



The

Criterion

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August 27, 1999

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Triplets abound at St. Jude

By Margaret Nelson

St. Jude parishioners started seeing triple when Julie Gregory, then a first-grade teacher at St. Jude School in Indianapolis, delivered triplets on Aug. 15, 1997.

Faculty and staff at the Indianapolis South Deanery grade school gave her a baby shower, which helped provide layette supplies for the three boys: Tyler, Bailey and Kyle.

Since then, three other St. Jude couples have joined Julie and Aaron Gregory in the experience of raising triplets. The four families have added 12 parishioners to the St. Jude family during the past two years.

On July 10, 1998, April and John Faust became the parents of Taylor, Andrew and Madison.

Parishioners provided "mercy" meals for three weeks after the babies came home from the hospital.

Shirley Dreyer, director of religious education, prepared a bulletin appeal for diapers. People also gave the family infant formula.

"We had just been parishioners for a short time and the parish was wonderful to us," said April Faust.

Regina and Ed Miller, an Indianapolis Police Department officer, already had two daughters, Sarah, 8, and Emily, 3, when their triplets—Megan, Molly and Kelly—were born on April 19 this year.

Regina, who managed to help with vacation Bible school again this year, said that parishioners were "extremely helpful" by donating meals and diapers.

She wrote a book about shopping, *Don't Buy Retail*, and donated the proceeds to the parish building fund.

On May 27, Sharon and Kevin



Photo by Margaret Nelson

St. Jude Parish in Indianapolis celebrated its 40th anniversary on Aug. 15 with four sets of triplets aged 2 months to 2 years. They are (from left) : April and John Faust with Taylor, Andrew and Madison (in mom's arms), 1 year and 5 weeks old; Julie and Aaron Gregory with Bailey, Tyler and Kyle, on their second birthday; Regina Miller with 4-month-old Megan, Molly and Kelly (dad, Ed Miller, and sisters Emily, 3, and Sarah, 8, are not pictured); Sharon and Kevin Barnard with Austin, Audrey and Allison, 12 weeks old, and Alicia, 3. St. Jude parishioners were busy providing "mercy" meals and diapers to help the parents, who are all members of the Indianapolis South Deanery parish.

Barnard joined the St. Jude triplet group with the birth of Austin, Audrey and Allison. They were welcomed to the family by 3-year-old Alicia. Again, parishioners helped with meals and diapers.

Father Gerald Kirkhoff, pastor of St. Jude Parish, said he thinks the birth of so many sets of triplets is "a sign that—even after 40 years—we're still growing."

He called the generosity of parishioners "a really positive sign."

Dreyer said she finds it "inspiring" that these families, with their heavy responsibilities, attend Sunday Mass regularly and actively participate in other parish events, such as the festival and the Aug. 15 celebration of St. Jude's 40th anniversary. †

Relief agencies rush emergency aid to Turkish earthquake survivors

BALTIMORE (CNS)—Catholic Relief Services is among the agencies providing emergency assistance to victims of the Aug. 17 earthquake in Turkey.

The Baltimore-based overseas relief



CNS photo from Reuters

A woman lies trapped in rubble as rescue workers attempt to free her from a collapsed house in Istanbul Aug. 17. An earthquake hit the region early that morning killing thousands of people.

and development agency of the U.S. Catholic Church is working with local Catholic partner organizations to provide water, food and shelter to survivors of the massive earthquake that Turkish authorities and United Nations officials estimate has killed as many as 40,000 people.

On Sunday, authorities reported that 12,000 people had died in the earthquake and at least 38,000 people were still missing.

Pope John Paul II sent his condolences to the Turkish people. An Aug. 17 telegram in the pope's name signed by the Vatican secretary of state, Cardinal Angelo Sodano, said the pontiff was "deeply saddened by the news of the heavy loss of life and injury" caused by the previous day's quake.

Pope John Paul was praying for those who were hurt or killed, the message said, and wanted to offer the victims' families the solace of his spiritual closeness to them.

Cardinal Sodano said he joined the pope in praying for the "gifts of courage and strength (to) all who are grieving."

Mission Office coordinates earthquake relief donations

Contributions for earthquake relief efforts, marked "Turkish Earthquake," may be sent to Catholic Relief Services in care of the Mission Office, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410. †

The earthquake in northwestern Turkey struck at 3 a.m. local time Aug. 17, rocking some of the country's biggest cities and collapsing buildings with occupants asleep inside.

The Anatolian news agency in Turkey reported Aug. 18 that hospitals were overwhelmed by the tragedy.

Casualty reports were heaviest near the industrial city of Izmit, where an oil refinery burst into flame, about 55 miles east of Turkey's largest city of Istanbul.

Local authorities in the earthquake-hit areas appealed for rescue equipment, food and volunteers to dig out the victims.

See RELIEF, page 2

Pope urges more concern for Angola

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II called Angola's civil war "one of the most serious crises of the African continent" and urged the international community to take a greater interest in ending the conflict.

Speaking at a Sunday blessing Aug. 22 at his summer residence outside Rome, the pope said the increasing violations of human dignity in Angola represent an "agony" that threatens the future of the region. Yet the conflict is being "consumed in silence," he said.

In past weeks, as fighting worsened between government troops and the forces of the UNITA rebel movement, several commentators noted the lack of response in the West, in contrast to the recent crisis in Kosovo.

The World Food Program estimates that more than 1 million Angolans are homeless and essentially without food. Without large-scale aid, it said, 600,000 people risk dying over the coming months.

The pope said selfishness and self-interest were to blame for the suffering in Angola. He said Angolan bishops, who have unsuccessfully appealed for a humanitarian corridor in the country, were trying to direct assistance to the weak and defenseless members of the population.

He prayed that all people of good will would find "the courage of peace" and that the international community would show "additional solidarity in order to favor the rebirth of hope."

The pope visited Angola during a pre-election truce in 1992 and at that time stressed the need for national reconciliation.

The on-again, off-again fighting in Angola dates to 1975, when the country gained independence from Portugal. UNITA rebels, who were battling a Marxist-oriented government, received U.S. aid for many years. After free elections in 1992, UNITA refused to accept its defeat at the ballot box and resumed its armed struggle.

A U.N.-brokered peace accord in 1994 fell apart last December. In April, the U.N. Security Council blamed UNITA for the failure of peace moves and demanded that the rebels give up their claims. UNITA forces are thought to control about 70 percent of the Angolan countryside. †

RELIEF

continued from page 1

Izmir, about 400 miles from the quake's epicenter, also felt the powerful first shock.

Archbishop Giuseppe Bernardini of Izmir told the Italian Catholic daily *Avvenire* that the situation in the earthquake-hit region was "desperate."

"The television reports show frenetic [rescue] activity," the bishop said, "but the needs of the population are enormous. Who could ever count all those who have been made homeless?"

Archbishop Bernardini said many residents were worried about friends and relatives elsewhere, but were unable to reach the hardest-hit region by cellular phone or by phone lines.

Experts in the United States monitoring earthquakes worldwide placed the magnitude at 7.8 on the Richter Scale.

A 6.3 magnitude quake in southern Turkey in 1998 killed 144 people and injured more than 1,500.

In the U.S., Catholic dioceses were responding to the tragedy with prayers and collections of money.

"Our hearts go out to our brothers and sisters in Turkey who were affected by this devastating tragedy," said a statement from Kenneth F. Hackett, CRS executive director. "In the aftermath of one of the most powerful earthquakes of the century, people are coping with the loss of loved ones, homes and livelihood."

Hackett's Aug. 18 statement said water distribution seemed to be the most urgent need in the northwest region of Turkey most affected by the earthquake.

Sanitation, shelter and health needs would also be immediate priorities, he said.

The fatalities have continued to multiply in recent days as rescuers search for victims and survivors.

Bishop Thomas V. Daily of Brooklyn, N.Y., asked for prayers for the victims and survivors of the earthquake.

"News of the devastation is especially painful for the thousands of Turkish immigrants in our city who are cut off from information about loved ones in their homeland," Bishop Daily said in a statement. "Many of the newly arrived are our neighbors, living in various communities of Brooklyn and Queens."

"Like the Holy Father, we pray that those who are grieving are given the gifts of courage and strength as they begin the arduous journey toward rebuilding their shattered lives," he said Aug. 18.

The bishop of the Diocese of Lafayette, La., authorized a special collection for earthquake relief last weekend.

Lafayette Bishop Edward J. O'Donnell asked pastors and parish administrators to take up a collection at weekend Masses Aug. 21-22, with the total to be forwarded to CRS.

"This week's earthquakes once again showed us the vulnerability of human beings to natural disasters," he said Aug. 18. "The response of the people of the world, though, also shows the solidarity of the human family."

Bishop O'Donnell noted that 1999 has seen numerous disasters, and said that the response too often has involved delays in getting out an appeal for contributions.

"This time we should be able to do better," Bishop O'Donnell added.



Four days following the Aug. 17 earthquake, residents of Golcuk, Turkey, continue to search through debris of destroyed homes for survivors and victims. Turkish authorities were expecting a final tally of more than 40,000 dead and 200,000 homeless from last week's devastating earthquake.

In Philadelphia, Cardinal Anthony J. Bevilacqua asked Catholics to pray for the victims, the survivors and their families and those "who are still missing." He also pledged the archdiocese's support to the people of Turkey.

"We must also pray for and do all that we can do to assist those who have been injured as well as those who are in need of food, water and shelter," he said in a

statement Aug. 20. "The immensity of this tragedy grows every day."

Also on Aug. 20, Archbishop Theodore E. McCarrick of Newark, N.J., announced he had authorized an emergency collection in all Catholic parishes to assist with relief services in Turkey. He also asked that victims of the disaster be remembered in general intercessions at Mass. †

Jesus is answer to millennial angst, pope says

VATICAN CITY (CNS)—Astrology, new religions and other practices that deviate from Gospel teaching do not address in a meaningful way peoples' end-of-millennium angst, Pope John Paul II said.

Some people "choose to take refuge in a return to superstition and seek to vanquish the feeling of solitude and fear of the future through horoscopes, astrology, magic and esoteric sects," the pope said in a message addressed to an inter-

national, interreligious gathering in Rimini, Italy.

The pope said fear of death lies behind these practices, which cannot adequately answer that fear.

The Vatican secretary of state, Cardinal Angelo Sodano, delivered the message in the pope's name Aug. 21. The text was made available the same day at the Vatican.

The cardinal said Pope John Paul hoped that the gathering, held annually

in Rimini as the "Meeting for Friendship Among Peoples," would bring about "a new unity that goes beyond social divisions and frontiers, (and is) without fear."

"Jesus victoriously surmounted the barrier against which every human effort is shattered: the barricade of death," the pope said, after noting several references to this point in the Bible.

He said that, in looking to Jesus, "One understands that the origin of everything is love: This is the mystery that creates and rules the entire cosmos."

"Only by following this path is it possible to vanquish insecurity, which is at the root of every form of violence among men," the message continued. "Only in this way will every man conduct his

search while confronting without fear the mysterious aspects of events which otherwise might prompt anguish, and which instead can lead to thoughtful and grateful amazement."

The pope's message pointed out that as the millennium draws to an end, people in many cultures are concerned about what will happen in the next 1,000 years.

He said the development and growth of new religions worldwide was "one symptom of this uneasiness."

"They promise harmony and peace as a result of a renewed will on man's part to save himself from himself," he wrote. "In reality, such promises reveal themselves to be incapable of keeping out the fear." †

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Sacred Heart, Terre Haute, to mark 75 years

TERRE HAUTE—Archbishop Daniel M. Buechlein will preside on Aug. 29 when Sacred Heart of Jesus Parish in Terre Haute celebrates its 75th anniversary with Mass at 2:30 p.m.

The pastor, Father Stephen Giannini, as well as priest sons of the parish, priests who formerly ministered at Sacred Heart, and priests of the Terre Haute Deanery, will concelebrate the eucharistic liturgy.

Deanery parish life coordinators and Sisters of Providence who have served the parish and school have been invited to the celebration.

Parishioners, former members, guests and staff will gather for a picnic after the anniversary liturgy.

This is the conclusion of parish celebrations that began with a Walk-a-thon on June 10, 1998, from St. Ann, the mother church, to Sacred Heart. Money the parishioners raised in pledges for this event went to support St. Ann Clinic in Terre Haute. Sacred Heart Parish also sponsored a Mardi Gras celebration on Feb. 12 of this year as a social event.

After World War I, a new parish was needed to accommodate the population growth in the northern part of Terre Haute. Mass was celebrated at a home there that was later remodeled for the rectory. Another house was converted

into a convent. In 1922, the altar society was formally organized.

Father Aloysius B. Duffy was appointed pastor in 1923.

Groundbreaking ceremonies for a combined church and school building were held in April of 1923. Msgr. Joseph F. Byrne blessed the cornerstone in June 1923.

Six schoolrooms on the second floor of the building served 186 students when the school opened in 1924.

The church was completed in March 1924. Located on the first floor, it had a capacity of 500 people. There were approximately 400 families in the parish when Bishop Joseph Chartrand dedicated the church.

All organizations of the parish contributed to the annual parish festival. The chicken suppers served by the women became a popular event of the community and a consistent source of revenue, especially during the Depression years.

Father James F. McBarron became pastor in 1940, serving longer than any other priest. He retired in 1973.

The parish school flourished. Father McBarron helped start Paul C. Schulte High School in Terre Haute in 1953. Schulte High School was closed in 1976.

Because of the growing number of religious sisters serving the parish, a new



Parishioners marched from their former parish of St. Ann for the 1923 dedication of the cornerstone at the new Sacred Heart of Jesus Church and School in Terre Haute. The Chamber of Commerce Band and the Hungarian Band led the way. The cornerstone reads: "Under the protection of the Sacred Heart this school has been erected for the religious and secular training of the young. AD 1923." Last year, members of Sacred Heart Parish in Terre Haute repeated this 1923 walk from its mother parish to begin the celebration of its 75th anniversary.

convent was built in 1953.

When school enrollment increased, parish leaders decided to build a new church across the street and expand the school. Ground for the new church was broken in 1955.

Father Charles V. A. McSween was pastor from 1973 to 1978. Father Charles Fisher became pastor in 1980 and organized the youth ministry and Renew programs there. He served Sacred Heart Parish until 1990.

Father Anthony Volz became the next pastor, and asked the former principal, Providence Sister David Ellen Van Dyke, to return to help increase enrollment in

the school.

The old convent, used for some years as the Simeon House for senior citizens, was renovated for preschool, middle school and religious education classrooms.

A planning committee decided to renovate the school and church at a cost of \$475,000. This was done and a new addition, the Holy Family Center, was added before Father Volz was transferred to Indianapolis in 1997.

Father Giannini, the present pastor, led the parish to achieve its \$350,000 Legacy of Hope goal and thus pay off the loan for the building and renovations and provide an endowment for future needs. †

Elizabetha Ball honors couple, five adoptees

Last Friday, the 13th annual Elizabetha Ball was held at the Indiana Roof Ballroom in Indianapolis.

The charitable event is the largest fund-raiser for St. Elizabeth's Home, a member agency of Catholic Charities.

Special award recipients honored were Bob and Denise Moore, and Stephen Freeland and his four siblings.

Bob and Denise Moore of Indianapolis have volunteered as a St. Elizabeth's Tender Care family for more than 18 years. Early in their marriage they decided to dedicate their lives to children and animals. In addition to parenting foster children from several Indiana child placement agencies, the Moores provide care for a variety of animals in their backyard.

"Being a Tender Care parent has been rewarding in so many ways," Denise Moore said. "We love all of the children who come to our home, no matter their age or race. Each child has taught us something new about the world and ourselves. Our home is a stepping stone in their lives."

Bob Moore has five children from a previous marriage and Denise has three. Together, they adopted one of their foster children, a special needs child, as an infant. Doctors said that he would never walk and talk. At 10, Jerry is active and talkative.

"Children need a lot of love and understanding," said Bob Moore. "I think it's important to begin implementing discipline and rules at an early age. Kids understand a lot more than we give them credit for. The fun challenge is that every child is different, and you have to really see what each one is like in order to figure out what works best."

Denise compared foster parenting with borrowing a book from the library. "I could take the book home, love it and take special care of it, but eventually I had to return it. That was very difficult [with the children] at first, but it has gotten easier with time."

St. Elizabeth's Tender Care parents are licensed foster care providers with the state of Indiana. They voluntarily care for infants in their homes until adoption legalities are completed or until a baby's medical condition is stabilized.

Stephen Freeland and his four siblings, now living in Indianapolis and Louisville,

were adopted through St. Elizabeth's Home in the 1950s and also were award recipients at the Elizabetha Ball.

Dr. William Freeland and his wife, Ruby, adopted Stephen and his four siblings as infants through St. Elizabeth's Home. At the time, Dr. Freeland was a physician in obstetrics and gynecology at St. Vincent Hospital. He delivered the babies born at St. Elizabeth's maternity residence.

"My siblings and I knew that we had been adopted from St. Elizabeth's from the very beginning," said Stephen. "To me, St. Elizabeth's has always been synonymous with opportunity. I always felt that I had been chosen into a family, meaning I had received a clearly calculated, purposeful gift. Someone made a difficult decision, and perhaps St. Elizabeth's played a part in that decision."

Stephen and his fraternal twin brother, Scott, agree that their adoption was very positive and that they were blessed with a happy and privileged childhood. The Freeland children grew up to work in a variety of professions.

Stephen is executive director of the Primary Care Service Line at St. Vincent Hospital and Health Care Centers. Scott has been employed as a pharmacist for the past 25 years and also works at St. Vincent. Their brother, Mark, is a professional commercial photographer. A younger sister, Margaret Gilliland, is a transcriptionist for the cardiology unit at Community Hospital.

Their oldest sister, Mary Padgett, now living in the Louisville area, was abandoned as an infant on the doorstep of the old St. Vincent Hospital near Fall Creek in Indianapolis. Dr. Freeland, an intern at the time, later decided with his wife to adopt Mary through St. Elizabeth's Home.

Mary has kept track of the details surrounding the Freelands and their adopted children. But a great deal of information is missing. The twins have decided to work through Therese Maxwell, St. Elizabeth's Adoptive Search coordinator.

St. Elizabeth's Home offers maternity, child care, child placement, parenting, adoptive search and counseling programs and services statewide to all women, regardless of race, religion, ethnic origin, age, marital or economic status. †

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Editorial

Evolution and creation

“God created man in his own image, in the image of God he created him, male and female he created them.”

There’s another fight over that 27th verse of the first chapter of Genesis. This time it’s a victory for fundamentalist Christianity, which is fighting against those who want to take all religious beliefs out of school systems. The Kansas Board of Education has ruled that public schools in that state may not teach the theory of evolution.

News about this decision has been blown all out of proportion: Newspapers have published pro and con commentaries and editorialized about it, the TV Sunday morning interview shows have discussed it at length, National Public Radio’s “Talk of the Nation” devoted an hour to it, and all the various candidates for president have been asked their opinions about it. (The candidates managed to duck the question of whether or not they agree with the decision by saying that they believe such matters are local issues.)

Although we can sympathize with the members of the board of education, we don’t believe this was a good decision. As Pope John Paul II has said, the theory of evolution has a great deal of scientific basis and should not be rejected because it seems to contradict the first two chapters of the Book of Genesis. On the other hand, textbooks should not teach evolution as if it explains everything—as many texts used today do.

The *Catechism of the Catholic Church* says: “The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers.”

How awesome it is to think that God

decided to create humans through the process of evolution! To do so obviously required an intelligent plan. It couldn’t possibly happen just by chance. That means that the whole process required an intelligent being that we call God. Charles Darwin, who first proposed the theory of evolution, had no thought of denying that God controlled the process.

The theory of evolution is objectionable only when it gets away from scientific study and tries to enter into the realm of philosophy or theology. Religion should have no conflict with the sciences of paleontology or anthropology since all truth comes from God. But those physical sciences stop short of telling us when evolution progressed to the point that God infused a soul into a being and made it a human. The soul is a spiritual principle, that which makes a human being “in the image of God,” and the physical sciences are incapable of discovering a soul.

We are humans precisely because we are animated by a spiritual soul, which makes us unique in the animal world. Of all visible creatures, only humans are able to know, love and serve their creator, and we alone are called to share in God’s own life. It is for that end that we were created. The theory of evolution does not, or should not, deny these facts, which can be known only through the sciences of philosophy and theology.

Commentators have said and written that an anti-evolution science curriculum is a disservice to students because they will be at a disadvantage if they pursue science courses at a higher level. This is true. However, it’s already true that students who are not being taught that evolution cannot produce a human being without the intervention of God are not receiving all the facts. Proper education in our schools should include the teaching of the theory of evolution and the role of God in creating human beings. Perhaps that can’t be done in public schools—another reason that students in Catholic and other private schools can receive a broader education. †

— John F. Fink

Seeking the Face of the Lord

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



Envy flourishes in our society of secular materialism

(Last in a series)

“You shall not covet anything that is your neighbor’s... .” The tenth commandment is about one of the most common and one of the most destructive evils in society—envy. It absolutely flourishes in an atmosphere of secular materialism.

The strength of the language of the *Catechism of the Catholic Church* about this evil is a measure of the harm of this sin. “Envy is a capital sin. It refers to the sadness at the sight of another’s goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin: St. Augustine saw envy as ‘the diabolical sin.’ From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity” (#2539).

“The tenth commandment requires that envy be banished from the human heart. When the prophet Nathan wanted to spur King David to repentance, he told him the story about the poor man who had only one ewe lamb that he treated like his own daughter and the rich man who, despite the great number of his flocks, envied the poor man and ended by stealing his lamb. Envy can lead to the worst crimes. “Through the devil’s envy death entered the world” (#2538).

The catechism quotes one of St. Augustine’s teachings that illustrates the harm envy causes: “We fight one another, and envy arms us against one another. ... If everyone strives to unsettle the Body of Christ, where shall we end up? We are engaged in making Christ’s Body a corpse. ... We declare ourselves members of one and the same organism, yet we devour one another like beasts” (cf. #2538).

Envy destroys. In his work on the capital sins, Dr. William F. May wrote: “Envy enjoys a specific natural habitat. It finds itself most at home, as Aristotle observed, in relations between equals; it nourishes itself on struggles between competitors. ... In the Bible, envy breaks out between competitors or, more specifically, between those most intense competitors: brothers” (p. 74).

When the object of envy is the giftedness of another person, there is another dimension to its harm. Often it causes the person who is envied not to use his or her gifts in order to avoid being in disfavor with peers or friends. Often envy prevents goodness.

And its roots are materialism. Jesus said: “For where your treasure is, there will your heart be also” (Mt 6:21).

The tenth commandment is an

injunction against the slavery of materialism. We must not subscribe to the modern belief that happiness will come from acquiring (and consuming) more and more of what the world has to offer. A heart that is burdened by a consuming desire for wealth, prestige or power will never be free. Our challenge is to be sure that material things and the trappings of success do not possess us.

True happiness comes when we let go of our attachment to worldly things and honestly turn our attention to the things of the spirit. The tenth commandment could be summarized by the exhortation “Seek first the kingdom of God.” If we pursue the thirst for true happiness in the depth of our soul, then we become free of an enslaving attachment to things and “we can find our fulfillment in the vision and beatitude of God. ‘The promise of seeing God surpasses all beatitude. ... In Scripture, to see is to possess. ... Whoever sees God has obtained all the goods of which he can conceive’” (cf. *Catechism of the Catholic Church*, #2548).

“I want to see God” expresses the true desire in the depth of our hearts. Thirst for God is quenched by the water of eternal life (cf. Jn 4:14).

Of course, there is a spiritual realism about the struggle to become holy and to see God. It is not easy to face off the ever present allurements of excessive materialism or the lure to inordinate preoccupation with success at the expense of others. The Church’s tradition of encouraging occasional practices of fasting and mortification is learned wisdom. As the catechism reminds us: “In order to possess and contemplate God, Christ’s faithful mortify their cravings and, with the grace of God, prevail over the seductions of pleasure and power” (#2549). Like a lot of other challenges, learning to say no to the slavery of materialism takes practice. Consumerism would have us believe that we should always have everything we want. Moderation in all things applies to the use of material goods and the trappings of success.

Moderation also applies to the practice of spiritual and moral discipline. The Church does not espouse extremism in the practice of asceticism. But a little bit goes a long way in making us good neighbors!

(A Catalogue of Sins: A Contemporary Examination of Christian Conscience, 1967, by William F. May, is published by Holt, Rinehart and Winston, New York.) †

Archbishop Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.



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(Último de una serie)

No codiciarás nada que sea de tu prójimo...” . El décimo mandamiento se trata de los males más comunes y destructivos de la sociedad: la envidia. La misma absolutamente florece en una atmósfera de materialismo secular.

La fuerza del lenguaje del *Catecismo de la Iglesia Católica* acerca de este mal es una medida del daño de este pecado. “La envidia es un pecado capital. Manifiesta la tristeza experimentada ante el bien del prójimo y del deseo desordenado de poseerlo, aunque sea en forma debida. Cuando al prójimo se desea un mal grave es un pecado mortal: S. Agustín veía en la envidia ‘el pecado diabólico por excelencia’. De la envidia nacen el odio, la maledicencia, la calumnia, la alegría causada por el mal del prójimo y la tristeza causada por su prosperidad” (#2539).

“El décimo mandamiento exige que se destierre del corazón humano la envidia. Cuando el profeta Natán quiso estimular el arrepentimiento del rey David, le contó la historia del pobre que sólo poseía una oveja, a la que trataba como una hija, y del rico que, a pesar de sus numerosos rebaños, envidiaba al primero y acabó por robarle la cordera. La envidia puede conducir a las peores fechorías. La muerte entró en el mundo por la envidia del diablo” (#2538).

El catecismo cita una de las enseñanzas de S. Agustín que ilustra el mal que causa la envidia: “Luchamos entre nosotros, y es la envidia la que nos arma unos contra otros. ... Si todos se afanan así por perturbar el Cuerpo de Cristo, ¿a dónde llegaremos? Estamos debilitando el Cuerpo de Cristo. ... Nos declaramos miembros de un mismo organismo y nos devoramos como lo harían las fieras” (cf. #2538).

La envidia destruye.

En su libro sobre los pecados capitales, el Dr. William F. May escribió: “La envidia goza de un hábitat natural específico. Aristotle observó que dicha envidia es más común en las relaciones entre iguales; se nutre con las luchas entre competidores. ... En la Biblia, la envidia estalla entre los competidores o, más específicamente, entre los competidores más intensos: los hermanos” (p. 74).

Cuando el objeto de la envidia es los talentos de otra persona, hay otra dimensión de su daño. A veces esto causa que una persona quien no es envidiada no use sus dones para evitar caer en desgracia con sus iguales o amigos. De vez en cuando la envidia previene la bondad.

Sus raíces son el materialismo. Jesús dijo: “Pues donde está tu tesoro, allí estará también tu corazón” (Mt 6:21).

El décimo mandamiento es una

orden contra la esclavitud del materialismo. No debemos subscribir la creencia moderna que la felicidad provenga de adquirir (y consumir) más y más de lo que el mundo tiene que ofrecer. Un corazón que está cargado con un deseo devorador por la riqueza, prestigio o poder nunca será libre. Nuestro desafío es asegurarnos de que las cosas materiales y todos los símbolos del éxito no nos posean.

La verdadera felicidad ocurre cuando *soltamos nuestro cariño con las cosas mundanales* y honestamente damos nuestra atención a las cosas del espíritu. El décimo mandamiento podría resumirse con exhortación “Busque primero el reino de Dios”. Si buscamos la sed de la verdadera felicidad en las profundidades de nuestra alma, entonces nos liberamos del apego esclavizante a las cosas y “podemos encontrar su plenitud en la visión y la bienaventuranza de Dios. ‘La promesa de ver a Dios supera toda felicidad’. ... En la Escritura, ver es poseer. ... El que ve a Dios obtiene todos los bienes que se pueden concebir” (Cf. *Catecismo de la Iglesia Católica*, #2548).

“Yo quiero ver a Dios” expresa el verdadero deseo en las profundidades de nuestros corazones. La sed de Dios se apaga con el agua de la vida eterna (cf. Jn 4:14).

Claro está que hay un realismo espiritual acerca de la lucha por volvernos santos y ver a Dios. No es fácil confrontar el atractivo siempre presente del materialismo excesivo o el atractivo a la preocupación exorbitante del éxito a costo de los demás. La tradición de la Iglesia de fomentar las prácticas ocasionales de ayunar y la mortificación es sabiduría aprendida. El catecismo nos recuerda: “Para poseer y contemplar a Dios, los fieles cristianos mortifican sus concupiscencias y, con la ayuda de Dios, vencen las seducciones del placer y del poder” (#2549). Como muchos otros desafíos, aprender a decir que no a la esclavitud del materialismo toma práctica. El consumismo quiere que creamos que siempre deberíamos tener todo lo que queremos. La moderación con todas las cosas aplica al uso de los bienes materiales y los símbolos del éxito.

La moderación también aplica a la práctica de la disciplina espiritual y moral. La Iglesia no se adhiere al extremismo en la práctica del ascetismo. Pero un poco a poco se llega lejos para hacernos buenos vecinos!

(A *Catalogue of Sins: A Contemporary Examination of Christian Conscience, 1967*, por William F. May, es publicado por Holt, Rinehart y Winston, Nueva York.)

Traducido por: Language Training Center, Indianapolis †

Letter to the Editor

Abortions and crime rate

On Aug. 9, *The Indianapolis Star* printed an article about two scholars who have concluded that the decline in the crime rate during the past 30 years is the result of the legalization of abortion by the U.S. Supreme Court in 1973.

Their theory is that most criminals come from poor families, and most abortions, they say, are performed on poor women, although this is not a proven fact.

These scholars seem to have forgotten all the great people who have come from poor families, such as Abe Lincoln, George Washington Carver, Booker T. Washington, and a host of others.

On the other hand, we have many criminals who have come from affluent families. There were the wealthy Menendez brothers who killed their parents, John Hinckley, Spiro Agnew and other so-called white-collar criminals, and a host of others in this class.

This theory is reminiscent of Adolf Hitler's plan to create a super race by sterilizing and killing those that were

deemed to be inferior.

And before Hitler, there was Margaret Sanger, 1883–1966, the founder of the American Birth Control League, who advocated the same policies as Hitler. She included the blacks, Jews, those with inferior mentality and the poor among those who should not be allowed to reproduce. She considered the poor to be inferior, which, so she said, was the reason they were poor.

When Hitler's cause became known, Sanger changed the name of her organization to Planned Parenthood of America, a more palatable sounding name. Today, Planned Parenthood is the largest provider of abortions in the U.S.

Sanger also founded International Planned Parenthood, which works tirelessly as an advocate of birth control and sterilization in Third World countries and has a great influence in the United Nations and its agenda for population control.

These scholars, and those who think as they do, seem to forget that, while a number of criminals may have been eliminated by abortion, at the same time,

See LETTER page 6

Research for the Church/James D. Davidson

Four views of Church: which do you favor?

Lee Bolman and Terrence Deal are authors of a wonderful book entitled *Reframing Organizations* (Jossey-Bass, 1997). They outline four approaches that social researchers use to study organizations: the structural, human resource, political and symbolic approaches. But social researchers aren't the only people who use these approaches.



Clergy and lay people also use them when analyzing Catholic dioceses, parishes, schools, hospitals and newspapers.

People who like the structural approach stress the hierarchical or bureaucratic nature of the Church, with its chain of command reaching down from the pope to the people in the pews. They emphasize the role that dioceses, parishes and schools play in the delivery of essential services, such as sacraments. They insist on quality control and efficiency in each area, and that all departments, or ministries, work together. When problems arise, they want to restructure the organization (e.g., realign authority, reduce duplication).

People who prefer the human resource approach think of the Church as a family, as people who love each other and want to help one another grow. They stress the importance of the talents people have to offer, and how Church people can nurture and benefit from one another's gifts.

They call attention to the need to recruit, train and support good people. When things go wrong, they stress the need to replace personnel and/or refocus individuals through continuing education, sabbaticals or counseling.

People who use the political approach see the Church as an arena in which groups with conflicting values and interests compete for scarce resources, especially power (the ability to get one's way), privilege (money), and prestige (respect). From this point of view, groups want to control the Church's agenda and its budget so they can create policies reflecting their own goals and objectives (and prevent other groups from doing the same thing). Problems arise when there is political gridlock and nothing gets done. The solution: negotiations leading to a

more equitable sharing of resources.

People who like the symbolic approach think of the Church in cultural, artistic or theatrical terms. They stress the Scriptures, the historical events and recent developments that comprise the Church's “script.” They emphasize the importance of good liturgies and homilies that tell the Church's story. They insist on words, music and motions that give life meaning and inspire people. When things go wrong, the audience is bored or doesn't bother to attend. The solution, according to people with this view, is to rewrite the script (use new language, music and liturgies to tell the Church's story).

These four approaches are not mutually exclusive; they simply emphasize different facets of Church life. None of us use one approach to the exclusion of all the others. However, we tend to favor one or two approaches over the others. Which approach do you use most often?

What are your second and third choices? Which approach are you least likely to use?

I find that many, though not all, bishops and pastors tend to use the structural approach. Vocation directors and catechists usually prefer the human resource approach. Persons who want to defend or expand their stake in the system (e.g., large contributors, marginalized groups) tend to use the political model. Liturgists and choir directors are inclined to use the symbolic approach.

This might explain why Church leaders often have such different interpretations of issues facing their dioceses and parishes, why they often seem to talk past one another, and why they often cannot reach agreement on topics that, at first blush, would seem quite easy to resolve.

It also might explain why people in the pews have such different reactions to what they see at Mass or hear at adult education programs, and why some people complain about a specific policy while others think it is great. Knowing that faithful people have different—and quite legitimate—views of Church life might increase our ability to respect and understand one another. If so, it also might foster collegiality and community among the people of God.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Check It Out . . .

Dale Orem, a long-time community leader and current chairman of the board for Heritage Bank, will host a fundraising dinner to benefit the New Albany Deanery Catholic Youth Ministries **"Work of Angels Campaign"** on Aug. 31 at Joe Huber's Family Farm and Restaurant in Starlight. Orem, who has worked closely with the Community Youth Leadership program sponsored by Catholic Youth Ministries, has been a long-time supporter and advocate for young people in southern Indiana. He was formerly mayor of Jeffersonville. Orem is a member of Sacred Heart Parish in Jeffersonville.



St. Paul Catholic Center in Bloomington will host **"Mass in the Meadow"** on Sept. 12 at 4 p.m. A "Welcome Back Extravaganza" for new and returning Indiana University college students will follow.

St. Joseph University Parish in Terre Haute, serving Indiana State University and Rose Hulman, will host events to welcome back college students. A Mass and picnic will be held at 6 p.m. on Sept. 11. A Mass of the Holy Spirit will be held at 7 p.m. on Sept. 12.

Mount St. Francis Retreat Center in southern Indiana will host **"The Face of God Revealed," a Catholic Golden Age Retreat**, on Sept. 7-9. This retreat will focus on the image of God the Father as revealed in the life and teaching of Jesus in the parables. For more information, call 812-923-8817.

Fairbanks Hospital's Alumni Association is hosting a Golf Tournament at Eagle Creek Golf Course in Indianapolis on Sept. 18. The tournament is a scramble and will begin at 8 a.m. The cost for the tournament is \$75. For more information or to register, call 317-849-8222. The deadline to register is Sept. 14. Fairbanks Hospital treats chemically dependent individuals and their families, with separate inpatient and outpatient programs for adults and adolescents.

Sherry Porter, from the legal office of Richard Aikman, presented a \$1,016 check to Amy Moelhman, director of **Holy Family Services** on Aug. 18. The office sponsored a golf outing and sold mulligans (extra shots) for the Holy Family program that provides shelter and supportive housing for homeless families. Aikman is on the advisory council of Holy Family Services.

New Albany Deanery Catholic Charities will sponsor a **"Divorce and Beyond"** workshop through its Catholic Divorce Recovery Network of Southern Indiana. The workshop will be held on six consecutive Wednesday evenings from 7 p.m.-9 p.m., beginning Sept. 8. The workshop will be held in the library of Sacred Heart School, 1840 E. 8th St., in Jeffersonville. The workshop is free, but registration is requested by Sept. 7. To register or for more information, call Catholic Charities at 812-948-0438.

Cardinal Ritter High School in Indianapolis is **seeking nominees for the third annual Cardinal Ritter High School West Deanery Recognition Dinner**. Nominees should be persons with a strong connection to the West Deanery and should be viewed as community leaders by West Deanery parish constituents and the West Deanery community at large. Nominees should personify a lifelong commitment to living and sharing Christian values in everyday life. Nominations should be submitted by Sept. 30 to Mary Nuetzman in care of the Cardinal Ritter High School Development Office, 3360 W. 30th St., Indianapolis, IN 46222.

"A Sacred Journey of Inner Family Healing" retreat for women will be offered Sept. 10-12 at John XXIII Center, 407 W. McDonald St., in Hartford City. The retreat will be led by Mary Grunte, co-author of the book *How to Love Yourself When You Don't Know How*; Vicki Peterson, writer; and Precious Blood Sister Maureen Mangen of John XXIII Center. This healing weekend invites women to move from surviving to striving. Participants will receive guidance in their journey toward transformation and self-esteem. The fee is \$140. For more information, call 765-348-4008 or email at john23rd@netusa1.net.

The Archdiocesan Choir, directed by Charles Gardner, will sing for the Golden Wedding Jubilee Mass at 2 p.m. on Sept. 26. Rehearsals will be on Sept. 14 and Sept. 21 from 7 p.m.-9 p.m. at SS. Peter and Paul Cathedral in Indianapolis. The Archdiocesan Choir will also

sing during Masses in 2000. These include the Consecrated Life Mass on Feb. 6; the Chrism Mass on April 18; and priesthood ordinations on June 3. Anyone interested in singing with the choir at the Golden Jubilee Mass or other upcoming liturgies may contact Christina Tuley in the Office of Worship by Sept. 7 at 317-236-1483 or 800-382-9836, ext. 1483, or at ctuley@archindy.org.

Enrollment for GED on TV, a program of Muncie Community Schools, the Indiana Department of Education and the Indiana public television stations, is currently underway. GED on TV is a series of 41 half-hour television programs designed for adults to watch on public television stations to brush up on the skills needed to earn an Indiana GED High School Diploma. Three workshops go with the series. The program begins on Sept. 28. The fee is \$26. Enroll by calling 877-GEDONTV (877-433-6688).

"Home for the Heart" traveling exhibit will be at Conner Prairie, Johnson-Weaver Gallery, in Fishers, Sept. 4-Oct. 31. Hours are Tues.-Sat., 9:30 a.m.-5 p.m.; Sun., 11 a.m.-5 p.m. For more information, call 317-776-6000.

St. Paul Catholic Center in Bloomington will host **Ministries Festivals** on Sept. 4-5 and Sept. 11-12.

"Back to School: For Adults Only," a free seminar to help adults who are thinking about college, will be held Sept. 9 at Marian College, Stokely Mansion, 3200 Cold Spring Road, in Indianapolis. The program, which is sponsored by the ASPIRE Program for Adult Students, will begin at 7 p.m. and conclude at 8:30 p.m. For more information, call 317-955-6125.

Volunteers are needed for St. Vincent Hospice in Indianapolis. St. Vincent Hospice will offer a training class for volunteers beginning Sept. 9 and meeting every Thursday through Oct. 21. Classes will be held at St. Vincent Hospice, 2142 W. 86th St., in Indianapolis. Both afternoon and evening classes will be offered. Hospice is a program designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families, using an interdisciplinary team approach. Hospice volunteers work with patients and families as friends or good neighbors. For more information, call 317-338-4011. †

LETTER

continued from page 5

there may have been presidents, bankers, doctors, lawyers, CEOs of large corporations, priests, nuns, mechanics, homemakers, and many other upstanding citizens eliminated, many from poor homes.

This does not seem to me to be the proper solution to our crime problem.

Winferd E. (Bud) Moody, Indianapolis



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



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At Roncalli High School

Roncalli High School in Indianapolis inducted members of the 1999-2000 school board during a ceremony on Aug. 16 at the school. Msgr. Richard Lawler (left) shakes hands with newly inducted board member Michelle Mazza, as Roncalli president Joseph D. Hollowell (center) looks on.



U.S. Catholic Conference Movie Classifications

- A-I** General Patronage
- A-II** Adults and Adolescents
- A-III** Adults
- A-IV** Adults, with Reservations
- O** Morally Offensive

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Author uses Gospel stories to inspire reflection

By Mary Ann Wyand

Author John Shea of Chicago relaxed in a lawn chair at Fatima Retreat House in Indianapolis Aug. 7 and reflected on the very human tendency to worry.

"If I could subtract all the hours I've spent worrying," he said, "I'd be much, much younger."

Therein lies one of the "mysteries of faith," the nationally known storyteller, theologian and retreat master explained with a smile. People of faith must place their trust in God and try not to worry, but that's easier said than done.

Shea visited Indianapolis in early August to conduct two retreats at Fatima based on his book *Gospel Light: Jesus' Stories for Spiritual Consciousness*.

Fatima Retreat House director Kevin DePrey of Indianapolis said 120 people attended either the one-day retreat for lay ministers, "Using Gospel Stories to Find the Real You," on Aug. 5 or the weekend retreat, "Seeing with the Eye of the Soul: Gospel Stories for Spiritual Development," on Aug. 6-8.

"The Gospel stories, in particular, can open up for people the spiritual levels of their lives, which are there but oftentimes they are not in touch with," Shea said during a break in the weekend retreat programming.

"The Gospels become mirrors to see ourselves," he said, "and to see God's Spirit at work in our lives."

During eucharistic liturgies, Shea said, "you sort of see yourself in the Gospel stories or you hear something that you needed to hear. Then if the story is developed in a homily, you can get a deeper grasp of its meaning and can allow it to have more influence in your life."

Spiritual development involves "the

deepening of your appreciation of who you are as a child of God and what you're about," he said. "Gospel stories seed that growth."

Shea's latest book, *Elijah at the Wedding Feast and Other Tales*, will be published in October. Like his other books, this one evolved differently than his original outline.

"I have never written a book I set down to write," he said. "As I begin to type, it goes in different directions, which has been disconcerting for my publishers."

Shea joked that his writing is "not necessarily divinely inspired, but certainly humanly perspired."

He said his gift for storytelling comes from his Irish heritage. His great-uncle was a *sgéulachd*, a teller of tales.

"I love telling stories," Shea said, "and I've told a lot of them. I like telling Scripture stories and stories from world religions. Most of the stories I tell have spiritual ambitions to them. They're not just for entertainment."

Shea said he also loves to facilitate retreats, which like his books never evolve the way he plans them.

"Retreats are necessary because we're all in need of healing and we're all too busy," he said. "The pace of life has gotten very fast. Life has become cluttered with many things. It's like the old joke that we're making excellent time, but we don't know where we're going."

Time for solitude and reflection on Scripture passages gives people insight about personal issues and life situations, he said. "Gospel stories communicate a wisdom about life, and sometimes that wisdom is heard by a person who is filled with worry or anxiety. Somehow the wisdom relaxes the mind and puts worries to rest so the person can be more relaxed



Submitted photo

Author John Shea of Chicago relaxes during a break from programming at Fatima Retreat House in Indianapolis earlier this month. He believes Gospel stories help people better understand personal issues and life situations. Shea also teaches part-time at Loyola University's Institute of Pastoral Studies in Chicago.

and, paradoxically, more productive. It's been said that the point [of a Gospel story] is not to put God in your mind, but to put your mind in God."

Several Fatima Retreat House staff members, including DePrey, were retreat participants.

"So many people said the retreat was exactly what they needed," DePrey said. "That's what stories can do. They're so open-ended and challenging, particularly the way Jack [Shea] presents them."

DePrey said he enjoyed Shea's discussions on the Eucharist and prayer.

"Jack talked about how Gospel spirituality is about receiving and then giving," DePrey said. "We must receive our blessedness, we must be filled up, hopefully, with the Spirit of Christ, and then we have something to pour out. We have something to give to others. A lot of times

we think of [Christian service as] giving in order to receive."

Retreat surveys included many favorable comments, DePrey said. One retreatant noted that Shea's presentations gave her "a deeper appreciation of Christ's daily presence to me."

Suzanne Magnant, chancellor of the archdiocese, said Shea's one-day retreat for lay ministers provided an opportunity for people in ministry to take necessary time for personal and spiritual growth.

"People in ministry are especially focused on serving other people's needs, always being present to others and making their needs ours, sometimes to the exclusion of some of our own needs," Magnant said. "It's really a matter of balance. People in ministry have to have some time when they can step back from their work and refill their own cup." †

Pro-life walk ends with rally

WASHINGTON (CNS)—A group of young adults who walked 3,400 miles across the country this summer to promote the pro-life cause ended their journey in Washington, D.C., on Aug. 14 by reciting the rosary at the steps of the U.S. Supreme Court, then walking one last leg from the Supreme Court to the U.S. Capitol.

They said they walked those last steps, covering 4,400 feet, to draw attention to the number of abortions performed each day in the United States.

"(It's) our way of being symbolic of the 4,400 babies who will die today across the nation," said Steve Sanborn, founder of the Crossroads walk organized to protest abortion, euthanasia and other assaults on human life.

"That's why we do this every year," Sanborn said during a rally outside the Capitol. The event was organized to greet the walkers and kick off a one-day Unite for Life conference sponsored by the American Life League.

The walkers "are witnesses to the sacredness of human life," Sanborn said. "It's a personal thing for us."

Now in its fifth year, the Crossroads program is a division of the American Life League, based in Stafford, Va. Sanborn and other collegians from the Franciscan University of Steubenville in Ohio started the project.

The rally also included remarks by Gary Cherone, lead singer of the Van Halen rock band, who was honored later in the day with the American Life League's "Courage Award." In his remarks, Cherone thanked "the Crossroads kids for sacrificing their summer to walk across America."

The number of walkers has increased from nine the first year to the 35-40 young adults who participated this year. Two cross-country walks were organized last spring, both beginning in mid-May, from California to Washington, D.C. Some of the walkers crossed Indiana in late July.

Crossroads walkers averaged about 1,500 miles each, or about 15-25 miles a day in shifts. Along the way, they talked to parish and youth groups and spent time outside abortion clinics, promoting life by praying, handing out pro-life information and doing sidewalk counseling.

Franciscan University sophomore Kristen Hussle of Eldersburg, Md., who logged between 800 and 900 miles, said she participated in the walk because she thinks "every social issue can be solved through the pro-life cause. It's about loving everyone, believing we were all created in the image and likeness of God, that we all have dignity. We're trying to win hearts and souls for God." †

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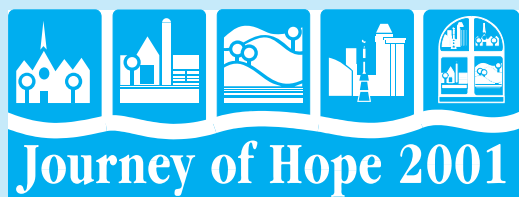
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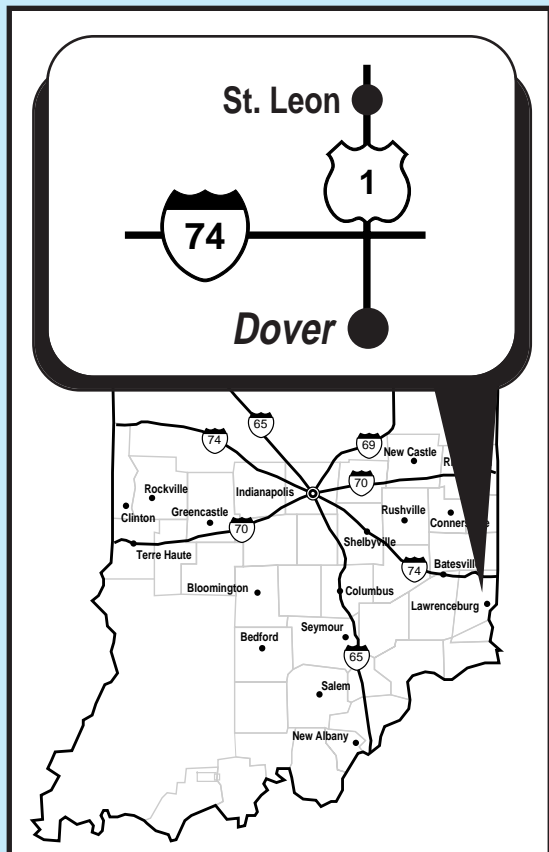
Batesville Deanery

St. John the Baptist Dover

Story by Susan M. Bierman

Fast Fact:

St. John Parish in Dover surpassed its archdiocesan Legacy of Hope from Generation to Generation capital campaign goal. The goal was \$101,000. The parish pledged approximately \$130,000.



**Journey
of Hope
2001**

Christ Renews His Parish and Little Rock Scripture Study prepare St. John for the future

DOVER—St. John Parish in Dover will be cookin' spiritually.

And their main ingredients are the Little Rock Scripture Study and Christ Renews His Parish.



Rev. Louis Manna

St. John Parish and neighboring St. Joseph Parish in St. Leon together will begin Little Rock Scripture Study in September. And Christ Renews His Parish will follow during the next Lenten season.

Father Louis Manna is the pastor of both Batesville Deanery parishes.

Franciscan Sister Elaine

Merkel, pastoral associate and director of religious education at St. John Parish in Dover, said parishioners at St. John had experienced Renew in the parish at some time.

Renew is a parish-level Catholic faith renewal program.

Sister Elaine said many of the parishioners who had participated in Renew were still meeting for Scripture study.

Other parishioners have moved into the parish and were looking for some type of Bible study group. Hence, Little Rock Scripture Study is the solution.

Little Rock Scripture Study involves reflection on particular Scripture readings. A group facilitator will work with the group responding to the questions regarding the Scriptures.

This nine-week spiritual renewal program will conclude in November. Christ Renews His Parish will begin during the next Lenten season.

Sister Elaine has high hopes for the results of Christ Renews His Parish.

"We feel it is going to be a real benefit to the parish because it will not only strengthen and renew faith, but it will also call forth leadership and the whole idea of stewardship of time and talent," she said.

She said that it's "our dream that Christ Renews His Parish will be the source to strengthen the faith, renew the faith and provide leadership."

Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats, which feature witness talks, table discussion pertaining to the witness talks, Scripture sharing, small-group projects, group sharing and



St. John Church

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meditation.

Sister Elaine said a spiritual renewal program similar to Christ Renews His Parish will be offered to the high school youth in the parish as well.

Reaching out to the Dover community

St. John Parish has a strong mission of helping the needy in the community.

"It's critical for the parish to always realize there are others out there who need us to reach out," said Sister Elaine.

She added that being active in the community "allows people to see that there is a place where people care."

St. John parishioners help those less fortunate in a number of ways. Most recently, a giving tree stood at the front of church bearing names of needy children and their needs. The needs of the children included clothing, shoes and supplies for the new school year.

At Christmastime another giving tree will stand in front of the church. This time it will be for Christmas gifts for needy families.

Physical growth

Currently, the school building is being renovated at the parish. Three classrooms and a lower basement area are being added. The estimated cost for the addition is about \$150,000.

"If it weren't for people in the parish volunteering

their time and talent, this project would have cost much more," Father Manna said.

The new addition will serve the religious education program as well as the preschool.

The preschool is another way St. John Parish lends a hand to the community. It serves 3- and 4-year-old children. The preschool is also seen as an evangelization tool.

"For some it's an initial connection with the Church," Sister Elaine said.

Father Manna said this building addition is the first phase of future building at the parish. He added that the money from the parish's share of the Legacy of Hope from Generation to Generation capital campaign will go toward the next building phase.

The next phase will include a multipurpose building for sports and various receptions. The present parish hall is a converted barn that is hot in the summer and cold in the winter.

When the multipurpose building is constructed, it will be offered for community use as well as parish use. Sister Elaine said they hope to use the space

for situations like emergency shelter for victims of natural disasters, such as floods and tornadoes.

Parish hospitality doesn't stop with the needy in the community. St. John Parish has opened its church to Father William G. Marks for baptisms and marriages. Father Marks has been assigned full time to the Bright, Ind., area in Dearborn County to explore with Catholics there the possibility of establishing a parish. †



St. John parishioners (above, from left) Annie Weekly, Leona McCann and George Klaserner are three of the volunteers who help with the parish newsletter. They are assembling this month's newsletter. St. John parishioner Mary Murtaugh (at left) helps assemble the parish newsletter.



Photos by Susan M. Bierman

St. John the Baptist, Dover (1824)
 Address: 25743 State Road 1, Guilford, IN 47022
 Phone: 812-576-4302 Fax: 812-576-4302
 Church Capacity: 200 Number of Households: 183
 Pastor: Rev. Louis Manna Pastoral Associate/Director of Religious Education: Sr. Elaine Merkel, OSF
 Youth Ministry Coordinator: Dee Andres Parish Council Chair: Tom Huber
 Parish Secretary: Patricia Rolfes
 Principal: Nancy Ray School: 9788 N. Dearborn Rd., 812-623-2631 (P-6)
 Masses: Saturday Anticipation — 6:30 p.m.; Sunday — 10:00 a.m.; Holy Day Anticipation — 7:00 p.m.
 Weekdays — Tues. 4:30 p.m.; Fri. 8:00 a.m.

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From the Editor Emeritus/John E. Fink

Council was weapon in fight between pope and emperor

The 13th ecumenical council, the First Council of Lyons in 1245, was principally a weapon used by Pope Innocent IV in his battles against Emperor Frederick II of Germany.



During the 13th century, the popes broke with the tradition of centuries and turned from Germany to France for support. Emperor Frederick II reigned from 1215–1250, during which time he was at enmity with four popes.

It all started when Pope Honorius III tried to carry out the wishes of the 12th ecumenical council, the Fourth Lateran Council, to have a crusade to recapture the Holy Land from the Muslims. Honorius wanted Emperor Frederick to lead the crusade in 1217, but nothing happened and the crusade fizzled.

The next pope, Gregory IX, proclaimed his own crusade in 1228. This time Emperor Frederick II started to lead it, but then became ill and seemed to abandon it. Gregory got mad and excommunicated

Frederick for not fighting. Then Frederick recovered his health and went off to fight the crusade. But that only enraged the pope, that an excommunicated man was leading a crusade.

With an open break between emperor and pope, Frederick tried to control Italy and Sicily. Besides a squabble over territory there was disagreement over authority: both pope and emperor believed that he had authority over both spiritual and temporal matters.

When Pope Gregory died in 1241, there were only 12 cardinals and two of them were imprisoned by Emperor Frederick. After 60 days of confinement, the cardinals elected an old man who reigned as Pope Celestine IV for only 16 days before he died. This fiasco was followed by an 18 months' vacancy in the papacy while the cardinals negotiated with Emperor Frederick for the release of the two cardinals. Finally they elected a man the emperor thought would follow his wishes—Pope Innocent IV.

Frederick was wrong. In 1244, Innocent fled in disguise to Genoa and then settled in Lyons. Once safely under

the protection of St. Louis IX of France, he convoked the First Council of Lyons from June 26–July 17, 1245. It was attended by 150 bishops.

At the opening of the council, Innocent preached a sermon called "On the Five Wounds of the Church," the topics to be discussed by the bishops. They included the continued schism with the Orthodox Church, the invasion of Hungary by the Mongols (Tatars), attacks by the Saracens, the decline of morality among the clergy and the emperor's persecution of the pope.

Emperor Frederick was summoned to the council, but when he did not appear, the council deposed him and ruled that his subjects were released from their allegiance to him. This act was based on four charges: sacrilege, disturbing the peace, suspicion of heresy and perjury.

In response, Frederick challenged the pope's competence to depose an emperor. When Frederick tried to set up an antipope in 1248, King Louis of France tried to mediate the conflict. It was still unresolved, though, when Frederick died in 1250. †

Be Our Guest/Shirley Vogler Meister

Taking tolerance into the millennium

Three friends and I went to Market Square Arena in Indianapolis last week to



hear the Dalai Lama, the worldwide leader of Buddhism and the civil and religious head of Tibet.

Afterwards, while going to our car in a nearby parking lot, a young man and a girl approached. The man wondered if we'd

heard the Dalai Lama. When we answered "yes," he asked what we thought. Our consensus: What we learned was enjoyable and enlightening.

The man claimed the Dalai Lama went against Christian teachings. I said, "We're Christians, and what he said didn't harm us." He backed away to address one of the others, who politely conversed as we hastened our pace to the car and left.

Besides myself, our foursome consisted of a Baptist, an Episcopalian and a Methodist. The man had questioned our standing as Christians. We agreed that the man and the girl could've benefited a great deal if they'd heard the Dalai Lama themselves.

Tolerance of others' creeds and politics is one of the many topics the Dalai Lama addressed with his "Transforming the Millennium" address. He encouraged peace through dialogue and conflict reso-

Buddhism teaches how to embody peace in our everyday lives.

lution. Buddhists practice humility, understanding, truthfulness, meditation, unselfishness, self-discipline, right-mindedness and other qualities that enhance humankind. The Dalai Lama also embodies compassion, gentleness and good humor.

As director of Monastic Interfaith Dialogue, Benedictine Sister Mary Margaret Funk, a member of Our Lady of Grace Monastery in Beech Grove, was one of the religious leaders who welcomed His Holiness. Sister Mary Margaret shared experiences she and colleagues had when personally visiting with him during travels abroad. Buddhism "teaches how to embody peace in our everyday lives," she said.

Others also explained how Buddhism is more than a religion. Iman Michael Saahir, of the Nur-Allah Islamic Center, said Islam is also "a way of life based on peace." Rabbi Dennis Sasso, of Congregation Beth-El Zedeck, paralleled Jewish and Buddhist traditions, with both being "in the pursuit of happiness that is lasting." Christian Theological Seminary's Dr. Clark Williamson closed with Christ's words, "I give you peace," then challenged us with, "It is yours to figure out."

Others who echoed the peace message included Chancellor William Martin of Franklin College, Gov. Frank O'Bannon, Mayor Stephen Goldsmith, Buddhist practitioner/film star Steven Seagal and Dr. Robert Thurman, professor of Tibetan Studies at Columbia University.

The Dalai Lama encouraged those seeking peace to do so within their own religious traditions. Perhaps if we Catholics truly practice our faith as "a way of life" with tolerance, compassion, and peace, we could better transform life in the millennium, too.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a well-known poet and writer.) †

Cornucopia/Cynthia Dewes

Summer fun at Murder Beach

Six-year-old Hannah, who has some delightful trouble with her *rs*, called it "Murder" Beach. And, in some ways, it was.



If you've never been there, Myrtle Beach is a beautiful shore bordering the Atlantic Ocean in South Carolina. The sand is firm, there's not much seaweed or

many jellyfish to contend with, and the beach at low tide is strewn with beautiful seashells.

Of course, it's hot in the summer, but the sea breezes make it pleasant and comfortable most of the time. If we'd minded our own business and stuck to the beach house we'd rented, we'd have been OK. Nature was doing her part to provide our family with a lovely vacation, complete with sunburn and salt-encrusted hair.

But no, we had to go and partake of the human embellishments to the place as well. There were the strip malls with or without outlet stores, antique sales, just

plain junk stores, and restaurants ranging from appropriately delectable seafood places to fast food joints to ethnic cafes. Just out of curiosity, how many vacationers can really crave Thai food?

Then there were these giant commercial palaces full of ocean-related souvenirs, clothing, sports equipment, tanning oils, seashells from Taiwan, you name it. It was impossible to buy anything in these places without the words "M— B—" displayed on them. Usually, in day-glow paint or sequins.

There were numerous miniature golf courses, produce stands with fruits and vegetables flown in fresh from California, and water parks. The latter, a cross between an amusement park and near-drowning, were extremely popular. Imagine the logic of expensive water parks located right there next to a free ocean! But ours was not to reason why.

Sandwiched here and there in this jungle of puerile delights were grocery stores, liquor stores, pharmacies and gas stations, which presumably catered to the permanent residents. And also to those of us beach-house-renters who actually wished

to eat normal food, have a drink without a paper parasol stuck in it, and keep our bodies and cars intact while enjoying the sea air.

A beautiful, new Catholic church was available for those of us who wanted to include God in our vacation plans. As we were informed several times during Mass by the pastor, the Church bulletin and various collection envelopes in the pew, this large church had been built to accommodate us tourists, so all contributions were welcome. In fact, a minimal expression of our gratitude should begin around \$10.

Despite the man-made glitz surrounding our beach house, 22 people of all ages related by blood, affection and a shared past managed to live and play together for an entire week without a real murder. Come to think of it, besides the charming presence of an 18-month-old, maybe we have the water parks and their colleagues to thank for our success!

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

Journey of Faith/Fr. John Buckel

Even after death, love goes on

Sister Jan Nininisto, a member of the Carmelite community of Indianapolis, died a holy woman. Her holiness did not come about as a result of performing great deeds or from writing inspirational books. Sister Jan was by no stretch of the imagination perfect. She was holy because she did what the Carmelites do best.



She trusted in divine providence, loved God simply and prayed fervently.

Sister Jan was born into a Lutheran household. After a great deal of interior strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Eventually she felt drawn into the Carmelite lifestyle.

To Sister Jan, music was a wonderful gift from God. Playing musical instruments, singing and simply listening to and appreciating music (especially Bach) were all great ways to give honor and glory to God.

Sister Jan did not have an overwhelming presence. In fact, she made a special

effort to remain out of the limelight, giving the impression that she was simply a face "lost in the crowd."

Sister Jan's Lutheran background always remained a strong force in her life. She truly longed for unity among the Christian churches, in particular, Catholic and Lutheran. The lack of unity between these two denominations hurt her deeply.

As a Carmelite, Sister Jan had a great devotion to St. John of the Cross, St. Teresa of Avila and St. Thérèse of Lisieux. Yet she realized that she did not have the spiritual depth of John, the knowledge of Teresa or the piety of Thérèse.

This realization did not bother her. Sister Jan knew that she was unique and God was present in her like no one who had ever lived. This made her special in the eyes of God. She was comfortable with who she was, with all of her strengths and shortcomings. God and Sister Jan loved and respected one another for what they both were ... lovable.

Eventually physical suffering and interior struggle became her constant companions. Even these troublesome companions could not make Sister Jan doubt Christ's

love for her. In fact, she sensed that her bout with cancer united her ever more closely with the Lord because it gave her the opportunity to more fully share in his passion and death.

The last few years of Sister Jan's life were those of intense physical suffering. The fact that her cancer was misdiagnosed as mental problems only added to the pain. Her last days on earth were filled with pain. Sister Jan accepted her final agony and death as she had accepted life, simply and peacefully. She died gracefully.

Our Christian heritage teaches us that love does not stop with death. Even though Sister Jan has died, her love and concern for others goes on. She continues to help others but in a different way. The Carmelite community has experienced this first hand.

St. John of the Cross said that a lover is never satisfied until one is loved in the same measure as one loves, totally. God was satisfied with Sister Jan.

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

Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 29, 1999

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah is the source of the first reading for this weekend's liturgy.



For all the prophets, the greatest characteristic was a profound faith in God and in the permanence of God's law and word. However, by no means did the prophets universally accept everything that

came their way.

Their faith did enable them to realize the presence of God with them and to see in events and circumstances the creative and providential power of God.

Such was the situation when Jeremiah wrote these words many centuries before Christ. The prophet had been unswervingly loyal to God. He had proclaimed the majesty and power of God through good days as well as bad. Often, his audiences disputed him, rejected him and scorned him. Yet he endured.

None of this was without its cost. Jeremiah protested even to God that the people ignored or contested him. It was a miserable state for the prophet.

Even then, however, as this reading indicates, faith prevailed. Jeremiah spoke to God directly, in the first person, as to someone with whom the prophet shared a deep personal relationship. He was frank and straightforward with God. He poured out his soul. He realized that he is God's messenger, but that he is not received.

How can this be? Jeremiah admitted in effect that God's ways are not human ways.

In this reading, as throughout the Book of Jeremiah, the prophet's extraordinary gift of communication shines through the passage. His words soar, and their meaning penetrates deeply into the hearts of hearers.

St. Paul's Epistle to the Romans provides the second reading.

Scholars believe that this epistle dates from A.D. 57-60. It was a turbulent era. When Paul wrote this letter to the Roman Christians, their plight was not at all assured. Many were Jews. At the time, Rome's Jewish community had been considerable. Some historians say

it well may have been the largest gathering of Jews outside the Holy Land. But dark clouds hung overhead.

Jews in the homeland were restless. In A.D. 70, their resentment of the Romans would overflow into open revolt. It was to be their downfall. Not for 1,870 years would they be able to establish themselves in the land given them by God.

The terrifying times of revolt were ahead. But at hand was the persecution of Christians themselves in Rome.

Jewish or not, these early Christians of Rome faced the hostility of the surrounding culture and indeed of the political and legal structure.

Therefore, when Paul called upon the Roman Christians to offer even their bodies for their faith, he was speaking quite literally. Many Christians indeed went to their executions because of their belief in Jesus.

St. Matthew's Gospel supplies the last reading. This weekend's lesson follows those of the weeks earlier this summer. In those readings, Jesus was triumphantly shown as the Son of God. He multiplied the bread for the multitudes. He walked on water.

In this reading, in the wake of the other readings, Jesus warns the apostles that eventually great suffering will come. He will experience the contempt and viciousness of people.

Peter protests, and Jesus rebukes him. Then the Lord says that all disciples must take up their crosses and walk toward their Calvary.

Reflection

The juxtaposition of Peter and reference to the cross as a reality for all disciples is interesting here. Perhaps, although not at all definitely, the evangelist may have seen the link between Peter, the head of all the disciples, and crucifixion. After all, the tradition is that St. Peter himself was crucified.

In any case, Jeremiah, Peter, and even the unnamed disciples of Rome meet in a common unawareness of the ultimate meaning of life. Understandably, they recoil from hardship and suffering. Such unhappy conditions puzzle them. Should not they be spared? Should not God protect the world from such trials?

These are questions repeated in every generation and probably, from time to time, in every heart. Why me?

Jeremiah furnishes the answer. So does Jesus. Their answers transcend particulars. The overall reality is that we are

Daily Readings

Monday, Aug. 30
1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, Aug. 31
1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, Sept. 1
Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, Sept. 2
Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, Sept. 3
Gregory the Great, pope,
religious and doctor
Colossians 1:15-20
Psalm 100:2-5
Luke 5:33-39

Saturday, Sept. 4
Colossians 1:21-23
Psalm 54:3-4, 6, 8
Luke 6:1-5

Sunday, Sept. 5
Twenty-third Sunday in
Ordinary Time
Ezekiel 33:7-9
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

limited. We do not, and cannot, understand. We cannot see beyond what we rightly or wrongly regard as our needs.

The prophet, and indeed God in Jesus,

call us to remember who and what we are, what is important in life, and that nothing of value and joy exists outside the awareness and recognition of God. †

Question Corner/Fr. John Dietzen

Interfaith marriage has many unique challenges

QI have a big problem. I am dating a wonderful man, who is hardworking and kind, and I love him very much. The problem is that he is Lutheran and I am Catholic. Neither of us wishes to change our religion.



If we have children, he wants them to be raised Lutheran, and of course I want them to

become Catholic.

I have cried for two weeks now and can't sleep. He knows this, but doesn't want to talk about it because he knows I get upset.

His parents were killed several years ago, before we met. I have talked with my parents about it, but still cannot come to a decision.

I am 31 and he is 34. We've been dating for 16 months. Please help me. (Texas)

AI wish I had a solution that you and your fiancé could feel happy about right now, but I don't. And I don't think anyone has.

You really are at absolute odds, and getting married will not change that; in fact, the problem will most likely just get worse.

The most important task you have as a couple is to be totally honest with each other about this dilemma and, even more seriously, be honest with yourselves. Unless one of you changes, which appears impossible, one of you will end up sacrificing what you believe is spiritually essential for your children and for yourself as a parent.

From what you tell me, that is unthinkable for both of you, which—if you are both sincere and committed in your faith—is the way it ought to be.

If neither of you changes and you do get married, the chances are that you will be living in a permanently tense and bitter standoff, which I'm certain is not the kind of marriage either of you wants.

Interfaith marriages inevitably bring with them special challenges that are not present when the husband and wife share a common faith and vision of life. Before a marriage takes place, however, the couple need to have identified some shared avenues they agree on by which they can

resolve the differences which will confront them.

That does not seem to be the case with you and your friend. As hard as it may be, you need to rethink your plans for marriage. That will be far less difficult than abandoning the way you live your life with God as a Catholic or asking him to abandon his faith as a Lutheran, which both of you will regret.

Letting go of your tentative marriage plans will take a lot of courage. But good marriages are built on a variety of essential qualities, including some you surely do not share now. I will pray for you, and I know many of our readers will also.

Dear Readers: Several weeks ago, I responded again to a question about disposing of old religious articles.

Here are two more locations to which used rosaries, pictures, statues and other sacramentals may be sent. They have contact with groups in our country and elsewhere who can use them.

You may send used sacramentals to the Cross Foundation, 7815 Highpoint Road, Baltimore, Md. 21234. The foundation's telephone number is 410-668-4826.

Used sacramentals also may be sent to Our Lady's Rosary Makers, 4611 Poplar Level Road, Louisville, Ky. 40233-7080. Their telephone number is 502-968-1434.

(A free brochure in English or Spanish answering questions Catholics ask about baptism practices and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Send questions for this column to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

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. †

My Journey to God

At Sunset

The blazing sun was riding high
On a crimson cloud in the western sky,
Turning the heavens above aglow
As I watch in wonder on the earth below.

No earthly palette ever could hold
Such brilliant hues of red and gold
That swept across the heavenly blue
And set afire the glorious view.

Moved by the beauty of it all,
These words once heard I now recall:
"Let not the sun set upon thy wrath"
Ere the waning sun will leave its path.

And if perhaps we've been unkind
Leave now the baneful act behind.
This is the time to make my plea
And pray the Lord will forgive me.

By Margaret Kelly

(Margaret Kelly is a member of St. Luke Parish in Indianapolis.)



CNS photo

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.

August 27, 28

St. Ann Parish Fun Fest, Indianapolis, 2862 S. Holt Road, 5 p.m.-11 p.m., food tent, sweet shoppe, beer garden casino, country store, silent auction and children's games. Grand raffle prize, \$1,000, five \$100 cash prizes each evening.

August 28

St. Monica Parish, Indianapolis, 6131 N. Michigan St., Festive Food-ival, 4 p.m.-midnight, international food cuisine, music and games. Information: Helen Hampe, 317-255-9144.

Mount St. Francis Retreat Center

101 St. Anthony Dr., Hwy. 150 and Paoli Pike, off I-64, annual picnic, 11 a.m.-11 p.m. (EDT time), chicken and ham dinners, hot air balloon race and more than 40 booths. Information: Franciscan Brother Ambrose Eischens, 812-923-8817.

Aug. 29

Mary, Queen of Peace Parish, Danville, 1005 W. Main St., 60th Anniversary Mass, 10:30 a.m.; ice cream social, games, bingo, dinner, prayer service, mortgage burning. Information: 317-745-4284.

Little Flower Parish, Indianapolis, 2nd Annual Alumni Gathering Brunch following 10:30 a.m. Mass.

St. Joseph Parish, Indianapolis, 1375 South Mickley Avenue, 50th Anniversary Celebration, 11:15 a.m. Mass, followed by old fashioned picnic. Information: 317-241-9528, 317-244-0255 or 317-244-4058.

Sacred Heart of Jesus Celebrates 75 years, Terre Haute, 2322 North 13 1/2 Street. Mass, 2:30 p.m., followed by parish picnic dinner. Information: 812-466-1231.

Mary's Rexville Schoenstatt, 2:30 p.m., "A Child of the Holy Spirit," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@sei-data.com.

September 6

St. Anthony of Padua Parish, Morris, 4755 E. Morris Church St., annual Labor Day parish picnic, 10:30 a.m.-3 p.m., chicken and roast beef dinners, homemade quilts, turtle soup, games and raffles. Information: Michael Stenger, 812-934-5313.

St. Peter Parish, Brookville, 1207 E. Road, annual Labor Day Festival, family-style chicken dinners (dine-in or carry-out), 10:15 a.m.-2:45 p.m. Festival hours: 10 a.m.-7 p.m. Information: Pat Ruehl, 812-623-3670.

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.

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

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 prayers for priests from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

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.

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, 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, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 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.



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Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 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 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, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

First Saturdays

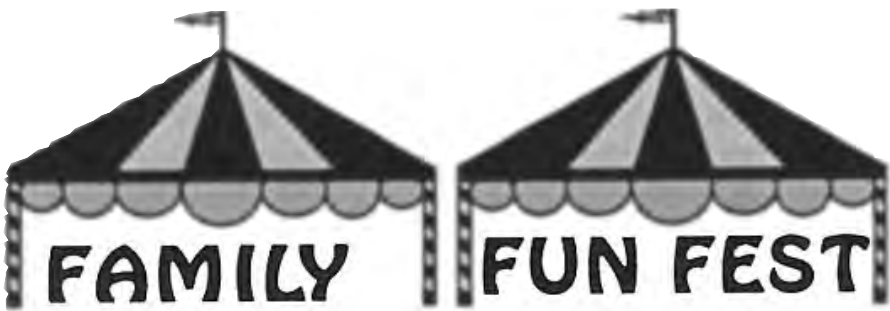
St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering in the school.

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

—See ACTIVE LIST, page 13

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Chinese girl joins SS. Francis and Clare family

By Margaret Nelson

Families happen in a number of ways.

Michael Effron of Greenwood took a trip to China in May to adopt his daughter, Anne Ya Ping, and bring her home to join her family—his wife, Janet, and sons, Ian, 8, and Kevin, 4.

"Janet and I thought of adoption even before the other children were born," said Michael. "It was one of the ways we wanted to bring children into our family."

The Effrons' journey began nearly two years ago when they began learning about foreign adoption.

"We looked at many different countries, but we kept being drawn to China," he said. "I think we always knew that's where our daughter was."

For their adoption agency, they used Children's Hope International in St. Louis.

"You need to talk to a number of different agencies until you find one you will be comfortable with," said Janet Effron. "A lot of times you have to take things on faith, just as you do when you have a birth child. It is a very emotional thing, but you have to take care of practical matters. So you need an agency you can really trust and communicate well with."

After the Effrons collected the documents required for their dossier, the agency translated them into Chinese and presented them to the Chinese authorities in Beijing.

"You can request a special needs or healthy child and you can request a preferred age, but the Chinese officials are most interested in making the best possible match between child and family," Janet Effron said.

Nine months after sending their dossier, the Effrons saw the first picture of their daughter.

As they waited for the referral, the Effrons received prayer support from members of SS. Francis and Clare Parish in Greenwood. Because Michael was director of music ministries until just before the trip to adopt Anne Ya Ping, parishioners knew about their desire to adopt a child and were kept updated on the progress.

"Their prayers helped with the waiting," he said.

The couple has been active in the parish, with Janet chairing the art and environment committee for the new church building and both parents recently taking turns as

"snack makers" for Vacation Bible School.

Knowing that Ian would mention in school that he was getting a new sister, the Effrons helped his second-grade classmates at Our Lady of the Greenwood School in Greenwood understand about adoptions. When the agency assigned the little girl to them, Ian brought Anne Ya Ping's photo to his classroom. The children prayed for her in school and made "Welcome Home" cards for her.

When Michael went to China to adopt their daughter, Ian's teacher, Barbara Kruckeberg, posted a map to show where he was going. She also read his e-mail messages from China to her students.

"The church community was wonderfully supportive," said Janet. "People we knew were supporting us in a lot of directions. In so many ways, the adoption process is different from having a birth child, but on the emotional level, it is the same."

One week after receiving their referral, the Chinese Embassy in Belgrade was bombed by NATO. The parishioners prayed, knowing the incident might delay Michael's travel and affect the Effrons' referral.

Michael and Janet were also concerned about how the Chinese would respond to an American so soon after the embassy bombing, but "they [the Chinese] were wonderful. They wanted to make sure that I was comfortable. They were some of the friendliest, most hospitable people I've ever met."

When Michael and Anne Ya Ping met the rest of the family at the Indianapolis airport after 26 hours of travel, she seemed to recognize her mother and brothers from the photos Michael had shown her.

While they were waiting for luggage, "Ya Ping looked at Kevin and flashed a big smile," said Michael. "That was it; she was part of the family."

Michael explained why there are so many girls available for adoption in China. The government has a one-child-per-family policy because of population pressures. Since China has no social security system, the tradition of a son providing for his aged parents continues. This makes it important for a family to have a son.

"You never know the reason the child is there" in the orphanage, said Michael. "Families have to make difficult choices for giving up their children.



Photo by Margaret Nelson

Anne Ya Ping lands "up, up" in the arms of her father, Michael Effron. Michael and Janet Effron, their sons, Kevin and Ian, and daughter, Anne Ya Ping, are members of SS. Francis and Clare Parish in Greenwood.

"When you leave the U.S., you realize how fortunate we are," he said. "We live in tremendous comfort compared to the rest of the world."

Anne Ya Ping is 2 1/2 years old.

"One thing I would suggest to people who are considering adoption is to be open to older children," said Janet. "They will possibly have issues that parents have to be aware of, but it is a wonderful experience for the whole family. You need to understand what the child has gone through and be prepared for whatever child God gives you."

The Effrons' agency advocates for the placement of older children and also helps the children who are not adopted.

"The majority of them will not find families," said Janet. "With our agency, you can sponsor children, providing them with the chance for an education or helping children with medical needs, such as cleft-palate surgeries."

"The American dollar goes a long way," she said.

"For what is a small amount to a middle-class American family, so much can be done for a child in a developing country."

Anne Ya Ping seems to be adjusting well to all the changes and enjoying the attention from her new family.

"It is amazing how adaptable she is to new situations," said Michael. She is learning English quickly, asking for favorite foods and saying "up, up" when she wants her dad to pick her up.

"As time goes on, it has become very clear to us that this is a child God meant to be in our family," said Janet Effron. †

The Active List, continued from page 12

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, Indianapolis, 5884 N. Crittenden Ave., 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.

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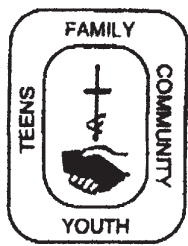
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Millennial hopes of a missionary in Uganda

By Fr. Jim Farrell

Last in a series

(Father Jim Farrell spent part of his 1996-97 sabbatical in Uganda and wrote a series of articles for The Criterion at that time. He returned for a month's vacation to the same mission he visited before.—WRB)



ARUA, UGANDA—Visiting another country always makes you see your own country in another light. Living for a while in a Third World country makes you very much aware of how much you take for granted.

My list of things I take for granted grew by leaps and bounds during the month I spent in Uganda this summer. At home, it is easy to forget that some countries and cultures do not have many of the benefits we enjoy in our country. It is also easy to overlook the work it takes to make certain things available. For example, the people in the pastoral coordinator's office are working diligently to translate the Bible into just one of the three main tribal languages used by the people in the Arua Diocese.

The Bible will lead then to the development of a lectionary. Father Tonino is currently proofreading biblical texts to see if the translation is consistent with both the words and the meaning of the Scriptures. Listening to Father Tonino explain the work that is yet to be done on the translation of the Word of God and then on the lectionary to follow has given me a new appreciation for translated versions of the Bible and the availability of a lectionary in my native tongue.

Having one translation of the Bible available to us in the English-speaking world is a blessing, but the abundance of

translations describes a reality that must, at times, be difficult for people who do not yet have access to a Bible in their native tongue to comprehend fully.

The other night while on the road back to the Christus Center after a day at the national park, we saw many people walking and bicycling to their homes in complete darkness. The cloudy skies had covered the stars and moon and there was no light at all on the road except that provided by our headlights. In the course of our journey, it began to rain intensely. My first thoughts were of those people walking and bicycling on the road and the added burden to their journey brought by the rain. When they arrived home, there would be no option of a hot bath or shower, since none of the local people have running water or a water heater in their homes.

The roads that we traveled were dirt roads that have not been maintained. Consequently the roads themselves are uneven, full of gullies and huge humps. We took nearly three hours to travel 90 miles. Suddenly long drives at home seemed much shorter, and well-lighted streets, an added blessing.

When I visited the local health clinic and met many of the widows and orphans who come there for treatment, I saw the resources available for diagnosis and treatment. I became aware of the blessings of at least six quality hospitals within a 20-minute drive of my home in Indianapolis—not to mention immediate care centers and dental offices.

Sister Paola, who operates the clinic, told me that, though she charges very little for medication and treatment, there are still people who cannot afford them. This, of course, made me aware of how blessed I am to be insured, a blessing that not all Americans enjoy.

Communicating with someone who understands your language seemed pretty common at home, but even though

English is the official language of Uganda, my Ugandan friends and I have difficulty understanding each other—many times due to accents or word usage. Suddenly I am newly aware of the blessing of being able to communicate clearly with another.

Just being able to get in touch with someone or get a message to them is seen in a new light. At home, I can always leave a message for someone or contact them directly within a short amount of time. But in Uganda it is a different story.

Recently we had a celebration at the Christus Center. I asked if a certain priest would be attending the celebration and Sherry Meyer, lay missionary from Indianapolis, responded that there wasn't enough time to get a message to that priest because none of the churches or their parishioners have phones due to the expense.

The invitation couldn't be mailed because there is no mail delivery in this area of the country. All mail is distributed through post office boxes. Since we are the closest mail center to where the priest lives, it would not have helped to mail it. So you need about two weeks of lead time in the hope of finding someone who is going in that direction and can take a message.

My parishioners in Indianapolis know that one of my leisure time activities is to browse the local bookstores. There are no bookstores in Arua. Missionaries like Sherry have to import all their resource material and recreational reading by mail, and if they want to have it in a timely fashion it has to come airmail. An item sent surface mail from the U.S. can take anywhere from eight to 13 months to arrive.

Those who love to frequent the local library—count your blessings. There is no local library in Arua. Good solid education is lacking even though there are many schools and they are all overflow-

ing with children. All education at primary level is by rote without the benefit of a textbook. I am sure I do not even realize how much I fall back on things I learned so long ago.

Do you enjoy the variety of coffee, cereal, flavored drinks, chocolate, cookies and ice cream? Do you count them as a blessing? They are either not available in Arua or you are happy to find just one brand or flavor.

Do you regularly eat out? Did you ever think that simply being able to choose not to cook or the ready availability of a variety of fast-food and sit-down restaurants is a blessing? Or have we been aware that food is always available in our country even when Florida has had an unexpected freeze or Kansas a dry summer?

What about your access to people who have the education and skill to repair your car or fix something in your home? Even taking a simple walk in the neighborhood at home is something taken for granted. In Uganda, most people travel on foot and many people exercise the custom of greeting you on the road. To discover solitude on the road is next to impossible.

Perhaps the greatest lesson of all about blessings is that our brothers and sisters in Uganda have their own list of blessings. Even in the midst of a world that seems deprived of the things we take for granted, the Christians can still raise their hearts and minds to God in prayers of thanksgiving: for a healthy child, sufficient food for all at the table, the gift of faith, a joyful spirit, living in an area secure from the threat of rebel activity. These are at the top of their lists.

My list continues to grow as I recognize more and more that blessings come in all sizes and shapes from deep within my soul to those sitting around my table. Even if you haven't traveled far from home this summer, I hope you see your life from a new perspective. Have you counted your blessings lately? †

African Catholics to get new African version of Bible

VATICAN CITY (CNS)—Thanks in part to the U.S. bishops, Catholics in Africa will have tailor-made Bibles in time for their Holy Year celebrations.

The *African Bible*, a 2,176-page volume, uses the text of *The New American Bible*, but has introductions, commentaries and notes written by African theologians for an African audience.

The U.S. National Conference of Catholic Bishops owns the copyright to *The New American Bible* and gave the Daughters of St. Paul in Africa permission to use the text for seven years.

Bishops from the eight countries represented by the Association of Member Episcopal Conferences in Eastern Africa were given advance copies of the new

Bible during the association's July 26-Aug. 8 meeting in Nairobi, Kenya.

News about the meeting was distributed by Vatican Radio.

Sister Teresa Marcazzan, director of Paulines Publications Africa, told the bishops "a group of 30 biblical scholars from all over Africa" wrote the introductions, notes and commentaries.

"This is the backbone of the whole Bible: to help the people of Africa realize that God is speaking to us here and now, and he is offering his salvation in Jesus Christ here and now," Sister Teresa said.

"The biblical text is the same for everyone, everywhere and for all times," she said.

But "the comments and notes take into

consideration the context of the people for whom the Bible is prepared," she said. The new African Bible was designed to help Africans see how God's word is speaking to them, she added.

"Up to now we have been importing Bibles from Europe or from America, contextualized and commented for those people," Sister Teresa said.

The introduction to each book of the Bible and the commentaries running alongside the text include comments on the content's relevance to the African reality, she said.

The new Bible, which is hardback and illustrated, will go on sale in October at a price of \$10, which will cover only the printing and transportation costs, she said.

The Daughters of St. Paul had hoped to launch the project with 50,000 copies, but could not find donors to finance the first printing.

The Society for the Propagation of the Faith and Italian benefactors paid all the expenses of editing and typesetting the first edition and covered part of the costs of printing the first 20,000 copies.

Sister Teresa said she hopes Catholic organizations will donate enough money to print 30,000 more copies during the Holy Year.

"There cannot be effective evangelization without the Bible," she said. "The African Church needs the Bible. Each Christian family should have the Bible." †

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St. Louis contemplatives use Web for prayer

ST. LOUIS (CNS)—No more hiding their light under a bushel basket for nine communities of contemplative women religious in the St. Louis Archdiocese. Come early September, they'll be hitting cyberspace for all the world to see and reach.

That's when the communities will begin offering a prayer request service on line through the Web site of the St. Louis Archdiocese at www.archstl.org.

Participating in the effort will be the Augustinian Cloistered Nuns, the Benedictine Sisters of Perpetual Adoration, the Discalced Carmelites, the Contemplatives of the Good Shepherd, the Holy Spirit Adoration Sisters (Pink Sisters), the Passionist Nuns, the Poor Clare Nuns, the Redemptoristine Nuns and the Visitation Sisters.

All nine contemplative orders within the archdiocese responded enthusiastically when first approached about the idea and are looking forward to its inception, said

Franciscan Sister Eva-Maria Ackerman, co-vicar for religious in the archdiocese.

The as yet unnamed Web page, to be reached through the archdiocesan site's prayer and faith resources link, will operate under the auspices of the Office of the Co-Vicar for Religious and the archdiocesan Office of Communications.

"I think we're going to probably get requests from around the world" once the Web page is fully operational, Sister Eva-Maria predicted in an interview with the *St. Louis Review*, archdiocesan newspaper.

"People need prayers," she added. "I believe in the power of prayer. I believe there are going to be a lot of graces coming out of this for people's lives, the local Church and for both Catholics and non-Catholics alike."

Sister Eva-Maria said she recently searched the Internet for similar sites, finding "hundreds of sites for

prayer requests," most sponsored by Protestant organizations, as well as sites sponsored by individual communities of women religious.

But she never found one representing a united group of communities like the link to be offered by the archdiocese, she said. "Not very many dioceses have" as many as nine contemplative communities, she added.

The prayer and faith resources link now offers such information as Mass readings, prayers such as the Liturgy of the Hours, material on saints and angels, and study materials. The prayer request service "will supplement this page in an interactive way," Sister Eva-Maria said. "It will provide a tremendous service to the local Church and beyond."

Specific prayer requests submitted to the Web page will be forwarded to Sister Eva-Maria's office and then to the contemplative orders. †



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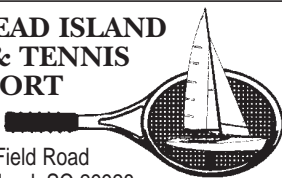
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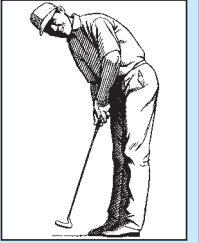
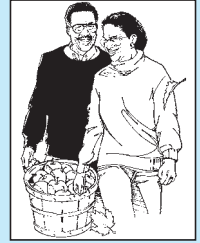
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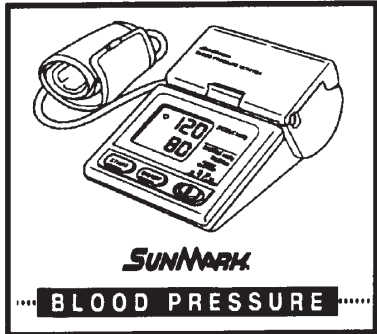


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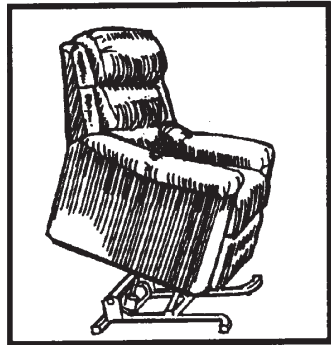


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Senior Living Section, continued

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Lawsuit fights ordinance limiting gatherings in private homes

DENVER (CNS)—A lawsuit has been filed in U.S. District Court in Denver against the city and county of Denver on behalf of a couple ordered by the city to limit the number of prayer meetings they hold in their private residence to one per month.

In October 1998, a Denver zoning official told David and Diane Reiter they would have to limit the number of prayer gatherings at their Denver home to no more than one per month. The decision was appealed and upheld in February 1999 by the city's Board of Adjustments for Zoning Appeals.

David Reiter, an associate pastor at an evangelical Church, and his wife had been hosting a small faith group meeting for nine to 15 women at their home on Thursday evenings. The women would typically open and close the meeting in prayer and normally would share a potluck meal.

In the suit, the Virginia-based American Center for Law and Justice, which is representing the Reiters, contends that the city's ordinance is "impermissibly vague and violates our

clients' constitutional rights to equal protection, due process and the First Amendment rights of free association, speech, exercise of religion and the right to privacy in their own home.' "

Kent Strapko, zoning administrator for the city and county of Denver, said that religious bias played no part in the cease and desist order issued against the Reiters. He said his office handles thousands of complaints every year and that each violation is investigated and enforced according to the law.

Strapko said that the zoning ordinance states: "People who gather for meetings, or for a common interest, are prohibited from doing so in private residences more than once per month."

The ordinance provides recourse for neighbors who are concerned about the lack of parking or gatherings that disrupt the neighborhood, Strapko explained. He said that, as an inspector, he handled cases dealing with motorcycle groups, poker parties, real estate meetings, an aviation club and even prayer meetings.

In most instances, the complaints were about parking, he said.

According to zoning regulations, any gathering that takes place more than once a month at a private residence in Denver, such as a Monday night football party, Bible study or tea party, are violations of the law. Strapko suggested residents rotate gatherings to different homes to avoid conflicts over parking and noise which may lead to a complaint.

But Jay Sekulow, ACLJ's chief counsel, claimed city officials "made it clear to our clients (that) if they were having a weekly book club at their home instead of a prayer meeting, there would be no problem. This is clear hostility toward people of faith."

He said the city "has trampled on the First Amendment rights of our clients and has enacted an order that is not only unconstitutional but absurd," said Sekulow. "This action is an inexcusable violation of their privacy and is unconstitutional." †

Senior Living Section, *continued*

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Father Hehir to head Harvard Divinity School

CAMBRIDGE, Mass. (CNS)—Father J. Bryan Hehir has been named to lead the Harvard Divinity School.

University President Neil L. Rudenstine announced Aug. 11 that Father Hehir would head the school as chair of an executive committee including three associate deans, to allow him to continue with other commitments.

Father Hehir, 58, has served as interim chair of the school's executive committee, for the last eight months. He has been on its faculty since 1992, as a professor of practice in religion and society and as a faculty associate of the Weatherhead Center for International Affairs.

"Father Hehir is a man of exceptional intellect and incisiveness," said a statement from Rudenstine, "and he possesses rare human and spiritual qualities that make him ideally suited for this important position."

Renowned for his studies in Catholic social teaching, Father Hehir was the chief staff aide to the bishops' committee that wrote a 1983 pastoral letter on war and

peace. At the time he was director of the U.S. Catholic Conference Office of International Justice and Peace. He later served as secretary of the Department of Social Development and World Peace.

Before moving to Harvard, Father Hehir was the Joseph P. Kennedy Professor of Christian Ethics at Georgetown University's Kennedy Institute of Ethics.

"I regard the appointment as a unique privilege and a major challenge," Father Hehir said in the statement. "In multiple ways, this is an open moment in our society and in the world for religious traditions and institutions to serve the human person and the human family. Harvard Divinity School can and should contribute to this historic opportunity."

To enable him to continue in his role as a counselor with Catholic Relief Services and with pastoral commitments, Father Hehir will be joined on the executive committee by a group that includes associate deans

Clarissa Atkinson, Nancy Richardson and Tim Cross.

Father Hehir, a priest of the Boston Archdiocese, received his bachelor's and master's degrees from St. John's Seminary in Boston and his doctorate in applied theology from Harvard Divinity School. †

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for more information.



INDIANA UNIVERSITY SCHOOL OF MEDICINE



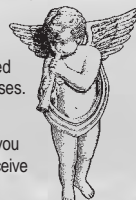
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Scholars say myths about the Church persist

ALBANY, N.Y. (CNS)—Many Catholics misunderstand the nature of the Church itself, according to a panel of scholars who were asked to name the greatest myth or misunderstanding about the Catholic Church among its members.

The panel, which includes theologians and history professors, was responding to a yearlong series of questions by *The Evangelist*, Albany diocesan newspaper, as part of its coverage of the first 2,000 years of Church history.

"The greatest myth or misunderstanding is imaging the Church as having all the answers or accusing the Church of thinking that it has all the answers," said Father James Dallen, professor of religious studies at Gonzaga University in Spokane, Wash. "The first view is idolatrous; the second, as superficial as the view it rejects.

"The Church lives by faith, not by answers. So, of course,

must its members: They must take the risk of faith and not seek another security."

A similar reply came from Benedictine Father James Wiseman of the department of theology at The Catholic University of America in Washington, D.C.

"The greatest misunderstanding, even among many supposedly well-educated Catholics," Father Wiseman said, "is that practically anything the pope says is infallible."

The concept of infallibility was also chosen by Francesco C. Cesareo, associate professor of history and director of the Institute of Catholic Studies at John Carroll University in Cleveland. "Many people believe that infallibility applies to every pronouncement made by the Roman pontiff," he said.

"However, both Vatican Council I, which defined papal infallibility, and the Second Vatican Council, which confirmed papal infallibility, were clear" that infallibility only applies, he said, when the pope "as supreme pastor and teacher of all the faithful ... proclaims by a definitive act a


doctrine pertaining to faith or morals.

"Since the definition of papal infallibility at the First Vatican Council, only two doctrines have been pronounced under its auspices, that of the Immaculate Conception and the Assumption of the Blessed Virgin Mary," he said.

Maureen A. Tilley, associate professor of religious studies at the University of Dayton in Ohio, believes that the greatest myth about the Catholic Church among its members "is a twofold mistake about the nature of the Church itself. It mirrors misconceptions about Christ. Some see Christ as truly divine, never subject to hunger or fatigue; they forget about his true humanity. Others see Christ as just a nice guy, a great teacher, a person who was in the wrong place at the wrong time and was executed by the Romans."

Similarly, "there is the tendency to see the Church as a super-institution, to envision it only as a perfect entity, created before time in the mind of God," Tilley said. "At the other extreme is the idea that the Church is simply a human

Senior Living Section, continued



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organization, the collection of individual Christians who are just going along, doing the best they can and making lots of mistakes along the way."

William R. Barnett, associate professor of religious studies at Le Moyne College in Syracuse, chose the misunderstanding of the full humanity of Jesus on the part of some Catholics as a common flaw.

"Many Catholics readily affirm the divinity of Jesus, referring to him as God without another thought," he said, warning Catholics against "emphasizing the divinity of Jesus at the expense of his humanity in their understanding and proclamation of the tradition."

Who makes up the Church is a common misunderstanding, in the view of Father Conrad Harkins, associate professor of theology at the Franciscan University of Steubenville, Ohio.

"For many centuries," he said, "vast numbers of the Catholic people have been lulled into lethargic complacency regarding their relationship with the Lord." In the past, he added, "no one expected an 'ordinary Catholic' to be holy. If a young person aspired to holiness, he or she was packed off to a nunnery, monastery, friary or seminary."

Seeing Catholics in that way, Father Harkins said, is a

"great misunderstanding. It leads to a mentality that considers the demands of the Gospel met if one is safely in the 'club' of the Church, and misses the challenge of the Lord's invitation to each one to grow in a personal relationship with him."

John Dwyer, who teaches at St. Bernard's Institute in Albany, N.Y., also finds misunderstanding in people confusing "the Church" with "the hierarchy." Such confusion, he said, "lives on in phrases such as 'the Church forbids this or that action' and in questions such as 'What does the Church teach on this or another matter?'"

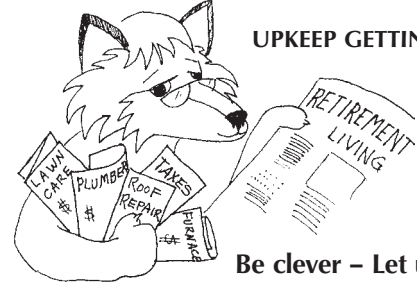
The apostolic ministry of popes and bishops is important, even essential for the Church," he added, "but we—all of us—are the Church."

Jesuit Father Robert Scully, assistant professor of history at Le Moyne College, believes that the greatest myth or misunderstanding about the Church is "the belief that the contemporary Church (in each century) has mirrored, or at least closely resembled, the earliest Christian community."

That notion is wrong, he said. "Although the seeds of the major doctrines emanate from Christ and the apostles, the Church in the first century and in the 20th century would likely seem foreign to each other. †

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From the Archives

Site of first Mass in New Alsace

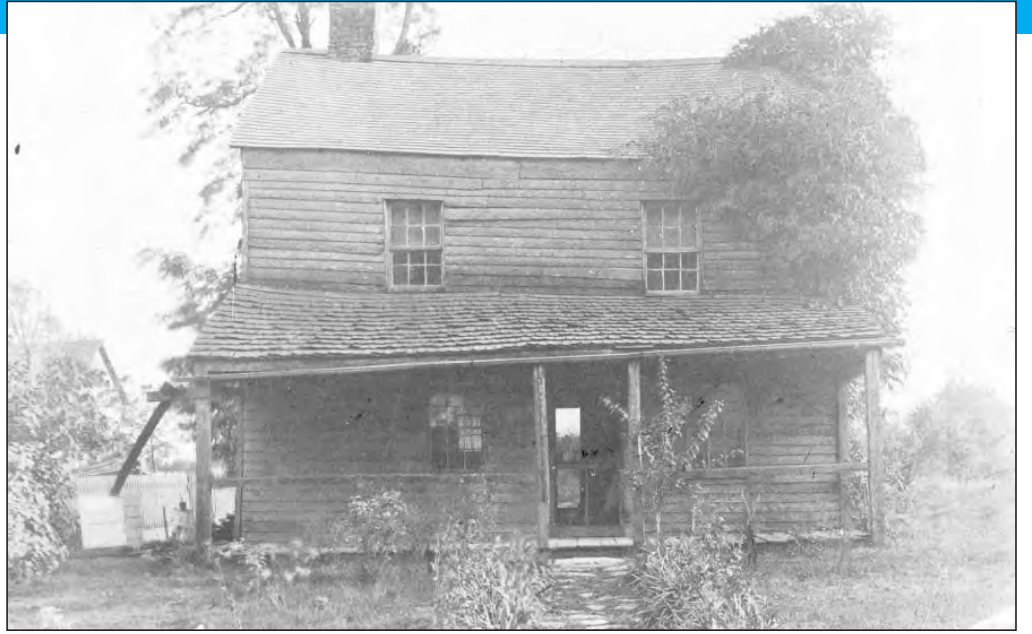
The MacDonald House is believed to be the site of the first Mass celebrated in New Alsace in 1833 by Father Joseph Ferneding. A log church and rectory were built in 1834.

St. Paul Parish, which marks its beginning with that Mass, is one year older than the archdiocese, which was established in 1834. It is the mother church of all other parishes of

German-speaking Catholics in Dearborn and surrounding counties.

In 1863, Confederate General John Hunt Morgan (Morgan's Raiders) led some 2,500 cavalymen through New Alsace on his famous raid of southern Indiana.

St. Paul today numbers about 800 parishioners living in 250 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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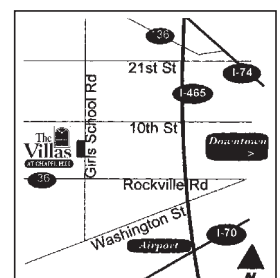
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News briefs

U.S

Lutherans approve communion with two faith traditions

DENVER (CNS)—Culminating 30 years of ecumenical dialogue, the churchwide assembly of the Evangelical Lutheran Church in America approved full communion with the Episcopal Church on Aug. 19. Under full communion, the 5.2 million-member ELCA and the 2.4 million-member Episcopal

Church will retain their own structures. But each will recognize the other's sacraments, clergy from either church can be accepted for work in the other, and the two can hold joint worship services. In a separate action earlier the same day, the assembly approved full communion with the Moravian Church in America.

USCC argues for reversing ruling on school material funds

WASHINGTON (CNS)—A federal program to pay for computers, library books and other equipment that includes religious schools should be found consti-

tutional, argues a brief to the Supreme Court from the U.S. Catholic Conference. In a friend-of-the-court brief filed on Aug. 19, Mark Chopko, general counsel to the USCC, argued that a lower court ruling that the Chapter 2 funding program unconstitutionally includes reli-

gious schools "is unjust, a rejection of the considered judgment of the Congress and a slap at this court's most recent Establishment Clause decisions."

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

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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.

BOVA, Philip, Sr., 69, St. Roch, Indianapolis, Aug. 16. Husband of Pauline Bova. Father of Diane Prout, Thelma Allen, Phil Jr., Frank, Michael and Jim Bova. Brother of Florence Whitaker, Josephine Henselmeier and Michael Bova. Grandfather of 13.

BOWER, Lorene M., 95, St. Joseph Hill, Sellersburg, Aug. 17. Mother of Norma Schneider and Russell Bower. Grandmother of seven. Great-grandmother of 12.

BRADNER, C. Jean, 69, Nativity, Indianapolis, July 3. Mother of R. Stephen Bradner.

DEFIBAUGH, Stephan, 49, St. Bartholomew, Columbus, Aug. 17. Husband of Deanna (Franke) Defibaugh. Father of Lori and Staci Defibaugh. Son of Mary Lou Pottmeyer and Dale Defibaugh. Brother of Philip Defibaugh. Grandfather of one.

ETIENNE, Carl A., 85, Mary Queen of Peace, Danville, Aug. 10. Husband of Irene (Hardesty) Etienne. Father of Carla Webster, Bill and Bob

Etienne. Brother of Alma Hardesty and Leonard Etienne. Grandfather of nine. Great-grandfather of 11. Great-great-grandfather of one.

GALLAGHER, Donald L., 69, St. Mark, Indianapolis, Aug. 3. Husband of Josephine P. (Skojac) Gallagher. Father of Angela Busse and Donna Schafer. Grandfather of nine.

GLOTZBACH, Paul L., 42, Holy Family, New Albany, Aug. 13. Father of Andrea and Amanda Glotzbach. Son of Bernard Glotzbach. Stepson of Pauline Glotzbach. Brother of Rosalee Flanigan, Carolyn Olds, Janet Zoeller, Judy Grant, Mary Wright, Cathy Krueger, Bernard, Larry Steve, Ricky, Tom and David Glotzbach.

GRANINGER, Edna, 100, St. Augustine, Jeffersonville, Aug. 13. Sister of Helen Grote. Grandmother of four. Great-grandmother of four.

GUSSETT, Thomas, 101, St. Mary, Richmond, Aug. 12. Father of Dorothy Simkus and Charles Gussett. Stepfather of Joan Miller and Fred Newbill. Grandfather of nine. Great-grandfather of 10.

HARPER, Laura J., 62, Nativity, Indianapolis, July 21. Mother of Paul Harper. Sister of Robert Gard.

JANKOSKY, David V., 49, Prince of Peace, Madison, Aug. 16. Husband of Mary Jo (Ringwald) Jankosky. Father of Johnny and Keith LeGrand,

Aundree and Jeff Jankosky. Son of Ruth and Victor Jankosky Jr. Brother of Suzanne Bowlds, Mary Ellen Hill, Randy, Richard and Thomas Jankosky. Grandfather of two.

KURPIS, Theresa J., 64, St. Gabriel, Indianapolis, Aug. 6. Wife of Audie Kurpis. Mother of Kathleen Hackel, Steven and Daniel Kurpis. Sister of Bill and Tom Schramm.

McNALLY, John A., 63, St. Mary, Richmond, Aug. 14. Father of Kelli and Monica McNally. Stepfather of Anthony and Ray Wilmoth. Brother of Thomas, Jerry, Donald, Mike and Charles McNally. Grandfather of three.

MERCURIO, Norma Mae, 68, Prince of Peace, Madison, July 30. Wife of Michael Mercurio. Stepmother of Toni Dane and Michael Mercurio. Sister of James Wilburn and Grace Hankinson. Step-grandmother of two. (Corrected)

MILLER, Norma (McCann), 90, St. John the Baptist, Dover, Aug. 7. Mother of Jean Randolph and Allen Miller. Sister of Antoinette Zimmer. Grandmother of 14. Great-grandmother of 43. Great-great-grandmother of one.

MORMAN, Frank "Pete," 74, St. Augustine, Jeffersonville, Aug. 17. Husband of Virginia Morman. Father of Theresa Gruneisen, M. Patricia Thompson, C. Todd Dome, Craig Dome, John and Jeffery Morman. Brother of Helen Viel. Grandfather of three.

MULRY, John Michael, 40, Mary Queen of Peace, Danville, July 24. Husband of Christine Mulry. Father of Meghan and Patrick Mulry. Son of Betty

Mulry-Walch. Stepson of Russell Walch. Son of John Mulry. Brother of Susan Freniere.

O'BRIEN, Catherine M., 84, St. Andrew, Richmond, Aug. 11. Mother of Patricia Curran and Kevin O'Brien. Grandmother of six.

PHILLIPS, Raymond "Dick," 82, Nativity, Indianapolis, Aug. 5. Husband of Mary Elizabeth Phillips. Father of Donna Riley and James Phillips. Brother of Madeline Haught. Grandfather of five. Great-grandfather of six.

PISTNER, Frances M. (Kreitzer), 80, St. Louis, Batesville, Aug. 20. Mother of Anna Mae Zimmer and Diane Niese. Grandmother of five. Great-grandmother of six.

SALESMAN, Velma, 45, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 16. Mother of John Salesman Jr. Daughter of Irene Schmelz. Sister of Thelma Welsbacher, Martha Gibson, Brenda Baxter, Bonnie Krider, Suzanne, Paul and Stephen Schmelz.

SALZARULO, Marguerite E., 83, St. Lawrence, Indianapolis, Aug. 7. Sister of Georgianna Daniel.

SCHUCK, Harry F., 95, St. Michael, Brookville, Aug. 14. Uncle of nine.

SKIPO, Tom A., 44, Sacred Heart of Jesus, Terre Haute, Aug. 11. Father of Bryan Skipo. Son of Madelyne Skipo. Brother of Jan Skipo.

SOLHAN, James J., 61, St. Joan of Arc, Indianapolis, Aug. 15. Father of Pete, John, George, Anthony, David and Charles Solhan. Brother of

Frieda Nichols, Anna and George Solhan. Grandfather of seven.

WILHELM, Elsie H., 86, St. Gabriel, Connersville, Aug. 16. Wife of Joseph Wilhelm. Mother of Doris, Frank and Robert Wilhelm.

Grandmother of seven. Great-grandmother of three.

ZEISER, David, 19, St. Nicholas, Sunman, Aug. 11. Son of Ellen and David Zeiser. Brother of Kimberly, Kristen and John Zeiser. Grandson of Elmer Zeiser.

Kenya struggles to control AIDS

NAIROBI, Kenya (CNS)—Kenyans must accept the reality of AIDS and join their government in fighting the disease, said a U.S. Jesuit who founded a home in Kenya for children with the HIV virus that causes the disease.

More than 150,000 children in Kenya are HIV-positive, said Father Angelo D'Agostino, founder of the Nyumbani children's home, which currently cares for 120 children who are HIV-positive.

"With AIDS cases on the increase, the number of children orphaned as a result of the disease will increase tremendously as we enter the new millennium," said the priest, a surgeon and psychiatrist.

Father D'Agostino, a native of Providence, R.I., spoke Aug. 18 during a courtesy call by Ngina Kenyatta, wife of the late Kenyan President Jomo Kenyatta, at the children's home.

In Kenya, at least one in 10 adults has the HIV virus. Father D'Agostino said even with a government awareness campaign on AIDS, Kenyans were doing little to fight the disease.

"Children's homes are not the only alternative to young people suffering from AIDS. The whole Kenyan community should feel responsible to cater for such children," he said. He also urged Kenyans to assist nongovernmental organizations or individuals taking care of such children, saying the majority of donors were from overseas.

Father D'Agostino also urged the government to waive taxes on overseas donations to his home, saying high taxes discouraged donors. †



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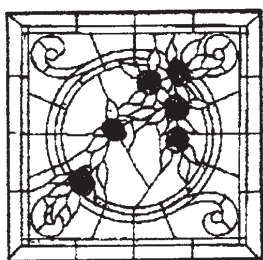


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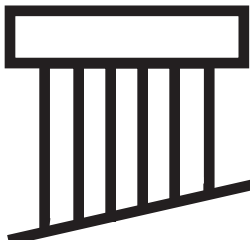


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