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David and Patty Geerds from Durban, South Africa, join a June 18 demonstration in Washington calling for the cancellation of debt in underdeveloped nations. About 225 people surrounded the Treasury building during the protest.

World powers expand debt relief, but some say it falls short

WASHINGTON (CNS)—Following intensive lobbying by religious and humanitarian groups and nongovernmental organizations, including an international assembly of Catholic bishops, leaders of the industrialized democracies agreed to a plan of significant debt relief for the world's poorest countries.

However, some groups advocating relief said the new plan falls short.

In a joint statement, Jubilee 2000 coalitions in the United States, Britain and Germany, which had called for debt cancellation, said the plan represents "only a first step."

Though it welcomed expanded possibilities for debt relief, the German Catholic overseas aid agency Misereor said in a statement, "It is clear already that further adjustments will be needed."

Oxfam International, a charity involved in development and relief worldwide, issued a statement saying: "This is a giant step forward in what the G-7 are willing to give, but a small step in the right direction of what the poorest countries need."

On the first day of their June 18-20 summit in Cologne, Germany, the heads of government of Britain, France, Germany, Italy, Canada, the United States and Japan issued the so-called Cologne Initiative.

The leaders are collectively known as the Group of Seven, or G-7. When Russia, which began participating in 1997, attends, the group becomes the G-8. However, Russian President Boris Yeltsin participated in the Cologne summit only on the final day.

Under the Cologne Initiative, some 33

debtor nations meeting G-7 conditions could reduce their external debt over the next few years by as much as \$70 billion of the \$127 billion they owe the industrialized nations and such financial institutions as the World Bank and International Monetary Fund.

More poor countries, including many in sub-Saharan Africa, would receive deeper and faster debt relief in return for a commitment to target the freed financial resources for poverty reduction, education and health services, including the battle against AIDS.

In the days leading up to the summit, pressure on G-7 leaders to provide debt relief intensified.

At a daylong international symposium June 13 in Cologne, 16 Catholic bishops from Africa, Asia, Latin America, the G-7 nations and the Vatican said debt relief for poorer nations was "not a question of charity but of justice."

The group included Bishop Robert J. Banks of Green Bay, Wis., treasurer of the National Conference of Catholic Bishops and U.S. Catholic Conference.

At the end of their meeting, the bishops signed the "Cologne Declaration: Putting Life Before Debt."

In it, the bishops called not just for a prompt reduction of foreign debt designed to benefit the poor and "for transparency and participation by civil society," but also for reform of current Structural Adjustment Programs required by creditor institutions and countries.

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Teacher inspires music and goals in students

By Susan M. Bierman

If St. Rita School graduates are asked at their college commencements who inspired them the most during their childhood years, the name Mrs. Phillips may surface.

"Mrs. Phillips inspires us to achieve our goals. She tells us we can do anything," said Helen Flippin, an eighth-grade music student at St. Rita School in Indianapolis.

Patricia "Pat" Phillips is the music teacher at St. Rita School.

St. Rita School, 1733 Dr. Andrew J. Brown Ave., has an enrollment of 200 students in kindergarten through eighth grade. The school population is predominately African-American. It serves low to middle income families.



Patricia "Pat" Phillips

When Phillips first arrived at St. Rita School three years ago, she said she saw bright, talented youngsters with the potential to do great things.

"All of the kids can be executives, they can be doctors, they can be lawyers, they can be anything they want to be if the opportunities are provided for them," Phillips said.

Phillips has watched her students grow tremendously during the past three years. They can read music, sing in various languages and play several music instruments. She taped the choir during a recent performance and found herself amazed at how far they've come.

"I thought about where they were three years ago and where they are today—it's unbelievable," she said.

She said the children work hard and are taking on some complicated music. "It's real demanding," she said.

The children are so dedicated that they come to practice after school hours and



Fifth-grader Audrea Perry (in front left), seventh-graders Tony Graves and Ashley Brown (center) play the metallophone in the percussion ensemble at St. Rita School in Indianapolis. Also pictured (in back) is eighth-grader Marcus Perry on the drums.

during summer break.

"The music we play is challenging. Mrs. Phillips inspires us to think and go beyond," said eighth-grader Marcus Perry.

St. Rita School has two performing groups—the choir and the percussion ensemble. Both groups received Most

Outstanding Awards in the archdiocesan Catholic Youth Organization Music Contest in the past two years. The choir and the percussion ensemble have performed at various functions, including the Multicultural Festival and a special arts

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festival at the governor's mansion. The percussion ensemble also performed at a breakfast for the Indiana General Assembly Black Caucus.

A number of St. Rita children have participated in the Indianapolis Children's Choir. Five of the children auditioned and were accepted. Private donations paid half of the cost for each child to participate.

Eight children from the school also participated in the Indianapolis Children's Choir Festival recently. This also was made possible in part through donations.

"I wanted my children to attend because I wanted them to feel like they were a part of what a good choir experience should be," Phillips said.

Phillips, a seasoned music teacher, holds a bachelor's degree in music from Georgetown College and a master's degree in music from the University of Kentucky. She has taught at all levels from kindergarten through college.

"I've been teaching for many, many years, and the longer I teach, the more convinced I am that music affects every aspect of a child's life," Phillips said.

Before accepting her post as music teacher at St. Rita, Phillips had been offered four other positions elsewhere.

"I turned them down because I didn't feel like they were where God wanted me to be. I prayed that God would lead me where I was really needed," she said.

Phillips and other music teachers came to the school and taught on a trial basis. She wasn't sure she would take the position—if offered—until a fourth-grade student approached her at the end of her first day.

"He came up to me and said, 'Mrs. Phil-

lips, are you going to be our music teacher?'"

She replied, "I really don't know."

Then the child looked her in the eyes and asked, "Don't you like us?"

That was when Phillips knew St. Rita School was her calling.

"To me it was God saying, 'Pat, this is where you need to be,'" she said.

Patricia Ladd, interim principal at the school, doubts a music program would even exist at St. Rita if it weren't for Phillips.

Ladd said Phillips was hired to teach at the school two days a week, but often works five days a week without additional pay. She also gives her students free piano lessons after school.

Ladd said she is impressed by Phillips's dedication to St. Rita School.

Even more amazing, said Ladd, is that the school doesn't have a budget for a music program. Its operation relies mostly on donations. The Daughters of Charity provide funding for Phillips's salary.

St. Rita eighth-grader Rickey Spivey believes the music program wouldn't be where it is today without Phillips.

"She gives us the chance to do a lot of things that otherwise we wouldn't have been able to do," Rickey said.

When Phillips came to the school, she brought with her five musical instruments. Since then, the number of instruments has grown to include drums, marimba, xylophone, bells, bass and alto metallophone, glockenspiels, tambourines and temple block.

Phillips has raised about \$12,000 from individuals and corporations to buy these instruments and to send the students to music competitions.

"If the corporate community and the schools get together as partners, it is unlimited what we could do for our chil-

dren," Phillips said.

She believes that the lack of funds should not deny inner-city school children a quality education.

"Inner-city children should get the education to which they are entitled," she said.

And seeing to that has become her business. Phillips has set goals for the music program. She has started ballet at St. Rita this year. Phillips would like to see the school get a drum teacher, and she could also use some assistance. Starting a full string instrument program at St. Rita is also one of her dreams. This is something she will pursue in small steps because it will require some major funding, she said.

Phillips considers herself lucky because she has a principal who supports the importance of a fine arts program for the children—especially at a time when fine arts programs are being cut in many school systems.

Ladd said children enjoy the fine arts, and it makes school more enjoyable for them.

"Fine arts are a very important part of the children's education—it makes them more rounded people," Ladd said.

Phillips would like for St. Rita to become the "best school in Indianapolis." She would not only like to see the children flourish in music, but in other areas like math and science as well.

"If they can do what they are doing in music, they can do it across the board," Phillips said.

Her music students say Phillips is more than a music teacher.

"She's more like an inspiration," Rickey said. †

(For more information about the St. Rita School music program, contact Pat Phillips at 317-636-8580.)

DEBT

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In Washington June 15, representatives of the U.S. Catholic bishops strongly backed a U.S. legislative proposal to expand debt relief for the world's poorest countries and channel the savings directly into health and human development.

In a congressional hearing on the proposed Debt Relief for Poverty Reduction Act of 1999, Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' International Policy Committee, and Bishop John H. Ricard of Pensacola-Tallahassee, Fla., chairman of Catholic Relief Services, submitted testimony urging Congress to adopt the measure.

Father J. Bryan Hehir, CRS counselor and professor of the practice of religion and society at Harvard University, pre-

sented the bishops' written testimony and addressed the hearing as a witness.

He said the U.S. bishops' policy recommendations for deeper, quicker debt relief and linkage of that relief with poverty reduction stem from their moral vision of the "international common good" and their concern about the human rights and dignity of the poor in the indebted nations.

U.S.-born Bishop Morgan Casey, head of the apostolic vicariate of Pando, Bolivia, and president of the Bolivian bishops' Commission for Social Justice, said in a June 16 interview with Catholic News Service that, in most indebted countries, the people did nothing to incur the debt.

"It was done by de-facto regimes imposed on them by dictatorships," he said. "So we feel that forcing these countries to pay in full the interest on these debts is sinful, because they have cut back on health care and education to service the debts." †



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St. Elizabeth's adopts Pregnancy PlusLine

By Mary Ann Wyand

NEW ALBANY—On July 1, New Albany Deanery Catholic Charities will merge its Pregnancy PlusLine services with those of St. Elizabeth's Regional Maternity Center in New Albany.

Both archdiocesan agencies are located on East Market Street, a block apart, in downtown New Albany.

Barbara Williams, executive director of Catholic Charities in the New Albany Deanery, said Pregnancy PlusLine offers free pregnancy testing, crisis pregnancy counseling, information and referral services, maternity clothes, infant layettes and car seats.

"St. Elizabeth's will continue to provide

these services to the community in addition to its current residential, adoption and outreach services," Williams said.

"New Albany Deanery Catholic Charities will continue to provide its other services," she said, "which include counseling subsidy and referral, semi-independent living and supported living residential services for developmentally delayed adults, Court Appointed Special Advocates (CASA) in Floyd and Washington counties, supervised [child] visitation, and the Catholic Divorce Recovery Network of Southern Indiana."

Keith Stormes, executive director of St. Elizabeth's Regional Maternity Center in New Albany, said the program change is "a nice fit" because St. Elizabeth's staff mem-

bers already are trained to counsel clients and assist with other pro-life needs.

"Pregnancy PlusLine volunteers, under Catholic Charities, often referred clients to us," Stormes said. "We have a trained staff in place to handle those needs. Now there will be less stress and confusion for the clients. It's one less step they have to take [for assistance], so there is greater confidentiality."

Stormes said he hopes Pregnancy PlusLine volunteers will continue to help with the regional pro-life ministry now that it is being administered by St. Elizabeth's, and new volunteers also will offer their time and talents.

"Pregnancy PlusLine will be handled the same way, just with different person-

nel," he said. "We hope to make Pregnancy PlusLine even more widely known and more available."

St. Elizabeth's toll-free number—800-227-3002—will also be used for Pregnancy PlusLine.

Donations of gently-used infant clothing and layette supplies are always needed and appreciated, Stormes said.

The program change enables Catholic Charities staff members to expand other service areas, Williams said. June Kochert, who directed Pregnancy PlusLine for Catholic Charities, will assist Williams with residential services for persons who are developmentally delayed and living in Clark and Floyd counties. †

Harry L. Dudley to help direct faith formation for the archdiocese

Harry J. Dudley, coordinator for catechesis for the Diocese of Lafayette-in-



Harry L. Dudley

Indiana, has been named associate executive director for faith formation for the archdiocesan Office of Catholic Education. His appointment is effective on Aug. 1.

Annette "Mickey" Lentz, secretary for Catholic education and

faith formation, said, "I am pleased to welcome Harry to the archdiocese. He brings a wealth of diverse experiences to

this position, and I'm excited and energized by the possibilities his gifts will bring to an already talented education and faith formation team."

Serving as chief faith formation officer for the Office of Catholic Education, Dudley will be responsible for overseeing all facets of catechesis, from that which takes place in Catholic schools to catechesis in parish faith formation programs, adult education and catechist formation.

"Having experience both in parish programs and in Catholic schools," Lentz said, "will allow him to continue to build relationships with local pastoral teams to enhance the ministry of the total parish."

Dudley has been involved in religious education since 1967, when he began his ministry as a volunteer catechist in Elmira, N.Y. He received a Bachelor of Arts degree in philosophy, *cum laude*,

from the State University of New York at Stony Brook in 1971. In 1975, he earned a Bachelor of Sacred Theology degree from The Catholic University of America in Washington, D.C. He completed his doctorate in the applied ministry of religious education at the Graduate Theological Foundation at Donaldson, Ind., in May of 1998. His doctoral project was titled "Spiritual Life of Children and Consequences for Those Who Form Them."

Dudley said he has never ceased to be amazed by how much he learned from those he was responsible for forming—especially his own children.

As coordinator for catechesis for the Diocese of Lafayette, he provided resources, formation and support for catechetical leaders, catechists and teachers of religion. He worked on the diocesan core curriculum for Catholic schools, helped

reinstigate a diocesan certification program for catechists and assisted with lay ministry formation programs. He has been a workshop presenter in several dioceses and for state and national conferences.

Earlier in his career, he coordinated a diocesan mental health program, taught in Catholic schools and served as a high school campus minister.

In the Archdiocese of Baltimore, he was co-director of the Catholic Education Ministries Center of Central Maryland, where he became certified as a professional catechist and received an advanced youth ministry certificate.

For five years he worked at the national headquarters of the American Red Cross in Washington, D.C., as a refugee tracing specialist and as coordinator for human resources training and instructional systems. †



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Editorial

Courage

Two stories of courage hit the news last week on the same day.

One act of courage occurred nearly a half century ago in Montgomery, Ala. The other, last week in the Kosovo town of Decane.

On June 17, a ceremony in Indianapolis honored Rosa Parks, acknowledged by most people as the "mother of the civil rights movement."

Mrs. Parks had received the Congressional Gold Medal earlier in the week, which recognized the role she has played in our nation's history.

On Dec. 1, 1955, Rosa Parks, an African-American then in her early 30s, refused to give up her seat to a white passenger on a Montgomery city bus. She was arrested, tried and convicted of violating a local ordinance.

Her quiet act of defiance in the face of racism and injustice led to the formation of the Montgomery Improvement Association, which was led by the young pastor of the Dexter Avenue Baptist Church. The pastor's name was Martin Luther King Jr. The movement to end segregation in the United States of America and to recognize the rights of African-Americans and members of other minority groups was under way.

On June 18, when *The Indianapolis Star* carried the story about the ceremony honoring Rosa Parks, it also published an Associated Press story reporting that Serbian Orthodox Abbot Theodosius and his monks in the Kosovo town of Decane gave sanctuary behind their monastery's walls to the townspeople—Serbians and ethnic Albanians alike—when withdrawing

Serb forces pillaged Decane.

After the Serb forces withdrew, the sheltered townspeople emerged from the monastery and stood guard at its gates to protect their former protectors from the advancing ethnic Albanian Kosovo Liberation Army.

"If they are going to kill them [the monks], they must kill us first," an ethnic Albanian told AP reporter Ellen Knickmeyer.

In many ways, these are two very different situations separated by nearly five decades and some 7,000 miles. But the cause of both are the sins of racism and ethnic hatred. And in the response to both situations, we find inspiring examples of courage.

Rosa Parks's act of courage—a quiet, nonviolent refusal to continue to obey an unjust law—sparked a revolution in America and served as a shocking wake-up call to white Americans about the day-to-day indignities and injustices that our society was inflicting on its black citizens.

In a similar manner, in a land where religion (Serbian Orthodox Christianity) and nationalism are virtually inseparable and where genocide is government policy, the quiet, nonviolent—and very dangerous—action of Abbot Theodosius and his monks in opening their monastery gates to their neighbors, regardless of ethnicity, serves as a light and a guide in an otherwise dark and sinister state of affairs.

May we all have the courage to face down the evil and sin in our society when we are confronted by it! †

—William R. Bruns

Time to end the embargo

The economic embargo of Iraq is almost nine years old now, and what has it accomplished?

The answer to that question was supplied by Abdul Latif Hemim Mohammed, an official of the Iraqi Islamic Bank: "Millions of Iraqis are suffering from hunger, from lack of food. In Iraq, babies are dying every day, murdered by the United States of America. Imagine you are the parent of a child who will die because there is no medicine for him."

Mohammed was part of an Iraqi delegation that met with Pope John Paul II in the Vatican in mid-May to see what he might be able to do to convince the United Nations to end, or at least to ease, the embargo. The delegation was led by Patriarch Raphael I Bidawid, the leader of Iraq's Chaldean Catholics.

The pope has frequently criticized the

embargo as causing unwarranted suffering for innocent civilians, and he promised the Iraqi delegation that he would continue his efforts.

The embargo clearly has not harmed Saddam Hussein other than, perhaps, causing him some slight inconveniences. After nine years it should be clear by now that the embargo is not going to make the Iraqi people rise up and overthrow him. They simply don't have the power to do that. Besides, Saddam has demonstrated over and over that he really doesn't care what happens to the people of Iraq.

Meanwhile, the Iraqis are coming more and more to hate the United States, not only for the embargo but also for the almost daily bombing that kills civilians.

It's time to end the embargo. It has done far more harm than good. †

—John F. Fink

Seeking the Face of the Lord

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



We are incorrigible god-makers

(Second in a series)

The Ten Commandments guide us out of the slavery of secularism as they protect and nurture our thirst for the love of God, which expresses itself in love of neighbor. They provide a sense of purpose and direction in life that a life without God cannot do. Apart from God, we are homeless, wandering aimlessly. And we are not at peace with each other.

Part III of the *Catechism of the Catholic Church* presents the teaching on the Decalogue in two chapters. Chapter One, "You Shall Love the Lord Your God with All Your Heart, and with All Your Soul, and with All your Mind," presents the first three commandments, which deal with our love for God. Chapter Two, "You Shall Love Your Neighbor as Yourself," presents commandments four through 10, which direct love for our neighbor. (I will use the wording for the Ten Commandments as found in the *Catechism of the Catholic Church*.)

If apart from God our human family is aimless, then the first commandment is no surprise: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them."

The catechism states: "The first commandment requires us to nourish and protect our *faith* with prudence and vigilance, and to reject everything that is opposed to it" (#2088). It notes two ways of sinning against faith, namely, voluntary doubt and the neglect of the revealed truth or a refusal to assent to it. The contemporary "pick and choose" attitude toward personal and social morality easily leads to voluntary doubt, not to want to know the truth of the Bible or to refuse to accept the doctrine of the faith.

Faintheartedness, the tendency to doubt that God is with us in the evils or struggles of our times, also sins against faith. In his book *A Catalogue of Sins*, Dr. William F. May writes: "A man denies God because, for all practical purposes, his life is a lonely struggle between himself and the job that seems too much, the illness that discourages, or the excitement that always appears to happen to someone else" (p. 43).

"The first commandment is also concerned with sins against *hope*, namely despair and presumption" (CCC #2091). Despair means one no longer hopes for salvation from God or for *help* to be saved or for forgiveness of sins. God does not have a problem with our unworthiness, but he does have a problem with our *unwillingness* to repent.

Presumption comes in two forms. The first is the attitude that a person can save himself or herself (the error of secularism). It could be a false presumption to think that God could never work anything good through the suffering or illness of a child or spouse. The second is the attitude that presumes God's forgiveness of personal sin without the desire to be a better person.

"Faith in God's love encompasses the call and the obligation to respond with sincere *love* to divine charity. The first commandment enjoins us to love God above everything and all creatures for him and because of him" (CCC #2093). As the catechism notes, "The acts of faith, hope and charity enjoined by the first commandment are accomplished in prayer. Lifting up the mind toward God is an expression of our adoration of God in prayer of praise and thanksgiving, intercession and petition" (#2098). To neglect prayer jeopardizes our relationship to God.

"You shall have no other gods before me." Dr. May cites Jonathan Swift's satire about one of the gods of our times in *Gulliver's Travels*. When the giant Gulliver was washed ashore in the land of the tiny Lilliputians, the king sent two investigators to examine him (p. 25). In going through Gulliver's pockets, the investigators came across "a great engine" that made a noise like a waterfall—Gulliver's watch. The investigators said it was either a strange animal or Gulliver's god—probably his god because he consulted it so often!

A person's real god is whatever he or she consults most often in life. Dr. May reminds us that we are incorrigible god-makers. Self, money, career success, another person, movie stars, sports heroes are often false idols in society. False gods may promise much, but they do nothing for us. The true God loves us and comes first. No individual or group, no thing or ideology or human experience can come before God. Problems of faith and morality begin here. †

(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 July

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

Buscando la Cara del Señor

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



Somos incorregibles creadores de dioses

(Segunda en una serie)

Los Diez Mandamientos nos sacan de la servidumbre del secularismo para proteger y alimentar nuestra sed del amor de Dios, expresado a través del amor por el prójimo. Dichos mandamientos proporcionan la sensación de propósito y dirección que una vida no puede hacer sin Dios. Alejados de Dios, estamos sin hogar y vagamos sin rumbo. Además, no estamos en paz el uno con el otro.

La parte III del *Catecismo de la Iglesia Católica* presenta la enseñanza sobre el Decálogo en dos capítulos. El Capítulo Primero, "Amarás al señor tu Dios con todo tu corazón, con toda tu alma y con todas tus fuerzas", presenta los primeros tres mandamientos, que tratan con nuestro amor por Dios. El capítulo dos, "Amarás a tu prójimo como a ti mismo", presenta los mandamientos cuatro a diez, los cuales dirigen el amor por nuestro prójimo. (Utilizaré las mismas palabras para Los Diez Mandamientos del *Catecismo de la Iglesia Católica*.)

Si apartados de Dios como familia humana es inevitable, entonces el primer mandamiento no es sorprendente. "Yo, el Señor, soy tu Dios, que te ha sacado del país de Egipto, de la casa de servidumbre. No habrá para ti otros dioses delante de mí. No te harás escultura ni imagen alguna ni de lo que hay arriba en los cielos, ni de lo que hay abajo en la tierra, ni de lo que hay en las aguas debajo de la tierra. No te postrarás ante ellas ni les darás".

El catecismo declara: "El primer mandamiento nos pide que alimentemos y guardemos con prudencia y vigilancia nuestra fe y que rechacemos todo lo que se opone a ella" (#2088). El catecismo menciona dos maneras de pecar contra la fe, es decir, la duda voluntaria y la incredulidad de la verdad revelada o el rechazo voluntario de prestarle asentimiento. La actitud contemporánea de "elegir lo que más le conviene" en cuanto a la moralidad personal y social lleva fácilmente a la duda voluntaria a no querer conocer la verdad de la Biblia o rehusar aceptar la doctrina de la fe.

La pusilanimidad, tendencia a dudar que Dios esté con nosotros en los males o luchas de nuestra época, también peca contra la fe. A *Catalogue of Sins (Un catálogo de pecados)*, un libro escrito por el Dr. William F. May, escribe: "Un ser humano niega a Dios porque, en la práctica, su vida es una lucha solitaria entre sí y la tarea que parece demasiado difícil, la enfermedad que desanima, o la emoción que siempre parece pasarles a otros" (p. 43).

"El primer mandamiento también se refiere a los pecados contra la esperanza, que son la desesperación y presunción" (CCC # 2091). Por la desesperación, el hombre deja de esperar de Dios su salvación personal o el auxilio

para llegar a ella o el perdón de sus pecados. Dios no tiene un problema con nuestra indignidad, sino sí lo tiene con nuestra *desgana* para arrepentirnos.

La presunción viene en dos formas. La primera es la actitud que una persona espera poder salvarse, un error del secularismo. Podría ser la falsa presunción que Dios nunca podría hacer buenas obras a través del sufrimiento o la enfermedad de un hijo o cónyuge. La segunda es la actitud que presume que se puede obtener el perdón de Dios de sus pecados personales sin desear ser una mejor persona.

"La fe en el amor de Dios encierra el llamado y la obligación de responder a la caridad divina mediante un amor sincero. El primer mandamiento nos ordena amar a Dios sobre todas las cosas y a las criaturas por Él y a causa de Él" (CCC #2093). Como nota el catecismo, "Los hechos de fe, esperanza y caridad que ordena el primer mandamiento se realizan en la oración. La elevación del espíritu hacia Dios es una expresión de nuestra adoración a Dios: oración de alabanza y de acción de gracias, de intercesión y de suplica." (#2098). La negligencia de la oración pone en peligro nuestra relación con Dios.

"No habrá para ti otros dioses delante de mí". El Dr. May cita la sátira de Jonathan Swift acerca de uno de los dioses de nuestro tiempo en el libro *Gulliver's Travels*. Cuando el gigante Gulliver fue llevado por las aguas a la tierra de los pequeños Liliputienses, el rey mandó a dos investigadores para examinarlo (p. 25). Al buscar los bolsillos de Gulliver, los investigadores hallaron "un gran motor" con ruidos como cataratas. Fue el reloj de Gulliver. Los investigadores dijeron que fue un animal raro o el dios de Gulliver. ¡Más probable fue su dios porque lo consultaba con tanta frecuencia!

El verdadero dios es a quien más le consulte una persona en la vida. El Dr. May nos recuerda que somos incorregibles creadores de dioses. El ego, dinero, éxito de carrera, otras personas, estrellas cinematográficas, héroes deportivos frecuentemente son ídolos falsos en la sociedad. Los falsos dioses prometan mucho, pero no hacen nada para nosotros. El verdadero Dios nos ama y viene primero. Ningún individuo o grupo, ni cosa o ideología ni experiencia humana pueden venir antes que Dios. Los problemas de la fe y la moralidad comienzan aquí. †

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

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

Catholic men and women not from different planets

John Gray has built a media empire promoting the view that men and women are from different planets. In books, on tapes, and at conferences, he argues that women are from Venus and men are from Mars.



There is no doubt that men and women often approach relationships differently. But, when it comes to religious beliefs and practices and attitudes about sexual and reproductive issues, Catholic men and women are not from different planets. Evidence from a recent national study indicates they are more similar than different in matters of faith and morals.

A majority of both men and women say that beliefs such as the Trinity, Incarnation, Resurrection, Real Presence, and Mary as the Mother of God are cornerstones of their personal religiosity.

For example, 74 percent of women and 67 percent of men believe the Resurrection of Christ is very important to them personally. Seventy-eight percent of women and 65 percent of men stress the importance of Mary as the Mother of God. Sixty-eight percent of women and 55 percent of men say it is important to believe that bread and wine are transformed into the Body and Blood of Christ during Mass. While women are somewhat more traditional than men on these important issues, the fact that a majority of both groups embrace these core doctrines indicates that men and women are on the same planet, not different ones.

Though women are a bit more religiously active than men, the sexes are more similar than different when it comes to religious practices. A majority of both groups (86 percent of women, 62 percent of men) pray privately at least once a week. About four of 10 men and women go to private confession at least once a year. Thirty-nine percent of women and 33 percent of men attend Mass weekly. One-third of women and one-fifth of men practice devotions to Mary or a special saint at least once a week. About one-quarter of women and one-fifth of men participate in communal penance at least once a year. Only 18 percent of women and 15 percent of men pray the rosary each week. Even fewer men and women read the Bible or participate in Bible study groups.

Men and women have similar views of the Church. Six of 10 men and women say there is something special about being Catholic that one cannot find in other faiths. Similar numbers of men and women say they cannot imagine being anything other than Catholic. Seven of 10 men and women believe the pope is the vicar of Christ on earth. Half of men and women say the Church is the one true Church (the other half disagrees). Forty-seven percent of men and 43 percent of women say it is important to obey Church teachings even if one doesn't understand them. Yet 85 percent of

both sexes feel lay people are just as important as the clergy. Sixty-five percent of women and 62 percent of men believe one can be a good Catholic without going to Mass on a regular basis.

Fifty-nine percent of men and 57 percent of women say women should be allowed to be priests.

Both groups have mixed feelings about the roles of men and women in society. A majority of women (79 percent) and men (74 percent) agree that there are still laws and customs that discriminate against women.

Three out of four Catholic men and women also feel that the sexes are equally suited for political life. Three-quarters of both men and women question the traditional idea of putting the husband's career ahead of the wife's. Yet, 57 percent of men and 59 percent of women think leaders of the women's movement are too radical. Half of men and half of women say that, when children are young, husbands should be the breadwinners with wives staying home with the children. The other half disagrees.

Men and women have similar views of artificial birth control, pre-marital sex, homosexual activity, and abortion. Eighty-two percent of both men and women say there is nothing intrinsically wrong with artificial means of birth control; in their view, it is completely up to the individual to decide whether to use condoms or birth control pills to prevent pregnancy. Sixty-four percent of both men and women also think the decision on whether or not to engage in pre-marital sex is completely up to the individual. Half of women and four of every 10 men say there is nothing intrinsically wrong with homosexual activity. One-third of both men and women say that abortion is always wrong; one-third say it is wrong except under certain circumstances; and one-third say it is completely up to the individual to decide. Thirty-six percent of women and 33 percent of men think that ending a pregnancy through abortion is an individual decision.

Finally, Catholic men and women have similar views of the Church's social teachings. Over three-quarters of both groups say that helping the needy is important to them personally and agree with Catholic bishops in saying that economic decisions that hurt the poor are morally wrong. Half of men and women say Catholics have a special duty to close the gap between the rich and poor.

Though there are some differences in the way Catholic men and women approach matters of faith and morals, they do not seem to be from different planets. When it comes to religious beliefs and practices and attitudes about sexual and reproductive issues, they are more similar than different. †

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



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La intención de vocations del Arzobispo Buechlein para julio

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

VIPs . . .



James E. and Joann C. Hines of Indianapolis will mark their 50th anniversary on June 25. They will celebrate with a reaffirmation of vows and a family celebration. James E. and the former Joann C. Gandolf were married on June 25, 1949, at the former St. Catherine Church in Indianapolis. The couple has nine children: Connie, John, James E. II, Tom and Tim Hines, Kathleen Miles, Dede Adrian, Meme Sego and Debbie Aull. They also have 11 grandchildren. They are members of Holy Spirit Parish in Indianapolis.



Paul C. and Dorothy Sponsel of Indianapolis will mark their 50th anniversary on June 25. Paul C. and the former Dorothy Mueller will celebrate with a Mass at St. Philip Neri Church in Indianapolis. The couple has seven children: Bernard, Thomas, Dennis, John and Robert Sponsel, Paulette Davis and Mary Beth Rago. They also have 25 grandchildren and one great-grandchild. The Sponsels are members of St. Barnabas Parish in Indianapolis.

James O. and Mary H. Berger of

Indianapolis will mark their 50th anniversary on June 30. They will celebrate with a family dinner. James O. and the former Mary H. Rees were married June 30, 1949, at St. Joseph Church in Jasper. The couple has seven children: Michael, J. Martin and Joseph Berger, Linda King, Beth Dodds, Barbara Irwin and Nina Eads. They also have 21 grandchildren and one great-grandson. The Bergers are members of St. Mark Parish in Indianapolis.

Carondelet St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College, is participating in Harvard University's Institute of Educational Management summer program at Cambridge, Mass. The program is designed for senior administrators who want to gain perspective on their leadership. She will be studying with higher education experts and leaders from throughout the United States, Canada and other countries. †

Check It Out . . .

Mater Dei Council #437 of the Knights of Columbus will celebrate the council's 100th anniversary with a banquet and program at 1 p.m. on June 27 at 1305 N. Delaware St., Indianapolis. Information: 317-631-4373.

Prayer services for peace and an end to violence in the world continue each Tuesday from 7 p.m. to 7:30 p.m. at St. Thomas Aquinas Church at 46th and Illinois streets in Indianapolis. Guests an

musicians are invited. Information: Audrey Borschel, 317-253-1461.

As part of a year of celebrations honoring Blessed Mother Theodore Guerin, the Sisters of Providence will host "Legacy and Challenge: a Festival of Extravagant Arts" July 1-4 at Saint Mary-of-the-Woods. The fee, which includes all performances, four workshops, exhibits, two dinners and socials, is \$150. Information: 773-763-1658. †



Photos by Margaret Nelson

Urban beauty

Indianapolis All Saints School fifth-grader Jessica Belles (from left) and first-graders Maya Wilhite and Katie Binhack plant sunscape daisies in the Pathways to Peace Garden in downtown Indianapolis under the supervision of Josh Margraf (second from left), history student, and Jude Mulindwa, pre-theology student (right), at Marian College. The garden is part of Marian's Mentoring in the City program.

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Alcoholism group returns to where it began

By Margaret Nelson

Father Ralph Pfau, who served the Archdiocese of Indianapolis during the 1930s and 1940s, was the first priest known to "sober up" through Alcoholics Anonymous (AA).

His experience led him to begin a ministry 50 years ago that touched millions of people—a national educational mission to Catholic priests and religious men and women who were alcoholics.

Last week, 64 Catholic leaders came from across the country to Fatima Retreat House in Indianapolis to celebrate the golden anniversary of the work of Father Pfau, who assembled the first of the annual meetings of the National Catholic Council on Alcoholism (NCCA) in 1949. Father Pfau died in 1967.

Father Pfau received permission from the late Archbishop Paul C. Schulte to leave his pastoral duties so that he could start the mission for alcoholic priests and religious brothers and sisters. This ministry now includes lay employees of the Church and others, as well.

From the former Good Shepherd Convent on Raymond Street on Indianapolis's south side, Father Pfau produced 30 audio tapes of his many retreat talks and wrote 13 books designed to educate those with religious vocations about the disease of alcoholism. The teachings—still appropriate today—use the AA philosophy and 12-steps program, expanding on the spiritual dimension.

One book he co-authored with Al Hirshberg, *Prodigal Shepherd*, drew wide attention in the late 1950s when it was featured in *Look* magazine. Later materials dealt with other addictions and the group became known as the National Catholic Council on Alcoholism and Related Drug Problems.

Good Shepherd Sister Marie Celine Powell, who typed the papers for Father Pfau, attended last week's conference. She and Father William Clausen, pastor in Maple

Park, Ill., spoke to the group on "Historical Perspective of Father Ralph Pfau and the NCCA."

Other talks included Tom Boomershine's "Out of the Tombs," demonstrating the effects of alcoholism and the redemption that is available through spiritual means.

Jesuit Father James Hennesey discussed "Alcoholism and the Catholic Church in America." Dominican Sister Maurice Doody talked about "Alcoholics Anonymous: A Spirit Alive" before an anointing Mass on Tuesday.



Fr. Ralph Pfau

"Historical View of Austin Ripley, the Visionary, and Guest House, the Vision," was a presentation by Richard Frisch, executive director of the NCCA.

On Wednesday night, Cardinal Anthony Bevilacqua, Archbishop of Philadelphia and episcopal moderator of NCCA, celebrated a Mass for the group at St. Joan of Arc Parish in Indianapolis. (The

cardinal took this role after the death of Archbishop Edward T. O'Meara, who served as episcopal moderator for nearly 10 years.)

At the dinner after the Mass, Bishop Lawrence J. McNamara of Grand Island, Neb., spoke to the delegates.

Sister Louise (for anonymity, names of alcoholics discussing their recovery are not used) gave an overview of the golden jubilee conference on Thursday, stressing the importance of telling the stories of experiences with "the unclean spirit of alcohol" and being delivered from the disease.

She told of her early days of recovery in the late 1960s, when the work of NCCA was not always acknowledged by others in the Church. She knew that Father Pfau

wanted to help the sisters.

"I have found I'm as sick as any secret I keep," said Sister Louise.

Sister Maurice of New York, the first female chair of the NCCA board said, "I believe education is the key."

She is the group's consultant to religious communities and—almost every weekend—serves as retreat leader for people in 12-step recovery programs.

Jesuit Father James J. Ruddick, associate vicar for religious for the Diocese of Buffalo, has been associated with NCCA for 20 years.

"NCCA helps give me a much deeper, wider appreciation of differences people have in their lives and how to help them," he said.

Sister Therese said that this year's symposium "brought out more visibly that sisters are involved in this, too."

She made 600-mile round trips to her AA meetings in the late 1960s, Sister Therese said. "The concept then of a sister or priest being alcoholic was not there. ... My skid row was the bedroom in the convent." She noted that the new religious attire makes it easier for a sister to go into a bar.

She said that there is still much work to be done, including educating people about drugs and other addictions.

Having worked in hospitals and treatment centers for 23 years, Sister Therese sees the need for ministry teams in parishes so that direct interventions can be done.

Father Pfau's niece, Marge Klemm, a resident of Indianapolis also attended the symposium at Fatima and others.

After her uncle's death, Klemm agreed to close out Father Pfau's tape and book service, thinking it would take about six months. Her involvement lasted 30 years—until 1997—when Hazelden Educational Services in Center City, Minn., took over the business. †

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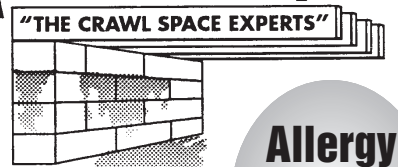
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19 Providence Sisters mark golden jubilees

Nineteen Sisters of Providence who have served the archdiocese will celebrate their golden jubilees during a eucharistic liturgy at 1:30 p.m. on June 26 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

The jubilarians are Sisters Barbara Ann Bluntzer, Marian Brady, Suzanne Buthod, Jean Ann Daniel, Mary Dempsey, Rosemary Eyler, Marilyn Rose Ginder, Jeanne Knoerle, Delia Leonard, Marie Denis Lucey, Catherine Mayer, Regina Marie McIntyre, Mary Stella Morrissey, Margaret Norris, Joann Quinkert, Estelle Scully, Regina Shaughnessy, Sharon Sullivan and Charles Van Hoy.

They entered the Sisters of Providence congregation in 1949.

Sister Jean Ann Daniel lives in New Albany and cares for her mother. She taught at St. Joseph School in Terre Haute from 1956-57 and at Holy Family School in New Albany from 1969-93.

Sister Mary Dempsey (formerly Sister Thomas Michael) is executive director of Congregation Campus Services at Saint Mary-of-the-Woods. She served as director of residential services at Saint Mary-of-the-Woods from 1992-96, when she began her current ministry.

Sister Marilyn Rose Ginder is a clinical psychologist at Midtown Community Health Center in Indianapolis. In Indianapolis, she taught at Nativity School from 1956-58 and the former Ladywood School from 1962-64.

Sister Jeanne Knoerle (formerly Sister Mary Gregory) ministers at

Saint-Mary-of-the-Woods as a consultant to the religion division of Lilly Endowment. She was president of Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, from 1968-83, and chancellor from 1984-98. She is now co-chancellor of the college, where she taught from 1954-63.

Sister Delia Leonard (formerly Sister Margaret Cecile) ministers with the activity department at Saint Mary-of-the-Woods. She taught and served as principal at St. Mary School in Richmond from 1957-63. In Indianapolis, she taught at St. Joan of Arc School from 1963-65, St. Simon School from 1965-67, and All Saints School from 1970-74. She also served at Saint Mary-of-the-Woods College with the Sisters of Providence general administration staff and central business office.

Sister Regina Marie McIntyre ministers as coordinator of liturgy for the Sisters of Providence at Saint Mary-of-the-Woods. She taught music at St. Philip Neri School in Indianapolis from 1955-56 and at St. Charles Borromeo School in Bloomington from 1979-83.

Sister Mary Stella Morrissey is a licensed practical nurse with the Sisters of Providence health care services at Saint Mary-of-the-Woods. She taught at St. Thomas Aquinas School in Indianapolis from 1961-62.

Sister Estelle Scully is a volunteer at St. Ann Clinic in Terre Haute and with the Women's External Degree Program (WED) at Saint Mary-of-the-Woods College. She taught at Schulte High School in Terre Haute from 1957-60, and was alumnae director and assistant pro-



Sr. Barbara Ann Bluntzer



Sr. Marian Brady



Sr. Suzanne Buthod



Sr. Jean Ann Daniel



Sr. Mary Dempsey



Sr. Rosemary Eyler



Sr. Marilyn Rose Ginder

A June 26 celebration at Saint Mary-of-the-Woods will honor these 19 golden jubilarians.

fessor in the English Department at Saint Mary-of-the-Woods College from 1961-71. She was in charge of public relations and alumnae relations at Saint Mary-of-the-Woods College from 1975-76 and at Cathedral High School in Indianapolis from 1976-77.

Sister Regina Shaughnessy (formerly Sister Regina Therese) ministers with the archives staff at Saint Mary-of-the-Woods. In Indianapolis, she taught at the former Chartrand High School from 1965-68, the former Ladywood-St. Agnes School from 1970-76 and the former Latin School from 1976-77.

Sister Sharon Sullivan (formerly Sister Barbara Mary) ministers at Saint Mary-of-the-Woods. In Indianapolis, she ministered at St. Mary Parish from 1970-72 and taught at St. Philip Neri School from 1972-76.

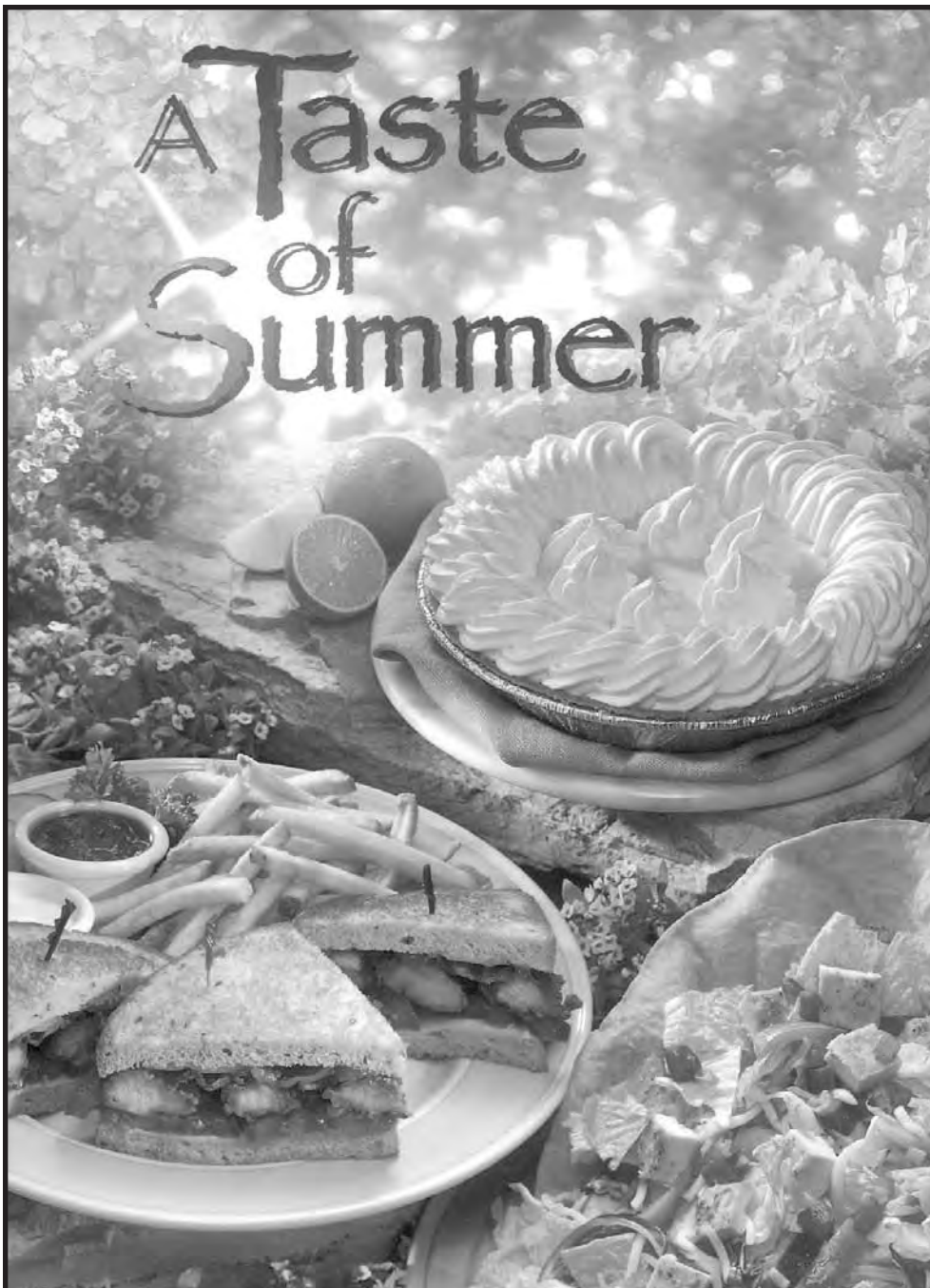
Sister Charles Van Hoy is coordina-

tor of the activity department for the Sisters of Providence at Saint Mary-of-the-Woods. In Indianapolis, she taught and served as principal at St. Anthony School from 1964-70 and taught at All Saints School from 1970-71. Sister Charles was pastoral associate for St. Patrick and Holy Rosary parishes in Indianapolis from 1983-93.

Sister Barbara Ann Bluntzer (formerly Sister Mary Martha) ministers as director of religious education at St. Pius X Parish in Corpus Christi, Texas. She taught at St. Joan of Arc School in Indianapolis from 1952-54, and at Sacred Heart School in Terre Haute from 1954-56.

Sister Marian Brady is adjunct assistant professor of philosophy and director of the core program in philosophy at The Catholic University of America in

See PROVIDENCE, page 19



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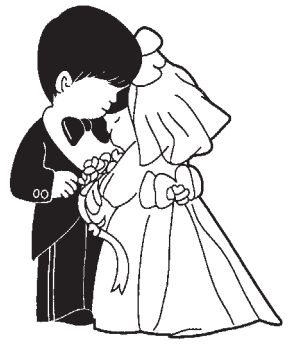
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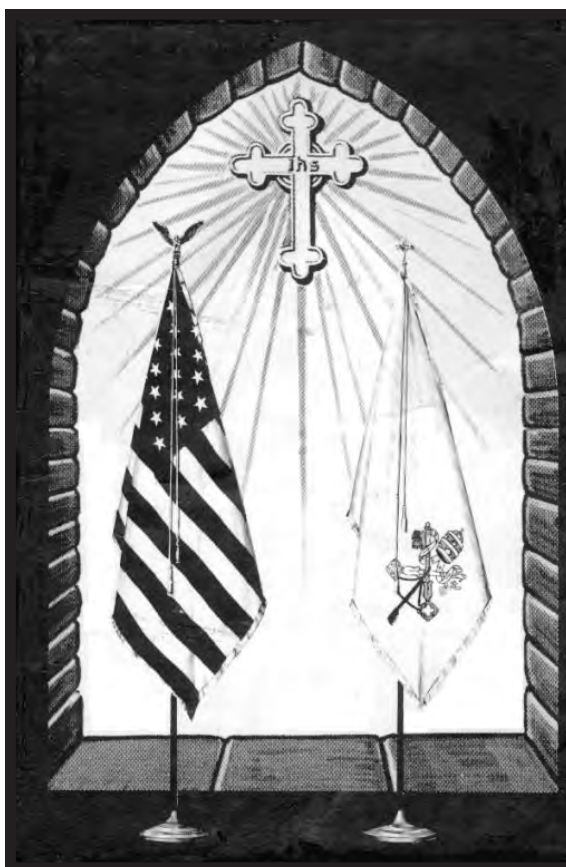
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All announcements with photos must be received by Wednesday, July 7, 1999, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.



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Universal Church encompasses world cultures

Emphasis on 'inculturation' reflects Vatican Council II

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

A few years ago, I was preaching in Manila. An elderly Chinese man told me that he wanted to be Catholic. For a long time, he had been attracted to the Catholic Church, but believed that if he were to be baptized he would have to abandon his Chinese culture.

It happened, however, that this man saw some announcements, in Chinese characters, of Masses for the Chinese New Year. For the Chinese, the ancient Chinese characters are an expression of culture.

Can the Gospel of Jesus Christ speak to and within every culture?

When St. Paul went to Athens, he spoke before the Athenian Council, called the *Areopagus*. Doing so, he gave a great example of what today is called "inculturation."

He began his speech with these words:

"You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, 'To an Unknown God.' What therefore you unknowingly worship, I proclaim to you" (Acts 17:22-23).

St. Paul spoke the Gospel from the inside of the culture of Athens.

"Inculturation" is as old as the Gospel, but the word itself is quite new. We are not surprised that "inculturation" was not included in the most recent edition of *The Merriam-Webster's Collegiate Dictionary*.

For a few decades, "inculturation" has been a specialized term in Church parlance. It takes time for a specialized word to be included in a general dictionary.

The Church's emphasis on culture and inculturation reflects the work of Vatican Council II. In the "Pastoral Constitution on the Church in the Modern World" (December 1965), the council focused on various aspects of culture and its relationship to the Church (#53-62).

The word "culture," it said, refers "to all those things which go to the refining and developing of man's diverse mental and physical endowments" (#53).

Then the constitution speaks of the diversity of cultures, observing that "culture necessarily has historical and social overtones, and the word 'culture' often carries with it sociological and ethnological connotations; in this sense one can speak about a plurality of cultures" (#53).

The participants in the council were able to view this plurality very dramatically. During the council, the Eucharist was celebrated in St. Peter's Basilica in every rite, including the Ethiopian rite with its drums and cymbals.

The Gospel of Jesus Christ must be preached to all nations, and the liturgy must be celebrated in each culture.

Culture affects every aspect of the Church, including evangelization, catechesis, the liturgy and prayer life, even the language used in various regions of the globe.



The word "inculturation" may be new, but it will remain until the end of the ages, as the Church reaches out to all cultures and makes its home in every culture. Pope John Paul II connects inculturation with the incarnation of the Gospel. "Through inculturation," the pope wrote, "the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community."

The Church is one, but the Church has to express itself in various cultures.

The word "inculturation" became popular in the wake of Vatican II. Pope John Paul II treats inculturation in his encyclical letter, *Redemptoris Missio*, on the permanent validity of the Church's missionary mandate.

The pope connects inculturation with the incarnation of the Gospel: "Through inculturation the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community," he wrote (#52).

The pope adds that the Church transmits to the different cultures "her own values, at the same time taking the good elements that already exist in them and renewing them from within. Through inculturation the Church, for her part, becomes a more intelligible sign of what she is, and a more effective instrument of mission" (#52).

We have a model of inculturation in the four Gospels. In each Gospel, the evangelists spoke to various social situations and various cultures.

Mark told the Gospel of Jesus to communities who were mostly gentile by birth but quite close to their Jewish cultural roots. That is why many times he gave the traditional Hebrew or Aramaic of Jesus' words, for example the word "Abba!" He also translated Semitic

expressions in Greek. In our English translation, we read, "Abba, Father" (Mk 14:36).

The incarnation of the Word of God is at the base of inculturation.

In John's Gospel we read a basic truth: "And the Word became flesh and made his dwelling among us" (Jn 1:14). In our preaching and liturgy, we show how the Word became flesh for all cultures and how the Word dwells in each culture.

In a telling passage, Vatican II's "Constitution on Divine Revelation" gives the basis of inculturation:

"Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men" (#13).

Every translation of the Scriptures is an example of inculturation. We can describe inculturation as a translation from one culture to another.

The word "inculturation" may be new, but it will remain until the end of the ages, as the universal Catholic Church reaches out to all cultures and makes its home in every culture. †

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

Discussion Point

Family customs preserve culture

This Week's Question

Tell of a custom or holiday ritual that is kept special by your family that reflects your culture.

"We have here, both in our church community and in our home, the feast of San Lorenzo. He's the patron saint of Bernalillo, N.M., and we celebrate with *matachines*, a group of dancers from the community who dance nine different dances. They wear costumes decorated with ribbons and a picture of a saint whom they choose to honor. The statue of St. Lorenzo is kept in the home of the *mayordomos* for a year. This is a special honor for the chosen family." (Ursulita Perez, Bernalillo, N.M.)

"Christmas Eve was a quiet, stay-at-home day. Then in the evening we went to Midnight Mass, gathering

afterward at home for a feast. The gathering of family and friends in the middle of the night for a party with Louisiana gumbo, three or four meats and desserts was bigger than opening gifts in the morning. Christmas Day lunch was just for the immediate family, and it was sacred; it was for quiet conversation. It was such a contrast to the night before. That's been a tradition in my family for over 50 years." (Carson LaCaze, Shreveport, La.)

Lend Us Your Voice

An upcoming edition asks: How can parishioners give care to, and express responsibility for, one another?

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



Perspectives

From the Editor Emeritus/John F. Fink

Council of Chalcedon rights injustices of 'robber synod'

After the Council of Ephesus defined Jesus as one person who was fully divine and fully human, not everybody was satisfied. One who was not was Eutyches, a monk in Constantinople, who thought that Christ's divine nature absorbed his human nature, that his human body was different from normal human bodies. This heresy was known as Monophysitism.

So what do we do about this? Call another council, of course. In this case, though, Emperor Theodosius II was a friend of Eutyches and invited only his supporters to Ephesus in 449. This did not include the pope, Leo I, who was to go down in history as Pope Leo the Great, one of only two popes to be known as "the great." (The other was Gregory I.)

Pope Leo did have representatives at this council, but they spoke only Latin and not only didn't understand what was being said in Greek but couldn't make themselves understood either.

This council turned into a riot. Bishop Dioscoros of Alexandria was there to defend Eutyches, which he did so vehemently that Leo's representatives called for his banishment from the proceedings. Then, pretending that he was being attacked, Dioscoros shouted for the imperial commissioner. Suddenly the doors were thrown open and military police and a crowd of thugs rushed in.

Dioscoros demanded that all 170 bishops present sign a form rehabilitating Eutyches and deposing his accusers. Then the emperor adjourned the council.



If Emperor Theodosius thought that was the end of the affair, he didn't realize whom he was dealing with in Pope Leo I. This pope declared that supreme and universal authority in the Church resided in the Bishop of Rome, and he refused to recognize the council's proceedings. He wrote to Emperor Theodosius demanding that he call another council to right the injustices of the "robber synod." The emperor ignored him.

Theodosius died in 450 and the new emperor, Marcion, was persuaded to call a new council in Chalcedon, directly across the Bosphorus from Constantinople. The fourth ecumenical council, it convened on Oct. 8, 451.

Emperor Marcion thought that the pope, rather than the emperor, should preside at councils, and he invited Pope Leo to do so. Leo did not make the trip from Rome to Chalcedon, but he was technically the council's president.

The Council of Chalcedon reversed the decisions made at Ephesus in 449 (that council is not listed among the Church's councils); tried Dioscoros for what he did at Ephesus and found him guilty, stripped him of his bishopric and the exercise of his ordination; and condemned the teachings of Eutyches.

Pope Leo's representatives read Leo's *Tome* that asserted that "he who became man in the form of a servant is he who in the form of God created man." He asserted that the divine and human natures were united in Christ. The council read the Nicene Creed, including what was added at the Council of Constantinople, and formulated the statement of faith that the Catholic Church still accepts today. †

Cornucopia/Cynthia Dewes

Climbing the family tree

Drusilla is engaged to be married to the hunkiest, most wonderful guy in the entire known world up to now. Their wedding will rival that of Prince Charles and Princess Di, if Drusie and her mom have anything to say about it. And they do.

The in-laws and the bridegroom's other relatives, friends and business associates have been relegated to their niches in the affair. The number and identity of guests assigned to each party have been socially engineered and documented by Price-Waterhouse as to gift potential, possible triggering of familial rage and/or social advancement.

Everything, as they used to say, is copacetic.

After the wedding and the honeymoon and the initial glow of newlywed life has dimmed a bit, a Sunday afternoon rolls around and with it comes an invitation to dinner or something from one of the bride's aunts or the bridegroom's cousins, or some other member of the vast, vague network called family to which we all belong.

And this, dear friends, is where a wedding turns into a marriage. It's where the colorless significance of marrying into another's family becomes a Technicolor reality.

Not that all relatives are draconian. No, it's just that when we're related to them we're used to their foibles. We

think they're cute or eccentric, or maybe we just avoid them like they were O. J. Whatever. But they're *our* family, by gosh, and we'll stick with them no matter what.

So Drusilla sits through sessions in which Grandpa lingers over fading slides of siblings long-dead, former pets, colleagues at work he retired from in 1972, etc. You get the er—picture. Or maybe the new husband cheerfully eats a liver casserole prepared by Drusie's favorite Aunt Tillie, a food he would never have been able to keep down in his former life, not even for God and country.

There are the family vacations and reunions in which the newlywed is introduced to pitching horseshoes or playing Smear! Or eating Jell-O as a vegetable. There's babysitting for the undisciplined and potentially criminal nephew or niece, the long rides to uninteresting places, the laughter over experiences where "you had to be there." And *you* weren't.

The fun even extends to the extended family, which is probably why they call it that. The mother-in-law learns the ins and outs of the opposing father-in-law's dysfunctional childhood, or the bride's aunts are conscripted into helping the bridegroom's cousin find work. And when there are divorces involved, the family interaction simply escalates beyond a Jerry Springer's wildest dreams.

"Interesting, *nicht?* The new family becomes God's family of (wo)man before we can say, "I do." †

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



Journey of Faith/Fr. John Buckel

She sees Christ in her customers

"This soup is cold—take it back!" shouts an elderly woman to the waitress.



"Yes, ma'am," the waitress meekly replies, thinking she would like to pour soup over the lady's head.

"Though some people are difficult to deal with, the majority of people are super," states Linda, a wife and mother who has been a waitress for 13 years.

As a waitress, she is constantly on her feet running back and forth at the beck and call of her customers. "Their wish is my command." Nevertheless, Linda is able to say, "I love being a waitress."

"I like the contact with people—good, bad and indifferent. Some regular customers enjoy sharing their jokes and laughter with me. Sometimes they tell me about their problems, about illness and tragedy or about a death in the family. They know that when I say, 'I'm sorry,' I'm sincere."

"People are wonderful. This is the reason I continue to be a waitress. It makes me feel good when people notice me when they come into the restaurant. People often thank me for being nice to them or they compliment me for one reason or another. I like that. I can relax at my job since I enjoy my work."

"My boss once told me that a waitress puts on a show. She is an entertainer. A waitress should keep her head up and her shoulders square and walk with a smile. A good attitude makes you glow."

"The customers are the audience. If the waitress is good, the customers 'applaud' with a good tip and a compliment—and they will return and ask for her."

"Waitresses seem to have a reputation

for not being worthy of respect. We are often looked upon as peons."

"Maybe we are not college educated, but we are still human beings. I don't like it when people don't recognize that I'm a human being and just treat me like a servant."

"Some people won't even acknowledge my presence—they won't look up as they order. Sometimes a customer will ask another waitress for the check. It hurts."

"I look at these people as a special challenge. During their time in the restaurant, I try to change their mood from negative to positive. I try and make them laugh instead of being grouchy."

"More often than not, people are good about leaving a 15 percent tip. I'm glad the 15 percent tip is not mandatory. To me, it is a challenge."

"When I receive a good tip, I know I did a good job, and I feel good about it. The best tips come from people between 25–40 years of age."

"The people who complain the most and the people who say 'thank you' for every little thing leave the smallest tips. I don't know if people realize that waitresses only make minimum wage and that 8 percent of their tips are being taken away by taxes."

"I often pray for my customers. I pray for the problems my customers must deal with."

Linda acts as if she sees the face of Christ in each of her customers. Perhaps it was of people like Linda that our Lord said, "I no longer call you servants, instead I call you friends." †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology. Other material by Father Buckel is available by calling 812-836-4409 or e-mailing him at jbbuckel@juno.com)

Be Our Guest/Shirley Vogler Meister

We receive comfort from the Mother of Perpetual Help

"'Help!' is the cry that echoes down every nursing home hallway."



This sentence caused me to cry when I read it recently in a Mother of Perpetual Help pamphlet from St. Michael (Redemptorist) Church in Chicago. Written by Redemptoris Father

Andrew Costello, the paragraph begins with the following question and comment:

"Isn't 'Help!' the unspoken word of John 21:18? When we are young, we can walk anywhere we want to walk. When we are old . . . someone else will put us in a wheelchair and take us where we don't want to go."

I cried because I remember well the pleas of my mother-in-law before she died in a nursing home. Despite severe dementia, she begged to "go home." With her hands pointed prayerfully high—and in an anguished tone—she repeated, "Help me! Help me! Help me!" like a litany. I silently prayed the same words, asking God how I could help her and my own mother, who simultaneously suffered from Alzheimer's.

I found few practical solutions; but each time I returned home, I always found comfort from my many icons of Our Mother of Perpetual Help. My devotion to the Blessed Mother under

this title has persevered since first attending weekly novenas at St. Mary Church in my Belleville, Ill., hometown.

The icons remind me of Mary's steadfast love for her son, Jesus, from his childhood through his passion and death as an adult. I strive to maintain that same kind of love, especially when suffering—even for those who cause it.

"Help me! Help me! Help me!" is a painful echo from my years of caring for family elders, but it is also as fresh as the wounds in Christ's heart as he called out, "My God, my God, why hast thou forsaken me?" Christ in his humanity experienced everything we do, from the comfort of being held in his mother's arm to the depths of despair.

For a full explanation of the Mother of Perpetual Help's beautiful symbolism, readers with Internet access can tap into the following Web site: http://members.xoom.com/_XOOM/omph/english.htm

Those wanting a copy of the comforting Redemptorist pamphlet, which contains 10 brief "Help!" meditations, can write the Perpetual Help Confraternity, 1633 N. Cleveland, Chicago, Ill. 60614. (As a courtesy, please enclose a self-addressed, stamped envelope.)

(The traditional feast of Our Mother of Perpetual Help is the last Sunday in June, this year on June 27. Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a noted author and poet.)

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

The Sunday Readings

Sunday, June 27, 1999

- 2 Kings 4:8-11, 14-16a
- Romans 6:3-4, 8-11
- Matthew 10:37-42

The Second Book of Kings provides this weekend's liturgy with its first reading.



As the name implies, the central figures in the two successive books of Kings are the monarchs of ancient Israel. However, these royal figures, important though they were in the unfolding of God's

Chosen People, are secondary to the religious message included in these writings.

Very important also are several prophetic figures, such as Elisha, who appears in this reading.

In history among the ancient Hebrews, as today among Jews, the greatest opportunity, and indeed responsibility, of the people is to assure that the race, with its entire heritage, continues for many generations.

Thus, when Elisha visited this woman in Shenum, his promise to her that within a year she would become the mother of a son had much more impact than merely to reveal that she soon would be a mother.

The gender of the waited child also was important. This child to come would be male, and males continued the lineage of each family by passing the family's name and identity from one generation to the next.

Important too is the fact that the woman welcomed the prophet. She received him, and he accepted her hospitality.

This was somewhat novel in the etiquette of the times. Men and women did not meet so easily.

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

This reading is a powerful catechesis on both the identity and the mission of Jesus. He is the Redeemer. He restores peace and communion to the relationship between God and humankind.

Through baptism, all believers bond themselves with Jesus. In this bond is the key, and no less than the right, to eternal life.

The third lesson comes from St. Matthew's Gospel.

As was the case last week, it is the story of a special instruction given the apostles by Jesus. They had the great and singular advantage of receiving from the Master deep and profound insights into the ultimate reality of God and of God's place in human life.

In the background of this story, of course, is the fact that Jesus commissioned the apostles to go far and wide in the world to preach the Gospel themselves.

This background was itself a revelation. The new faith, Christianity, came from the apostles, and it was important to stress their credentials.

When this Gospel was written in the last quarter of the first century A.D., the tide already had turned against Christians.

From the beginning, they had annoyed the societies in which they lived with their ideas concerning the nature of divinity and the moral obligations of all people. This annoyance had become political disapproval, and an approval accompanied by the sternest of penalties.

Understandably, the author of this Gospel reported words of Jesus, which particularly were reassuring under the circumstances.

Jesus reminded the Twelve that nothing was more compelling than their faith, not even parents, and not even children.

By stating that whoever "welcomes you welcomes me," the Lord clearly asserted that the apostles represented the true Gospel and indeed were included in God's plan of salvation.

Reflection

These readings call us directly and clearly to the fact that the apostolic faith reposing in the Church in fact belongs to, and proceeds from, none other than Christ Jesus.

Christ Jesus is the sole and absolute Redeemer. In Jesus is God. In Jesus is life. In Jesus is only joy.

With this reality, nothing is subordinate to the faithful discharge of Christian duty, not even obligations to children or to parents.

It is helpful here to recall that for the Jews who first heard this Gospel, nothing was so critical as the careful attention to children and to parents.

When the apostles speak, Jesus speaks. Thus, these readings are powerful in their ecclesiological dimension.

The woman mentioned in Second Kings is a revealing figure in this Liturgy of the Word. Elisha, the prophet, God's representative, does not impose himself upon her. Rather, she welcomes him. She admits him into her presence. It was an extraordinary act of faith and respect, and was contrary to social rules at that time.

As a result, the very laws of nature are set aside. Possessing the power of God, Elisha rewards her in the most meaningful way a Hebrew woman of her time could be rewarded.

God does not forget the faithful and the loyal. †

Daily Readings

Monday, June 28

Irenaeus, bishop and martyr
Genesis 18:16-33
Psalm 103:1-4, 8-11
Matthew 8:18-22
 Vigil Mass for Peter and Paul, apostles
Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Tuesday, June 29

Peter and Paul, apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Wednesday, June 30

First martyrs of the Church of Rome
Genesis 21:5, 8-20
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 1

Blessed Junipero Serra, priest, religious and missionary
Genesis 22:1-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 2

Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 3

Thomas, apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Sunday, July 4

Fourteenth Sunday in Ordinary Time
Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13cd-14
Romans 8:9, 11-13
Matthew 11:25-30

Question Corner/Fr. John Dietzen

12 states still recognize common-law marriages

Q Last week, my former daughter-in-law discussed the wedding plans of her son, my grandson. I asked who would officiate at the marriage. She said no one.



The "groom" told his mother that they intend to perform the wedding ceremony themselves. I've never heard of this. She further said they have

checked, and it is indeed done in Colorado where they live.

Could this be truly a marriage? Grandma is concerned! (North Carolina)

A Surprisingly to many people, I'm sure, this so-called common-law marriage could very well be a valid civil union.

In common-law marriages, if a man and woman are legally able to marry each other and fulfill certain conditions, they are considered legally married even without a ceremony or formal civil record.

Such marriages were common in the United States in frontier days. An attorney friend graciously researched present state-to-state laws on the subject. To my surprise and hers, 12 states—including Colorado and the District of Columbia—still recognize common-law marriages.

Requirements differ somewhat from state to state, but common-law marriages can occur generally when a straight couple (common-law marriages don't apply to same-sex couples) cohabit for a significant period of time, intend to be married and present themselves to other people as husband and wife—using the same last name, calling each other "my wife" or "my husband," filing joint tax returns, etc.

Of course, the couple must also honestly live in a state where such marriages are recognized. No state defines the period of time these requirements must go on for a common-law marriage to take effect. Once it exists, however, the couple must go through a formal divorce to end the marriage.

So your grandson and his friend have apparently received accurate information.

Other states currently recognizing com-

mon-law marriages are Alabama, Iowa, Kansas, Montana, Oklahoma, Pennsylvania, Rhode Island, South Carolina, Texas, Utah—and New Hampshire for inheritance purposes only.

All other states have Full Faith and Credit statutes accepting the married status of a couple coming from a state that recognizes common-law marriages.

A couple contemplating this avenue for their life together needs good legal advice concerning all the conditions for a common-law marriage and its implications.

Catholics need to remember, too, that such state laws do not repeal or diminish the canonical requirement that Catholics must enter marriage before a priest or deacon for that marriage to be recognized as valid in the Church. †

Q When a bishop grants a "Sanatio in Radice," is a record kept in the bishop's (chancery) office? Is the couple granted the "Sanatio in Radice" entitled to a copy of the bishop's approval for their personal records, or does this remain in the Church records only? (Illinois)

A This process, often simply called a "Sanatio," is a validation of a marriage that already has taken place.

The validation is accomplished in such a way, however, that any impediment to the marriage that may have been there is dispensed or corrected, and the renewed consent of the couple is not required.

According to Church law, it is as if the marriage were valid from the beginning.

Suppose, for example, a Catholic man were marrying an unbaptized woman. Without a dispensation, such a marriage would not be valid according to Church law. Suppose further that, by some oversight unknown even by the priest and the couple, the necessary dispensation was never given before the marriage ceremony.

By the process of "Sanatio in Radice," a Latin phrase meaning "a healing at the root," the necessary dispensation may be given months later but the marriage is then considered valid from the wedding day.

A record of such actions is kept in the chancery, and a copy may be sent to the couple by request. †

My Journey to God

Declaration of Independence

Gracious God,
 fill me with your breath
 that I might live
 the freedom
 of your love,
 stretching boundaries
 to the edge of eternity,
 enfolding all creation
 in the web of your embrace,
 so that it is not I
 but you
 who breathe
 this sacred life
 into a weary world.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas 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.

June 25-26

Festival Madness, Sacred Heart of Jesus Parish, 1330 Lafayette Ave., Terre Haute, rides, raffle, casino, bingo and crafts, 4 p.m.-7:30 p.m. Information: 812-466-1231.

St. Jude Annual Festival, 5353 McFarland Road, Indianapolis. Hours: Fri., 5 p.m.-midnight; Sat., 4 p.m.-midnight. Grand raffle, live entertainment, dinner nightly, bingo, rides and crafts.

Rummage sale, sponsored by St. Bernadette Circle 712 Daughters of Isabella, St. Charles Borromeo Parish Hall, 222 E. 3rd St., Bloomington. Hours: Fri., 8 a.m.-5 p.m.; Sat., 8 a.m.-noon. Information: 812-336-0159.

June 25

Reverse Raffle for Sacred Heart Parish held at 1155 Cameron (Central Catholic School), Indianapolis, 6:30 p.m., \$30 per ticket to include dinner for two, drink tickets, door prizes and reverse raffle. Information: 317-638-5551.

June 26

Monte Carlo Night, St. Philip Neri, 550 North Rural St., Bingo 3 p.m.-7 p.m., Monte Carlo, 7 p.m.-midnight.

June 26-27

Sacred Heart Parish, 1840 E. 8th St., Jeffersonville, "Festival of Friends," food, game booths, hole-in-one contest, music, and concessions. Hours: Sat., 4 p.m.-to 11 p.m.; Sun., noon-6 p.m. Information: Mary Lou Densford, 812-283-5061.

St. Michael Parish, 354 High St., Brookville, June Fest '99, Sat., pork chop supper, 4 p.m.-8 p.m., festival to 10 p.m.; Sun., family-style chicken dinners, 10 a.m.-2 p.m., festival to 9 p.m. Games for all ages, arts and crafts booths, \$100 attendance prize draw after each meal. Information: Marvin Ferkinhoff, 765-647-4353 or Kay Taylor, 765-647-5600.

June 27

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman, festival featuring chicken dinners, turtle soup, homemade quilts, entertainment, raffles and games, 10:30 a.m.-7 p.m. Information: Kenneth Hountz, 812-623-2894.

July 4

St. Maurice Parish, 1963 N. Saint John St., St. Maurice will host its festival from 10 a.m.-6 p.m. The festival features fried chicken and roast beef dinners, games, prizes and raffles. Adult dinners are \$6 and children's dinners, ages 3 to 12, are \$3. Information: 812-663-6737.

Recurring

Daily

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

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

Weekly

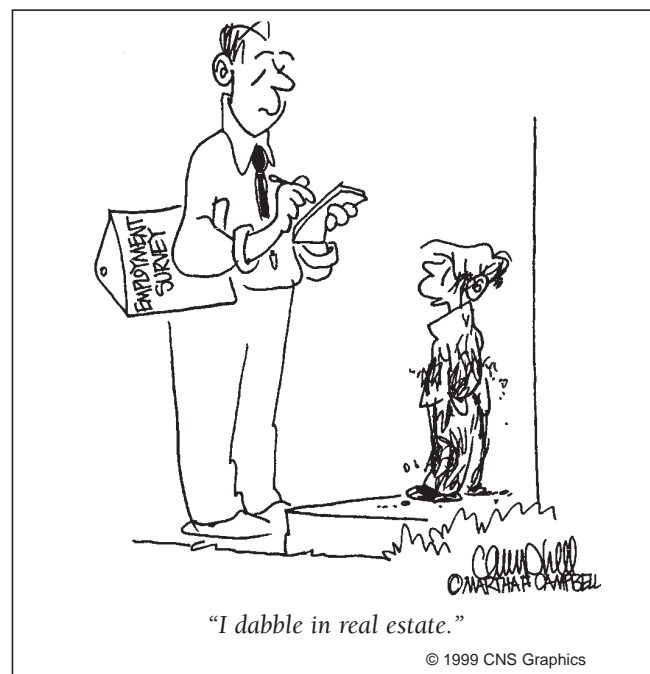
Sundays

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

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

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

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



7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

Mondays

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

Tuesdays

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

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

St. Louis deMontfort 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 2:30-3:30 p.m.

Wednesdays

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

Thursdays

St. Lawrence Church,

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

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

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

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

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

Fridays

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

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

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

St. Joseph Church, Sellersburg, —See ACTIVE LIST, page 15

ST. MAURICE, INDIANA, Decatur County

Annual Picnic Sunday, July 4

Mass Time: 10:00 AM

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Sponsored by Catholic Shrine Pilgrimage of Belleville, Illinois, a non-profit religious organization offering tours for adults to various sites in the world. All tours are escorted by a priest for daily and Sunday Mass. Fares shown below include round trip air on scheduled airlines from Chicago, hotels with private bath, meals, ground transportation, entrance fees and guides.

(Golden Frontier is independent of Camp Ondessonk & the Diocese of Belleville.)

ROME & ASSISI

Rev. Kevin Vann
Decatur, IL
St. Peter's, St. Paul Outside the Walls, Roman Forum and Colosseum, Trevi Fountain, Bay of Naples. Visit shrines of St. Peter, St. Clair and St. Francis and surrounding countryside. Rome hotel, dinner and breakfast.
9 days in August \$1,938.00
11 days in November \$1,968.00



GREECE & GREEK ISLES

Fr. Steve Pohlman
Glen Carbon, IL
9 days in November to follow in St. Paul's footsteps to Athens, Corinth, Aerogapus and the Acropolis. Fly from St. Louis to Athens. Cruise to Greek Isles in the Aegean Sea. Includes hotel, dinner and breakfast.
\$1,588.00

SWITZERLAND

Fr. Ken Steffen
Riverton, IL
9 days in November to Lucerne, Zurich, Bern, and Interlaken. Visit the famed Benedictine monastery of Einsiedeln and Shrine of the Black Madonna, Grindenwald, St. Gallen and the Principality of Liechtenstein. Price includes air from St. Louis or Chicago and buffet breakfast and dinner daily.
\$1,698.00

• ROME & ASSISI, 9 DAYS IN AUG. '99.....	\$1,938	• GREECE, 9 DAYS IN NOV. '99.....	\$1,588	• NEW ORLEANS & WESTERN CARIBBEAN CRUISE, 10 DAYS IN JAN. 2000.....	FROM \$1,098
• ROME & ASSISI, 11 DAYS IN NOV. '99.....	\$1,968	• CANADIAN MARITIME PROVINCES CRUISE, 8 DAYS IN SEPT. 2000.....	FROM \$1,098	• GERMANY & AUSTRIA, 10 DAYS IN MAY 2000.....	\$1,892
• AEGEAN & BLACK SEA CRUISE, 12 DAYS IN AUGUST '99.....	FROM \$2,788	• FRANCE, 11 DAYS IN OCT. '99.....	\$1,874	• EASTERN CARIBBEAN, 8-DAY CRUISE IN JAN. 2000.....	FROM \$1,180
• SWITZERLAND, 9 DAYS IN OCTOBER '99.....	\$1,698	• PORTUGAL, 9 DAYS TO FATIMA & COIMBRA IN NOV. '99.....	\$1,528	• BELGIUM, 9 DAYS IN MAR. 2000.....	\$1,486
• SPAIN & PORTUGAL CRUISE, 12 DAYS IN NOV. '99.....	FROM \$1,880	• VENICE & ROME, 11 DAYS IN NOV. '99.....	\$1,982	• RUSSIAN WATERWAYS, 17-DAY CRUISE IN JUNE 2000.....	FROM \$2,828
• CANARY ISLAND CRUISE, 15 DAYS IN NOV. '99.....	FROM \$2,388	• FLORENCE, PISA & ROME, 11 DAYS IN NOV. '99.....	\$1,926	• ROME, 11 DAYS IN MAR. 2000.....	\$2,368
• GRAND CRUISE, 23-DAY WORLD CRUISE IN NOV. '99.....	FROM \$2,788	• SICILY & ROME, 11 DAYS IN NOV. '99.....	\$1,798	• ROME & ASSISI, 9 DAYS IN AUG. 2000.....	\$2,368
• ENGLAND, 10 DAYS IN NOV. '99.....	\$1,638	• EGYPT, 9-DAY CRUISE ON THE NILE IN NOV. '99.....	FROM \$2,288	• ROME, 11 DAYS IN NOV. 2000.....	\$2,368
• HOLY LANDS, 10 DAYS IN NOV. '99.....	\$2,268	• HAWAII, 8-DAY CRUISE IN DEC. '99.....	FROM \$1,816	• SICILY & ROME, 11 DAYS IN NOV. 2000.....	\$2,220
		• AMAZON RIVER CRUISE, 15 DAYS IN JAN. & FEB. 2000.....	FROM \$2,942	• VENICE & ROME, 11 DAYS IN NOV. 2000.....	\$2,382

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Call 618-234-1445 for brochure. For reservations, call 1-800-716-1558.

St. Nicholas Church Picnic

Sunday, June 27, 1999

Family Style Chicken Dinners and Turtle Soup

Games For All Ages, Bingo (air conditioned)

Serving Begins at 10:30 a.m. (E.S.T.)

Join us for Mass at 10:15 a.m. (E.S.T.)

Live Entertainment

Big Raffle with \$2,000 Total Prizes

St. Nicholas Church, Sunman, Indiana
Take I-74 to the Sunman-Milan exit.
Go south on S.R. 101 and follow the signs;
3 miles west of Sunman.

Easy Access and Parking for the Handicapped.
Senior Shuttle Service from Parking Lot.

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The Active List, continued from page 14

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

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

Saturdays

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

Monthly

First Sundays

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

First Mondays

The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

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

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

First Fridays

Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after

8 a.m. Mass to 5 p.m.

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

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

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

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

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

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

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

First Saturdays

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

school after.

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

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

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

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

Second Mondays

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

Second Thursdays

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

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

Third Sundays

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

Christ the King Church, 5884

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

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization, 7 p.m.-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-784-1102.

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

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

Third Thursdays

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

Third Saturdays

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

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- \$15 off tune-up special in May

*Offer based on premium system. Approved credit 17.9% APR.

Call Now! Offer Ends June 30, 1999

3rd Annual

Indiana Catholic Home Educators Conference

July 10, 1999

Mass:
8 a.m. at SS. Peter and Paul Cathedral
Rev. Msgr. Joseph F. Schaedel, vicar general/moderator of the curia, celebrant

Conference Registration:
8:30 a.m. at Archbishop O'Meara Catholic Center, talks begin at 9:45 a.m.
1400 N. Meridian Street, Indianapolis

Speakers Include:

- Rev. Msgr. Joseph F. Schaedel, vicar general for the Archdiocese of Indianapolis
- Philip Gray, canon lawyer, director of information services, Catholics United for the Faith (CUF) and homeschooling dad
- Dr. Mary Kay Clark, director of Seton Home School
- Dr. James Leek, author of several text books for home schooling with Catholic perspective
- Mr. Scott Woodruff, Home School Legal Defense Assoc. (HSLDA) lawyer representing Indiana
- Fr. Matthew VanSmoorenberg LC - Legionaries of Christ priest

Also Included:

- Powerful testimonials from around Indiana
- Side sessions with: Linda Bromeier (phonics/reading), Bob Brindle (director, Our Lady of the Rosary Home School), Tom Clark (video algebra series), CP Publishing (Catholic high school series workshop), vocations talks with teens/parents (diocesan, Legionaries of Christ, Little Sisters of the Poor), and more! (Attendance only guaranteed with early registration.)

Talks will focus on all grades, especially the older years (junior/senior high)

Registration:
Early registration by June 26: \$25 single, \$30 couple. At door: \$10 extra
Ages 12-18 (accompanied by parent) and all religious are welcome free.
Box lunches (\$5) available only with early registration. Nursing babies only (no provisions for other children).

Over 25 vendors selling - Catholic colleges will be represented! Teens encouraged to come!
Door prizes - Free material

Call 317-889-6024

This conference is dedicated to the memory of Dr. William Marra, Catholic Home School Advocate

St. John, Dover, to mark 175th anniversary

By George Klaserner

St. John the Baptist Church in Dover will celebrate its 175th anniversary on June 27.

Archbishop Daniel M. Buechlein will preside at the 2 p.m. (EDT) Mass. The pastor of St. John, Father Louis Manna will concelebrate, along with Father James Gaynor, native of the parish home from his mission in LaOroya, Peru, and priests from surrounding parishes.

As early as 1810, traveling priests from Kentucky and Ohio stopped at Dover—then known as McKenzie's



Fr. Louis Manna

Crossing—to celebrate Mass in the homes of community residents.

The first church was a log structure built in 1824, and historical papers indicate that Dominican priests from Cincinnati continued to attend the church on their traveling routes.

Father Michael O'Rourke came in 1842 as the first resident pastor of St. John. In that same year, the old log structure was replaced by a frame building.

The school, which had already been established, continued to be held in the log meeting house. Both the log and the frame structures were located in the area where the church cemetery now stands.

The Sisters of St. Francis of Oldenburg served St. John School from 1855 until 1969, when the school was closed. The brick school was constructed in 1865 and an addition was made to the original building in 1958.

A new addition is now being built to accommodate a preschool program and the growing number of students attending the parish religious education program at St. John. The Franciscans still provide a director of religious education for the parish.

The present brick church was started in 1874 and completed in 1877. Its roof and arches were



St. John the Baptist

made of poplar timbers brought from Millhouses, 40 miles west of Dover. It took a horse-drawn wagon two or three days to make one trip. Bricks for the church were made on the site to the rear of the church.

A complete renovation of the interior of St. John Church was completed in 1991. High arched ceilings and stained-glass windows—along with a shrine to Our Lady of Lourdes—add to the beauty of the church.

A pipe organ, dating back to the 1860s, is listed in documents of the Organ Historical Society, Inc. The organ was transported by boat to Lawrenceburg and then by wagon to Dover.

After a recent tuning, a representative of Vintage Pipe Organ Service said that it is a wonderful example of an early unrestored, but very playable, mechanical action instrument that still retains its hand-pumping mechanism.

For many years, members of the families who lived in the surrounding rural area attended the parish. In the past 25 years, the influx of people from Cincinnati has brought many changes.

The blending of old and new perspectives makes St. John the Baptist Church a vibrant part of the Batesville Deanery as it faces the new millennium. †

George Klaserner is a member of St. John the Baptist.

First group of educators complete theology courses

Fifty-seven Catholic school educators have completed at least two graduate-level theology classes to help equip them to convey the goals of Catholic schools and serve in accordance with the teachings of the Church.

The Catholic School Educator Program, offered by the Office of Catholic Education, working with Catholic colleges in the area, has two courses: "History and Mission of Catholic Schools" and "Beliefs and Practices of Catholic Culture (The Creed)."

Some 500 teachers and principals are taking the two courses, which are provided at sites in the archdiocese—as weekend intensive courses, one-day sessions over five or six weeks, or courses available on the Internet.

Those who completed the two courses were: Margee McHugh, Teresa Minton, Julie Lemming, Sue Barth, Mary Stizman, Judy Dial, Don Dial, Mary Keyes, Carol Parker, Lisa Petersen, Lisa Purvis, Christine Higgins, Ellen Taylor, Natalie Gallagher and Kelly England.

Also completing both courses were: Laura Mahn, Jan Snoddy, Sue Richardson, Betty Pachut, Mike Rash, Debbie Shideler, Joan Gutzwiler, Jenny Hawk, Rochelle Richardson, Marsha Brown, Sherree Chappelow, Roseanne Huckelberry, Marilyn Osburn, Patty Whitaker, Karen Miller, Terri Collins, Jeanne Angermeier, Pam Curley and Julia Beckham.

Receiving certificates for completing both courses, too, were: Susan Connor, Marjorie DeRosa, Karen King, Erika Hall, Margaret Lindop, Elaine Hoblitzell, Jolene Hippleheuser, Lisa Ritter, Kateri Paul, Joan Brunner, Pamela Kalb, Drista McKinney, Franciscan Sister Helen Eickstein, Franciscan Sister Dominica Doyle, Frances Albrecht, Providence Sister Edna Scheller, Anita Osella, Amy Plant, Linda Varvel, Paul Howard, Pat Mattingly, Donald McGugan and Jennifer Smith.

Educators will be required to take these courses beginning in the school year of 1999/2000. The teacher or principal pays one-third of the cost of these graduate credits.

During special Masses at their schools or parishes, these Catholic school educators received certificates signed by Archbishop Daniel M. Buechlein. †

**This Ad Is
Camera Ready!**

St. Francis
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Rest in peace

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

ADAMS, Bertha M., 86, Sacred Heart of Jesus, Terre Haute, June 8.

BLACKER, Jack, 78, St. Malachy, Brownsburg, June 13. Husband of Joan Blacker. Father of Laura Woodward, Ann, Nancy and Paul Blacker. Brother of Charles Blacker. Grandfather of five.

BORNHORST, Virgil "Barney" J., 79, St. Lawrence, Indianapolis, June 4. Husband of Helen (Platt) Bornhorst. Father of Jim and Steve Bornhorst. Brother of Rita Feltman. Grandfather of three.

BROTEN, Robert W. "Bob," 58, Annunciation, Brazil, June 12. Husband of Grace Jackson (Kozloski) Broten. Father of Francie Duke and Michelle Broten. Stepfather of James, John and Jeffrey Kozloski. Son of Rebecca Broten. Brother of Ann Gunhus. Grandfather of one.

BRUCE, Eva, 77, St. Vincent de Paul, Bedford, June 11. Mother of Mary Jo and John Bruce. Grandmother of two.

CALDWELL, Sun Yun "Sue," (Im), 57, St. Lawrence, Indianapolis, June 7. Wife of Charles Caldwell. Mother of Elizabeth and Jonathon Caldwell. Sister of Soon ok, Soon ja, Soon Jong and Soon til Im.

COGHLAN, Helen F., 93, Holy Spirit, Indianapolis, June 12. Mother of Patricia Toth. Grandmother of four. Great-grandmother of two. Step-great-grandmother of two.

CONLIN, John A., 72, St. Roch, Indianapolis, June 14. Husband of Carol Conlin. Father of Beverly Donnelly, Carol Beth Reed, Debra Williams, Patricia Stewart, Kelli Benner, Johnnie, Daniel, Michael and Kevin Conlin. Brother of Barbara Crabtree. Grandfather of 20. Great-grandfather of seven.

CROSS, Delmar Wesley, 79, Holy Spirit, Indianapolis, June 10. Husband of Helen Cross. Father of Alison Morgan. Brother of Lois Longdon, Pearl Mills, Amy Smith, Clyde and James Cross. Grandfather of two.

DAUGHERTY, Wayne E., 70, St. Vincent de Paul, Bedford, June 11. Husband of Dorothy (Cooper) Daugherty. Father of Gregory and Michael Daugherty. Stepfather of Resetta Hawkins, Juanita Root and Charles Cooper. Brother of Anna Mae Henderson, Mary Cassidy, Betty Lou Barlow and David Daugherty.

Grandfather of four.

DIXON, Philip, 78, Christ the King, Indianapolis, June 14. Husband of Mary Dixon. Father of Sherry and Michael Dixon. Grandfather of eight. Great-grandfather of two.

GREEN, Phyllis (Yaggi), 75, St. Michael the Archangel, Indianapolis, June 5. Sister of Margie Hammond, Judy, Robert, Thomas and Dennis Yaggi.

HENRY, Barbara J. (Henard), 71, St. Rita, Indianapolis, June 1. Mother of Carretha Dulin-Hale. Grandmother of four. Great-grandmother of four.

MEANS, Aneida L. (Axe) Means, 57, St. Michael the Archangel, Indianapolis, June 8. Wife of Robert M. Means. Mother of Belinda Thacker, Tonya Clark, Larry Hoover and Robert Means. Daughter of Elouise Dixon. Sister of Loyd Axe.

MOLLETTE, Mary Lou (Harvey), 70, SS. Peter and Paul Cathedral, Indianapolis, June 10. Wife of George Mollette. Mother of Bruce Harvey. Sister of Eloise Robinson and Catherine Cotledge. Grandmother of five.

MURLEY, Alice B., 87, Sacred Heart, Jeffersonville, June 8. Mother of Dolores Hoyland and James Murley. Sister of Mary Leach. Grandmother of three.

NAHAS, Sheila Marie, 45, St. Michael the Archangel, Indianapolis, June 8. Daughter of Margaret (Haboush) Nahas. Sister of Jeri Rust, Sara Arthur, David, Dennis, William, Michael, Mark, Brian and John Nahas.

NICKLES, Harold F., 82,

St. Vincent de Paul, Shelbyville, June 13. Husband of Gertrude Nickles. Father of Kathryn Obermeyer and Robert Nickles. Brother of Martha Theobald and Frances Thomas. Grandfather of three. Great-grandfather of two.

PRICE, Darlene, 62, St. Malachy, Brownsburg, June 16. Mother of Michael Rodriguez.

ROBERTS, Mary Ruth (Skelton), 67, Sacred Heart of Jesus, Terre Haute, June 8. Mother of Dawn Hamilton, Brent and Audie Roberts. Sister of Donald Skelton. Grandmother of seven. Great-grandmother of three.

SHELL, Donald G., 64, St. Lawrence, Indianapolis, June 3. Husband of Jeanne F. (McBride) Schell. Father of Suzan Hazen, Ronald and Christopher Schell. Brother of J. Mildred and John Schell. Grandfather of 11.

TOTTON-MILLER, Patricia A., 67, St. Roch, Indianapolis, June 11. Wife of James E. Miller. Mother of Christopher, Daniel, Bernard and Thomas Miller. Daughter of Lorena Totton. Sister of Norma Urbancic, Sharon Keers, George Totton. Grandmother of seven.

VAUGHN, Wilma M., 79, St. Mary, New Albany, June 7. Sister of Martha Swan, Bernice Brock, Lorraine Carr, Mary Louise Heinze, Virginia

Cunningham and Joseph Wisman.

VOJTASKOVIC, Nathan A., 13, St. Paul, Tell City, June 5. Son of Linda and Pat Vojtaskovic. Brother of Brittany, Kelly and Brandon Vojtaskovic. Grandson of Louise and Ray Hagerdon and Evelyn and Jerry Vojtaskovic.

WALTERS, George F. Jr., 79, Immaculate Conception, Millhousesen, June 16. Father of Jeanne and Thomas Walters. Brother of Martha Fry and Charles Walters. Grandfather of one. Great-grandfather of two.

WIELAND, John A. II, 68, Our Lady of Lourdes, Indianapolis, May 26. Husband of Barbara Gillespie Wieland. Father of Mary Ellen, John A. Weiland III, Monica Baldwin, Ursula Penrose. Brother of George Wieland. Grandfather of four.

WILLIAMS, Raymond J., 88, Little Flower, Indianapolis, June 12. Husband of Nancy A. (Wilson) Williams. Father of Nicole Howard. Grandfather of one.

WILMER, Raymond B., 75, Immaculate Conception, Millhousesen, June 12. Brother of Alvina Hodapp, Edna Harb, Vernon and Urban Wilmer. Uncle of several.

Dorothy King was mother of Benedictine Fr. Jeremy King

Dorothy "Dot" Marie King, mother of Benedictine Father Jeremy King, died on June 13. She was 74.

The body was received for a prayer service on June 14 at St. Meinrad Church, St. Meinrad, where Father Jeremy is pastor. A funeral Mass was celebrated at Sacred Heart Church in Jeffersonville on June 15. Burial was at Queen of Heaven Cemetery in Jeffersonville.

Dot King is survived by her husband, Jim. Besides Father Jeremy, two other children survive: Mike King and Christine Miller; a sister, Agnes Connolly; and four grandchildren.

Make a resolution to help those less fortunate than yourself!

The Crisis Office of Catholic Social Services is always in need of the following items:

- ✓ Food
- ✓ Used clothing
- ✓ Paper grocery bags

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If you have been diagnosed with asthma and would like to participate in an asthma research study, please call

317-924-8297.

Things To Do Today...

- ✓ 1. Wax the car
- ? 2. Call Catholic Cemeteries to plan for future
- ✓ 3. Get tickets for game
- ✓ 4. Plan Mom's 80th B-day

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Calvary, Holy Cross, St. Joseph, Our Lady of Peace cemeteries and Calvary Cemetery in Terre Haute.

Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

Indianapolis Yellow Cab Co.

Coach USA Indianapolis is seeking professional CDL drivers. Previous coach-driving experience or bus-driving experience required. Must have passenger, airbrake and bus knowledge endorsements, as well as clean driving record. Must pass DOT drug screen. Mail résumé, MVR report, and DOT long form medical report to: Coach USA Indianapolis, c/o Indianapolis Yellow Cab, Inc., 3801 W. Morris St., Indianapolis, IN 46241, or fax same to: Attn: Coach division at 317-241-2330. No phone calls accepted, please.

Help Wanted

Coach USA Indianapolis is seeking 2-3 part-time motor coach cleaning personnel. Position may become full time. Semi-retired men and women in good health strongly urged to apply. Applicant must have very flexible schedule and be honest, trustworthy, dependable and take pride in their work. We offer competitive compensation. Call Tom in charter bus division at 317-247-6233 for details and interview.

Teaching Positions

Small, private Catholic high school has teaching vacancies in business/computer applications, chemistry/biology, French and math for the 1999-2000 school year. Intellectually stimulating atmosphere, competitive benefits and salary. Please call 812-934-4440 or fax résumé to 812-934-4838 or send your résumé to: Search Committee, Oldenburg Academy, 1 Twister Circle, Oldenburg, IN 47036.

Parish Business Manager

Immaculate Heart of Mary, Indianapolis

Responsibilities include: management of the facilities and custodial staff, scheduling the use of parish facilities, establishment of preventative maintenance, management of the parish finances, oversight of information technology, and management of stewardship and long-term financial development.

Qualifications: bachelor's degree, five years of general management experience, strong organizational and interpersonal skills, knowledge of finance and computer systems, and some experience in fund raising and supervision.

Position open August 1. Send résumé, by July 15, to Fr. Jeff Godecker, Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis, IN 46220.

Organist/Accompanist

Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: E10umc@integrityonline32.com.

Catholic Elementary Principal

Our Lady of Grace in Noblesville, IN, is seeking a practicing Catholic with strong leadership skills for the position of Catholic elementary principal. The school will open in the fall of 2000. The position will begin in August of 1999 and will be integral in the start-up process of this school, K-4.

Qualified applicants will have a master's degree, and either an administrator's license or eligibility for Indiana certification in administration. The applicant must be an experienced elementary principal.

Application deadline is June 25, 1999. Send a résumé and cover letter to: Principal Search Committee, Our Lady of Grace Church, 9900 E. 191st Street, Noblesville, IN 46060 or fax to 317-773-9344.

Advertise Employment Positions In This Space!

317-236-1572

Novena

THANK YOU St. Jude and Blessed Mother for prayers answered. - D. A. D.

THANKS, MARY, St. Jude, St. Joseph and Infant Jesus for prayers answered. - M. F.

THANK YOU Saint Jude, Jesus and Virgin Mary for favors granted. - A. Y.

THANK YOU St. Jude for prayers answered. - K. T.

THANK YOU St. Jude, Sacred Heart, Blessed Virgin for hearing my prayers. - J. S.

THANK YOU St. Jude, St. Rita and Blessed Mother for favors granted. - M. L. S.

THANK YOU St. Jude and St. Joseph for your prayers. - S. F.

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This position requires a bachelor's degree and supervisory experience, as well as a willingness to learn the Catholic Church's canon law regarding the temporal goods of the Church. If interested, please send résumé and references to: Fr. Bill Farris, OFM, St. Louis Parish, 13 St. Louis Pl., Batesville, IN 47006. Telephone 812-934-3204, fax 812-933-0667, e-mail wfarris@seidata.com.

Full-Time Teaching Positions

Saint Joseph's High School, South Bend, Indiana, is seeking qualified applicants for the 1999-2000 school year in chemistry/physical science, physics, Spanish, Latin, mathematics, computer programming, girls' physical education/health, band/choir director and drafting/drawing. Must hold or be eligible for Indiana certification. For an application packet, call 219-233-6137, e-mail at sbdstjoehs@impresso.com or fax 219-232-3482 or write: Principal, Saint Joseph's High School, 1441 N. Michigan St., South Bend, IN 46617.

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The ideal candidate will have a bachelor's degree in a related discipline and 2-5 years of non-profit experience. This person should be able to interact effectively with a diverse group of individuals from a variety of social and economic backgrounds. Experience in fund raising and church organizational structure and systems is helpful. Finally, this individual must show maturity and a desire to support the goals and mission of St. Paul Catholic Center. We offer competitive compensation and excellent benefits for the non-profit segment, including health insurance and a retirement plan. Please send résumé and salary history to: Search Committee, St. Paul Catholic Center, 1413 E. 17th Street, Bloomington, IN 47408.

News briefs

World

Amnesty report paints bleak picture of human rights abuses

WASHINGTON (CNS)—Abuse of human rights around the world grew worse over the last decade, and the United States and its close allies were not exempt, according to an annual Amnesty International report. Ethnic cleansing in Yugoslavia, slavery in Sudan, torture and disappearances in Mexico and executions in the United States were among the human rights violations included in Amnesty International's report released June 16 in Washington. Speaking at a press conference, William F. Schulz, executive director of

Amnesty International USA, said that of the 142 nations surveyed, the percentage of countries where torture and other abuses occur increased from 55 percent to 66 percent between 1988 and 1998.

East Timor factions agree to surrender weapons ahead of August referendum deadline

JAKARTA, Indonesia (CNS)—East Timorese leaders from two rival factions have agreed to surrender weapons to the Indonesian police and to end hostility ahead of the August referendum on the future of their troubled territory. Jailed independence leader Jose Alexandre "Xanana" Gusmao and Leandro Isaac, of the National Council for the Resistance of East Timor, and Domingos Soares and Joao da Silva Tavares, from the pro-integration faction, signed the pact June 18 in Jakarta, reported UCA News, an Asian

Church news agency based in Thailand. Among witnesses to the pact was Msgr. Jose Antonio da Costa, vicar general of the Diocese of Dili.

U.S.

Pro-life chairman applauds federal legislation on pain relief

WASHINGTON (CNS)—Legislation to promote pain relief and palliative care for people with terminal illnesses or advanced chronic diseases "serves the real needs of dying patients and their families," said the head of the U.S. bishops' pro-life committee. The National Conference of Catholic Bishops strongly supports the Pain Relief Promotion Act of 1999, introduced in both houses of Congress June 17, said Cardinal William H. Keeler of Baltimore, chairman of the NCCB Committee for Pro-Life Activities.

Christian-Muslim dialogue will set world's future, cardinal says

WASHINGTON (CNS)—The dialogue between Christians and Muslims in the next millennium "promises to be the most significant for the future of the human race," Chicago Cardinal Francis E. George told a scholars' summit at the Library of Congress June 16. "The conversation between Christianity and Islam is not yet far advanced, but its outcome will determine what the globe will look like a century from now," the cardinal said in a talk on "Catholic Christianity and the Millennium" during the June 15-17 conference called "Frontiers of the Mind in the 21st Century."

Theologians share concerns on human gene engineering, patenting

MIAMI (CNS)—Various kinds of genetic engineering and human gene patenting will inevitably change how we think about ourselves in ways that will prove harmful, according to bioethicists at a national convention in Miami. "Even if physical harm and potential bad effects from (human) genetic engineering can be overcome, there remains the risky reduction of the valuation of human life to property," said David Kelly, professor of medical ethics and director of the Health Care Ethics Center at Duquesne University in Pittsburgh. He made the comments during a session at the Catholic Theological Society of America's annual convention June 10-13 in Miami. The aim of the session was to stimulate moral and theological discussion of the engineering and patenting of human genes. †

(These news briefs were compiled by Catholic News Service.)

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Coordinator for Catechetics/Religious Education

The Diocese of Lafayette-in-Indiana is seeking a coordinator for catechetics/religious education. This position is responsible for the coordination of catechetical formation and educational efforts throughout the diocese. Master's degree in religious education or related field, plus 3-5 years experience in religious education. Successful candidate will possess excellent oral and written communication skills and will be a practicing Catholic, familiar with current Church documents.

Please send résumé and salary requirements by July 23, 1999 to: Human Resources Director, Diocese of Lafayette-in-Indiana, P.O. Box 260, Lafayette, IN 47902-0260. EOE

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