



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Respect Life Sunday events set for Oct. 3

By Mary Ann Wyand

Respect Life Sunday events in the archdiocese on Oct. 3 include a Mass for Life at SS. Peter and Paul Cathedral in Indianapolis, pro-life liturgies at parishes and four Life Chains in central and southern Indiana.

Archbishop Daniel M. Buechlein will celebrate the archdiocesan Mass for Life at 1 p.m. in the cathedral. The public is invited to attend this liturgy.

The archbishop also will present the 1999 Archbishop Edward T. O'Meara Respect for Life Award to a long-time pro-life volunteer. The recipient of this distinguished service award will be announced in the Oct. 1 issue of *The Criterion*.

The ecumenical Central Indiana Life Chain begins at 2:30 p.m. and continues until 3:30 p.m. on North Meridian Street and 38th Street in downtown Indianapolis.

"Thousands of people will come together from central Indiana churches of all denominations to affirm their belief in the sanctity of human life and the need for a peaceful pro-life stand," explained Life Chain committee member Paul Clarke of Indianapolis.

During the one-hour observance, he said, Life Chain participants will stand in silence, offer prayers for life and hold signs that read "Adoption: The Loving Option," "Jesus Forgives and Heals," "Abortion Hurts Women" and other pro-life messages.

Royce Dunn, director of Please Let Me Live, organized the first Life Chain in California, Clarke said. "He stipulated that it be 'a church event, not a rally or

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## Fr. Buckel begins series on Book of Revelation

Beginning with this issue, Father John Buckel begins a 10-part series on the Book of Revelation in his column "Journey of Faith." The series, which will run until Nov. 26, is accompanied by discussion questions and suggestions for further reading and study and may be used as a faith formation resource for youth, young adults and adults.

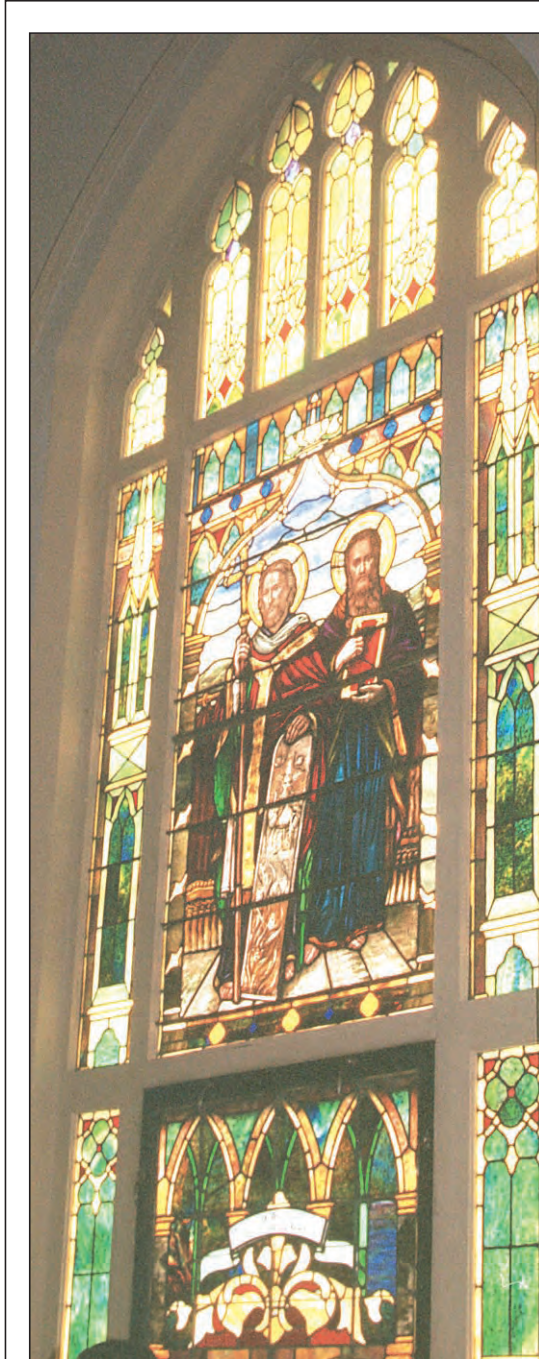
As the year winds down to the popular observance of the end of the millennium on Dec. 31, 1999, readers may expect to hear dire predictions of impending catastrophes, including the end of the world. Many of the doom-sayers will be basing their predictions on the Book of Revelation, also known as the Apocalypse.

Father Buckel's series is meant to help readers come to an authentic understanding of the Bible's most misunderstood—and misused—book.

The column will be found each week on page 5. Professor James Davidson, whose semimonthly column, "Research for the Church," usually appears on page 5, may be found on the "Perspectives" page in the "Faith Alive!" section.

Father Buckel is an associate professor of Scripture at Saint Meinrad School of Theology and a popular columnist with *The Criterion*. †

—William R. Bruns, Executive Editor



Photos by Margaret Nelson

## Indianapolis parishioners rededicate window in spirit of ethnic unity

By Margaret Nelson

In two ways, Sept. 19 was special for Slovenian Catholics in the Indianapolis area.

They gathered at St. Anthony Church in Indianapolis as Pope John Paul II visited their homeland for the first beatification of a native son—Bishop Anton Martin Slomšek, who was known for his efforts to preserve Slovenian culture when his country came under Austrian rule in the mid-1800s.

"He showed that it is possible to be sincere patriots and, with equal sincerity, to live together and cooperate with people of other nationalities, cultures and religions," the pope said at a Mass last Sunday in Slovenia.

As the pope beatified Bishop Slomšek, Indianapolis Slovenians celebrated something more local—what they considered the righting of a 93-year-old wrong.

In an effort to "restore the good will and fraternity that once existed here," the Slovenian Catholics gathered at St. Anthony for the rededication of a stained-glass window to SS. Cyril and Methodius, known as



the apostles of the Slavs.

The inscription is believed to have been removed nearly a century ago by then-pastor Father Joseph Byrne, after a disagreement with some Slovenian parishioners.

On Sunday, Msgr. John Ryan, pastor of St. Anthony, called for a celebration of unity, focusing on the faith they all have in common.

Of four large stained-glass windows dedicated at St. Anthony in 1904, one depicts St. Patrick, with an inscription honoring the area's Irish Catholic community.

A second window shows St. Elizabeth with wording below that honors the

local Hungarian Catholics. Another is of St. Boniface honoring the Germans.

A fourth window bears the images of SS. Cyril and Methodius, donated by the Slovenian lodge of St. Aloysius and St. Joseph.

According to the 75th anniversary history of Holy Trinity Parish, *Slaves to No One*, by Marian College historian Dr. James J. Divita, "Hard feelings arose in early 1905 when the Slovenes decided to sponsor a dance to raise money for St. Anthony's without [Father] Byrne's approval. . . .

"When word spread that an Irish girl who attended the Slovene dance had become intoxicated, relations between [Father] Byrne and his Slovene parishioners deteriorated rapidly," says the history.

The following year, the dedicating inscription was removed from below the SS. Cyril and Methodius window.

That same year, 1906, Bishop Francis Silas Chatard granted permission for the establishment of the Slovenian national church at Holy

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Msgr. John Ryan, pastor of St. Anthony Parish, rededicates St. Anthony's window of SS. Cyril and Methodius donated by the Slovenian Catholic community 95 years ago. After a disagreement, the original inscription was removed. Father Kenneth Taylor, pastor of Holy Trinity, originally a national Slovenian parish, stands to Msgr. Ryan's left.

## Indiana parishes to celebrate relationship with Haiti

By Mary Ann Wyand

"O Lespri Sen, desann sou nou; nou gen yon misyon pou Ayiti."

This Creole hymn translates as "O Holy Spirit, descend on us; we have a mission for Haiti."

It is sung by members of the base communities of the Catholic Church in Haiti and also by American Catholics who belong to parishes that participate in the Haiti Parish Twinning Program.

"Celebrating 20 Years of Building Relationships" is the theme for an Oct. 3 Haitian liturgy and banquet at Our Lady of Grace Parish in Noblesville, in the Lafayette Diocese, that will mark two

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Father Kesner Cadet concelebrates Mass Sept. 19 at St. Thomas Aquinas Church in Indianapolis.

Photo by Mary Ann Wyand

# LIFE

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political extravaganza.' By 1991, about 170 Life Chains had been established in over 40 states and in other nations."

This year, Clarke said, more than 360 U.S. cities, including 16 cities in Indiana, will sponsor Life Chains. In addition to Indianapolis, Line Chains are scheduled within the archdiocesan boundaries in Columbus, Connersville and Richmond.

Central Indiana Life Chain organizers are selling T-shirts for the event, which

read "Love in Deed and in Truth—Pro-life Means Love."

"It's extremely important that people support this event," said Dolores Tucker of Columbus, president of the Central Indiana Life Chain. "This is the one occasion where we have people coming together across denominations with unity of heart, with a focus on prayer, as a visible stand to the community."

Life Chain participants will pray for "any woman who has had an abortion, that she knows God's healing and forgiveness, and any woman who is facing a crisis pregnancy, that she knows God's inter-

vention," Tucker said. "We're also praying that God will forgive our nation for the sin of abortion."

The Catholic Church's national Respect Life effort is coordinated by the U.S. bishops' Secretariat for Pro-Life Activities in Washington, D.C.

"Neither Do I Condemn You" is the theme chosen by the National Conference of Catholic Bishops for the observance of Respect Life Sunday in the 193 Catholic dioceses in the United States. The aftermath of abortion, with emphasis on compassion and reconciliation, is the primary focus for the 1999 observance.

The bishops encourage parishes throughout the U.S. to plan liturgies for Respect Life Sunday that draw attention to the sanctity of all human life from the moment of conception until natural death.

The national Respect Life program urges Catholics to promote Church teachings on the value and dignity of life to the public through prayer, pastoral services, advocacy and education.

(For information about Life Chains or to order T-shirts, call the Central Indiana Life Chain office in Indianapolis at 317-971-2685. The Life Chain T-shirt is \$7.) †

# HAITI

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decades of collaboration between U.S. Catholics and parishes in this impoverished Third World country. Haiti, located on the island of Hispaniola, is the poorest nation in the Western Hemisphere.

The anniversary celebration will begin at 2 p.m. with a social hour and continue with Mass at 3 p.m. concelebrated by visiting clergy from Haiti. Father Valery Rebecca, pastor of St. Joseph Parish in L'Asile and former pastor of St. Jean Marie Parish in Belle Riviere, will be the homilist.

"Sharing the Blessings" will be the theme for a Haitian banquet at 4:30 p.m. Theresa Patterson, executive director of the Haiti Parish Twinning Program, will discuss the history of this ministry and a new hospital building project. Three Haitian priests will share their experiences with members of sister parishes in Indiana.

Laity and clergy from 48 Indiana parishes that have established twinning

relationships with Haitian parishes will attend the gathering to celebrate the joys of their shared prayer, cultural exchange and material assistance.

The event also will recognize the Haiti Parish Twinning Program's recent expansion of services to parish twinning activity in other Central American and South American countries and the creation of an oversight organization to be known as the Parish Twinning Program of the Americas.

Based in Nashville, Tenn., the Haiti Parish Twinning Program is the organizational and administrative body coordinating the Haiti twinning process with more than 300 U.S. parishes.

In the Archdiocese of Indianapolis, St. Thomas Aquinas Parish in Indianapolis, St. Malachy Parish in Brownsburg, St. Bartholomew Parish in Columbus and St. Ambrose Parish in Seymour have established twinning relationships with Haitian parishes. In the Lafayette Diocese, Our Lady of Grace Parish in Noblesville and St. Elizabeth Ann Seton Parish in Carmel also have sister parishes in Haiti.

"It is a spiritual connection, but one has to be very careful to maintain it," Father Kesner Cadet, the new pastor of St. Jean Marie Parish in Belle Riviere, Haiti, explained in Creole after concelebrating a liturgy on Sept. 19 at St. Thomas Aquinas Church in Indianapolis. The two parishes have supported each other through prayer and friendship for 10 years.

"The material connection has become very important," Father Cadet said, "but we also have to work at maintaining the spiritual connection. The [Haitian] people work even harder when they are being helped."

The twinning program has given Haitians a new understanding of Americans, Father Cadet said. "My prayer is that Haiti and the United States may always pray together."

During his homily in Creole, Father Cadet emphasized that "God calls upon every one of us right now to work with him." Addressing "those of you who are benefactors," the Haitian priest said, "Should the work that you weave fall 20 times to the ground, 20 times place it back on the loom to resume your work. We must continue on the path of goodness and take the Lord as our compass, as our guide."

(For information about the 20th anniversary celebration, contact St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis at 317-283-7061; Dave Kuk, a member of Our Lady of Grace Parish at Noblesville, at 317-843-2199; or St. Malachy parishioner Jack Yaggy of Brownsburg at 317-852-9316.) †

## Peacekeepers arrive in East Timor; priests, nuns discovered alive

NEW YORK (CNS)—When the first ship of U.N. peacekeeping troops arrived in Dili, East Timor, at 4:15 a.m., it wakened nuns and refugees residing at a Salesian convent.

"It's earlier than we normally get up, but everybody in the house woke up smiling. Our lives have been saved," said Salesian Sister Marlene Bautista, the only U.S. nun who remained in Timor throughout several weeks of anarchy and violence.

The first batch of international troops landed at dawn Sept. 20. The peacekeeping force, led by Australia, will eventually number about 7,500 troops from more than 20 nations. The force was created with a U.N. mandate to use "all necessary means" to assist distribution of humanitarian aid and to end the killing that began after 78 percent of voters in East Timor favored independence from Indonesia.

As the troops moved in, new details emerged on the number of casualties suffered among the clergy and church workers. Father Francisco Barreto, the head of Caritas East Timor, reported dead Sept. 9, is alive and residing in the hills surrounding Dili, said Sister Bautista. The announcement reduces the number of confirmed killings of clergy to four.

Sister Bautista said Mother Matilde, the 80-year-old mother superior of the Canossian Daughters of Charity, also is

alive.

Mother Matilde, who worked for Bishop Carlos Filipe Ximenes Belo, told the Salesian nuns that she was residing alone in a portion of Bishop Belo's house that was not destroyed when militias attacked the residence in early September.

Bishop Belo, apostolic administrator of Dili, said in Portugal Sept. 19 he would return to Dili "when the U.N. force is in all towns and cities (of East Timor) and when Dili is calm."

Bishop Belo was evacuated to Australia in early September following a militia attack on his residence.

Priests and dozens of pastoral workers were killed in what Vatican officials described as deliberate attacks against the Catholic Church.

Of the 10 priests reported missing, six priests, including Father Barreto, were believed to be residing in the hills outside Dili. Father Francisco Tavares dos Reis was said to be alive, while a Father Francisco Soares was believed dead, said a church official.

Bishop Basilio do Nascimento, apostolic administrator of Baukau, East Timor, was also in hiding in the mountains surrounding Baukau, said Father Reinaldo Cardoso of Providence, R.I., a priest from the Azores who served in East Timor prior to the 1975 Indonesian invasion. †

# WINDOW

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Trinity, just a few blocks north and east of St. Anthony.

To prepare for the 100th anniversary of the guild, officers of the American Slovenian Catholic Union determined that the inscription at St. Anthony should be replaced.

Msgr. Ryan agreed to the removal of the window. Fox Studios of Indianapolis

completed the inscription in time for the Sept. 19 rededication after the 11 a.m. Mass at St. Anthony.

In Slovenian, "Dar Društva Sv. Alojzija K.S.K.J.," the inscription is translated to read: "Gift from the Society of St. Aloysius, American Slovenian Catholic Union (Kranjnsko Slovensko Katoliske Jednote)."

After the Sunday Mass and rededication of the window, both St. Anthony and Holy Trinity parishioners gathered for a party at Ryan Hall. The beverages were coffee and milk, doughnuts and *potica*. †

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# Pilgrims to travel to New York in December

By Mary Ann Wyand

A four-day Advent pilgrimage to New York City, led by Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will include a variety of spiritual and cultural experiences.

"Christmas in New York—the Journey of Hope 2001 Holiday Pilgrimage" from Dec. 10–13 combines a seasonal theme with prayer, music and visits to historic sites, according to Carolyn Noone, associate director of special events for the archdiocese.

"The pilgrimage will be a wonderful preparation for our Christmas at home," Noone said, "and it is very affordable."

On Friday, archdiocesan pilgrims will tour New York City by bus, including Rockefeller Center to see the famous Christmas tree on the plaza.

Also that day, they will attend a matinee performance of the Radio City Music Hall's Christmas Spectacular. More than 1 million people view the traditional holiday show during its eight-week run each year.

Other activities include Mass on Saturday at St. Patrick's Old Cathedral in the Little Italy neighborhood followed by an authentic Italian lunch at a nearby restaurant.

Sunday Mass at St. Patrick's Cathedral, a historic Gothic church, is scheduled to be celebrated by Cardinal John J. O'Connor, who is retiring in January.

That afternoon, the pilgrims will attend a performance of "Silent Night, Holy Night: Celebrating the First Christmas," presented by the Jubilate Deo Chorale and Orchestra at the Lincoln Center's Avery Fisher Hall.

Directed by Msgr. Carl J. Marucci, the concert is sponsored under the patronage of the Vatican delegation to the United Nations and the Path to Peace Foundation.

"People come from all over the world to attend this concert," Noone said. "Msgr. Schaedel attended this performance last year and enjoyed it very much. Later he suggested a pilgrimage to New York for the holiday concert."

Last year's performance was at Carnegie Hall, she said.

This year will be their first concert at the Lincoln Center.

The final day of the pilgrimage begins with Mass at the Church of Our Lady of the Rosary and a visit to the Shrine of St. Elizabeth Ann Seton in New York. This American saint founded the parochial school system in the United States.

Also on Monday morning, the pilgrims will board the ferry for a brief trip to Ellis Island for lunch and a tour of the museum. Historical exhibits there describe the largest human migration in modern history.

Free time during the four-day pilgrimage will enable participants to tour other sites in Manhattan and shop at some of New York's famous department stores.

("Christmas in New York—the Journey of Hope 2001 Holiday Pilgrimage" is \$869 per person based on double occupancy and \$1,069 per person for a single room. The fee includes airfare, hotel, most meals, entrance fees, tips and taxes. For reservation information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †



New York Cardinal John J. O'Connor, who recently had a tumor removed from his brain, is scheduled to celebrate Mass at St. Patrick's Cathedral for the pilgrims.

CNS file photo

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## Editorial

# The embargo against Cuba

Last April 28, President Clinton announced that he would allow U.S. companies to sell food and medicine to Iran, Sudan and Libya. But not to Cuba.

The embargo imposed by the United States against Cuba is now in its 38th year. It is aimed at destabilizing the regime of Fidel Castro, but it obviously has failed to affect him. Instead, it continues to hurt the Cuban people. At first, the embargo didn't hurt too much because the Soviet Union imported food and medical supplies, estimated between \$4 billion-\$6 billion annually, to its ally. But with the collapse of the Soviet Union, the embargo suddenly became very effective.

The Aug. 13 issue of *Commonweal* carried an article by Brian Brown, who was part of a delegation that spent two weeks in Cuba to assess the impact of the U.S. embargo on the Cuban people. During a tour of a hospital in Havana, he learned that almost all modern medical equipment is in short supply: incubators and parts for incubators (made more serious by nutritional deficits among pregnant women leading to an increase in low-birth-weight babies), inhalers for asthmatics, parts for kidney dialysis machines, mammogram equipment, defibrillators for heart conditions, film for x-ray machines, and diagnostic equipment of all sorts.

Brown reported that in 1994 and 1995, the lack of x-ray film halted all mammograms in Havana. A shortage of anesthetics, IVs, surgical materials, and even oxygen forced the number of surgeries to drop from 885,790 in 1990 to 536,547 in 1995, and it is surely still lower in 1999. New medications for childhood leukemia and breast cancer, nonprescription drugs such as aspirin, and disposable needles are unavailable.

The American Association for World Health (AAWH)—the U.S. committee of the World Health Organization—says that death rates from water-borne diseases have doubled since 1989 because Cuba has been unable to buy parts for the chlorinating system that treats 70 percent of the country's drinking water. It also says that "the

embargo has closed so many windows that in some cases Cuban physicians have found it impossible to obtain life-saving medicines from any source, under any circumstances."

Two pieces of legislation passed this decade have increased Cubans' suffering: the 1992 Torricelli Act that prohibits foreign subsidiaries of U.S. companies from trading with Cuba; and the Helms-Burton Act, which prohibits foreign companies from "trafficking" in American property nationalized by Cuba.

Our embargo has regularly been condemned by the rest of the world. Since 1992, the United Nations General Assembly has consistently condemned the U.S. blockade against Cuba as a violation of both the UN charter and international law. Last November the vote against the United States was 157 to 2; the two were the United States and Israel.

There was hope, after Pope John Paul II visited Cuba and spoke out against the embargo, that something would be done about it. The president announced moves to streamline the sale and donation of medicines to Cuba. But the AAWH says, "It's a charade. Donations from U.S. nongovernmental organizations and international agencies do not begin to compensate for the hardships inflicted by the embargo on the Cuban public-health system which is being systematically stripped of essential resources."

There is a bill in both the U.S. Senate and House of Representatives to end the embargo on the sale of food and medicine to Cuba (S. 926 and HR 1644, respectively). It seems unlikely, though, that the bill can be approved by committees. Sen. Jesse Helms, whose Foreign Relations Committee would have to approve the bill in the Senate, remains convinced that the embargo must be continued "to keep up pressure for change on the island."

Meanwhile, the Cuban people must keep suffering, despite the fact that the embargo probably has zero chance of forcing Castro from office. †

— John F. Fink

## Seeking the Face of the Lord

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



# Conditions listed for jubilee indulgence

This is the third in my series of explanations concerning the Great Jubilee 2000 and the jubilee indulgence, which is offered by the Church during the year. This week, I will describe the manner in which we can avail ourselves of the opportunity to receive the Great Jubilee indulgence as it has been specified by the Holy See.

Recall that an indulgence is a kind of amnesty from the effects of our turning away from God in sin. "The Jubilee indulgence smoothes the way for anyone who wants to rekindle his or her love for God," writes one author. "It is a way to 'burn away sin' and leave the past behind. It is possible to set out again for a new season of grace which prepares and anticipates the final liberation." (E. Dal Covolo, *Osservatore Romano*, N. 20—19 May 1999)

The Holy See's document announcing the conditions for the jubilee indulgence, "*Incararnationis Mysterium*" ("The Mystery of the Incarnation") states as follows: "All the faithful, properly prepared, can fully enjoy, throughout the Jubilee, the gift of the indulgence, in accord with the following norms. . . . It should be noted that the jubilee indulgence also can be applied in suffrage to the souls of the deceased: such an offering constitutes an outstanding act of supernatural charity, in virtue of the bond which in the Mystical Body of Christ, unites the faithful on pilgrimage here below and those who have already ended their earthly journey. Then too, the rule that a plenary indulgence can be gained only once a day remains in force during the entire Jubilee year."

A plenary indulgence means full amnesty or complete remission of any temporal punishment we may have accrued because of our turning away from God in past sins. This indulgence may be gained either for "a soul in purgatory" as we are accustomed to say, or it may be gained for ourselves. (See my two previous columns to learn why the Church can offer this plenary indulgence.)

What are the conditions for receiving the jubilee indulgence?

The document from the Holy See states that the jubilee has as its starting point and its conclusion the celebration of the sacraments of penance and of the Eucharist, "the paschal mystery of Christ, our peace and reconciliation: this is the transforming encounter which opens us to the gift of indulgence for ourselves and for others."

The conditions specifically named are as follows:

1. The first condition for receiving the indulgence is the individual and complete celebration of sacramental confession. After a good confession one can receive the plenary indulgence even daily for a suitable period of time although frequent confession is encouraged for spiritual growth.
2. The second condition is participation in the Eucharist which, properly, should take place on the same day as the indulgence is sought.
3. Confession and participation in the Eucharist are to be accompanied by prayers for the intention of our Holy Father as a sign of communion with the Church.
4. Visits to the cathedral church or to other churches or places designated by the ordinary and there assist devoutly at a liturgical celebration—the Eucharist or lauds [Morning Prayer] or vespers [Evening Prayer]—or other pious exercise (e.g., the Stations of the Cross, the rosary) whether visiting in a group or individually, ending with the "Our Father," the profession of faith in any of the approved forms and prayer to the Blessed Virgin Mary.
5. The indulgence may also be gained if one makes a visit to their brothers or sisters in need or in difficulty (e.g., the sick, the imprisoned, the elderly living alone, the disabled) as if making a pilgrimage to Christ present in them.

The Holy See's document goes on to say that there are some other actions which merit the plenary indulgence. The example is given of abstaining for at least one whole day from unnecessary consumption (e.g., from tobacco or alcohol, or fasting or practicing abstinence from foods and donating a proportionate sum of money to the poor or to social or religious programs that benefit poor or abandoned children, young people in trouble, the elderly in need, foreigners in need). The document also mentions volunteering a suitable amount of personal free time to activities that benefit the community or other similar forms of personal sacrifice.

Prayer and good works are the manner in which the plenary jubilee indulgence may be gained. Thus, the Great Jubilee offers us the occasion to renew the vitality of our conversion to Christ and the expression of our love for our sisters and brothers. I urge all of us to begin now to plan how we can make the most of this Great Jubilee, which is a rare gift of a lifetime. †

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

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



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## Buscando la Cara del Señor

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



# Condiciones para obtener la indulgencia jubilar

Esta es mi tercera columna en mi serie de explicaciones acerca del Gran Jubilo del año 2000 y la indulgencia jubilar que ofrece la Iglesia durante el año. Esta semana describiré la manera como podemos aprovechar la oportunidad para obtener la indulgencia del Gran Jubilo tal como ha sido especificado por el Sumo Pontífice.

Tengan presente que la indulgencia es una clase de amnistía por nuestra caída en el pecado de los efectos de nuestro rechazo a Dios. "La indulgencia jubilar allana el camino a todo el que quiera reavivar su amor por Dios", escribió un autor. "Es una manera de 'quemar el pecado' y olvidar el pasado. Es posible intentar comenzar una nueva temporada de gracia que prepara y anticipa la liberación final". (E. Dal Covolo, *Osservatore Romano*, N. 20—19 de mayo de 1999)

El documento del Sumo Pontífice que anuncia las condiciones para la indulgencia jubilar, "*Incarnationis Mysterium*" ("El misterio de la encarnación") declara lo siguiente: "Todos los fieles debidamente preparados pueden beneficiarse copiosamente del don de la indulgencia a través del Jubilo, según las disposiciones especificadas a continuación... Hay que tener presente que la Indulgencia Jubilar puede ser aplicada también como votos por las almas de los difuntos. Con esta práctica se hace un acto de caridad sobrenatural, en el Cuerpo místico de Cristo, por el vínculo mediante el cual, los fieles todavía peregrinos en este mundo están unidos a los que ya han terminado su existencia terrena. Durante el año jubilar queda también en vigor la norma según la cual la indulgencia plenaria podrá obtenerse solamente una vez al día".

Una indulgencia plenaria significa la amnistía íntegra o remisión completa de cualquier castigo temporal que hayamos acumulado debido a nuestro rechazo a Dios por los pecados anteriores. Esta indulgencia podrá obtenerse por "un alma en purgatorio" como estamos acostumbrado a decir, o podrá obtenerse para nosotros mismos. (Véase mis dos columnas anteriores para aprender por que la Iglesia puede ofrecer esta indulgencia plenaria.)

¿Cuáles son las condiciones para recibir la indulgencia jubilar?

El documento del Santo Padre declara que el jubilo tiene como punto de partida y de llegada la celebración del sacramento de la Penitencia y de la Eucaristía, "misterio pascual de Cristo, nuestra paz y nuestra reconciliación: éste es el encuentro transformador que abre al don de la indulgencia para uno mismo y para los demás".

Las disposiciones indicadas son las siguientes:

1. La primera condición para obtener la indulgencia es la celebración de la confesión sacramental en forma indi-

vidual e íntegra. Después de una buena confesión se puede recibir, durante un prudente período de tiempo, el don de la indulgencia plenaria, incluso cotidianamente. No obstante, conviene confesar frecuentemente para el crecimiento espiritual.

2. La segunda condición es la participación en la Eucaristía que debidamente debería tener lugar el mismo día en que se busca la indulgencia.
3. La confesión y participación en la Eucaristía han de estar acompañadas de oraciones manifestando la intención de nuestro Santo Padre, esto como testimonio de la comunión con la Iglesia.
4. Hacer una peregrinación a la Catedral o a otras iglesias o a otros lugares designados por el Ordinario y asistiendo allí con devoción a la celebración litúrgica (la Eucaristía o Laudes [Oración matinal] o Vísperas [Oración nocturna]), o ejerciendo otra acción de piedad (por ej., el Vía Crucis, el Rosario) visitando en grupo o individualmente los sitios de peregrinación, concluyendo finalmente con el "Padre Nuestro" y profesando la fe en cualquiera de sus formas legítimas y con la invocación a la Santísima Virgen María.
5. La indulgencia podrá obtenerse también mediante visitas a los hermanos necesitados o con dificultades (por ej., los enfermos, encarcelados, ancianos que viven solos, o a los minusválidos) como haciendo una peregrinación hacia el Cristo presente en ellos.

El documento del Santo Padre dice que existen algunas otras acciones que merecen la indulgencia plenaria. Se da el ejemplo de abstenerse al menos por un día del consumo de cosas innecesarias (por ej., tabaco o alcohol), o practicar el ayuno (abstenerse de la comida), y donar dinero a los pobres o a los programas sociales o religiosos que benefician a los niños pobres o abandonados, o a los jóvenes con problemas, o a las personas necesitadas de edad avanzada, o a los extranjeros necesitados. El documento menciona también los beneficios de ofrecer tiempo libre u otras formas de sacrificio personal, realizando actividades que benefician a la comunidad. La oración y las buenas obras son la maneras como la indulgencia plenaria jubilar puede obtenerse. Por eso, el Gran Jubilo nos ofrece la ocasión de renovar la vitalidad de nuestra conversión a Cristo y la expresión de nuestro amor por nuestras hermanas y hermanos. Yo los incito a todos a comenzar a planear, ahora, la manera en la cual podremos aprovechar este Gran Jubilo, que es un don poco común existente en una vida. †

Traducido por: Language Training Center, Indianapolis

## Letter to the Editor

### Suit's aim is to use tax dollars for abortions

The latest wave of lunatic—evil would be a better word—arguments in support of the murder of unborn infants seems to have descended on us. Just a few weeks ago, the Center for Reproductive Law and Policy filed a suit to force several states (including Indiana) to use state funds to pay for abortions considered to be "medically necessary."

Incredibly, one of the arguments in support of the suit is that women with such conditions as hypertension, heart disease, cancer, and diabetes may pose a health risk to their unborn child. Presumably then, the unborn child is shielded from this risk if he or she is killed first!

Journey of Faith/Fr. John Buckel

## The Apocalypse: All's well that ends well

(First of a series)

Where will you be when the Apocalypse comes?



Alive? Dead? In heaven? Someplace else?

When will the world come to an end? Today? Tomorrow? In the year 2000?

Will there be any signs to indicate that the end of the world is near? If so, what

are they?

The Book of Revelation seems to be concerned with such questions. As the seconds of the 20th century tick away, there is an increasingly greater interest about the end of the world.

At first sight, one might be tempted to ignore the last book of the Bible. After all, can a book that was composed by a person who lived some 2,000 years ago, on the other side of the world, under very different circumstances, have relevance for contemporary Christians? Moreover, the imagery and symbolism in Revelation is so strange and so bizarre that it seems beyond comprehension. Furthermore, the last book of the Bible has been the source of great controversy and misunderstanding, sometimes with tragic results. This was surely the case in Waco, Texas.

Controversy over the interpretation of Revelation continues. In view of the anxiety, confusion and tragic events that have been associated with this puzzling book, one may well ask: "Is the Book of Revelation worthy of our attention?" Absolutely and unequivocally yes.

The Book of Revelation is "must reading" for every Christian. First of all, it is part of the Bible and therefore considered "inspired writing." By including Revelation into sacred Scripture, the Church has officially recognized that it—understood in conjunction with the other books of the Bible—contains everything that one needs to know about salvation.

Secondly, Christians have a lifelong task to deepen their relationship with the Lord. In order to achieve this lofty goal, they must learn more about him. To know is to love. Inasmuch as Scripture reveals more about Jesus than any other book, reading and reflecting upon Revelation and all the other books of the Bible is of vital importance to anyone who desires to grow in the love of the Lord. In the process of learning more about Jesus, Christians also learn more about the benefits and the responsibilities of being a follower of Jesus.

Revelation challenges Christians to

There are really no words to adequately describe the monstrously diabolical nature of this argument.

Unfortunately, the Center for Reproductive Law and Policy has hardly cornered the market in twisted logic supporting the murder of unborn infants. As Bud Moody noted in a recent letter, a terribly flawed recent study released by two scholars from Stanford and the University of Chicago suggests some sort of causal link between the legalization of abortion in 1973 and the decrease in crime rate over the subsequent period. Again, herein lies the incredible suggestion that "selective" abortion (murder) may prevent future murder (or other mayhem).

It is truly time to get on our knees and ask God to withhold his wrath.

Dr. David A. Nealy, Greenwood

broaden their perspective. With its spectacular imagery and colorful descriptions, this fascinating book compels us to expand the very limits of our imagination. One who reads Revelation enters the world of John and takes part in an incredible unfolding of events. In doing so, the reader is challenged to look at the world in an entirely different way.

Properly understood, the Book of Revelation can be as meaningful for Christians today as it was when it was first written almost 20 centuries ago. In fact, I believe that this book is more applicable to the modern-day Christian than any other book of the Bible. An examination of the last book of the Bible reveals that John composed Revelation to comfort, console and challenge those who struggle with the hardships of life, feel trapped, powerless, out of control and in seemingly hopeless situations. What a paradox that a book that was written to give hope and encouragement has caused so much anxiety and confusion. †

### Questions for consideration:

1. What comes to mind when you think of the Book of Revelation?
2. How do you envision God? How would you describe God?
3. If the world ended today, where would you like to be and who would you like to be with?
4. If Jesus were to return today in all of his power and glory, would you be prepared to meet him face to face and be judged?
5. Why do you think there has been so much controversy about the Book of Revelation?
6. How do you think the world will end? When do you think the world will end?
7. If you knew for a fact that the end of the world would take place very soon, would you change the way you live? What would you do differently?

#### For further study:

Read chapters 1, 5, 12, 13, 21–22 of Revelation.

Read #s 1020–1029 of the *Catechism of the Catholic Church*. †

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

### La intención del Arzobispo Buechlein para vocaciones en septiembre

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

# Archbishop to honor golden jubilarians

Seventy couples married in 1949 will join others married in the 1920s and 1930s for the annual Golden Wedding Anniversary celebration at 2 p.m. on

Sunday, Sept. 26, at SS. Peter and Paul Cathedral.

Archbishop Daniel M. Buechlein will preside at the liturgy and lead the jubilari-

ans in the renewal of their marriage vows. The archbishop will also give the couples a special marriage blessing.

Nearly 200 couples from throughout the 39-county archdiocese will be honored at the Mass.

Twenty couples have been married 60 or more years. At the close of the liturgy, the archbishop will present each couple with a special memento.

Those married the longest include Merle and Gladys Cassidy of St. Christopher in Indianapolis, 68 years; Charles and Margaret Murphy of Our Lady of Mount Carmel in Carmel (Lafayette Diocese), 68 years; and Frank and Angela Bozich of St. Christopher in Indianapolis, 66 years.

Several parents of priests have indicated their plans to attend. They include Robert and Margaret Bonke, parents of Father James Bonke of the Metropolitan Tribunal, and Walter and Pauline Witte, parents of Msgr. John T. Ryan, pastor of

St. Anthony Parish in Indianapolis.

More than 11,000 years of married life are represented by the jubilarians, according to David Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries, which coordinates the annual event.

"These couples view their marriages as sacred," Bethuram said. "They recognize that marriage is as demanding and challenging as it is rewarding and pleasurable. Their commitment to one another throughout the years has deepened and developed into a love that moves beyond themselves, and gives society a wonderful model of the love and care that God has for all of us."

Following the anniversary Mass, a reception to honor the couples will be held at the Archbishop Edward T. O'Meara Catholic Center.

Those attending will receive personalized certificates. †

## Daily prayer intentions for archdiocesan pilgrimage to the shrines of France

+++

Sept. 29 - Oct. 9, 1999

### • Wednesday, Sept. 29

#### Feast of SS. Michael, Gabriel, Raphael, archangels

For safe travel for ourselves and for all pilgrims throughout the world celebrating the Great Jubilee 2000.

### • Thursday, Sept. 30

#### Feast of St. Jerome, doctor of the Church

For a greater appreciation and understanding of the Word of God as pilgrims approach the holy places in France and in other places throughout the world during the millennium celebration.

### • Friday, Oct. 1

#### Feast of St. Therese of the Child Jesus (The Little Flower)

Lisieux, home of St. Therese, and Paris For all missionaries throughout the world, that God will prosper their work through the intercession of St. Therese, patroness of the missions.

### • Saturday, Oct. 2

#### Feast of the Guardian Angels

Paris, at the shrines of St. Catherine Labouré, St. Vincent de Paul, Shrine of the Miraculous Medal

For all members of the worldwide Society of St. Vincent de Paul and for the poor they serve throughout our archdiocese and throughout the world.

### • Sunday, Oct. 3

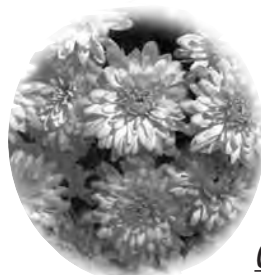
#### Twenty-seventh Sunday in Ordinary Time and Feast of Blessed Mother Theodore Guérin

Paris and Nevers, burial place of St. Bernadette

For all women religious who so generously serve the Church in our archdiocese; for their needs and their intentions; for an increase in vocations to the religious life.

(The prayer intentions for Oct. 4-9 will appear in the next issue of The Criterion.)

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From the Archives



## Late '40s celebration at St. Joan of Arc

This is believed to be a first Communion or confirmation celebration at St. Joan of Arc Parish in Indianapolis in 1947.

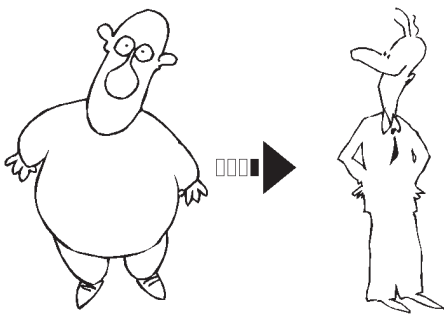
Can readers supply more information?

St. Joan of Arc Parish was founded in 1921, when it was the city's most northern parish. Father Alphonse Smith, the parish's first pastor, had to leave the pastorate when he was appointed Bishop of Nashville, Tenn., in 1924. The parish's

population peaked at 5,100 persons in 1942. Today the parish claims about 1,000 members. †

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

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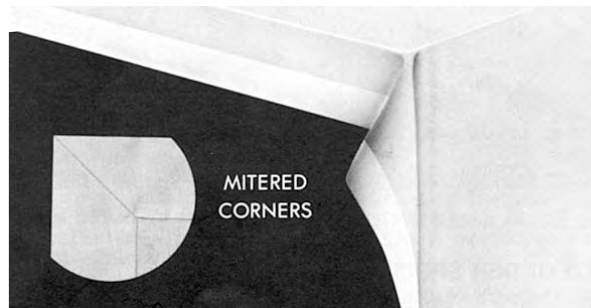
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## Check It Out . . .

**Abbey Press Gift Shop**, S.R. 545 in St. Meinrad, will have its fall yard/tent sale Oct. 1-3. Hours on Oct. 1 and Oct. 2 are from 10 a.m. to 5 p.m. On Oct. 3, the hours are 11 a.m. to 4 p.m. For more information, call 812-357-8290.

The broadcast date of the video "**Cardinal Ritter: A Man For All Peoples**," is Oct. 3 at 2 p.m. on WFYI Teleplex, Channel 20 in Indianapolis. The video is a joint project of Cardinal Ritter and Bishop Chatard high schools in Indianapolis. Indiana Black Expo provided technical support for the project. The video, which has been in production for one year, surveys the life of Joseph E. Ritter (1892-1967), the first Archbishop of Indianapolis and one of two Indiana cardinals of the Catholic Church.

St. Francis Hospital and Health Centers' Cardiac Services will host a **series of health education and activities in September** to introduce the Cardiac Care Center at South Campus, 8111 S. Emerson Ave., in Indianapolis, and to celebrate "Spirit of Women" Week at St. Francis. The annual Fall Health Festival, featuring more than 50 health information booths and assorted health screenings for the public, will be Sept. 25 from 9 a.m. to noon. "Community CPR Training" will be Sept. 27 from 6 p.m. to 9 p.m. in South Campus classrooms one and two. The cost is a \$10 refundable deposit to hold each reservation. To register for the CPR training, call 317-865-5865. "Listen to Your Heart" will be held on Sept. 28, from 5 p.m. to 7:30 p.m. in the Cardiac

Care Center at South Campus. "Step, Kick, and Turn—Cardiovascular Fitness through Country Line Dancing" will be held on Sept. 29 from 5:30 p.m. to 8:30 p.m. at Southport Presbyterian Church, 7525 McFarland Blvd. To register, call 317-865-5865. "Seasons of a Woman's Life," understanding lifestyle implications and nutritional aspects, will be held on Sept. 30 from 7 p.m. to 9 p.m. at the Inn at St. Francis Atrium. The cost is free. Registration is required. Call 317-865-5865.

**An explanation of the "whys," "whats" and "hows" of the annulment process** will be the focus of a two-hour session on Sept. 27 for men and women interested in discovering more about requesting an investigation into the possible nullity of a marriage. The program, presented by Katharine Lozano and Ann Tully of the Metropolitan Tribunal, will be held from 7 p.m. to 9 p.m. in Wagner Hall at Our Lady of Perpetual Help Church, 1752 Scheller Lane, in New Albany. The program is free. For more information, call Marilyn Hess at the Office for Youth and Family Ministries at 800-382-9836, ext. 1586, or 317-236-1586.

**Methodist Hospital in Indianapolis is in need of volunteers.** Those interested may call 317-929-8758.

Seccina Memorial High School in Indianapolis is hosting a **Holiday Gift Bazaar** on Oct. 24 from noon to 5 p.m. in the school gym. Admission is free. Booth space is available for vendors. For booth rental, call Tracy Moran at

317-782-8931.

**The Apostolate for Family Consecration has scheduled a "God the Father" Family Conference**, to be held at Catholic Familyland in Bloomingdale, Ohio, Oct. 15-17. The conference, which addresses family values, will include a daily schedule of prayer, speakers, entertainment, recreation, pony rides and music. The cost for the conference is \$149 per family. Hotel reservations are available at the Best Western Hotel. A tour bus will pick up registrants in Clarksville and at the Catholic Center in Indianapolis. For additional information regarding the weekend, hotel reservations, and/or bus transportation, call Bob and Phyllis Burkholder at 812-246-2252.

The Providence Center at Saint Mary-of-the-Woods will host a **youth gathering and liturgy** on Sept. 26 from 4:30 p.m. to 8:30 p.m. For more information, call 812-535-3131, ext. 145.

The Family Growth Program of Catholic Social Services, in cooperation with St. Francis Hospital, is offering **parenting classes** on the south side of Indianapolis. The series will be six two-and-a-half-hour semi-structured sessions utilizing STEP (Systematic Training for Effective Parenting) principles and emphasizing the development of positive and effective parent-child communication and the enhancement of effective parental discipline skills. The St. Francis STEP parenting classes will meet six Mondays, Oct. 4-Nov. 8, from 7 p.m. to 9:30 p.m. at St. Francis Hospital in Beech Grove. The classes are free. To register, call Diana Dass at 317-236-1526.

**The Family Growth Program and Family Individual Counseling Program of Catholic Social Services** is offering a Nurturing Grandparent Support Group for grandparents raising their grandchildren. The support group will run from Sept. 28-Nov. 2 on six Tuesdays from 6:30 p.m. to 8 p.m. at the

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The program is free because of grant funding from a St. Vincent Charity Caring Grant. The sessions will address specific parenting issues and challenges that are unique to grandparents raising their grandchildren. To pre-register, call 317-236-1526.

Saint Mary-of-the-Woods College will host **Mitchell Hebert for an acting workshop, public lecture and demonstration** Sept. 24-25. The workshop, public lecture and demonstration at 7 p.m. on Sept. 24 will be held at Saint Mary-of-the-Woods College, Cecilian Auditorium, Conservatory of Music. The Sept. 25 workshop will be from 10 a.m. to 1 p.m. at the Community Theatre of Terre Haute, 1431 S. 25th St. Hebert is a professional actor, acting coach and head of the acting department at the University of Maryland.

Saint Mary-of-the-Woods College is the site for the **1999 Susan G. Komen Breast Cancer Foundation Wabash Valley Race for the Cure** at 10 a.m. on Oct. 16. Refreshments and health and wellness information will be available for all race participants after the race. Awards will be given to the top male and female runners, walkers and breast cancer survivors in the 5K run and the 5K walk. For more information, call the college public relations office at 812-535-5212.

A **Retrouvaille weekend, for couples with troubled marriages** will be held Oct. 15-17 at Mount St. Francis Retreat Center in southern Indiana. For more information, call 502-686-1967 or 800-470-2230.

Roncalli High School in Indianapolis will host its **holiday gift bazaar** on Oct. 23 from 8 a.m. to 4 p.m. at the high school, 3300 Prague Road, in Indianapolis. Reservations for booth space are now being taken. To reserve a booth or for more information, call Tracy Moran at 317-782-8931. †



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## VIPs . . .

**Providence Sisters Sophia Chen and Marialilia Pineda** of Saint Mary-of-the-Woods professed perpetual vows on Aug. 14 during a eucharistic liturgy in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Sister Sophia entered the Sisters of Providence in 1990 from Immaculate Conception Parish in Taichung, Taiwan. Currently a student, Sister Sophia has

ministered as a speech therapist and teacher at St. Theresa Opportunity Center in Yuching, Taiwan. She is the daughter of Yin-tao Chen-tseng. Sister Marialilia Pineda entered the Sisters of Providence in 1990 from San Isidro Parish in Valenzuela, Philippines. She is a pediatrician. Sister Marialilia is the daughter of Ruperto Pineda Sr. and Arsenia Parungao Daquiz. †

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## Three divine persons are one, yet distinct

By Fr. Richard Rice, S.J.

“No one knows the Father except the Son and anyone to whom the Son chooses to reveal him” (Mt 11:27).

Five years ago, I sat before Andrei Rublev’s icon of the Trinity with the hope that it would prompt a homily for the feast of the Holy Trinity. The icon inspired me then, and it has inspired me ever since.

At about the same time, I was given the late Father Henri Nouwen’s book *Praying With Icons*, in which he reflects on his experience before this icon.

Father Nouwen’s words encouraged me, although my contemplation was inspired in quite a different direction from his. For me, the icon always speaks of three realities: community, revelation and intimacy. It speaks of a community formed by self-revelation and dynamic in its intimacy.

Community—The icon represents the Son undertaking the mission of redemption at the Father’s request as well as the Spirit’s pained inspiration. They are what a community is at best: persons loving together. And why? For the sake of a mission that fully engages each person.

We know the Trinity through this joint mission to redeem what they had created. Without the presence in our midst of Jesus the Christ, we would never have known the Trinity. In the shorthand of the Church fathers and mothers, the economy of salvation reveals the theology of the Trinity’s inmost life.

Revelation—I am slowly coming to realize what Jesus meant when he spoke of revealing the Father to us. For us, the most important space in the icon is the empty space at the bottom, the fourth place at the table. It is through this space that the Son descended, sent by the Father and Spirit.

Within the Trinity, the Son had what you and I most want—the full loving gaze of the Father—and the Son gave that up out of love for us to descend into our necessarily insecure, uncertain existence so that he could fully embrace human life even unto death on a cross (Phil 2:6-11).

Because he so fully became one of us, God has now exalted him and returned him to the table of the Trinity, and the Son brings us with him to the table if we also will have among ourselves “the same attitude that is also ours in Christ Jesus” (Phil 2:5).

The Father that Jesus reveals is a God creating us out of love, redeeming us out of that same love, pouring out all that he is and has in Jesus the Christ through the Spirit. What a dear revelation for 1999, the year of the Father!

The Spirit that Jesus reveals is the breath of God that inhales and exhales the relationship of Father and Son, holding them in dynamic union and us in union with them.

The Son that the Father reveals is the Word (Jn 1:1), the only word ever spoken that said all that its speaker intended. This is the bridge that unites all the divisions within us and among us, the design that manifests all that God is and all that we are invited to be.

For, as St. Irenaeus said of Jesus, “The glory of God is the human fully alive.”

Intimacy—I observe how the three divine persons are one, yet each is distinct from the others. As the *Catechism of the Catholic Church* says, “They are distinct from one another in their relations of origin” (#254).

The catechism then quotes the Fourth Lateran Council, “It is the Father who generates, the Son who is begotten and the Holy Spirit who proceeds.”

Each relates to the others in a mutuality of equals. This shows especially in the economy of salvation. Succinctly, the Second Council of Constantinople confessed “one God our Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are.”

The icon portrays this intimacy as person to person to person and, finally, to us. Father Gerald Keefe of Minnesota captures the intimacy of the relationships with his phrase “enclosed garden,” in which is found:

“The Father a gleam with love,  
“The Son tender with feeling  
“The Spirit warm with embrace.”

I am amazed how quietly but definitely, over five years, the Trinity has invited me and us to be a community with them and with all others. And I am amazed how the Trinity has revealed themselves to me as well as revealing me to myself, and how intimate each and all of the Trinity has been with each other and with me.

Daily, weekly and monthly, I now end my contemplation before the icon with the prayer of Blessed Elizabeth of the Trinity:

“O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity.”

I’m not there yet, but know I’m on the way home to my place at God’s table. I pray that we all will be companions there.

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



CNS photo of icon painted by Andrei Rublev

For us, the most important space in this icon of the Trinity is the empty space at the bottom, the fourth place at the table. It is through this space that the Son descended, sent by the Father and Spirit.

## The Trinity inspires reflection on marriage, diversity and equality

By David Gibson

Can we learn about marriage from the Trinity?

Yes, according to Bishop John Kinney of St. Cloud, Minn. In a 1999 pastoral letter, he noted that as “a communion of love and life,” the Trinity is “a fitting symbol for marriage—a communion of two people whose love finds its highest expression in the creation of new life, in the creation of the family, which is then yet another new communion of love and life.”

From the Trinity, we learn about God—and about ourselves.

Ethical reflection on racism should look to the Trinity, said Father Bryan Massingale, a moral theologian from Milwaukee.

He noted that the persons of the Trinity aren’t the same, “yet coexist without inequality,” thus “the Divine Mystery is a loving embrace of diversity.”

God the Trinity also is a reminder that we all are made in God’s image.

(*David Gibson edits Faith Alive!*) †

### Discussion Point

## Christ calls us to help others

### This Week’s Question

How can parishioners give care to, and express responsibility for, one another?

“By smiling, then being there always with open arms. It starts with your face. Then follow it up with words and deeds.” (Susie Fox, Evansville, Ind.)

“Volunteer to sit with people, to take them to appointments or bring them to Mass. We have a tremendous outreach to the needy: a soup kitchen, food donations and a tenth of our collection each week.” (Wanda Litalien, Hayden, Idaho)

“By supporting each other both in parish activities and on a personal level. That’s how they get to know each other and become more of a Christian family.” (Sharon Olerich, Carroll, Iowa)

### Lend Us Your Voice

An upcoming edition asks: What makes a liturgy both joyful and reverent?

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



CNS photo of illustration from Crossiers

From the Editor Emeritus/John E. Fink

## Council affirms primacy of pope, tries to reunite Church

Last week I wrote about the way the Council of Constance (1414-1418) solved the Great Western Schism by deposing, or compelling to resign, all three men who claimed to be pope. This was the high point of conciliarism, the theory that a general council possessed more authority than the pope and could depose him.

It was a theory that arose in the 12th and 13th centuries among theologians and grew in popularity when means were being sought to end the Western Schism. The theory was never accepted by a pope. After the Council of Constance, debates over conciliarism grew in intensity.

The Council of Constance also passed a resolution that councils should be held at regular intervals. Therefore, a council was convened in Basel (also spelled Basle) in 1431 to discuss the Hussite heresy, but mainly to settle the controversy over conciliarism. When the council passed an antipapal declaration in



1437, and tried to depose Pope Eugene IV, the pope demanded that the council move to Ferrara, Italy and he excommunicated all delegates who refused to go. The Council of Basel continued to meet until 1449. It even elected an antipope. But in the end it was a failure and conciliarism declined. (It was condemned by the First Vatican Council in 1870.)

Having condemned the Council of Basel, Pope Eugene then convened the 17th ecumenical council in Ferrara in 1438. Plague broke out in Ferrara in 1439, so Pope Eugene moved the council to Florence. From 1443 to 1445, it met in Rome.

The council affirmed the primacy of the pope against the claims that an ecumenical council is superior to the pope.

However, the main business of the 17th ecumenical council was not conciliarism, but an attempt to reunite the Eastern (Orthodox) and Western Churches, much as the Council of Lyons had tried to do in 1274. The council was attended by Emperor John VIII Palaeologus, Patriarch Joseph of Constantinople, and 700 other Greek theologians and prelates.

The eastern emperor and the Orthodox prelates had an incentive for coming to an agreement with the pope: The Ottoman Turks were menacing Constantinople and the Byzantines badly needed assistance from the West.

In 1439 an agreement was reached. The Eastern Church agreed to the basic tenets of Western doctrine, including the *Filioque*—that the Holy Spirit proceeded from the Father and the Son and not just the Father. The Greeks also accepted papal primacy.

After the Greeks returned home, the council stayed in session to work on reunion with other schismatic Churches of the East. Reunion was achieved with the Armenians and the Copts, and a little later with the Syrians and the Chaldeans.

Unfortunately, the agreement with the Orthodox Church didn't hold. Unpopular with the people of Constantinople, it was repudiated by many of the Eastern bishops. Furthermore, it soon became clear that no military aid was coming from the West.

In 1453, Constantinople fell to the Ottoman Turks, and with it fell any immediate chances of reuniting Christendom. †

Research for the Church/

James D. Davidson

## Church has big economic impact

You've probably read newspaper stories touting the vast amounts of money businesses, state fairs, airports, conventions, Super Bowls and other sporting events pump into the economy. But have you ever thought about the Catholic Church's economic impact? Two recent studies indicate that it is enormous.



Margaret Cole, Father Anthony Pogorelc and I recently studied the Church's economic impact in Tippecanoe County, Ind. There were 23 Catholic organizations in the county, including the Lafayette Diocese chancery and a diocesan office of pastoral ministry; six parishes; five parochial schools; five social service groups; four fraternal and prayer groups; and until a year ago a hospital owned by a religious order of Catholic sisters.

We collected information on organizational expenditures, and using standard economic practices, we multiplied the Church's total direct expenditures by a regional factor of 2.3 to take into account the indirect effect resulting from the recycling of money that the Church spends.

The Church's direct economic impact was \$82.5 million. With the multiplier effect, its total impact was \$191.5 million. That amounted to \$10.6 million per organization; \$131,000 per employee; \$8,300 per parishioner; and \$18,600 per Mass attendee. Not counting the hospital, these figures were \$1.1 million per organization; \$107,000 per employee; \$840 per parishioner; and \$1,900 per Mass attendee.

The Church's impact is even greater in larger dioceses. When Archbishop Rembert Weakland recently studied the Church's economic impact in the Milwaukee area, he described the results as "staggering."

The Archdiocese of Milwaukee covers 10 counties, includes 620,000 Catholics, and operates 284 parishes. These parishes employ more than 3,000 people. The archdiocese contains 147 Catholic schools (which enroll more than 33,000 students); 12 parochial high schools (which serve more than 7,000 students); and four Catholic colleges and one university (which enroll more than 23,000 students). It also has 22 religious orders and two major seminaries. It claims 25 health care centers and homes for the aged, along with 15 Catholic hospitals, all of which are run by religious orders. These health care facilities serve more than 1.5 million people a year. The archdiocese lists 35 social and community service organizations, such as Catholic Social Services and the St. Vincent de Paul Society.

The Milwaukee Archdiocese employs about 30,000 people, making it the second largest employer in the area (second only to the government). Its total expenditures are \$1.25 billion. Factoring in the regional multiplier of 2.5, the archdiocese has a total economic impact of \$3.1 billion. Its impact amounts to \$2.1 million per Catholic organization; \$41,666 per employee; and \$20,161 per Catholic parishioner.

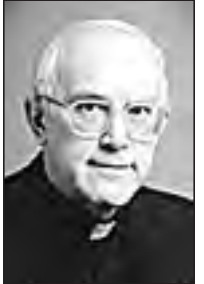
If Church leaders in other dioceses were to conduct similar economic impact studies, they too would learn how big a contribution Catholic organizations make to the economy in their area. Appreciation of the Church's economic impact almost certainly would increase Church leaders' opportunities to participate in civic planning processes and public policy discussions. These new forms of civic participation would give clergy and lay leaders even more opportunities to contribute to the quality of life in their dioceses and communities.

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

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

## Parishes reaching out, skills for seeing, doing

Paulist Father Frank DeSiano has published a book entitled *The Evangelizing Catholic: A Practical Guide for Reaching Out*. After some preliminary considerations, he takes up personal evangelization, parish evangelization, evangelization teams, and the perspective of the larger context.



After some preliminary considerations, he takes up personal evangelization, parish evangelization, evangelization teams, and the perspective of the larger context.

I want to share a few of his reflections from the chapter on parish evangelization. He begins by exploring the Eucharist as central to personal life, parish life and evangelization. Evangelization springs from the Eucharist because it asks us to be disciples, to live, like Jesus, for each other and for the world. Even if a person evangelizes one-to-one, he or she always has the table of the Lord as a referent. We go forth from the table to share what we have received around the table in word and sacrament, and we invite others to join us around the table so they can receive these gifts as well.

Cornucopia/Cynthia Dewes

## Maybe Hillary Rodham is right

We used to have this dentist who was so much fun we actually looked forward to our dental appointments. He played music tapes while he worked, and after you were seated in the chair he'd ask you what you wanted to hear that day. Maybe Frank Sinatra? the Beatles? Vivaldi?



Considering the elevator music we got everywhere else, this was a distinct pleasure. I mean, after you've heard "Brown Sugar" played like Mantovani, silence definitely begins to seem golden.

Not only that, this dentist would sing along, punctuating his tenor solos with emphatic delivery on words or notes he particularly liked. His performance was always accompanied by loud drilling, water squirting, fiddling with instruments, and occasionally a gurgle when his patient had to swallow.

He was pretty funny, too. Once he told me, as he was trying to reach a particularly inaccessible tooth, "Your husband

And yet this basic ministry of invitation is one that both individuals and parishes can find challenging. Father DeSiano talks about two of the reasons for this difficulty. First, it takes significant time, energy, and resources to keep a parish and its ministries going. As one pastor said at a deanery meeting, "Evangelization deals with mission, and most of our time is consumed by maintenance."

Second, Father DeSiano notes that the people envisioned by the outward looking goal of evangelization are not easy to see. How often do we hear us say, "We offered a program for inactive Catholics, but nobody came." Right now we are preparing for major archdiocesan-wide outreach efforts to inactive Catholics and those without a Church family. But we realize that if all we do is put notices in parish bulletins and articles in *The Criterion*, the people we want to reach will never see them. We need to look beyond our usual boundaries and find ways to communicate in different environments.

Father DeSiano observes that parishes will need to learn some new behaviors and make them part of ordinary parish life.

will never tell you this, but you have a really small mouth."

The dentist's staff was equally engaging. The receptionist came to know our family quite well, from the mouth out, you might say. One year, during the usual melee of annual dental appointments for the eight of us, it was she who discovered that Peter had not been seen at all for two or three years. Lost in the shuffle, she said, and we all laughed, especially Peter.

We also had some good laughs with the dental hygienist, who served us well from right out of dental school until the practice closed. We had many a fine discussion about life. No small talk here.

We knew a shoe store owner who also was fun to visit. He knew all our kids, from the feet up this time, and was nice to them all. This was something we appreciated, since their number often intimidated sales people who then reacted badly.

Once, Andy disappeared into the back storage room during the shoe selection ruckus, and we didn't notice he was gone until we were halfway down the street. But here came Mr. Herschel, kindly escorting Andy out to meet us. God alone

Before talking about them, however, he underlines the importance of the evangelizing resources that are already present in ordinary parish life. What we have been doing with all levels of faith formation, the care we take with liturgy, our sacramental preparation programs, the variety of spiritual renewal programs, the broad range of service ministries—all of these are signs of a community of discipleship. We have a lot going for us.

But we can grow. Just take one of his considerations—welcoming. Here again perspective is important. We feel at home in our parishes and find them warm and friendly places. But what is it like for someone who just moved into the area? What is it like for somebody in town for a visit who shows up at Sunday liturgy? What is it like for people in the neighborhood who have never set foot in our church? Seeing ourselves through their eyes may help us learn a few other things we could do to help people feel more welcome.

(Jesuit Father Joseph Folzenlogen is coordinator of evangelization for the Archdiocese of Indianapolis.) †

knows what destruction he'd wrought in that storage room.

We had wonderful milkmen, too, back when milk was still home-delivered. One of them lit the pilot light on my gas furnace for me one winter day when it was below zero. Another used to tell me three or four jokes every time he came. But one time the joke was on him when my mother and her identical twin sister took turns answering the door and confusing him totally.

There were a couple of checkout ladies at the grocery store whom I numbered among my pals as well. And hairdressers and the mailman and even the UPS driver. We told each other life stories and commiserated about teen-agers and the Colts. It was a pleasure doing business with them, as they say.

Hillary Rodham Clinton has said it takes an entire village to raise a child. Personally, I think it takes a whole community to raise our spirits and make us fully human.

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



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

# The Sunday Readings

Sunday, Sept. 26, 1999

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The prophecy of Ezekiel supplies the first Scriptural reading for this weekend.



Although the Hebrew tradition has endured for many centuries and has made magnificent contributions to Western civilization, it proceeds from a political circumstance in which only a relatively brief period can

be counted as years of glory. These years were those when David and Solomon presided over the unified kingdom of Israel.

The rest of Jewish history often has been filled with very distressing times. Powerful, hostile neighbors have swept across the Holy Land on many occasions. They brought terror, want and humiliation.

It is not surprising under these circumstances that people questioned the power of God or the faithfulness of God or both. After all, God had promised the Hebrew people that they would never be abandoned.

Prophets such as Ezekiel continually had to call people away from questioning God or dismissing God in anger.

In this weekend's reading, the prophet reminds his audience that the ways of God are not the ways of humans. God is perfect and all wise. Humans, by contrast, are imperfect and shortsighted.

Trust in God, the prophets counseled. In the end God and righteousness will be victorious.

Few other passages in the New Testament are as familiar, or as beloved, as this reading from St. Paul's Epistle to

the Philippians, which is the second lesson for this weekend.

The section is one of the great, expressive, majestic salutes to Jesus. In the genre of poetry, it proclaims Jesus of Nazareth Lord and God. Its very words soar, giving testimony in themselves and in their spirit to Paul's great faith in the Redeemer.

St. Matthew's Gospel supplies the third reading this weekend. As was the case a week ago, the story is a parable taught to the disciples by Jesus.

The parable for this Liturgy of the Word is found in Matthew. It is the first of three parables all having to do with final judgment.

Considering the tension between Jews and Gentiles many see in the New Testament, it is tempting to see in these two sons models of the Jew and of the Gentile. This, however, is not correct. The two sons represent a faithful child and an unfaithful child.

Faithfulness to God, and unfaithfulness, are realities that are quite blind to ethnicity, place or time.

For Matthew, the great test of life always was obedience to God. This Gospel was composed in a time when men and women had to confirm their faith in deeds.

For that matter, the time of Jesus, which the Gospel recalls, also was a time of decision. Differences between the devout and the wayward were pronounced and stark.

A great lesson here is that humility is an essential characteristic of the sincere and true follower of God.

It is not just that the first son attempted to deceive the father. He deceived himself by thinking that he had no need of the father. He thought that he could trick his father and scorn his father's invitation to work in the vineyard.

The contrast drawn by the Gospel is dramatic, and deliberately so. Prostitutes and great sinners, if humble and earnest in

## Daily Readings

**Monday, Sept. 27**  
Vincent de Paul, priest and religious founder  
*Zechariah 8:1-8*  
*Psalm 102:16-23, 29*  
*Luke 9:46-50*

**Tuesday, Sept. 28**  
Wenceslaus, ruler and martyr  
Lawrence Ruiz, married man and martyr and his companions, martyrs  
*Zechariah 8:20-23*  
*Psalm 87:1-7*  
*Luke 9:51-56*

**Wednesday, Sept. 29**  
Michael, Gabriel and Raphael, archangels  
*Daniel 7:9-10, 13-14*  
*or Revelation 12:7-12a*  
*Psalm 138:1-5*  
*John 1:47-51*

**Thursday, Sept. 30**  
Jerome, priest and doctor of the Church

*Nehemiah 8:1-4a, 5-6, 7b-12*  
*Psalm 19:8-11*  
*Luke 10:1-12*

**Friday, Oct. 1**  
Thérèse of the Child Jesus, virgin, religious and doctor of the Church  
*Baruch 1:15-22*  
*Psalm 79:1-5, 8-9*  
*Luke 10:13-16*

**Saturday, Oct. 2**  
The Guardian Angels  
*Baruch 4:5-12, 27-29*  
*Psalm 69:33-37*  
*Matthew 18:1-5, 10*

**Sunday, Oct. 3**  
Twenty-seventh Sunday in Ordinary Time  
*Isaiah 5:1-7*  
*Psalm 80:9, 12-16, 19-20*  
*Philippians 4:6-9*  
*Matthew 21:33-43*

their contrition, will win God's favor before those who outwardly display holiness but, in fact, are disloyal to God.

### Reflection

For several weeks, the Church has used these lessons at Sunday Mass to teach us the fundamentals of Christian life. It has stressed for us the need for God that we all experience.

One of the greatest failures of human beings is the inability to see life and reality as they actually are. We elevate ourselves, outrageously trust ourselves against all odds, and think only for the present.

Thus, in our narrow and myopic vision, we exalt ourselves. As did the first son in

the reading from Matthew, we may even voice our allegiance to God but live otherwise.

The tendency to think first of self always haunts us. It is the great effect of original sin. We always may possibly hesitate in a demand from God, just as did the second son. However, even if at once sluggish, we still have the right to enter God's vineyard if we honestly and frankly recognize our need and God's love.

For its part, the reading from Ezekiel reminds us of our shortcomings and limitations. The lesson from Philippians tells us in very moving words that in Jesus, God has given us eternal life itself, truth itself, for Jesus is Lord! †

## My Journey to God

### Mother's First Day of School

That first day of school  
clothes still had their new shine  
and softness  
socks stayed up  
shoes were unscuffed  
hair just right.

Cracking open a book for the first time.  
The pop of the cover as it gave.  
Fresh black letters  
a blank page awaiting my own name.  
The smell of ink and paper  
pencils ready to be sharpened  
erasers square and stiff  
notebooks neat and empty.

I loved the classroom  
learning new words  
how to slant my letters into cursive  
realizing suddenly I knew how to multiply.  
It was recess that was hard.  
Will they run away or let me play?

Now my son I let go on that first full day  
into halls with shiny floors,  
neat rooms with scrubbed-clean desks.  
I've watched him stand at the edge  
of a crowd.  
Ready to say:  
"Go ahead. Say hi. Play. Don't be afraid."  
But when I have, I've seen his fear.

And then I felt again



CNS photo

that little girl  
who didn't fit in,  
whose hair wasn't straight  
whose dress wasn't store-bought  
and brand-new.

I want to snatch the cross he might be  
asked to carry  
right off his shoulder.  
No, God, it hurt too much for me,  
not my baby, too.  
My tears of goodbye  
become a prayer:  
Not my will, but Thine.  
But, please, don't let it hurt so much  
this time.

By Christa R. Hoyland

(Christa Hoyland is a member of Sacred Heart Parish in Jeffersonville.)

Question Corner/Fr. John Dietzen

## Church has official ritual for Communion services

Our pastor's poor health precludes some morning Masses. A



priests? (Ohio)

Communion service is substituted, conducted by a layperson. It has become customary for the presider to deliver a homily, of his own making, after the readings.

Aren't homilies to be delivered only by ordained deacons or

There is an official Catholic ritual for these ceremonies titled "Sunday Celebrations in the Absence of a Priest." While specifically designated for Sunday, the same principles would apply to other days of the week as well.

Generally, these celebrations take the form of either morning or evening prayer (the Liturgy of the Hours), or a Liturgy of the Word with Holy Communion.

When a priest is not available for the celebration of the Mass, at the recommendation of the pastor the bishop is to appoint someone, lay or religious, to lead these liturgies, including the prayers and ministry of the word, and administer Communion (#21, document listed above).

The ritual points out, incidentally, that these ministers carry out their responsibilities in virtue of their baptism and confirmation. It is, in other words, part of their proper

function as baptized Christians to do so.

Even when a layperson presides, he or she is always to be assisted by other ministers to proclaim the Scriptures, help distribute Communion, provide music, etc.

At the reading of the word of God, there should always be some explanation of the readings or a period of silent reflection on what has been heard. Since only an ordained minister may give the homily as such, the pastor may prepare one for the leader to read, or the lay leader may give a brief explanation of the Scripture text, if permitted to do so by the bishop (#41).

An obvious peril in permitting this sort of liturgy, as many bishops have noted, is that it may seem to minimize the crucial importance of the Sunday celebration of the Eucharist in Catholic Christian life.

The Mass as a liturgical sacrifice, in the Liturgy of the Eucharist, can never be adequately substituted for by any other rite. Thus, the service we are discussing here is intended for use only when the full celebration of the paschal mystery, with the liturgies of word and Eucharist, is impossible because no priest is available.

As the introduction to this ritual indicates, pastoral teaching must always "emphasize that the sacrifice of the Mass is the only true actualization of the Lord's paschal mystery, and is the most complete manifestation of the Church" (#4).

The Liturgical Press in Collegeville, Minn., publishes a detailed Spanish-English edition of this ritual. †

## 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.

### Sept. 24

St. Nicholas Parish, Sunman, Turtle Soup Supper, 5 p.m.-9 p.m. fish, roast beef, chicken sandwiches, raffle, games and music.

### Sept. 25

St. Paul Parish, Sellersburg,

closing 50th Anniversary Mass at 5 p.m., Archbishop Daniel M. Buechlein presiding. Present and former members, welcome.

St. Patrick Parish, Indianapolis, at Central Catholic School, 1155 Cameron, second annual Multicultural Parish Festival.

Ethnic African, Irish, Italian, Mexican, German and American foods, face painting, music, Mexican dancers, child and adult games, health screenings, 3 p.m.-9 p.m. Free admission.

Ladies, Peter Claver Court #109 St. Catherine of Sienna, Indianapolis, Archbishop O'Meara Catholic Center, Golden jubilee annual card party, 11 a.m.-3 p.m., salads, desserts. \$8 donation.

K of C #1348, Jeffersonville, 221 Market St., Adult Street Dance. Admission \$6 day of dance, open to public.

Information: 812-282-6747.

St. Louis de Montfort, Ocktoberfest and craft fair, 11441 Hague Road, Fishers.

### Sept. 26

New Catholic Community, Dearborn County, Harrison, 10490 N. State St., Parish Festival. Mass, 10:30 a.m.; pig roast, noon; raffle, booths, family activities, festivities last until 7 p.m.

St. Lawrence Auxiliary and Knights of St. John, Greensburg, 312 S. Wilder St., annual fall festival, 10:30 a.m.-3 p.m.,

games, raffles, country store, turkey or roast beef dinners. Information: 812-663-6225.

St. Michael Parish, Bradford, 11400 Farmers Lane, annual picnic, 10:30 a.m.-5 p.m., home-cooked chicken dinners with dumplings, silent auction and booths. Information: Darlene Cole, 812-364-6646.

Mary's Rexville Schoenstatt, 2:30 p.m., "Child Mary and Mary Our Mother," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

### September 28

Bishop Chatard High School, Indianapolis, 5885 N. Crittenden, Archdiocesan Special Education Task Force information night for parents, teachers, learning disabled students, "Surviving with Special Needs," 6 p.m.-9 p.m. Information 317-236-1441.

Marriage Tribunal session with RCIA ministers, Our Lady of the Greenwood Parish, Madonna Hall, 9 a.m.-3 p.m. Msgr. Fred Easton, Jean Galanti. Registration: \$10. Information: 317-236-1448.

### Sept. 30

Ave Maria Guild card party to benefit St. Paul Hermitage, 11:30 a.m.-3 p.m., Benedict Inn gymnasium, 1402 Southern Ave., Beech Grove. Salads, desserts and beverages available.

### October 3

St. Joe Hill Parish, Sellersburg, 2809 St. Joe Road West, Turkey Shoot and Fall Festival fundraiser from 11 a.m., turkey shoot, booths, raffles, quilts and children's games. Chicken dinners, \$6 per person. Information: Joyce Hagest, 812-246-2512.

### Recurring

#### Daily

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

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

### Weekly

#### Sundays

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

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

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

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

#### Mondays

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

#### Tuesdays

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

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

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

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.

#### Wednesdays

Marian prayers for priests from 3 p.m.-4 p.m. at 3354 W. 30th

—See ACTIVE LIST, page 13



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## Central Indiana Life Chain October 3, 1999

People from Central Indiana churches of all denominations are invited to gather and affirm their belief in the sanctity of human life.

### Respect Life Sunday, October 3, 1999

1:00 p.m. Archbishop Daniel Buechlein, O.S.B., will celebrate a Mass for Life at SS. Peter and Paul Cathedral downtown.

2:30-3:30 p.m. 1999 Central Indiana Life Chain, a peaceful public Pro-Life display. Participants line both sides of Meridian Street downtown while holding signs with Pro-Life messages and silently praying.

1999 Life Chain T-shirts are now available for \$7 each. Shirts are medium-gray with black print on the back. On the back, "Love in Deed and in Truth" (1 John 3:18) is printed in black letters above a heart. Inside the blue and red heart is a drawing of a mother enfolding her baby in her arms. "Pro-Life Means Love" is printed in the heart. The front of the shirt has a cross inside a heart, along with the words Life Chain, Central Indiana, 1999. T-shirts are available from your parish Pro-Life chairperson. You can call in t-shirt orders to our voice mail at 317-971-2685.

To order by mail, please fill out this form and mail it to: Central Indiana Life Chain, Inc., P.O. Box 531164, Indianapolis, IN 46253. Please include payment of \$7 per shirt and make checks payable to Central Indiana Life Chain.

Number of shirts requested:

Youth Medium (size 34) \_\_\_\_\_ Adult Small (36) \_\_\_\_\_ Adult Medium (40) \_\_\_\_\_ Adult Large (44) \_\_\_\_\_  
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Zip Code of Church \_\_\_\_\_

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**The Active List, continued from page 12**

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, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

**Fridays**

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

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

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

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

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

**Saturdays**

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

**Monthly**

**First Sundays**

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

**First Mondays**

The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St., 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, Indian-

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

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

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

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

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

**First Saturdays**

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

gathering in the school.

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

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.

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St. Louis de Montfort Catholic Church  
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<http://sldmfishers.org>

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- D. C. L.

**THANK YOU** St. Jude for intentions granted.  
- J. A. B.

**THANKS TO** St. Jude, Blessed Mother and the Sacred Heart for favors granted.  
- A. M. S.

**THANK YOU** St. Joseph, Blessed Mother for prayers answered.  
- E. T.

**THANKS ST. Jude**, Blessed Mother, Infant of Prague.  
- M. C. B.

**MY THANKS** to Almighty God and St. Anthony for prayers answered.  
- A. O. N.

## Miscellaneous

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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.

**AULL, James Charles**, 77, Holy Spirit, Indianapolis, Sept. 5. Husband of Margaret Meehan (Grannan) Aull. Father of Larry, Gregory and Karl Aull. Stepfather of Laura Zell, Nancy Decker, Mary Gattens, Janet Tobin, Irene King and Kathy McClain. Brother of Roger and Jack Aull. Grandfather of five. Step-grandfather of 18. Great-grandfather of one. Step-great-grandfather of two.

**BAXTER, Elizabeth M. (Gorman)**, 90, Sacred Heart of Jesus, Indianapolis, July 29. Mother of Betty Grady, Dr. Nick, John and Charles Baxter. Grandmother of 13. Great-grandmother of 18.

**BEVINGTON, William R.**, 70, St. Joan of Arc, Indianapolis, Sept. 11. Father of Julia Nicholas, Jean Hagberg, Christina Cotter and William Bevington. Grandfather of nine. Great-grandfather of one.

**BLUEHER, Lillian M.**, 91, Little Flower, Indianapolis, Sept. 11. Mother of Mary Ann Lantrip and Andy Blueher. Sister of Mary Jenkins, Pauline Royse, Ann Vising, Deloris Oliver, Patricia Niehouse, John and William Duffey Kramer. Grandmother of eight. Great-grandmother of 16.

**BROOKS, Patricia Ann**, 51, St. Mary, New Albany, Aug. 29. Wife of Daryl Brooks. Mother of Kelly Brooks, Anthony and Tonya Barber. Sister of Jeffery Swartz and Janice Smith. Grandmother of three.

**CORNWELL, Margaret Mary (Gilmore)**, 81, Sacred Heart, Jeffersonville, April 12. Wife of James Cornwell. Mother of John, Michael and Patrick Cornwell. Grandmother of three. Great-grandmother of one.

**DIETZ, J. Robert "Bob,"** 78, St. Joan of Arc, Indianapolis, June 17. Brother of Providence Sisters Anne Mary and Jeanne Mary Dietz, Harry Dietz and Mildred Harding.

**DOAK, Mary**, 83, St. Mary, Richmond, Sept. 6. Sister of Patricia Seibold.

**EVANS, Margaret Ann**, 65, St. Michael, Indianapolis, Sept. 11. Wife of Robert S. Evans. Mother of Claire Abel, Lisa Wiesehan and Robert G. Evans II. Grandmother of six. Great-grandmother of two.

**GRIMES, Mary V.**, 78, St. Bartholomew, Columbus, Sept. 11. Wife of Edward Grimes. Mother of Sharon Sinclair and Larry Grimes. Grandmother of two.

**GYGER, Mary**, 80, Little Flower, Indianapolis, Sept. 9. Mother of D. Gregory and David Gyger. Sister of Ideane Catterson, Chuck, Emil, Merle and Neal Callahan. Grandmother of five. Great-grandmother of 15. Great-great-grandmother of two.

**KHACHI, Peliyos**, 71, St. Michael, Indianapolis, Sept. 8. Husband of Melideh Khachi. Father of Nancy Khachi. Brother of Namroud Khachi.

**KIESEL, Robert**, 71, Little Flower, Indianapolis, Sept. 5. Father of Patricia Bennette. Stepfather of Steven and Dennis Colter. Brother of Fred Kiesel. Grandfather of six. Great-grandfather of four.

**LEDFORD, Laquita J.**, 54, Our Lady of Perpetual Help, New Albany, Sept. 12. Wife of Larry Ledford. Mother of

Stephanie Crawford, Stephen and Shawn Ledford. Daughter of Mary O. Adams. Sister of Janice Wells, Betty Winburn and Vickie Divine. Grandmother of three.

**LOYD, William V.**, 72, St. Mary, Greensburg, Sept. 15. Husband of Betty J. Loyd. Father of Mary Miller, Suzanne, Douglas and John Loyd. Grandfather of Margaret Maudlin. Grandfather of seven. Great-grandfather of two. Step-grandfather of three. Great-step-grandfather of one.

**LOWER, Lawrence C.**, 83, St. John the Baptist, Osgood, Sept. 8. Brother of Leola Holdcraft and Joseph Schneider.

**MARSHALL, Madeline**, 80, St. Agnes, Nashville, Sept. 11. Mother of James and Daniel Marshall. Daughter of Grace Perry. Sister of Wanda Duncan, Jeanne Thomas, Betty Wilson, Clifford Zimmerman, Don and Charles Perry. Grandmother of three.

**NOBBE, Frieda B.**, 84, St. Louis, Batesville, Sept. 16. Mother of Evalena Kuntz, Rosina Forthofer, Mary Jo Wuestefeld, Edward and Melvin Nobbe. Sister of Ida Nobbe, William, Joseph, Harry, Ed, Paul and Jim Lecher. Grandmother of 18. Great-grandmother of 13.

**O'HAIR, Margaret Mary (Kelly)**, 91, St. Paul the Apostle, Greencastle, Sept. 6. Wife of Durbin L. O'Hair. Mother of Shirley A. Cherry. Sister of Frances Kelly. Grandmother of four. Great-grandmother of nine.

**PAYNE, Mary Gen**, 72, St. Anthony of Padua, Clarksville, Sept. 1. Mother of Donna Payne-McCallister, Sharon Seese, Kathleen Parish, Mary, Patrick and William Payne, Jr. Grandmother of nine.

**PICKLES, Elena**, 86, St. Mary, New Albany, Sept. 10. Mother of Eugene Pickles. Sister of Concetta Cayedo. Grandmother of four. Great-grandmother of six.

**REGAN, William L.**, 91,

St. Barnabas, Indianapolis, Aug. 20. Brother of John and Richard Riffin.

**SCHUMACHER, Flora**, 92, St. Roch, Indianapolis, Sept. 11. Aunt of several.

**SCOTT, Joseph R.**, 72, Holy Trinity, Indianapolis, Aug. 31. Husband of Marva Scott. Father of Regina Maxey, Eric, Reggie and Jody Scott. Brother of Mary Hazel, Alberta Moore and George Scott. Grandfather of eight.

**SIMMERMEYER, Thomas J.**, 67, St. Mary, Greensburg, Sept. 7. Husband of Ella Jean Simmermeyer. Father of Nancy Burns, Janet Dunkin, Pam Murphy and Thomas Simmermeyer. Brother of Gussie Ertel, Mary Burks, Michael, Robert and Leo Simmermeyer. Grandfather of 11.

**SOUTHERN, Mary**, 71, St. Vincent de Paul, Bedford, Sept. 10. Wife of Robert Southern. Mother of Linda Flanders, Teresa Hamilton, Susan Rinne, C. Matthew, Timothy, W. Thomas, M. Anthony and J. Eric Southern. Sister of Ruth Honowanski,

Audrey Dillon and John Leahy. Grandmother of 12.

**STENGER, Dorothy E.**, 85, St. Gabriel, Connersville, Sept. 4. Wife of John Stenger. Mother of Catherine Anderson and Judith Strothman. Grandmother of seven. Step-grandmother of one. Great-grandmother. Great-great-grandmother of two.

**STILES, John V., Jr.**, 77, Christ the King, Indianapolis, Sept. 13. Father of Carol Flanagan, Teresa Hall, Robert and Frank Stiles. Grandfather of two.

**TERRY, Grace M.**, 89, St. Anthony, Indianapolis, Aug. 27. Aunt of two.

**UBERTA, Viola C.**, 80, Little Flower, Indianapolis, Sept. 3. Sister of Marie Schumann, Florence Hall, Lucille Norris, Ann Souders, Gretty, James and Patrick Uberta.

**THORNTON, Vicki**, 55, St. Mary, New Albany, Sept. 11. Wife of Thomas Thornton. Mother of Candy Zurcher. Grandmother of two.

**ULCZYNSKI, Joseph**, 81, St. Bartholomew, Columbus, Sept. 7. Husband of Genevieve (Suchta) Ulczynski. Father of Charles and Ronald Ulczynski. Son of Pete Ulczynski and Stephania Stapaniski. Brother of

Velma Besece, Sarah Kruszewski and Robert Ulczynski. Grandfather of three.

**WATERS, Rosemary**, 69, St. Philip Neri, Indianapolis, Sept. 11. Wife of Hurley E. Waters Sr. Mother of Cindy McNeal, Linda Jones, Hurley E. Waters II and Walter J. Waters Sr. Grandmother of six. Great-grandmother of one.

**WELLING, Elmer, "Wimpy,"** 74, St. Barnabas, Indianapolis, Aug. 21. Husband of Doloris Haag Welling. Father of Dr. Michael Welling. Brother of Wilma Koch.

**WHITE, Roberta Mae (Largent)**, 63, St. Lawrence, Indianapolis, Sept. 3. Mother of Kim Zirrillo. Daughter of Helen Riddle Largent. Sister of Cathy Bannon, Elsie Swift, Louise Keller, Robert, Pete and Buford Largent. Grandmother of three.

**WIRTZ, Matthew J.**, 83, St. Michael, Brookville, Sept. 10. Father of Theresa Faw and Diana Schuck. Grandfather of four.

**WOOLERY, Mary Catherine (McCammon)**, 79, St. Christopher, Speedway, Sept. 3. Mother of Steven Woolery, Elaine Harrold and Kathleen Vaagen. Grandmother of seven. Great-grandmother of seven.

## Providence Sister Bernice O'Neil was 76

Providence Sister Bernice O'Neill died on Sept. 3 at Saint Mary-of-the-Woods. She was 76.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Sept. 8.

Born Bernice Eileen O'Neill in Chicago, she entered the congregation of the Sisters of Providence in 1942, professed first vows in 1945 and final vows in 1950.

Formerly known as Sister Mary Dominic, she taught at St. Philip Neri School in Indianapolis and Holy Trinity School in New Albany, as well as schools in Lafayette and Ft. Wayne and in Illinois, Maryland and Texas.

Sister Bernice is survived by nieces and nephews. †

## Fr. Theodore Brune dies in North Dakota

Benedictine Father Theodore Brune, monk and priest of Saint Meinrad Archabbey, died in North Dakota on Sept. 16. He was 71.

A funeral Mass was celebrated in the archabbey church on Sept. 21. Burial was in the archabbey cemetery.

Born in Indianapolis, he enrolled at St. Placid Hall, Saint Meinrad's house of formation for brother candidates, in 1942. He was invested as a novice in 1946 and professed simple vows in 1947. He was ordained to the priesthood in 1975.

In his early years of monastic life, Brother Theodore served in the abbey kitchen, as house brother, as valet to the abbot, as sacristan and as guest master.

In 1965, he began a career as a missionary at Saint Meinrad's priory



in Huaraz, Peru.

After studying for the priesthood in Rome, Father Theodore returned to Peru to serve for 15 years at the Parroquia San Juan Autista, Saint Meinrad's parish in Lima.

For the past several years, Father Theodore served the Diocese of Fargo, N. D. †

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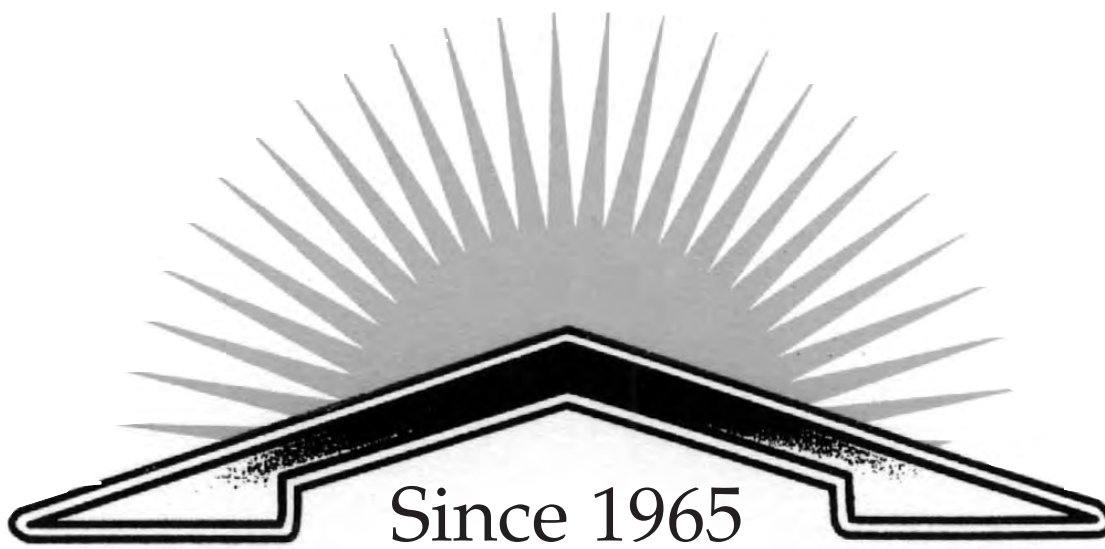
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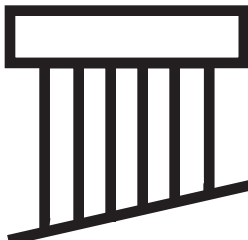
Stephen James, director of the archdiocesan purchasing office, serves plates of food to Raymond and Marjean Schlacter of St. Luke Parish. The couple joined the 265 others who attended the 24th annual Senior Citizens Mass and luncheon. The Sept. 1 event, held at SS. Peter and Paul Cathedral and the Archbishop O'Meara Catholic Center assembly hall, was sponsored by Catholic Social Services. Ten students from area Catholic high schools helped Archbishop Daniel M. Buechlein, several priests, a parish life coordinator and Archbishop O'Meara Catholic Center staff members serve the lunch.





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