantly Protestant neighborhood in Balleymoney, about 40 miles northwest of Belfast. The boys attended a Protestant school. Their mother is Catholic. The children's aunt, mother and her Protestant boyfriend who lived in the house escaped the blaze and were treated for burns.

The attack was part of more than a week of protests by loyalist Protestants who support the demand of the Orange Order, a Protestant fraternity, to march along Garvaghy Road. †

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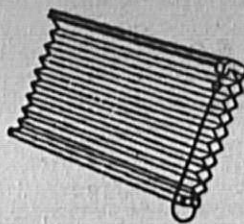
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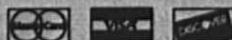


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