



# The Criterion

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July 16, 1999

## Centering prayer

### Folsom Prison inmates connect with God through prayer group

FOLSOM, Calif. (CNS)—In the beginning it was three “lifers,” men whose crimes guaranteed them a one-way ticket to prison.

They shared the same work assignments and found themselves sharing similar spiritual experiences. Before long, they began meeting in the prison chapel, in a place they call “the upper room.”

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

Mike Kelley, a member of SS. Peter and Paul Parish in Rocklin in the Sacramento Diocese, had worked for nearly 25

years with the U.S. Bureau of Land Management when he had a mid-life crisis.

“I began thinking, what do I really want to do with my life?” Kelley recalled. His next step was to go to the Franciscan priest who was his spiritual adviser for some guidance.

“(The priest) planted the seed that we should rub shoulders with some segment of rejected society, not so much because they need our gift but because we need theirs,” Kelley told the *Catholic Herald*, Sacramento’s diocesan newspaper.

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

“I’d never thought about sitting down with God and not doing the talking,” said



‘I’d never thought about sitting down with God and not doing the talking.’

Mike Kelley, who began the Contemplative Fellowship program for inmates at Folsom State Prison

Kelley, who found that this contemplative prayer was something he wanted to share, and the people he wanted to share with lived behind the granite walls of Folsom Prison.

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

See **INMATES**, page 3

## Retrouvaille helps repair struggling marriages

### Archdiocese of Indianapolis to sponsor its first Retrouvaille weekend

By Mary Ann Wyand

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

Retrouvaille, named for the French word that means “rediscovery,” is an ecumenical marriage renewal ministry founded in 1977 by the Catholic Church in Quebec, Canada.

Now available throughout the United States and in six other countries, the weekend and required post-sessions have helped countless struggling married couples find hope, repair damaged relationships and resume happy lives together.

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

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

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

“This is the first Retrouvaille weekend held in the Indianapolis archdiocese,” Hess said. “In 1995, the archdiocese and

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Inmates close their eyes and pray together at Folsom State Prison in Folsom, Calif. They meet for 20 minutes of centering prayer each Friday.

## Indiana firm to manage Indianapolis and Terre Haute Catholic cemeteries

By William R. Bruns

The Archdiocese of Indianapolis has hired an Indianapolis-based cemeteries-management firm to manage six Catholic cemeteries. The five-year contract with the Buchanan Group is effective Aug. 1.

Under the contract, the Buchanan Group will manage and maintain the properties in Indianapolis and Terre Haute and will sell cemetery products and services. Ownership of the cemeteries will remain with the archdiocese, as will all policy decisions.

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia, said, “This change is an effort to ensure that the cemeteries are managed as effectively as possible

and that the long-term interests of the Church are protected. It is important to note that the ownership of the cemeteries is not in question; the proposal concerns entering into an agreement with an Indiana-based group to manage the cemeteries.”

According to Jeffrey D. Stumpf, chief financial officer of the archdiocese and archdiocesan secretary for finance and administrative services, “The business side of cemetery management has become more and more complex over the years. Cemetery management is, in fact, ‘big business,’” he said, “requiring a level of expertise that the Church is finding more and more difficult to provide.

“We have been fortunate,” Stumpf con-

tinued, “that until recently our cemeteries have produced some income that was used to fund other ministries of the Church in central and southern Indiana. For the last two fiscal years, however, our cemetery operations have posted losses each year of about \$700,000.”

“We certainly want everyone to understand,” Msgr. Schaedel emphasized, “that the management of the cemeteries by another group does not mean that the Church will no longer be directly involved in its care of the dead and its ministry to the loved ones of the deceased. Safeguards have been written into the contract, especially related to

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# MARRIAGE

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

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

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

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

The weekend and post-sessions, as well as optional monthly CORE (Continuing Our Retrouvaille Experience) meetings, saved their 27-year marriage, Tom said. "I knew this was a wake-up

call, and I was willing to try. But at the time, I didn't realize our marriage was in as much trouble as my wife did because I had chosen to ignore problems through the years."

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

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

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

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

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

## Retrouvaille workshop at Mount St. Francis

Mount St. Francis Retreat Center in southern Indiana is the site for a Retrouvaille team formation weekend Aug. 6-8 that is designed to teach basic concepts of the marriage renewal ministry to priests as well as couples who have completed the introductory weekend and post-sessions.

It is sponsored by the Retrouvaille communities of Louisville and

Owensboro, Ky.

Participants will learn to present programming for this ecumenical ministry and will be asked to help prepare a weekend or post-session presentation.

Registrations are \$250 for couples or \$125 for priests and are due by Aug. 3.

For more information, contact Tom and Karen Heilers at 270-686-1967 or by e-mail at [HEILERSOKY@aol.com](mailto:HEILERSOKY@aol.com). †

# CEMETERY

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policy decisions, that will protect the pastoral interests of the Church."

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

Before making the decision, the archbishop consulted with various groups in the archdiocese, including the Council of Priests, the Board of Consultors, the archdiocesan Finance Council, the Management Council, the Board of Directors of the Catholic Cemeteries Association, and others.

As part of the agreement, Catholic cemeteries employees will become employees of the management firm.

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

## Corrections

The Holy Angels 50th anniversary celebration during the June 27 Mass was to mark the golden anniversary of Council and Court #109 Knights and Ladies of Peter Claver in Indianapolis.

A July 9 story about the 175th anniversary of the parish, the name of the secretary of St. John the Baptist Parish in Dover should have been Amy Jones.

A July 9 *Faith Alive!* article on the permanent diaconate may have suggested that permanent deacons administer the sacrament of the sick. This sacrament's celebration is reserved to priests.

## Official Appointment

Effective Aug. 18, 1999

**Rev. Jack Emrich**, associate pastor of Our Lady of the Greenwood, Greenwood, appointed associate pastor of St. Matthew, Indianapolis.

*This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*



Ann Northam (left) receives the *Excellence in the Ministry of Catechesis* award from Father Clifford Vogelsang, pastor of St. Augustine Parish in Jeffersonville, and Karen Oddi, associate director of religious education for the archdiocese.

## Jeffersonville's Northam earns top catechesis honor

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

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

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

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

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

Northam has served at the deanery and archdiocesan levels, as well, including the Southern Indiana Directors of Religious Education Association (SIDRE) and the archdiocesan Association of Parish Administrators of Religious Education (APARE), to which she was recently elected to a new term on the leadership team. She is a member of the South Region Archdiocesan Evangelization Committee and a member of Leadership Southern Indiana.

She was also a steering committee member for the implementation of the *Catechism of the Catholic Church* and was chair of a task force to develop *Rooted in Jesus Christ*, the archdiocesan faith formation strategic plan.

A graduate of Thomas More College with a master's degree in religious studies from Spalding University in Louisville, Northam is married and has two children.

The Office of Catholic Education has presented the *Excellence in the Ministry of Catechesis* award since 1996. †

# The Criterion

7/16/99

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# INMATES

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"It was an answer to one of our prayers. We wanted to have a way to introduce meditation to others," Paul said. "We made that jump that told us this was from God."

Soon, with Kelley as its sponsor, the Contemplative Fellowship program was born. It meets Friday nights in the Folsom Prison chapel. There is a 20-minute "sit" where typically 50 men are seated side by side in a circle. With eyes closed, participants focus on a sacred word such as "Jesus" or "peace," symbolizing their acceptance of God's presence and action within.

Centering prayer, which attracts thou-

sands of Catholics as well as those of other faiths to workshops and retreats, is uniquely suited to effect a spiritual awakening among inmates, according to Father Keating.

"It's a simple way of connecting with the divine indwelling," Father Keating said in a telephone interview. "It teaches them that no matter where they are, God is with them."

A man who fellow inmates call "Blake" arrived at Folsom 15 years ago. He had lost his way until he was invited to a Contemplative Fellowship meeting. Now a peer counselor, Blake teaches centering prayer to other inmates.

"When I walk through the door at this chapel, I'm not in prison anymore," Blake said. "When I go to that secret safe place

inside of me, it's just me in oneness with God."

Father Thomas Maguire, chaplain at Folsom State Prison, said he has observed a noticeable change among members of the Contemplative Fellowship group.

"They are certainly more relaxed, more positive in their approach toward life. It has reduced the possibility of getting involved in violence," he said. Toni Carter, who has worked at Folsom State Prison for 10 years, coordinates the pre-release program. Her job is to prepare inmates for re-entry into society. Carter, who frequently attends the Friday night sits, is an ardent supporter of the Contemplative Fellowship program.

"It's my fundamental belief that the reason we have societal problems is people

have forgotten who they are," Carter said. "Centering prayer reminds the men of the 'Christ-ed' beings they are."

Besides an ongoing peer counselor program to teach centering prayer in every building at Folsom that houses inmates, Contemplative Fellowship has developed a library of more than 600 books and tapes so members may further their knowledge about meditation.

In less than four years, Contemplative Fellowship has grown to include more than 200 members, and approximately 500 of Folsom's current population of 3,900 inmates have participated in the program.

Kelley says among inmates who have been active members and released, only one has returned to prison. †

## Spiritual growth program begins in September

By Louisa J. Reese

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

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

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

Father Hosey and Sister Maureen developed the three-year process, which involves four weekend retreats a year. The retreats include a guest speaker, silence and prayer, small group accountability, worship and recreation. The first-year ses-

sions cover the journey within, while the second-year format addresses the journey in Christ, and the third-year coursework focuses on the journey outward.

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

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

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

"I pray more," she said. "I forgive more. I am willing to risk more. I love my husband more. And I love God more."

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

Immaculate Heart of Mary parishioner Jane Hellmann-Otto said the "full experience of community, growing and celebrat-

ing their faith journey," was very important to her.

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

These tools have "enhanced my own personal worship," he said.

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

"Each has been a gentle thread connecting me to others and to our Lord," Damron said. "It has been a great joy."

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

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

Christians of other faiths are welcome.

Topics and speakers scheduled for the new session include "Silence and Centering," presented by Laurel Simon and Benedictine Sister Carol Faulkner from the Benedict Inn and Conference Center in Beech Grove; "Spiritual Guidance," offered by Benedictine Father Hilary Ottensmeyer; "Healing and Forgiveness," presented by Franciscan Father Murray Bodo; "Building the Body of Christ," discussed by Precious Blood Father Joe Nassal; "Discernment of Gifts," offered by Jesuit Father Bill Creed; and "Peace and World Citizenship," moderated by Bud and Donna Ogle. †

(The application deadline is Aug. 1, and registration is limited to 30 participants. For more information, contact the John XXIII Center at 407 W. McDonald St., Hartford City, IN 47348, by telephone at 765-348-4008 or 888-882-1391, or by e-mail at john23rd@netusa1.net or <http://www.netusa1.net/~john23rd>. Louisa Reese is a freelance writer from Muncie.)

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## Editorial

# Being Catholic makes a difference

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

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

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

The purpose of the ecumenical movement is "to attain that fullness of unity which Jesus Christ desires," as Vatican II's "Decree on Ecumenism" (*Unitatis redintegratio*) stated. We are, therefore, encouraged to participate in ecumenical activities. And the council's "Declaration on Religious Liberty" (*Dignitatis humanae*) said that "all men should be immune from coercion

on the part of individuals, social groups and every human power, so that, within due limits, nobody is forced to act against his convictions in religious matters in public or in private, alone or in association with others."

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

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

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

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

— John F. Fink

## Seeking the Face of the Lord

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



# Fourth commandment about a lot more than honoring parents

(Fifth in a series)

Whenever I visit Saint Meinrad, without fail, Father Cyril, says: "Remember, it was your mom and dad who made you who you are."

It is so true. With the fourth commandment, the emphasis on our loving response to God (who loves us first) shifts to living that love with those around us. "Honor your father and your mother, that your days may be long in the land which the Lord your God gives you." This command is about a lot more than honoring our parents.

"The fourth commandment opens the second table of the Decalogue. It show us the order of charity. God has willed that, after him, we should honor our parents to whom we owe life and who have handed on to us the knowledge of God. We are obliged to honor and respect all those whom God, for our good, has vested with his authority" (#2197).

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

Especially in our culture, which idolizes youthfulness and spoils children, we are urged to espouse a deep reverence and respect for the senior members of our community—our parents and grandparents—who have given so much to our families and communities and who still have so much more to offer us as a result of their wisdom and experience. As Benedictine Father Demetrius Dumm, wrote concerning this commandment in his *Flowers in the Desert*, "What is commanded here is honor, respect and care for aged parents on the part of their grown-up children."

We resist the secular view that old people are no longer productive and are therefore useless and a burden. Theirs is a special beauty, and they are to be revered and protected. Some folks harbor resentment because of the imperfections of their parents, but there have never been perfect parents—and there never will be.

I happened to pick up Dr. Laura Schlessinger's, book, *The Ten Commandments*, and read her observations in reference to this commandment.

"Every generation complains that the youth of their generation are disrespectful. The serious concerns of classroom teachers in previous generations involved gum chewing, talking, and ditching; they now worry about guns, knives, mass shootings, and drugs. Although previous generations have had their rebellious

kids, the nineties represent a time in which "dissing" or disrespect, has become a national pastime.

"'Beavis and Butt-head,' 'South Park,' and the sexually active teens of such shows as 'Dawson's Creek' have become the media models for the youth of today, a far cry from the Beaver from the television series 'Leave It to Beaver,' who was always respectful and usually had his heart in the right place, although he often got into innocent kinds of trouble by today's standards.

"Parents tend to blame the children and society. The children blame their parents and society. Society tries to blame itself while not assuming any personal responsibility, or genetics, or television, or movies, or music. Frankly, they are interconnected" (pp. 127-128).

The first responsibility for our children and our families lies with parents. Yet who doesn't sympathize with the enormous challenge parents face today?

As Dr. Schlessinger correctly describes the situation, the secular, contemporary society does nothing to support religious values that foster family life and honor the innocence of youth. Parental influence must run counter to the cultural stream and exacts an enormous energy and constant vigilance because society institutionalizes adolescent rebellion.

Nonetheless, the old saying still holds: "Permissiveness breeds resentment in children." Despite resistance and fussing, children want and need supervision and reasonable protection. The fussing is far less painful than deep-seated resentment for parents who do not care.

The fourth commandment also speaks of respect for authority in general. In the catechism, we read: "God's fourth commandment also enjoins us to honor all who for our good have received authority in society from God. It clarifies the duties of those who exercise authority as well as those who benefit from it" (#2234). The catechism instructs those who exercise authority to do so as a service and with justice. We are also reminded that it is the duty of citizens to cooperate with civil authority for the common good "in a spirit of truth, justice, solidarity, and freedom" (#2255).

As the family goes, so goes the nation. Those of us in authority, in families and in communities, need to take charge. "Generic" society must not be allowed to determine what happens in our family homes and Christian communities. †

(Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0] by Demetrius Dumm, O.S.B., is published by St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

### Archbishop Buechlein's intention for vocations for July

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



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## Buscando la Cara del Señor

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



# Cuarto mandamiento mucho más que honrar a los padres

(Quinto en una serie)

Siempre que yo visite a San Meinrad, el Padre Cyril me dice: "Recuerda que fue tu mamá y papá quienes te formaron como eres".

Es muy cierto. A través del cuarto mandamiento, el énfasis en nuestra respuesta amorosa hacia Dios, quién nos ama primero, al cambiar la vivir para compartir amor con los demás. "Honrarás a tu padre y a tu madre, para que tus días sean largos sobre la tierra que te da el Señor tu Dios". Este mandamiento trata mucho más que honrar a nuestros padres.

"El cuarto mandamiento encabeza la segunda tabla del Decálogo. Nos indica el orden de la caridad. Dios quiso que, después de Él, honrásemos a nuestros padres, a los que debemos la vida y quienes nos ha transmitido el conocimiento de Dios. Estamos obligados a honrar y respetar a todos los que Dios, para nuestro bien, ha investido con su autoridad" (#2197).

La familia es la primera unidad de la Iglesia y de la sociedad. Aun llamamos a las familias "la Iglesia doméstica". El cuarto mandamiento nos anima a hacer todo lo posible para ayudar a las familias a volverse y permanecer espiritualmente vitales, así como materialmente seguras, a pesar de las muchas influencias sociales y culturales que amenazan la vida familiar hoy en día.

Sobre todo en nuestra cultura que idolatra la juventud y consciente de los niños, estamos instados a adoptar una reverencia y respeto profundo para los miembros de edad avanzada en nuestra comunidad—nuestros padres y abuelos—quienes han dado tanto a nuestras familias y a nuestras comunidades y quienes todavía tienen tanto más para ofrecernos por su sabiduría y experiencia. Como escribió el Padre Demetrius Dumm, O.S.B. acerca de este mandamiento en su libro *Flowers in the Desert*, "lo que se ordena aquí es el honor, respeto y cuidado a los padres viejos por parte de sus niños adultos".

Nos oponemos a la visión secular de que las personas de edad avanzada ya no son productivas y por consiguiente son inútiles y una molestia. Dichas personas tienen una especial belleza, y hay que venerarlas y protegerlas. Algunas personas abrigan resentimiento debido a las imperfecciones de sus padres, pero nunca ha habido y nunca habrá padres perfectos.

Conseguí por casualidad el libro *The Ten Commandments* por la Dra. Laura Schlessinger y leí sus observaciones en referencia a este mandamiento.

"Cada generación se queja de que la juventud de su propia generación es irrespetuosa. Las preocupaciones serias de los maestros de las generaciones anteriores involucraban el masticar el chicle y hablar en clase y saltar la escuela. Actualmente la preocupación son las armas, cuchillos, tiroteos en masa y drogas. A pesar que las generaciones anteriores tuvieron niños rebeldes, los años noventa representan un tiempo en el cual el irrespeto se ha vuelto un pasatiempo nacional.

"Beavis and Butt-head, South Park y los

adolescentes sexualmente activos de shows como *Dawson's Creek* se han hecho los modelos de los medios de comunicación para la juventud actual. Los mismos son muy diferentes del personaje de Beaver de la serie de televisión *Leave It To Beaver*, quien siempre era respetuoso y normalmente tenía buen corazón, aunque a menudo se metía en los líos inocentes por las normas de hoy en día.

"Los padres tienden a culpar a los hijos y a la sociedad. Los hijos culpan a sus padres y a la sociedad. La sociedad intenta culparse sin aceptar responsabilidad personal, ni genéticas, ni televisión, ni películas, ni música. Francamente, están interconectados". (pp. 127-128)

La primera responsabilidad de nuestros hijos y nuestras familias queda con los padres. Sin embargo, ¿quién no simpatiza con el enorme desafío actual que enfrentan los padres?

Como la Dra. Schlessinger describe correctamente la situación, la sociedad contemporánea y secular no hace nada para apoyar los valores religiosos que fomentan la vida familiar y honran la inocencia de la juventud. La influencia paternal debe correr lo opuesto al arroyo cultural y exige una energía enorme y la vigilancia constante porque la sociedad institucionaliza la rebelión juvenil.

No obstante, el refrán viejo todavía vale: "La permisividad engendra el resentimiento en los hijos". A pesar de la resistencia y las quejas, los hijos tanto quieren como necesitan la vigilancia y protección razonables. Las quejas por pequeñeces son mucho menos dolorosas que el resentimiento profundamente arraigado por los padres desocupados.

El cuarto mandamiento también habla en general del respeto de la autoridad. En el catecismo, leemos: "el cuarto mandamiento de Dios nos ordena también honrar a todos los que, para nuestro bien, han recibido de Dios una autoridad en la sociedad. Este mandamiento determina los deberes de quienes ejercen la autoridad como los de quienes están sometidos a ella" (#2234). El catecismo instruye quienes ejercen la autoridad para hacerlo como un servicio y con justicia. También nos recuerdan que el deber de los ciudadanos es cooperar con las autoridades civiles en la construcción de la sociedad en un espíritu de verdad, justicia, solidaridad y libertad" (#2255).

Cuando va la familia, así va el país. Los que tienen la autoridad, en familias y en comunidades, necesitan asumir el mando. Una sociedad 'genérica' no debe ser permitida determinar lo que pasa en nuestros hogares y comunidades cristianas. †

(Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0] por Demetrius Dumm, O.S.B., es publicado por St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

Traducido por: Language Training Center, Indianapolis

## Research for the Church/James D. Davidson

## Religious education of baby boomers and Gen X Catholics

Baby boomers (or Vatican II Catholics, as I prefer to call them) were born between 1941 and 1960. Gen Xers (or post-Vatican II Catholics) were born between 1961 and 1982. In a recent national survey, members of these two generations were asked about their religion teachers and what they learned from them. Their responses point to six important differences in religious education of Vatican II and post-Vatican II Catholics (see box).



**Post-Vatican II Catholics are more likely to have had lay teachers.** Sixty-one percent of Vatican II Catholics say most of their religion instructors were priests or nuns. Thirty percent say they had an equal mix of priests and sisters on the one hand and lay people on the other. Only 9 percent say they had mostly lay people. The pattern for post-Vatican II Catholics is very different. Half say they had an equal mix of lay teachers and priests or sisters. Twenty-six percent say they had mostly lay teachers. Only 24 percent say they had mostly priests and sisters.

**Post-Vatican II Catholics are more likely to have been taught that being a good Christian is more important than the denomination one belongs to.** Fifty-eight percent of Vatican II Catholics say they were taught that the Catholic Church is the one true Church. Only 29 percent say they were taught that being a good Christian is more important than the religion one belongs to. The pattern is reversed for post-Vatican II Catholics. Fifty-nine percent of the post-Vatican II generation say they were taught that being a good Christian is most important. Only a third say they were taught that the Catholic Church is the one true Church.

**Post-Vatican II Catholics are more likely to have been taught the importance of their personal relationship with God.** A third question asks whether the generations were taught the importance of their personal relationship with God or the importance of the Church. The Vatican II generation is divided, with 45 percent saying they were taught the importance of the Church and 43 percent saying the

importance of their relationship with God. Post-Vatican II Catholics, on the other hand, are twice as likely to say the importance of their relationship with God as the importance of the Church.

**Post-Vatican II Catholics are more likely to have been taught the importance of being a good Christian.** The next question asks if Catholics were taught the importance of being a good Christian or the importance of knowing what the Catholic Church teaches. Fifty-five percent of Vatican II Catholics say they were taught the importance of knowing what the Church teaches. Only a third say they were taught the importance of being a good Christian. The pattern is reversed among post-Vatican II Catholics. Half say they were taught the importance of being a good Christian. Only 40 percent say they were taught the importance of knowing what the Church teaches.

**Post-Vatican II Catholics are more likely to have been taught that the morality of our actions depends on the circumstances.** The fifth question examines two different approaches to morality. One option is that our actions are intrinsically right or wrong (the natural law approach). The other is that the morality of our actions depends on the situation (sometimes called consequentialism). Two-thirds of Vatican II Catholics say they were taught that our actions are always right or always wrong. Only 25 percent say they were taught that the morality of our actions depends on the circumstances. Just over half of post-Vatican II Catholics (53 percent) say they were taught the natural law approach. Forty-two percent say they were taught the consequentialist approach.

**Post-Vatican II Catholics are more likely to have been taught to think for themselves.** When asked whether they were taught to obey Church teachings or to think for themselves, a majority of both groups say obey. However, while 77 percent of Vatican II Catholics say obey, just 64 percent of post-Vatican II Catholics give that response. Though only 13 percent of boomers say they were taught to think for themselves, almost twice as many post-Vatican II Catholics (23 percent) say that. †

(James D. Davidson is professor of sociology at Purdue University.)

### Views on Religious Education

	Vatican II Catholics (%)	Post-Vatican II Catholics (%)
Had either an equal mix of laity and priests/nuns, or mostly lay teachers	39	76
Taught that being a good Christian is more important than the denomination one belongs to (vs. Catholic Church is the one true Church)	29	59
Taught the importance of one's personal relationship with God (vs. importance of the Church)	43	57
Taught importance of being a good Christian (vs. knowing Church teachings)	35	49
Taught that morality of our actions depends on circumstances (vs. action always right or wrong)	26	42
Taught to think for themselves (vs. obey Church teachings)	13	23

#### 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.



## Check It Out . . .

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

Smart Discipline, a seminar featuring ideas about discipline and self-esteem, will be held Aug. 8 from 3 p.m.–5 p.m. at St. Anthony Parish in Ryan Hall Gym, 379 N. Warman Ave., in Indianapolis. **The free seminar offers a positive system that gets kids self-motivated to follow rules.** For more information or to register, call 317-636-4828. Videos and tapes for those who cannot attend the seminar can be purchased for \$29. To order these, call 800-255-3008. The seminar is sponsored by St.

Anthony Parish and All Saints School.

The Gibault Foundation, Inc. and the Indiana Knights of Columbus are offering **two fund-raising tours for the year 2000—one to the Caribbean and one to Rome and the Riviera.** The Texaribbean Cruise sets sail on March 12, 2000, and returns to port on March 19, 2000. Passengers will sail on the cruise ship Norwegian Sea from Houston and go to Cancun, Cozumel, Roatan, Bay Islands, and return to Houston. The special Gibault/K of C price is \$1,600 per person and includes round-trip airfare from Indianapolis or Chicago and group round-trip transfers in Houston. It also includes a tax-deductible contribution to Gibault School for boys. The 12-day Rome and Riviera adventure includes a four-day land tour of Rome. This cruise departs on June 4, 2000, and returns June 16, on the Orient Line's Marco Polo. The cost is \$3,165 or \$2,840 depending on accommodations on board

## VIPs . . .



The Capital University Board of Trustees has selected **Dr. Daniel A. Felicetti** to be the 13th president of Capital University in Columbus, Ohio. He held the position as

president of Marian College in Indianapolis for the past 10 years. Felicetti will assume the presidency later this summer.

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



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and on land. This trip includes a \$200 tax-deductible contribution to Gibault. For more information, call Kevin Hoolehan at the Gibault Foundation at 812-299-1156 or e-mail at [gibault@earthlink.net](mailto:gibault@earthlink.net). Gibault School, located at Terre Haute, is a residential educational facility for delinquent, pre-delinquent and emotionally disturbed youth between the ages of 8 and 18. The school has an on-grounds school, individual and group counseling, and a full recreation program.

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

## Franciscans with local ties elected as provincial leaders

Several newly elected Franciscan leaders have ties with the archdiocese.

Franciscan Father John Doctor was elected to a six-year term as provincial of the St. Louis Province of the Sacred Heart in St. Louis, Mo.

Approximately 150 Franciscan friars participated in the provincial chapter gathering at Quincy University, Quincy, Ill., in mid-June.

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

Father Kurt Hartrich, a native of St. Roch Parish in Indianapolis, has served as provincial of the province for the past eight years.

Elected provincial vicar for a six-year


term was Father Kenneth Capalbo, an assistant professor of history at Quincy University, where he taught for 20 years.

Five men—Fathers Arthur Anderson of St. Joseph Friary in Chicago; Ferd Cheri of St. Vincent Friary in Nashville, Tenn.; Bill Burton, assistant professor of theology at Quincy University; and Brothers Steve Suding of the Franciscan Peace Center in Nashville and Kevin Lenihan of Sacred Heart Friary in Indianapolis—were chosen for three-year terms as provincial councilors.

Brother Steve is a native of St. Roch Parish in Indianapolis. The newly appointed secretary of the provincial is Brother Christopher Lambert of Holy Trinity Parish in Indianapolis.

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

**“Peacebuilding in Schools and Communities,”** a conference for educators and community members, will be held Aug. 13–15 at Indiana University in Bloomington. The conference will be held in the W.W. Wright Education Building. The cost is \$125 per person and includes participation in all events and related material, five meals, two social events, and a talk by the 14th Dalai Lama on Aug. 18. To register or for more information, contact Katrina Daytner at 812-856-8313, ext. 36220, or e-mail at [kgilling@indiana.edu](mailto:kgilling@indiana.edu). †



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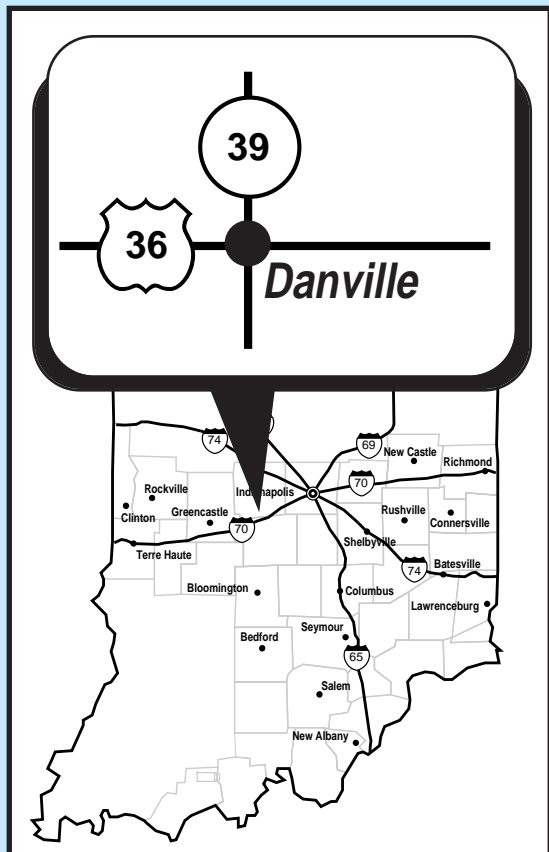
## Indianapolis West Deanery

# Mary, Queen of Peace Danville

Story and photos by Margaret Nelson

### Fast Fact:

Mary, Queen of Peace in Danville will mark 60 years as a parish on Aug. 29. Planners hope that former pastors and parishioners will join them for the 10:30 a.m. Mass and the social that follows.



# Journey of Hope 2001

# Mary, Queen of Peace continues to build family as it grows

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

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

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

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

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

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

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

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

The third church now serves as the parish educational building.

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

"One of the interesting things about the parish is that it is very young," said Father Tom of the 500-family community. "We have 200 children in religious education."

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

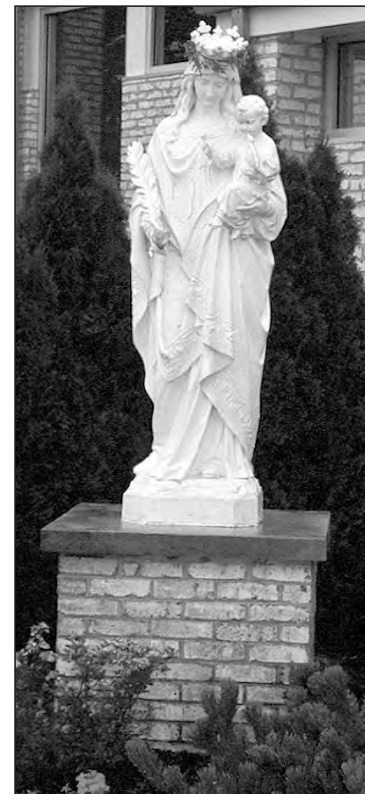
"The growth is steady. I would say the parish is a country parish which has discovered itself to be suburban," said Father Tom.

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

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

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

"In the future we want to continue



Mementoes from parishioners enhance the Mary, Queen of Peace statue next to the entrance to the Danville church of the same name.

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building the family spirit along with the growth," he said, "for those who have been here a long time and those moving in."

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

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

"They were never finished," said Father Tom. "They're OK, but we hope to finish them."

"Tangibly, those are the things we're working on," he said. "It is like the city that works on its infrastructure. Now that we have the mortgage paid off, we can take care of those things."

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

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

Klein is proud of the response to the parish's "excellent adult education program." Once a year a mission is offered.

Jesuit Father Joseph Folzenlogen, archdiocesan evangelization coordinator, is scheduled to speak in October.

The parish will offer a one-day revival with Divine Word Father Chester Smith, who lives at St. Rita Parish in Indianapolis and speaks throughout the nation.

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

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

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

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

Wray said, "One of the concerns is that we are geo-



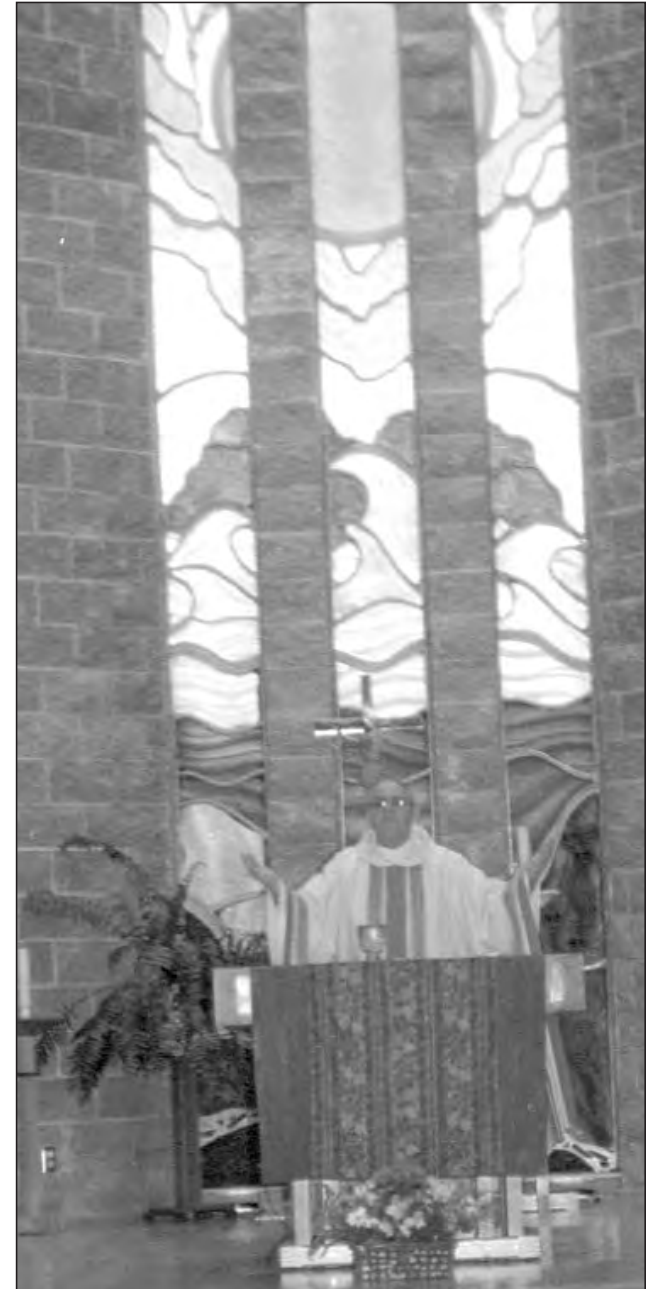
graphically spread out. Father goes out to visit, but it's hard to cover the parish."

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

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

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

Klein schedules the second Sunday of every month as Teen Day. Besides taking religious education classes, the youth assume liturgical ministry roles during the 10:30 a.m. Mass. Then, they gather for their own potluck lunch and have classes †



Father Thomas Stepanski (above) celebrates Mass in front of 19-foot high "Creation" colored glass windows at Mary, Queen of Peace Church in Danville. Artistic angels (above left) on the walls surround the tabernacle in the chapel.

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Nov. 20, 1999

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- 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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# It's 'summer school' for North Deanery adults

Adults can take their turns going to "summer school" this year—to learn more about their Catholic faith.

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

The programs are from the "Echoes of Faith," a basic-level video-assisted resource for the formation and enrichment of those wishing to learn more about their faith.

Each part of any of the five two-part programs takes one and one-half hours. (The first parts of two of the programs were presented earlier this week.)

"Catholic Morality" is being offered at

the St. Pius X multi-purpose room, 7200 Sarto Drive. Part 1 was July 13 and the second part will be offered next July 20 at 9 a.m. and at 7 p.m.

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

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

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

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

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

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

The Bible as the Word of God, formation of Scriptures over time and importance of context in reading the Bible are among

insights this program offers.

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

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

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

## External debt keeps poor countries underdeveloped, Vatican says

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

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

His remarks were released at the Vatican July 13.

"International public opinion in general, and the churches and numerous nongovernmental organizations in particular, are more and more sensitive" to the issue of debt "and demand for the third millennium that a solution be found for the most indebted countries," the archbishop said.

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

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

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

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

He said such organizations should give "special consideration" to countries emerging from armed conflict or those that have



CNS photo from Reuters

Visitors from the United States talk with Ofelia Vibiano (second from right) at her home in Colonia Colosio in Nogales, Mexico. Like others in the neighborhood, the Vibiano family built their four-room house out of scrap wood and corrugated metal and make do without running water, electricity or a sewage system.

been struck by natural disasters.

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

Christians in particular should be sensitized "to their responsibilities toward the countries of the south," Archbishop

Bertello said.

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

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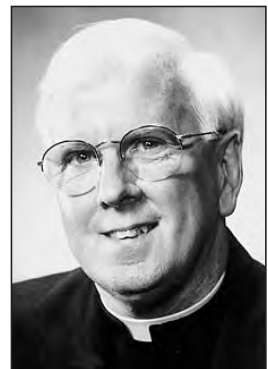
# Vatican ends controversial gay ministry in U.S.

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

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

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

Father Nugent in a statement said his superior general called him to Rome and informed him of the decision before it was published. “As a son of the Church, a presbyter and a



Fr. Robert Nugent, S.D.S.

member of a religious congregation with a vow of obedience, I accepted the decision of the CDF and expressed my intention to implement it accordingly,” he said.

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

The “errors and ambiguities” promoted by the priest and nun “have caused confusion among the Catholic people and have

harm the community of the Church,” it said.

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

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

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

He said the U.S. bishops “share a commitment to this

ministry. ... All Catholics facing serious moral questions deserve our care and respect as brothers and sisters in the Lord. Those with homosexual inclinations deserve this care and respect no less than any others.”

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



Sr. Jeannine Gramick, S.S.N.D.

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

lesbian ministry around the country.

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

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

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

The notification said that the commission, which submit-

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

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

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

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

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

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

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

It said the congregation then sought to get Father Nugent to sign a profession of faith with specific language added concerning definitive Church teaching on homosexuality and homosexual acts.

He signed the profession after changing some of the language to reflect what he argued was a more pastorally sensitive phrasing of the same teaching and raising questions about the definitive character of teachings described as definitive.

The congregation found his revisions unacceptable and issued the notification with the same penalties for Father Nugent and Sister Gramick. †

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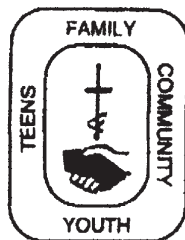
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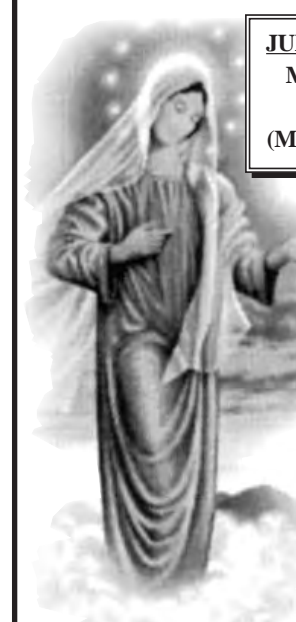


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*From the Archives*

# Humble beginnings in York Township

According to Father Francis Sondermann (1843–1947), who edited the 1927 brochure celebrating Yorkville's St. Martin Parish's 75th anniversary, this is the Hemburger house, where the first Mass in York Township was celebrated.

The Mass was offered by Father Joseph Ferneding, who was then based at St. Philomena Parish in Cincinnati, Ohio. John G. Hemburger was the first Catholic to take up residence in York Township.

Father William J. Turner is the present pastor of St. Martin, which was founded in 1852. The parish claims nearly 500 members in about 160 households. †

*(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Indiana 46206-1410. Newland, may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)*



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## Notre Dame receives gift for peace institute

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

Kroc's gift will support an annual conference organized by students at the Joan B. Kroc Institute for International Peace Studies.

It also will support a new series of briefing papers on public issues "designed to influence public debate, governmental decisions and the quality of foreign policy discussion in higher education," the university said.

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

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



## Lay ministry strengthens parish outreach

By H. Richard McCord

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

Because of lay ministers, parishes offer not only more of the same services, but different ones as well.

One example is the Elizabeth Ministry, in which women support other women through visits, phone calls and prayers at different crisis points in their childbearing years.

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

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

Against the backdrop of parishioners who respond generously, pragmatically and creatively to needs in their community and the wider world, it is possible to single out one group and use it to take the pulse of lay ministry. In the United States, this group has been studied twice in the past 10 years using a national random sample of parishes and lay ministers.

The group consists of lay people (including religious sisters and brothers) employed at least 20 hours per week in parish pastoral roles. Examples are youth ministers, religious education directors, pastoral associates, music and liturgy directors. Excluded from the study group are those in support and maintenance positions, and all those on parochial school faculties.

Parish lay ministers total more than 29,000 and work in nearly two-thirds of U.S. parishes, according to this research. In the last five years the number of lay ministers increased by 35 percent and the number of parishes employing them grew by 9 percent.

And the profile of a parish lay minister has changed somewhat. Five years ago, 42 percent of them were women religious. Today the proportion of sisters has dropped to 29 percent, and 71 percent are married or single laypeople.

A little more than 80 percent of these lay ministers are women. This pattern has not changed.

Although representation from other cultural and racial groups has risen, still

nearly 94 percent of parish lay ministers are white.

In five years, the composite picture of the parish lay ministers shows advancing age and improved educational background. The average parish lay minister is a 51-year-old woman, Catholic since birth, with a master's degree in a field relevant to her pastoral work.

A large parish—having more than 2,500 registered members—is three times more likely to hire a lay minister than a small parish.

This research shows that pastors and parishioners are pleased with the impact lay ministers have on parish life. Lay ministers find their work enormously satisfying. This index has risen in the past five years.

Salaries, working conditions and relationships continue to improve, though pay still lags behind national income averages.

Half of these parish lay ministers say they have experienced a call to Church ministry. This is significant, showing lay ministers describing their role as a vocation. They see it as a stable commitment that goes beyond holding a series of pastoral positions.

There is concern, however, that not many young adults are entering the field.

If the parish is to continue its important ministries, we must pray and work for the vocations to both ordained ministry and lay ministry that will make it possible. †

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)



Without people gathered for worship and service to each other and the broader community, the Gospel would be theory without practice. The parish reminds its members to find meaning in community and outreach.

## Pope describes parish as 'community of communities'

By Fr. Richard Rice, S.J.

*"I am a little church (no great cathedral) ... around me surges a miracle of unceasing birth and glory and death and resurrection."*

In those lines, poet e.e. cummings captures the length and breadth of the parish experience.

Pope John Paul II once spoke of the parish as a "community of communities."

There is something about each parish being a microcosm of the whole Church that I hope our Catholic community will always preserve.

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

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

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

We have to listen to the word of God

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

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

The people and the steeple come together in their mission to glorify the living God, who is always in our midst. Such is parish life at its best. †

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

### Discussion Point

## Parish life inspires members

### This Week's Question

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

"I think one thing was the time a parish member had cancer and was asking for prayers. The people of the parish gathered for a special prayer service for him, and that night the church was packed. It was word of mouth—not something we had in the bulletin." (Cheri Sitek, Fenton, Mo.)

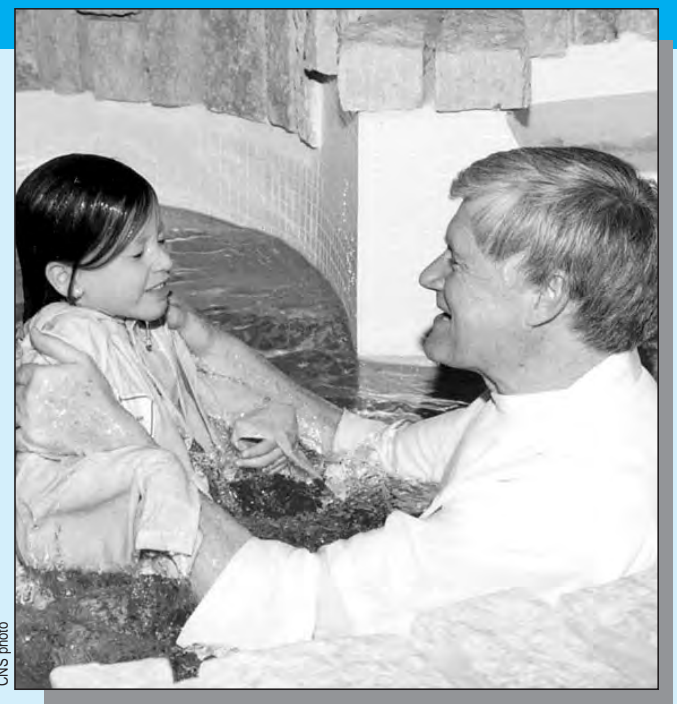
"Our parish is known as being very caring in helping families with funeral arrangements and the grieving process. We invite them to help plan a personalized liturgy, and I've had many parishioners tell me how meaningful our assistance was." (Judy Urban, Eagan, Minn.)

"There's an example from my home parish, which was then a mission. We wanted to build a new church and rectory, and to save money the pastor lived in his office, showering at the local YMCA. Through his witness of sacrifice and charity, we were encouraged to give more freely, and we succeeded in building the church and rectory within a year and a half." (Tim Donahue, Columbus, Ga.)

### Lend Us Your Voice

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

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo



## Perspectives

From the Editor Emeritus/John F. Fink

## Seventh council approved the veneration of icons

Icons are representations of Christ, the Blessed Virgin or other saints, painted on a wall or a wooden panel. They are venerated in Eastern Churches where they take the place of statues, which are venerated in the Western Church.

In the eighth century some Eastern Christians came to believe that icons fostered idolatry and that they were prohibited by the biblical ban on graven images. One of those who became convinced of that was Byzantine Emperor Leo III. Part of what convinced him was the argument that Jews and Muslims didn't believe in icons and there would be a better chance to convert them to Christianity if Christians didn't have icons.

Therefore, in 926 Leo issued an edict in which he declared that all images, icons included, were idolatrous, and he ordered them to be destroyed. This began what was called the Iconoclastic Controversy.

Leo's edict immediately met bitter opposition, especially from the Eastern Church's monks, who had long taught the fine art of painting icons. St. John Damascene wrote a spirited defense of the veneration of icons, saying, "What the written word is to those who know letters, the icon is to the unlettered; what speech is to the ear, the icon is to the eye." Pope Gregory III condemned iconoclasm in 731. Once again, there was conflict between emperor and pope.

After Leo's death, his successor, Constantine V, continued his father's pol-

icy, even convening a synod of eastern bishops, known as the Synod of Hieria, in 753 to condemn the veneration of images. The bishops followed Constantine's wishes.

Constantine V died in 775 and was succeeded by Leo IV, who was married to Empress Irene. When Leo IV died in 780, Irene ruled as regent for her son, Constantine V. Irene believed in icons and took steps to reverse the iconoclastic policies of previous emperors. She had the backing of Patriarch Tarasius of Constantinople.

Irene and Tarasius wrote to Pope Adrian I asking for his support in the summoning of a council to resolve the Iconoclastic Controversy. The pope agreed and said that he would send two legates. He urged that the Synod of Hieria be condemned.

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

Pope Adrian's letter to Irene and Tarasius was read and the council promulgated a decree which said, "When we honor and venerate an icon, we receive sanctification." The decree approved the setting up of images but said that they were not to be worshiped since the act of worship belongs only to God. It distinguished between the worship that is due to God and the "relative honor" that is given to icons. †



Cornucopia/Cynthia Dewes

## Gimme that old-time reunion

It's family reunion time, that exhausting, instructive, glorious occasion when we revel in our humanity. We love it because our family (and yours) is a microcosm of the entire human family, and they embody our connections to God and to each other.



It's exhausting because, as the years go on, we just can't keep up with all the cousins, grandkids and peripheral kin who make up the tapestry of the family scene. We struggle to absorb the activities and geography, let alone the names, of the extended family group.

It's instructive because, besides catching up on all the family gossip about which relative got a DWI or a messy divorce or a classy job, we come to understand that people do what they do, why, how, with or without the permission or understanding of those they love. And they do love, which is the ultimate arbiter of all life, especially with friends or relatives.

We observe the family's kids who, five years ago, seemed to have come into the world with "BRAT" tattooed on their chests but who now seem to be sensible, caring, nice young adults. Go figure. The values of the family seem to prevail.

We see the in-laws: some from fractured families, some from backgrounds of unbelief or indifference, some from areas we don't even want to enter, but all receptive and ready to accept what we offer as their new family. We see them as new friends, and, yes, family.

And it's glorious, because joy abounds. We have the joys of the newly married couples, the joy of the newborns, the joy of the youngsters eating Grandpa's specialties, and just the joy of having lived long enough to experience another year of life. Together we enjoy the simple pleasure of food, companionship, closeness.

In-laws may have a problem at first. After all, they are the newcomers who are scrutinized and categorized and finally assigned in the minds of the blood relatives to Their Place in the cosmos of family. For instance, there's the Funny Uncle or the Nagging Aunt or the Spoiled New Wife whom we come to love and cherish as we do the ones who came with the birth certificate.

We may disapprove of our sister's methods of child-raising, or envy the financial success of a cousin. We may believe that we're Grandpa's favorite grandchild, or wonder why the aunts don't laugh at our jokes. We may never really grasp why it is that we love these people and why we seek them out on a regular basis, just to bask in their indifference or their regional ignorance or their kindly admiration.

But family reunions are like the SATs of life: they test our knowledge of what it means to share kinship with God and each other. We respect each other simply because we all came from the same progenitors and share the same past. We love each other because each of us, even in our imperfection, reflects a facet of our lovable God. †

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

Journey of Faith/Fr. John Buckel

## The devil made me do it

"How long were Adam and Eve in the Garden of Eden before they sinned?"



Knowing human nature, I would say about 15 minutes.

In the beginning, God provided a paradise for Adam and Eve in the Garden of Eden. Adam and Eve were given free reign with but one exception. "Do not eat the fruit of the

tree in the middle of the garden," God warned. The first couple eventually ignored God's command and ate the forbidden fruit.

An act of disobedience brought sin into the world.

Originally, God and Adam and Eve were one, big, happy family. After sin entered the picture, that intimate unity was shattered. The first couple made a futile attempt to hide from their creator. Sin compelled them to turn their backs on God. Love reveals but sin conceals.

"Why did you eat the forbidden fruit," God interrogated Adam. How surprised Eve must have been when her mate pointed the finger at her and responded: "The woman you made gave me the fruit and I ate it."

Previously, there had been openness and togetherness between Adam and Eve. With the advent of sin, this was no longer the case. Sin caused friction between the first two human beings.

Adam and Eve were exiled from the Garden of Eden and warned that they were in for a life of hardship and sorrow, ending ultimately in death. Every Ash Wednesday, the words that God spoke to Adam are repeated: "You are dust and to dust you shall return."

Left unchecked, sin multiplied and spread, contaminating all that it touched. Although

Adam and Eve committed but a seemingly minor act of disobedience, their son committed murder (Gn 4:8). The other descendants of that first couple carried on in the same sinful tradition.

Passages from the Bible that deal with the harsh reality of sin do not make for light reading. However, unless one is aware of the "bad news" of sin, one can never fully comprehend nor appreciate the "good news" of Jesus Christ.

The bad news is that all people have sinned, are destined to die and, without divine intervention, will experience the "wrath of God" on judgment day (Rom 2:8). Left to our own resources, we are powerless to escape from sin and its deadly effects.

The good news is that humanity does not have to face sin alone. God sent his beloved Son, Jesus, into the world to save us from the ravages of sin. By his death and resurrection, Jesus has conquered sin and death for all time. Those who believe in him and follow him faithfully are saved from sin, destined for a positive verdict on the last day and an eternity of happiness in heaven.

One must be careful in reflecting upon the nature of sin and one's own sinfulness. If we spend too much time focusing attention on ourselves, we may be discouraged, saddened and overwhelmed by the darkness of sin.

However, if we focus our attention on the face of Christ, we find forgiveness, mercy and compassion. Within this framework, every day can provide us with new opportunities to discover the depth of God's compassionate mercy. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School or Theology.)

In Other Words/William R. Bruns

## Remembering Mary Magdalene

Next week, on July 22, the Church marks its annual memorial of Mary



Magdalene, an outstanding figure among the early disciples of Jesus.

The Gospels tell us quite a bit about Mary—an indication of the importance of her memory in the early Church.

According to the Scriptures, Mary was among the women who provided for Jesus during his ministry (Mt 27:55b). She was also one of the women who stood at the foot of the cross when Jesus was crucified (Mt 27:55,56; Mk 15:40; Jn 19:25). She was present at the burial of her Lord (Mt 27:61; Lk 23:55). Mary Magdalene was the first person to whom the Risen Jesus appeared (Mk 16:9; Jn 20:14) and the one who announced the Good News of Jesus' resurrection to the apostles (Mk 16:10; Lk 24:10; Jn 20:18).

Because she carried the news of the Resurrection to the disciples who were hiding in the Upper Room, Mary has been known through the centuries as the *apostola apostolorum*, "the apostle to the apostles," that is, the one sent (the root meaning of the word *apostle*) to those who would be sent.

A persistent belief in the Church is that Mary of Magdala (a town on the western shore of the Sea of Galilee, near Tiberias) was the unnamed forgiven sinner, perhaps a prostitute, who, in the house of Simon the Pharisee, anointed the feet of Jesus and dried them with her tears (Lk 7:36-50). Most modern Scripture scholars hold that there is no basis for connecting Mary Magdalene with this unnamed woman. The fact that Jesus cast out seven demons from Mary (Lk 8:2) probably indicates, scholars say, that she was suffering from demonic possession, or, more likely, from a very severe illness.

A legend in the Eastern tradition says that, in the early days of the Church, Mary Magdalene traveled to Rome and, because of her wealth and high social standing, was admitted to the court of Tiberias Caesar. There, she witnessed to Caesar that Jesus had risen from the dead.

Caesar replied that no one could rise from the dead any more than one of the eggs in a dish on the table could turn red.

With that, Mary picked up an egg and held it before the eyes of Caesar and his guests—and it turned a bright red.

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

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

Like each of the saints, Mary Magdalene serves as a hero and role model for those of us still struggling each day to be faithful disciples of the Lord Jesus. Mary, through her financial support, enabled Jesus to carry out his ministry. When nearly everyone else had abandoned Jesus, it was Mary Magdalene and Mary the mother of Jesus who stood bravely at the foot of the cross to be with him in his last agony. When the other disciples were in hiding following the crucifixion of their Lord, it was Mary of Magdala who boldly approached the tomb on that first Easter morning to anoint the body of Jesus. And it was Mary who announced to the apostles and the other disciples, "I have seen the Lord!"

Let's all make a special effort on July 22 to unite ourselves with the entire Church in remembering Mary Magdalene and her story and to ask her to help us follow her example of committed discipleship. †



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

# The Sunday Readings

Sunday, July 18, 1999

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

The Book of Wisdom is the source of this weekend's first Scriptural reading.



For centuries, the book has been very popular among Christians. It appears from time to time among the readings assigned for Mass. However, some versions of the Bible do not recognize it as inspired.

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

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

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

Great scholars, such as the author of Wisdom, emerged in this context to explain, defend and propose the ancient tenets of Jewish faith.

In Alexandria, Jews were a minority and probably in most cases insignificant. Polytheism was the philosophy of the vast majority. In this reading, Wisdom's faith in, and insistence upon, the One True God is clear. No one, nor nothing, stands in the place of God. No one can replace or supplant God in meeting human needs.

The reading also emphasizes a great fact of Christian, and Jewish, faith all too often ignored. God is the source of infinite mercy.

Romans, the epistle that provides the second reading, is a deep and rich reservoir of revelation. These two verses read today are typical. They tell us not just that the Holy Spirit lives, but that God

the Holy Spirit aids us with a help no one can give.

St. Matthew's Gospel furnishes the last reading. As was the case last week, the readings repeat parables, or stories, taught by Jesus to make a point.

This reading, and also the reading last week, are in a special literary technique not always the case in the Gospels' presentation of parables. Jesus gives the parable. Jesus then explains the parable.

Again the imagery is highly agricultural. It is not surprising. The Lord was not a farmer, but carpenters saw much of farming in those days. They made all the specialized tools farmers needed to cultivate, harvest and care for flocks and herds.

## Reflection

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

Christians today, like it or not, are very much in the same circumstance even if ethnic differences do not apply.

Gospel values are hardly the tune to which the modern world dances. It is not necessarily that Christians experience bigotry, although prejudice is much more active a player in contemporary American culture than many Catholics are willing to admit.

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

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

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

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication. Please include name, address, parish and telephone number and send to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

Monday, July 19

Exodus 14:5–18  
(Response) Exodus 15:1–6  
Matthew 12:38–42

Tuesday, July 20

Exodus 14:21–15:1  
(Response) Exodus 15:8–10,  
12, 17  
Matthew 12:46–50

Wednesday, July 21

Lawrence of Brindisi, priest,  
religious and doctor of the  
Church  
Exodus 16:1–5, 9–15  
Psalm 78:18–19, 23–28  
Matthew 13:1–9

Thursday, July 22

Mary Magdalene, disciple  
of the Lord  
Exodus 19:1–2, 9–11, 16–20b  
(Response) Daniel 3:52–56  
John 20:1–2, 11–18

Friday, July 23

Bridget of Sweden, married  
woman and religious  
foundress  
Exodus 20:1–17  
Psalm 19:8–11  
Matthew 13:18–23

Saturday, July 24

Exodus 24:3–8  
Psalm 50:1–2, 5–6, 14–15  
Matthew 13:24–30

Sunday, July 25

Seventeenth Sunday in  
Ordinary Time  
1 Kings 3:5, 7–12  
Psalm 119:57, 72, 76–77,  
127–128  
Romans 8:28–30  
Matthew 13:44–52  
or Matthew 13:44–46

Question Corner/Fr. John Dietzen

## Gospel references to Jews may be misinterpreted

Q Like many Catholics after Vatican II, I am troubled by the expression "the Jews," which occurs so often in the Scripture, especially in the Gospel of John. The topic has come up in our parish in connection with our Scripture courses, which I help to arrange.

The expression seems to promote anti-Semitism, which certainly we would condemn today. Could you suggest how to understand this? (New York)



A The Greek word translated as "the Jews," "Ioudaioi," occurs 71 times in the fourth Gospel, most of the time in an antagonistic context, pitting that group against Jesus and his followers. So the problem is real.

Much of the ugly anti-Semitism of the last 2,000 years has been blamed on the Gospel of John.

Scholars today generally point to two questions that help put this concern in perspective.

First, what was the historical context in which this Gospel was written?

And second, who exactly were these "Ioudaioi" in the story?

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

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

Where did they belong now? How would they identify themselves in isolation from their Jewish background? The fourth Gospel makes clear, in many subtle and not so subtle ways, that they

still professed their historic Jewish connections. But now they had to find their identity over against those who had become their opponents and persecutors.

The problem is that we can read this Gospel as if it were written today, not realizing the polemical, argumentative contest that is going on in the story. The same kind of mistake can be made, of course, with other books of Scripture. When this happens, we easily end up with interpretations that are way off course and unjustified.

Thus, it would be a mistake not to understand that these texts are "occasional" writings; that is, they are molded for the occasion, the social context, in which they were written and to highlight the belief-vs.-unbelief theme, which is a major one for John.

There is, therefore, no warrant to be found here for any Christian rejection of, or animosity toward, all Jewish people.

This fact is underlined by the second question, Who were these "Jews" the fourth Gospel speaks of so reproachfully?

Apart from the fact that Jesus and his close disciples were Jews, John reports that many other Jews were believers in our Lord (see for example Jn 8:31 and 10:21), and some of their leaders, including Pharisees, were friends of Jesus. One of these Pharisees, Nicodemus, helped to bury him after the crucifixion.

Obviously, therefore, it makes no sense to assume that "the Jews" refers to the entire Jewish people. Most scholars today would suggest, as one likelihood, that the phrase intends to designate the Jews of Judea (the area around Jerusalem and Bethlehem) as distinct from those of Galilee (Nazareth, Capernaum, the Sea of Galilee).

Another possibility is that the referral is to Jewish leaders at the time, and in the locations, of the Christian communities when the fourth Gospel was written.

Either of these, or both, would be among the reasons not to read an anti-Jewish justification in this Gospel. †

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

## My Journey to God

### Natural Gratitude

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

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

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

By Shirley Vogler Meister

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





## 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 16-17

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

### July 18

St. Mary Parish, 7500 Navilleton Road, Floyds Knobs, parish picnic, 10 a.m.-5 p.m., featuring craft booths. Old-fashioned buffet chicken dinners, \$6, adults; \$5.50, senior citizens; \$3, children, ages 6 to 12. Information: 812-923-7811.

St. John the Baptist Parish, 25743 State Road 1, Dover, festival, 11 a.m.-7 p.m. DST. Chicken dinners, 11 a.m.-5:30 p.m., adults, \$7. Information: 812-576-4302.

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

Carmelite Monastery, Feast of Our Lady of Mt. Carmel, 9 a.m., Celebrant, Jesuit Father Al Bishoff.

### July 22

St. Thomas Aquinas Parish, Indianapolis, 4625 N.

Kenwood, Mass to honor St. Mary Magdalene, 5:30 p.m. Pitch-in dinner, discussion follows. Information: Jerri Bastin, 317-244-2956.

St. Monica Parish, Indianapolis, 6131 N. Michigan Rd., Mass to honor St. Mary Magdalene, 5:30 p.m. Information: Sara Koehler, 317-253-4494.

Carmelite Monastery, Indianapolis, 2500 Cold Spring Road, Communion service to honor St. Mary Magdalene, 8:30 a.m. Information: 317-926-5624.

### July 23-24

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville, picnic: Fri., 5 p.m.-midnight.; Sat., 2 p.m.-midnight. Raffles, chicken dinners and kiddieland. Information: Rita Book, 812-948-9564 or carlbook@megs.net.net.

### July 24-25

St. Martin Parish (Yorkville), 8044 Yorkridge Road, Guilford, picnic. Sat.: prime rib dinners, 5 p.m.-8 p.m., \$10, adults; \$5, children under 12. Volleyball tournament, games, raffles, quilts, food, kiddieland, beer garden and live music, 5 p.m.-11:30 p.m. Mass, 4

p.m. Sun.: country-style chicken dinners, 11:30 a.m.-5 p.m., \$7, adults; \$4, children under 12; lunch stand, booths, country store, crafts, quilts, kiddieland, beer garden, live music and 5-mile country run. Mass, 10:30 a.m. (all fast time). Information: Floyd or Paul Trossman, 812-623-2591.

### Recurring

#### Daily

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

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

### Weekly

#### Sundays

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

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

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

### Mondays

Our Lady of the Greenwood

Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

### Tuesdays

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

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer group from 2:30 p.m.-3:30 p.m.

### Wednesdays

Marian movement of priests cenacle prayer group from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

### Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem,



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Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian movement of priests cenacle prayer, 5:30 a.m.-6:30 a.m.

### Fridays

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

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

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian movement of priests cenacle prayer, 5:30 a.m.-6:30 a.m.

### Saturdays

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

### Monthly

#### First Sundays

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

#### First Mondays

The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center, 1400

—See ACTIVE LIST, page 19

# "The Festival That's Tops in Food"

## JULY 22nd-23rd-24th

# ST. CHRISTOPHER CHURCH

**FUN - GAMES - RIDES**

5301 West 16th Street - Speedway, Indiana  
IN Lic. # 99FE7132-7109-01

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Amusements

Varied Menu plus Fish  
Thursday, Friday  
& Saturday

Pork Chop Dinner  
Saturday Special

Carry-Out Begins .....4:30 PM  
Air-Conditioned Dining Room .....5:00 PM  
Outside Food Tent .....5:00 PM  
Festival Begins.....6:00 PM

ST. MARTIN - YORKVILLE, INDIANA

# PICNIC

**SATURDAY, JULY 24, 1999**  
*Prime Rib Dinner*

5:00 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar,  
Dinner Roll, Tea and Coffee, Homemade Desserts  
Air Conditioned Hall - Indoor or Outdoor Dining  
**MASS at 4:00 PM (EDST)**

**Reservation Only: Call (812) 623-2591 or (812) 537-3817**  
**Adults: \$10.00 Children Under 12: \$5.00**

- Volleyball Tournament • Games
- Quilts • Food • Kiddie Land
- Beer Garden "Live Music"

Time: 5:00 PM-11:30 PM (EDST) Fast Time

**SUNDAY, JULY 25, 1999**  
*Country Style Chicken Dinner*

Serving: 11:30 AM-5:00 PM (EDST) Fast Time  
**Adults: \$7.00 Children under 12: \$4.00**  
Air Conditioned Hall

- Lunch Stand • Booths • Quilts
- Country Store • Food • Games
- Kiddie Land • Beer Garden • Crafts

**5 Mile Country Run Live Music**  
9:30 AM (EDST) Fast Time  
**MASS at 10:30 AM (EDST)**

**ROUTE TO PICNIC**

Take I-275 to Lawrenceburg (exit #16) - cross U.S. 50 and follow  
Rte #1 (North) to Yorkridge Road, Guilford (5 miles). Take  
Yorkridge Road to Yorkville, about 4 miles to the Church.

Or  
Take I-74 to St. Rte. 1, South on Rte. 1 (3 miles) to North Dearborn  
Rd. (West) to New Alsace, left on Yorkridge Rd. to Church



# Providence sisters establish housing program

## Affordable housing program will benefit low-income residents of West Terre Haute

SAINT MARY-OF-THE-WOODS—The Sisters of Providence of Saint Mary-of-the-Woods have established an affordable housing program to benefit the residents of the West Terre Haute community.

The program, to be known as Providence Housing Corp., will be administered by Providence Self-Sufficiency Ministries Inc., a sponsored ministry of the Sisters of Providence.

"Through Providence Housing Corp., we hope to enable the people of West Terre Haute to repair and restore their present homes or to build new homes," said

Providence Sister Barbara Ann Zeller, director of Providence Self-Sufficiency Ministries. "We need to do that to expand the housing supply and eliminate sub-standard housing."

Providence Housing Corp. will incorporate literacy and life skills classes and community organization in its programs, Sister Barbara Ann said. "This is a way of encouraging systemic change."

Funding for the program is based on a \$50,000 gift the Sisters of Providence Congregation presented to Pope John Paul II at the Vatican in October of 1998 during

the beatification of Mother Theodore Guérin, who established the Congregation of Saint Mary-of-the-Woods in 1840.

The pope returned the gift to the Sisters of Providence so they could "establish a revolving loan fund aimed at building homes for the poor" and "assist individuals and families in their efforts to secure a more humane standard of living."

Sister Barbara Ann expects the \$50,000 to generate an estimated \$1 million from funds set aside by the state and federal governments for affordable housing.

The Sisters of Providence General Council designated Providence Self-Sufficiency Ministries, a not-for-profit corporation, to administer the program in West Terre Haute. Providence Housing Corp. is applying for certification as a Community Housing Development Corporation (CHDO) through the Indiana Housing Finance Authority. Sister Barbara Ann has filed for not-for-profit status for the housing corporation.

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

Providence Sister Dorothy Rasche will accept applications for housing assistance at The Connecting Link, 830 W. National Ave., in West Terre Haute.

Final approval of applications will be determined by the board of directors of Providence Housing Corp.

The process will include evaluation and certification of homes and families, preparation of specifications for each project, and letting of bids.

Sister Barbara Ann said carpenters, plumbers, drywall installers and other contractors in West Terre Haute are encouraged to bid on the projects.

The affordable housing project evolved from discussions during the Sisters of Providence General Chapter in 1996. Members of a discussion group prepared a recommendation that the \$50,000 be used as leverage money for affordable housing in West Terre Haute.

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

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

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

Since that time, Providence Self-Sufficiency Ministries has grown to include two programs currently in operation in the West Terre Haute area. They are The Connecting Link, located at 830 W. National Ave., and the Educational/Family Service, housed at 3850 Highway 150. †

### The Active List, continued from page 18

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

#### First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the Blessed Sacrament, 7:30 p.m.; confession, 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

#### First Fridays

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

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.-6 p.m.

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

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

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis, exposition of the

Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

#### First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering in the school after.

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

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.-noon.

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

#### Second Mondays

Mount St. Francis, Holy Hour, 7 p.m.-8 p.m. for vocations to priesthood and religious life.

#### Second Thursdays

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

St. Luke Church, Indianapolis, Holy Hour for priestly and religious vocations, 7 p.m.-8 p.m.

#### Third Sundays

Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis, exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

#### Third Mondays

Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, 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, 7 p.m.-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-784-1102.

Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

#### Third Thursdays

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

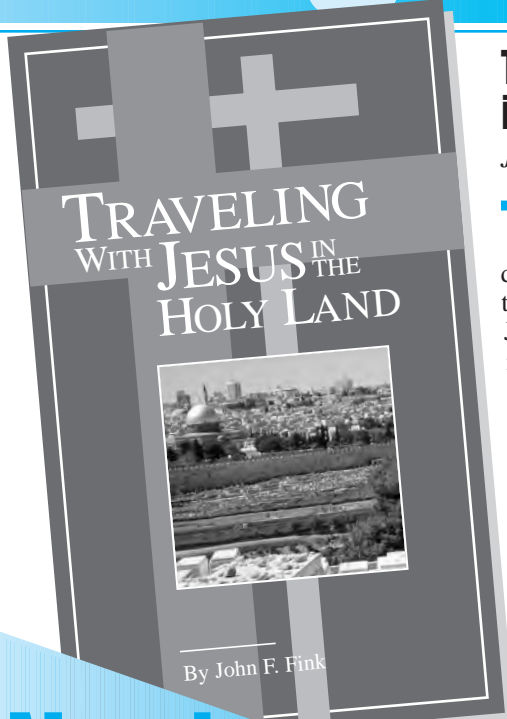
#### Third Fridays

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

#### Third Saturdays

The archdiocesan Office of Pro-Life Activities and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

# Pilgrims!



## Traveling with Jesus in the Holy Land

John F. Fink

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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## Serra Club vocations essay

# Priests, religious draw people to Christ's love

By Sean Danda

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



The leaders of the Roman Catholic Church are the priests and members of the religious communities, and we trust them to lead our Church through the new millennium.

However, a vocation to Christ and his Church as a priest, sister or brother is a call from God. This is

God's will and purpose for such a person.

We are all called to use the gifts and talents God gave us to serve one another.

It is not always easy to follow and uphold the laws and the doctrines of the Church. However, when you uphold and follow these convictions with a fiery, passionate love for Christ and his Church, you have an essential God-given quality to lead the Church.

To be called to the priesthood or religious life, you must have a love for the Church that is undying, like the love Christ had as he perished on the cross.

When you have a passion for the Church as great as that, you become an obedient instrument for the Church's excellence. Obedience of the leaders of the

Church will ultimately hold us together as a people of the same faith.

The priesthood and religious life is a call, not just something you decide to do. It is a fulfillment of God's plan for salvation.

You must be able to empty yourself of worldly desires and become humble at heart like Christ. As a priest, sister or brother, you must be a leader of the Church.

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

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

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

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

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

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

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

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

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

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## Columbus parish to sponsor Celebrate Life Weekend July 16-18

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

Father Richard Hogan, associate national director of Priests for Life, will present the homily during weekend liturgies.

Celebrate Life Weekend events begin at 11 a.m. on Friday with a Day of Prayer for Life and Family at the St. Columba Oratory. Exposition and adoration of the Blessed Sacrament is scheduled from 11 a.m. until 6:30 p.m., when Father Hogan will preside at Benediction.

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

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

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

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# 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.

**BANNON, Samuel W.**, 86, St. Augustine, Jeffersonville, July 4. Husband of W. Colleen Bannon. Father of Sheila M. Godwin, Suellen McKinney, Norma J. Ettlting. Grandfather of four; great-grandfather of four.

**BERRY, Graceann**, 57, Holy Spirit, Indianapolis, June 28. Wife of David R. Berry. Mother of Aimee, Andrew and Alan Berry. Sister of Rosemary Boggs, Dotty Knartzer, Susan Winn, Marilyn McCrudy, Patti Graham, Barbara Romaine, John, Steve, Jim and Joe Winn.

**BETZLER, Garry L.**, 46, Good Shepherd, Indianapolis,

July 5. Husband of Suzie Mays Betzler. Father of Erica Betzler, Ethan Wagner. Son of Norbert and Shirley Betzler. Brother of Denny, Randy and Jeff Betzler.

**BEVIS, Joseph Roy**, 64, Annunciation, Brazil, July 7. Husband of Dixie Lou Vannice Bevis. Father of Anthony Joseph Bevis, Margaret Kathleen Mitchell. Brother of Jerald Bevis. Son of Orrin M. Bevis. Grandfather of four.

**BOTT, Freda M.**, 92, Most Sorrowful Mother of God, Vevay, June 30. Aunt to several.

**BURKE, John F.**, 86, Our Lady of Lourdes, Indianapolis, July 3. Husband of Ruth (Connor) Burke. Father of Joann Ross and Maureen Eskilsden. Brother of Mary Stout. Grandfather of six. Great-grandfather of 16. Great-great-grandfather of six.

**DYCHE, Evelyn F.**, 97, Annunciation Church, Brazil, July 7. Sister of Maud Burger. Aunt of several.

**GILLEN, Robert**, 56,

St. Mark, Indianapolis, June 25. Husband of JoAnn (Durham) Gillen. Father of Molly Burns, Theresa Holt and Beverly Gillen. Son of Alice (Setlock) Gillen. Brother of Mary Devereaux, Rosie, Thomas and Dennis Gillen. Grandfather of one.

**GOSS, Lloyd Drue**, 83, St. Jude, Indianapolis, July 5. Father of Kay Feazel, Michael, Richard, Morris, Jerry, James and Daniel Goss. Grandfather of 17. Great-grandfather of four.

**GRADY, Lillian C.**, 88, St. Bartholomew, Columbus, June 28. Mother of Tom, Maureen Grady, Suellen Pavlik, Ann Fackler. Sister of Norma Hilgemeier, Jean Scott. Grandmother of 11. Great-grandmother of eight.

**GREER, C. Robert**, 67, St. Lawrence, Indianapolis, July 4. Husband of Carole M. (Ditlinger) Greer. Father of Debbie, Mike, Doug and Dave Greer. Brother of Cindy Boone. Grandfather of two.

**HALL, Jane Lee (Manners)**, 68, St. Philip Neri, Indianapolis, July 6. Mother of Karen L. Wyeth, Richard E. Hall. Daughter of Edith L. Manners. Grandmother of 10. Great-grandmother of six.

**JACKSON, Dorothy**, 83,

Annunciation, Brazil, July 5. Sister of Milton Short. Grandmother of one. Great-grandmother of two.

**JONES, Evelyn M.**, 76, St. Rita, Indianapolis, June 30. Sister of Rita M. Beatty and Evans J. Jones.

**KORTE, Joseph D.**, 55, St. Mary, New Albany, July 4. Husband of Anna (Gunn) Korte. Father of Jan McCauley and Donald Korte. Son of Lucille Korte. Brother of Charlotte Popp, Carol Newman and James Korte. Grandfather of one.

**LEINENBACH, Rick**, 38, St. Isidore, Bristow, June 29. Father of Kristy, Kourtney, Kasey Leinenbach. Son of Kenny and Marilyn Leinenbach. Brother of Mike, Rancy Leinenbach.

**LYNCH, Connie**, 50, St. Anthony of Padua, Clarksville, June 26. Wife of Barry Lynch. Mother of Jamie Wilcoxson, Barry Lynch. Sister of Cliff, Perry Weaver, Donna Jones, Linda Waisner, Paulette Hunley. Grandmother of two.

**MICELI, Agnes M. Jardina**, 77, Holy Spirit, Indianapolis, July 9. Mother of Angela Michener, Annette Marette, Maureen Miceli-Funk, Renee Schoettle, Natalie Miceli, Gus

P. Miceli, Jr. Grandmother of 10.

**MILLS, James E.**, 68, Sacred Heart of Jesus, Terre Haute, July 3. Husband of Lois C. (Hayden) Mills. Father of Laura Hutson, Edith Kellams, Patrick and Daniel Mills. Grandfather of six. Great-grandfather of one.

**PASCHKE, Raymond C.**, 78, Christ the King, Indianapolis, June 25. Father of Monica Grubbs, Melissa Marshall, Pam Paschke-Stum, Debra, Jeffrey, Kevin, Gary, Raymond, Terrence and Hugh Paschke. Grandfather of 18. Great-grandfather of two.

**RINGWALD, John N.**, 53, Prince of Peace, Madison, July 2. Husband of Velma (Beverly) Ringwald. Father of Tina Herring and Edward Black. Brother of Mary Stockdale and Pat Ringwald. Grandfather of two.

**SELM, Helenrose (Hoelker)**, 81, St. Mary, Rushville, July 4. Mother of Mary Alice Kaiser, Joan Bertermann, Rosemarie Rigos, Frederick and William Selm. Sister of Mary Alice Becker. Grandmother of nine.

**STICKLER, Rebecca "Becky" A.**, 79, Christ the King, Paoli, June 29. Mother of James Stickler, Barbara

Drake, Teresa A. Helton. Sister of Roland Plott, Betty Mae Martin. Grandmother of 12. Great-grandmother of 11.

**VON GERSDORF, George**, 83, St. Lawrence, Indianapolis, June 19. Husband of Maria Von Gersdorf. Father of Nick Von Gersdorf. Grandfather of three.

**VON GERSDORF, Maria, (Laimer)**, 85, St. Lawrence, Indianapolis, June 26. Mother of Nick Von Gersdorf. Grandmother of three.

**WESBECKER, Mary Jane**, 96, Prince of Peace, Madison, July 1. Mother of Rose Marie Eldridge and George Wesbecker. Sister of Goldie Lawrence. Grandmother of 10. Great-grandmother of 16.

**WOLFRED, Maurice G.**, 85, St. Lawrence, Indianapolis, July 9. Husband of Audrey (Dietz) Wolfred. Father of Timothy Robert, Patrick George, Daniel Edward, Maurice John, Richard Joseph Wolfred, Anne Brewer and Mary Manetta. Grandfather of 15.

**ZORE, Virginia B.**, 44, St. Michael, Indianapolis, June 23. Wife of Victor J. Zore. Daughter of Jane Fitch. Sister of Barbara Wallis, Cynthia Frentz, Christopher and Bill Barksdale.

## Vatican to issue jubilee Pilgrims' Card for tourists

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

Authorities detailed means to help pilgrims address the profusion of choices they will make before and during their stay: a wallet-sized identification and payment card and a pair of guidebooks.

The Pilgrims' Card—a plastic, credit card-sized ID—was in final development in early July and would be available in the fall, said Francesco Silvano, an information specialist at the Vatican's year 2000 planning committee.

The bearer's name and an account number will appear on the front of the card, below the official jubilee year seal.

A microchip in each card will contain medical data and selected personal information. Silvano said visitors who do not speak Italian would be wise to store a record of their allergies and required medication on the chip.

In addition, a cardholder hoping to attend general audiences or other events conducted by Pope John Paul II can guarantee admission—on a first-come, first-served basis and at no cost. This would be "especially worthwhile for those arriving from abroad," Silvano said.

"A person from the United States who expects to be at an event with the Holy Father would be sorry to find he cannot get in," he said.

The cards also are to act as passes for Rome's public transport, allowing ticket-free access to most buses, trams and subways.

National bishops' conferences were expected to help distribute the Pilgrims' Cards abroad at about \$35 apiece. The price includes about \$10 worth of calls using Italian public telephones; the account numbers were to act as authorization codes. Organizers said the cards also could be used from telephones outside Italy until the end of 2001.

In addition, two "last-minute" versions of the card, costing \$7 and \$10, were to be used only to assure admission to certain events.

Asked whether people without Pilgrims' Cards could participate in large-scale jubilee year liturgies and public gatherings, Silvano said, "They can try to come, but will not be guaranteed a place."

Before reaching Rome and long after their return home, visitors can study liturgical information and the particulars of sacred sites in two guidebooks published with Vatican backing.

*Pilgrims in Rome* and *Pilgrims at Prayer* were launched July 6, first in Italian. Later editions were planned in eight other languages, all destined for bookstore shelves by September.

*Arnoldo Mondadori Editore*, a multimedia firm based in Milan, shipped the books to stores in Italy and was to make them available at a discount to religious organizations. They include 424 maps, illustrations and photographs—most in color—and detailed histories.

*Pilgrims in Rome* covers particular sites at the Vatican and beyond its walls, including local mosques and synagogues. It also offers information such as opening hours,

admission costs and which bus lines stop nearby.

*Pilgrims at Prayer* provides song lyrics and prayers, plus special jubilee-related texts such as a selection of Pope John Paul II's writings and the official jubilee year hymn.

Continuum International Publishing Group, based in New York City, planned to make the books available through large chain stores as well as independent shops specializing in spiritual publications, company spokeswoman Michelle Lookninan said July 7.

"Unfortunately," she added, "the bigger stores want to separate the two, placing *Pilgrims at Prayer* in the 'Religion' section and *Pilgrims in Rome* in 'Travel.' There's not much we can do about that."

Each volume was to be offered at a suggested retail price of \$15.95, Lookninan said.

Meanwhile, the City of Rome was proceeding with year-2000 plans linked to the Vatican's, alongside its own events.

The city was scrubbing marble monuments, replacing rutted roads and restoring facades of buildings caked with the remains of auto exhaust. A giant, digital read-out on *Piazza Venezia*—a central traffic hub—counted

down the millions of seconds left until the turn of the millennium.

Officials say the city expects nearly 30 million tourists, as opposed to the 16 million who came in 1997, the most recent year for which statistics were available.

"Most of the visitors will be here just for the day," said Costanza Barone, a spokeswoman for the Rome Agency for the Preparation of the Jubilee. "So they will want everything to be as easy and well-organized as possible." †

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

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Degree in theology/pastoral formation or spiritual direction required. Experience preferred.

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

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# News briefs

## U.S.

### Papal nuncio praises U.S. Church but sees room for improvement

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

### Respect differences of opinion, Bishop Fiorenza tells bishops

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

### Catholic leaders praise parental notification law in New Jersey

TRENTON, N.J. (CNS)—Catholic leaders in New Jersey hailed the signing of a parental notification bill in the state. "By taking this action, Gov. (Christine Todd) Whitman and the Legislature continued its historical tradition of confirming and strengthening family life," said a statement from

New Jersey Catholic Conference executive director William F. Bolan Jr. On June 28, Whitman signed into law the parental notification bill. Four days earlier, the state Senate had passed it by a 30-8 vote. The original version of the bill passed the state Assembly by a vote of 59-17.

### Memphis Diocese to reopen six urban elementary schools

MEMPHIS, Tenn. (CNS)—The Memphis Diocese is reopening six Catholic elementary schools in some of the city's neediest neighborhoods, thanks to a multimillion dollar donation by an anonymous group of donors, Bishop J. Terry Steib of Memphis announced. Calling the schools to be reopened "jubilee schools," the bishop said he hopes they will become "beacons of light for those who need them most."

### Group calls for moratorium on death penalty in Missouri

JEFFERSON CITY, Mo. (CNS)—Missouri now ranks fourth in the United States in number of executions, behind Texas, Virginia and Florida. In June, the state carried out its seventh and eighth executions for 1999—Bruce Kilgore on June 16 and Robert Walls on June 30—and at that rate between 15 and 20 persons could be put to death by year's end, said Jeff Stack of the Fellowship of Reconciliation of Mid-Missouri. Stack, along with the Missouri Catholic Conference and other death penalty foes, are urging Gov. Mel Carnahan to put a temporary hold on further executions until capital punishment can be studied and debated in depth.

### Pennsylvania's bishops urge commutation; killer is executed

PITTSBURGH (CNS)—Pennsylvania's Catholic bishops had urged convicted killer Gary Heidnik's death sentence be commuted, but he was executed by lethal injection July 6 at a former inmate hospital near the State Correctional Institution at Rockview. The modern penal system provides alternatives to taking the lives of guilty persons, the bishops pointed out in a statement released the same day by their

public affairs arm, the Pennsylvania Catholic Conference. "Repeatedly, the Catholic bishops of Pennsylvania have expressed concern about the increasing violence in our society, which sadly indicates a growing disrespect for the value of human life," the statement said. "The bishops oppose the death penalty because it advances a destructive anti-life attitude and contributes to a 'culture of death.'"

### Rise in violence seen as tied to loss of God in society

OLEAN, N.Y. (CNS)—The savagery and violence in the world today reflect a loss of God in life and society, a Franciscan priest told the first All-Commissions Conference of the Secular Franciscan Order. Franciscan Father Bob Stewart, associate professor at St. Bonaventure University in Olean, where the conference was held, urged Secular Franciscan leaders to take a more active role in bringing St. Francis' message of selfless service to the world. "We need to stay focused on what it is that we need to do in life," Father Stewart said in the opening day keynote address of the June 25-28 conference.

## WORLD

### Vatican reports modest budget surplus of \$1.5 million in 1998

VATICAN CITY (CNS)—For the sixth consecutive year, the Vatican reported a budget surplus in 1998, although it was only \$1.5 million. The weakness of the U.S. dollar in comparison to other currencies was a reason why the surplus was so much less than the record surplus of almost \$11 million reported in 1997, said Archbishop Sergio Sebastiani. The archbishop, president of the Prefecture of the Economic Affairs of the Holy See, presented the final 1998 figures at a July 8 press conference.

### Results of NATO bombing 'mixed,' U.S. archbishop said after visit

NEW YORK (CNS)—The results of the NATO bombing in Yugoslavia are a "mixed bag," the chairman of the U.S. bishops' International Policy Committee said after a visit to the area. Archbishop Theodore E. McCarrick of Newark, N.J., said in a telephone interview July 10 that "something good" came out of the bombing because the people of Kosovo now had an opportunity to exercise at least some degree of autonomy. But he deplored the lives lost, and said that "the bombing really triggered this terrible cruelty and killing."

### Silence and prayer of Benedictine life can benefit world, pope says

VATICAN CITY (CNS)—In a fast-paced world filled with chatter, the Benedictine life of silence, prayer and manual labor can help people see the simple beauty of a life devoted to God, Pope John Paul II said. The Church relies on Benedictine monasteries to provide "witnesses of a humble and tenacious fidelity to the word" of God, the pope said in a letter to the abbot of the Benedictine monastery in Subiaco, Italy. The letter, released at the Vatican and dated July 7, marked the beginning of a yearlong celebration of the 1,500th anniversary of the Subiaco monastery, the first founded by St. Benedict.

### Group decries ruling against suits for pre-birth injuries

OTTAWA (CNS)—The Catholic Group for Health, Justice and Life says it is "deeply disappointed" at the ruling of the Supreme Court of Canada that children cannot sue their parents for injuries suffered while in the womb. But the group, which includes the Canadian Conference of Catholic Bishops, also noted that the court has again invited Parliament to pass legislation dealing with fetal rights. William Sammon, lawyer for the Catholic group, said in an interview, "The court has said it over and over again: It's really up to Parliament to deal with fetal protection, whether it's in an abortion context or whether it's in an abusive mother context or whether it's in a *tort* context."

## PEOPLE

### Anthony Wilhelm dies; wrote *Christ Among Us*

WALNUT CREEK, Calif. (CNS)—Anthony J. Wilhelm, 74, author of the best-selling book on Catholicism, *Christ Among Us*, died July 7 at Kaiser Hospital in Walnut Creek of complications from advanced myeloid dysplasia, a degenerative blood disorder. †

## Classified Directory, continued

### Positions Available

#### Internal Auditor

The Roman Catholic Archdiocese of Indianapolis is seeking an internal auditor to conduct reviews of assigned organizational and functional activities, evaluate the adequacy of the management controls over those activities, and report audit findings.

A bachelor's degree in accounting or a related field is required, and previous audit experience is preferred. The position requires travel to parishes and schools as well as a high degree of confidentiality.

We offer dedicated, hard-working employees the opportunity to develop their talents in an environment that respects the dignity of each individual while encouraging a strong team approach to carrying out the mission and ministries of the Church. Please send résumé and salary history, in confidence, to:

Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. *Equal Opportunity Employer.*

#### Director of Adult Formation Ministry and Liturgy

A full-time ministry position as part of a team-oriented ministry in a vibrant, growing parish. Duties include planning and directing adult religious education and all aspects of liturgy planning and celebration.

Send résumé and salary requirements to: Search Committee, St. Joseph Church, P.O. Box 309, 319 E. South St., Lebanon, IN 46052. Fax: 765-482-1436.

#### Director of Liturgy and Liturgical Music for Children and Youth

St. Ann Catholic Church, 6529 Stage Rd., Bartlett, TN 38134. Phone: 901-373-6011, Fax: 901-373-9030.

Full-time position for parish of 2,000+ families. Immediate opening—to start Aug. 1. Experience with children and youth liturgies. Coordinate youth and children's liturgies in parish and grade school; direct children's choir (3rd-6th grades) and youth ensemble (7th grade-college). Requires proficiency in music (keyboard/organ), knowledge of RC liturgy, demonstrated experience/educational background. Salary to be negotiated depending on education and experience. Send résumé and references to Anthony Williams at above address or e-mail to [StAnnBart@aol.com](mailto:StAnnBart@aol.com).

#### Parish Secretary

The position of parish secretary is available at St. Christopher Church, 5301 W. 16th Street, Speedway, IN 46224. Candidate must have at least two years of general office experience; excellent typing and grammar skills; proficiency with a variety of computer programs; experience with Microsoft Word is a must; flexibility for adaptation to changes; ability to work independently and function calmly in a busy office.

If you meet the above requirements, please come in for an application or call the parish office at 317-241-6314, ext. 110. EOE.

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