



# The Criterion

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August 30, 1996

## Mother Teresa turns 86 in a hospital

People throughout the world pray for her recovery from a heart problem complicated by malaria

By Catholic News Service

CALCUTTA, India—Mother Teresa of Calcutta, who turned 86 Monday, Aug. 26, spent her birthday in a hospital intensive care unit, with millions worldwide praying for her recovery from a heart problem complicated by malaria.

"She is a shade better compared to yesterday," Dr. Sudipta Sen told reporters at Woodlands Nursing Home, where the Nobel laureate was admitted with a fever Aug. 20.

"She is being intermittently supported by ventilator as a process of weaning away" from a respirator, an Aug. 26 hospital statement added.

Her condition was given as "serious but not critical" in the hospital's Aug. 25 medical bulletin, reported UCA News, an Asian church news agency based in Thailand.

The bulletin said Mother Teresa's cardiac condition continued to remain unstable and she was on respiratory support. She was taking antibiotics for an associated chest infection, but the treatment for malaria had been completed.

Sen said Mother Teresa "responds by 'yes' and 'no' nods and gestures, and, in spite of her age, shows a strong temperament." He also said that they were able to feed her milk through a tube and she was not in any pain.

With the help of nurses, Mother Teresa sat up in bed Aug. 26 for a short period. Sen said she had a tube in her throat and could not speak but was able to write short notes.

"I want to see sisters," she wrote. When she was visited by six of her Missionaries of Charity she scribbled another note that said, "Sisters, God bless you."

Mother Teresa has been "a wonderful patient, but difficult at times because she tries to get up and move," said Sen.

Reports that Mother Teresa's heart had stopped were untrue, said Sen, explaining that her heartbeat was irregular "only for a few seconds" before doctors corrected it.

Get-well wishes from world leaders flooded the motherhouse of the Missionaries of Charity, the congregation that Mother Teresa started.

Pope John Paul II sent Mother Teresa get-well wishes that were conveyed on his behalf by telephone to the papal nuncio in



Photo by Charles J. Schisla

Recipients of special awards during the 10th annual Elizabeth Ball last Friday were Daughter of Charity Sister Rosaria Raldi, representing doctors at St. Vincent Hospital; Lisa Smith, who has cared for more than 35 infants as part of St. Elizabeth's Tender Care program; Jim Lanagan, one of those born at St. Elizabeth's; and Davetta McGowan, the first resident in St. Elizabeth's Parent and Child Together program. Story on page 2.

India, who passed on the pope's wishes to the order. The pope thanked God for Mother Teresa's "service to the poorest of the poor."

A priest at an Aug. 26 gathering at Missionaries of Charity headquarters in Calcutta said that the previous day, for the

See MO. TERESA, page 8

## St. Simon the Apostle, Indianapolis, breaks ground



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein presides as a large assembly gathers for the Aug. 25 ground-breaking for St. Simon the Apostle's new northern Indianapolis six-building campus, joined by (from left): Michael Felzenlogel, acolyte; the archbishop's executive assistant Raymond Nahlen; Father Phillip Bower, pastor of Holy Spirit, Geist; Father Joseph G. Riedman, pastor of Holy Spirit, Indianapolis and dean of the East Deanery; Father Mark Svarczkopf, pastor of St. Lawrence; and Father Larry Crawford, pastor of St. Simon.

By Margaret Nelson

People who lived near 82nd and Oaklandon Rd. in Indianapolis knew something special was happening Sunday, Aug. 25.

For one thing, there were trumpets blaring from each direction. And hundreds of people had to stand outside a huge tent filled with chairs. More people walked along the road carrying colorful banners.

Archbishop Daniel M. Buechlein was there. It was even special for him for he said: "I've never been privileged to break ground for a parish in a new site." He called the parish plans "an expression of faith."

The archbishop declared: "I claim this place in the name of Our Lord Jesus Christ."

The church, formally established in 1960, is moving from Roy Rd. and Devon Ave. on the Indianapolis east side. The invitation to relocate was extended at a meeting in July 1995. The decision to relocate was made by the parish council and ratified by the

pastor in October of that year.

Father Larry Crawford, pastor of St. Simon Parish said, "It is indeed a great day for all of us." He told of an Oaklandon man who joined them when they raised the tent after it collapsed during a rainstorm. He told the pastor, "I thought you might need an extra hand." Father Crawford saw that as typical of the welcome the Catholic community was receiving in its new location.

A procession of flags represented the civic and church communities.

For the groundbreaking, the archbishop joined while three groups turned the earth: civic dignitaries, the parish transition committee, and the pastors of Catholic churches involved.

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### Welfare Reform

Jesuit Father Fred Kammer, president of Catholic Charities USA, says that "the forces of meanspiritedness won the day" in the welfare battle.

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### Icon Project

Amber Wenning of St. Mary School of Greensburg painted this icon for a class project. Art teacher Marsha Black plans to continue the icon project this year.

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## Seeking the Face of the Lord

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



# The triple pathway on our Journey of Hope

In June I proposed the *Journey of Hope 2001* as the way our archdiocese might approach the new millennium. Spiritual renewal, a new evangelization and authentic stewardship would be the triple path we could pursue to focus our journey. While I was on vacation in July a friend gave me a book entitled "The Road to Hope." The subtitle is "A Message from Captivity to My People." The author is Archbishop Francis Xavier Nguyen Van Thuan.

Archbishop Thuan was named coadjutor archbishop of Saigon on April 23, 1975 just before the capital was taken over by communist forces. He writes: "I have come to tell you that I understand what suffering means. I lived through the camps, prison, isolation; in all 13 years, three months, seven days without trial, from Aug. 15, 1975 to Nov. 21, 1988. And after that I was exiled." He spent nine years in isolation. Still in exile in Rome, he is currently vice president of the Pontifical Council for Peace and Justice.

If anyone should be a convincing proponent for the road to hope, surely Archbishop Thuan merits our credence. Addressing fellow Vietnamese, he writes, "I have come to share all your sorrows and anguish, the harm done to your body and mind. I experienced it myself and still carry the scars of those times which so profoundly marked my life. I am wearing the cross I made from wood I cut in the prison camp in Vinh Phu. In another prison near Hanoi, the young wardens, who with time became my friends, helped me make the chain from electric wire. The cross reminds us that together we must sow the seed of justice and peace, together build our countries. . . . I have come for those who suffer with love, the kiss of peace, the fragrance of spring, the smile of a friend and the light of hope for the future. I have a small gift. I wrote it in prison. With it I wish to enter the homes I cannot visit. 'The Road of Hope.' Our path is of faith, hope and love toward the year 2000."

In his introductory chapter the archbishop says, "If you are still bound with a gold chain you are not ready for this road. . . . Our Lord guides you onto this road so that you will 'go out and bear fruit, fruit which will endure' (Jn 15:16). This road is called 'The Road of Hope' because it is overflowing with hope,

because it is as beautiful as hope. Why should you not have hope when you set off with Our Lord Jesus Christ on the way to the Father?"

We need to be clear. Our reason for hope is not successful strategic planning, not good governance or administration of our parishes and archdiocesan agencies. Nor is it greater financial stability because of a successful capital campaign. Important as these are in order to carry on the mission of our church in a real world, they are not the essentials.

As Archbishop Thuan writes, "The church was born on the cross. The church grows by continuing the passion of Jesus until the end of time. If you put your trust in money, in diplomacy, in power and influence, or in campaigns of any kind, you will be very sadly misled." Our reason for hope is the fact that by the power of the Holy Spirit we are the Mystical Body of Christ and in and with Christ we journey to the Father in the kingdom of heaven. It is a journey not yet complete and so we call it a journey of hope.

The archbishop writes, "As you travel along the Road of Hope you will need a light to show you the way in times of darkness and greatest difficulties. That light is your faith which the church passes on to you on the day of your baptism. . . . If you wish to hold firmly to your faith, choose the Road of Hope followed by Christ's disciples, not the road to death offered by the world."

"Many people say, 'I have the faith, I still have the faith.' Maybe, but their daily lives often are at variance with the faith they profess. Few people live in accordance with faith. . . . In the solemn pilgrimage in which thousands of people take part, everybody wants to carry the cross at the head of the procession. But, in the pilgrimage of our everyday lives, how many are prepared to carry their own crosses? It is indeed difficult to be an unsung hero/heroine."

Archbishop Thuan is right, and of course that is why we need the opportunity for renewal of spirit, new evangelization and a fresh understanding of Christian stewardship, the triple pathway on our *Journey of Hope 2001*.

## Editorial Commentary/John F. Fink, Editor

# Trying to achieve unity in a polarized church

There is no greater obligation for a Catholic bishop than to promote unity in the Catholic Church. The Vatican II document "*Lumen Gentium*" (Dogmatic Constitution on the Church) said, "The individual bishop is the visible principle and foundation of unity in his particular church, fashioned after the model of the universal church. . . . It is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole church" (No. 23).

Of all the bishops of the church in the United States, none has a better reputation for fostering unity than Cardinal Joseph Bernardin of Chicago. One of his many charisms has been the ability to bring people of differing viewpoints together. This was first apparent while he was general secretary of the National Conference of Catholic Bishops (NCCB) from 1968 to 1972. That was the principal reason why he was elected president of the NCCB only two years later, after he had been an archbishop for only two years. And this ability was particularly demonstrated during the years that he chaired the committee that wrote the U.S. bishops' pastoral letter "The Challenge of Peace," approved in 1983.

Because of his special talents for mediating, it's not surprising that Cardinal Bernardin—despite his serious health problems that we all know about—has taken upon himself the task of trying to overcome what is being seen as a debilitating polarization of U.S. Catholics. As we have reported in the past two issues, his

Catholic Common Ground Project urges divided Catholics to come together in constructive dialogue, emphasizing our common faith and commitment.

It is too bad that the cardinal's efforts were immediately criticized, both by those who don't think it necessary to dialogue with those who disagree with the magisterium and by extreme organizations who were chagrined because they were not part of Common Ground's 24-person advisory committee. I'm sure, though, that such criticism didn't come as a surprise to Cardinal Bernardin. Unfortunately, criticism of peacemakers is par for the course.

Who can doubt that there is serious polarization in the Catholic Church today? I personally don't think it is as bad as it was in the late 1960s, immediately after the Second Vatican Council, but it is serious enough that some efforts should be made to do something about it.

The article we published two weeks ago listed 13 topics that Common Ground considers "urgent questions." Every one of them is being debated within the church. To pretend they are not would be to take an ostrich's view. It does no good to put our heads in the sand and hope problems will go away. They won't.

We cannot find common ground without dialogue. And there's no one in the church in the United States more qualified to mediate that dialogue than Cardinal Bernardin. We should be grateful that he is willing to make the effort. When unity is threatened it is up to our bishops to lead us to overcome those threats.

## Tenth Annual Elizabella Ball pronounced most successful yet

By John F. Fink

"Tonight's ball is the most successful event we've ever had," Michael Browning told those who were attending St. Elizabeth's Tenth Annual Elizabella Ball. Browning was chairman of the event. The ball was held at the Indiana Roof in Indianapolis last Friday.

Browning said that income from the dinner-dance to support St. Elizabeth's was nearly twice what it has been before.

The theme of the banquet was "Celebrating the Spirit of Life." Diane Willis, co-anchor of TV station WRTV, Channel 6 in Indianapolis, was mistress of ceremonies. Father Joseph Schaefer, archdiocesan vicar general, gave the invocation. Dancing after the banquet was to the music of the Flip Miller Band.

Following the dinner, awards were presented to four groups or individuals. The doctors at St. Vincent Hospital who deliver the babies for St. Elizabeth's were honored. According to the citation read by Willis, the doctors have cared for more than 3,000 infants during the 81 years St. Elizabeth's has been caring for the prenatal and postnatal services of Indiana. The award was accepted

by Scott Malaney, chief operating officer at St. Vincent's Hospital.

The other award winners were Davetta McGowan, the first resident of St. Elizabeth's Parent and Child Together program; Lisa Smith, who has cared for more than 35 newborn infants as a Tender Care parent; and Jim Lanagan, one of the 3,000 children delivered by the St. Vincent's doctors. After his adoptive parents died, Lanagan searched for his birth family and his mother and four of his five brothers were present at the dinner.

St. Elizabeth's services include a maternity residence for women who need housing (there were 98 residents during 1995) as well as outreach service to women throughout Indiana. Counseling, prenatal care, school programs and educational groups addressing nutrition, exercise, child care, child birth and child development are offered to all clients. Adoption services are also available.

It has both a maternity residence and a residence for the Parent and Child Together program, which prepares mothers to become responsible and effective parents.

St. Elizabeth's served 263 women and infants during 1995. Seventy-two women used the prenatal clinic and 20 babies were placed for adoption.

## Louisville Archbishop returns from treatment

LOUISVILLE, Ky. (CNS)—In a letter to Louisville Catholics, Archbishop Thomas C. Kelly said he was returning from a substance abuse program in good health and "greatly energized by the prospect of continuing to serve you in the years ahead."

"I can report that my physical and emotional health are in good shape," he said in a letter published in the Aug. 15 issue of *The Record*, Louisville archdiocesan newspaper. "Even though one of my reports referred to me as an 'elderly male,' my health is good and I am ready to work while God gives me strength."

In mid-June, the archbishop entered a program for substance abuse problems related to alcohol and prescription drugs.

## Sr. Marie Kevin to be promoter of Cause of Mother Theodore Guerin

Providence Sister Marie Kevin Tighe, former director of the archdiocesan Office of Pastoral Councils, has been named promoter of the Cause of Mother Theodore Guerin, the founder of the Sisters of Providence.

Beginning Sept. 1, she will succeed Providence Sister Loretta Schafer, former archdiocesan chancellor, who has been director of the Cause since February 1992.

In announcing the change, Sister Nancy Nolan, general superior of the Sisters of Providence, said that the

change will coincide with a change in governance when new officers will assume their responsibilities.

She also said that Sister Loretta has accomplished all the work necessary in the step toward the beatification of Mother Theodore. That includes the verification of the cure of Sister Mary Theodosia Mug, a cure that is now being studied by a medical panel in Rome.

Sister Marie Kevin credits her own recent recovery from serious illness to the intercession of Mother Theodore.

**The Criterion**

08/30/96

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# Catholic schools still top public in ISTEP+ scores

ISTEP+ included short answer essay questions and arithmetic problems

By Margaret Nelson and G. Joseph Peters

Once again, students in all grade levels in archdiocesan schools ranked higher than those in other schools in tests conducted by the state.

After eight years of ISTEP (Indiana Statewide Testing for Educational Progress), students in the archdiocesan Catholic schools took a more comprehensive assessment, known as ISTEP+, this past school year.

During the 1994-95 session, the Indiana legislature rejected a comprehensive plan that was slated to go into effect during the last school year.

So ISTEP+ is only slightly different, including short answer essay questions and arithmetic problems given in March

of 1996. Testing will now be done in the fall, with the first cycle coming Sept. 24 through Oct. 4 of this year.

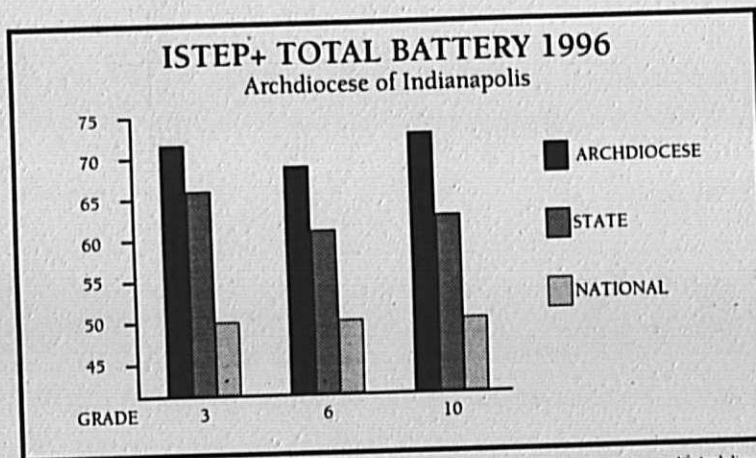
Rather than the five grades previously tested, only grades 3, 6 and 10 are being tested under the new assessment program. Because of the changes, comparisons with previous years are more difficult to make.

Remediation will not be mandatory, and it will be handled during the school year, rather than in the summer. Students in non-public schools will not benefit from state funding provided for remediation.

The tests are designed primarily to gauge performance of individual students and to pinpoint areas which need attention, as well as areas of strength. Scores can be misused in comparing performances of schools.

The archdiocesan schools comprise one of the largest, most diverse "school districts" in the state.

Among the 1,370 elementary schools in the state, archdiocesan schools rank as high as #5 and as low as #1,252.



Information courtesy the Office of Catholic Education, Indianapolis Archdiocese

The most dramatic differences in ISTEP+ results are at the higher grade levels. Here the normal curve equivalencies (NCEs) on total test batteries of the archdiocesan and state schools are compared by grade level to the national norm rank of 50 (shown at right at each grade level).

## 'Rachel Mourning' statue is dedicated at Calvary Cemetery in Indianapolis



Photo by Charles J. Schisla

Father Joseph Schaedel, vicar general, blesses a new "Rachel Mourning" memorial on Aug. 22 at the Infants Circle of Calvary Cemetery in Indianapolis.

By Mary Ann Wyand

Two weeks ago, the grief-stricken young mother had cried during graveside services for her tiny son at the Infants Circle of Calvary Cemetery in Indianapolis. She returned to the cemetery on Aug. 22 for the dedication and blessing of a new "Rachel Mourning" statue in the Infants Circle which she said "means so much" to her and to all grieving parents.

Another grieving mother, former Little Flower parishioner Kim Monger, now a member of Our Lady of Lourdes

Parish in St. Louis, returned to Indianapolis for the ceremony and her first look at the memorial she and her husband, Tim, helped make possible.

The Mongers, along with John and Catherine Brown, Timothy and Jenny Heron, and Kevin and Stephanie McCalley of Indianapolis, donated funds so the Catholic Cemeteries Association could purchase the Rachel statue and two kneelers.

The memorial was inspired by a Scripture passage, Jeremiah 31:15-17, about "Rachel weeping for her children because they are no more."

"When Emma (Louise Monger) died in 1994, it was hard for me to think of burying her in this huge cemetery," Kim Monger said. "When I heard about the Infants Circle, it seemed like such a perfect place for her. I felt so comforted that there would be a special place for her, and she would be among other little children. I talked with (Catholic Cemeteries director) Gene Harris about fixing up the circle, and he said he had been wanting to add a 'Rachel Mourning' statue there because he felt the circle was really special."

The addition of the Rachel statue is even more of a comfort, Monger said, now that she lives in St. Louis and cannot visit Emma's grave very often.

Harris welcomed a large crowd of parents, grandparents, priests, archdiocesan employees, and pro-life supporters to the dedication ceremony, and described it as "one of the happiest days since I've been director" of Catholic Cemeteries.

"The children buried here, and all children who have died, hold a special place in our hearts," Harris said. "I hope this area brings some peace to families who have lost children. We at the cemetery want to help in any way we can to bring comfort."

Father Joseph Schaedel, vicar general, blessed the Rachel statue and offered

prayers for babies "born and unborn" who died so young.

"This is a monument to that hope of God's promises for resurrection and eternal life," Father Schaedel said. "This monument is also a symbol of our deep-held Catholic belief in the communion of saints. We believe these children buried here are happy with God forever in God's kingdom, so we ask these children to pray with us and for us that we who are left here to mourn their passing, and we who mourn the passing of the innocent unborn, might be comforted with the hope of resurrection."

The vicar general asked God to "comfort us with the knowledge that

the children for whom we grieve are always and forever entrusted to your loving care."

During the blessing, Father Schaedel prayed that the "gracious God of all consolation and Lord of all life" will "grant that this monument inspired by the cry of Rachel and the life of your son, Jesus, may by the power of your blessing be a reminder for us of the sacredness of all life. May this place be a comfort to those who mourn the loss of children, and a prophet's call to stem the holocaust of those whose lives end before their breath has begun. And may this place give us courage, hope and perseverance in our dedication to your gift of life."



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From the Editor/John E. Fink

# Contributions of the Celtic Church to Christianity



During this summer, after I gave a talk about the history of the Catholic Church to a group, one of those in the audience (he was of Irish descent) gently chided me for not including more than I did about the Celtic Church. He was absolutely right. Even though the Celtic Church lasted only a few centuries and it existed only in a small part of the world, it's an important part of the history of the Catholic Church. Yet in my talk the only mention of the Celtic Church I made was the conversion of Ireland by St. Patrick.

Furthermore, I have neglected this part of Catholicism in what I've written in *The Criterion*. I did not mention the Celtic Church in the series of 25 articles I wrote on "Moments of Catholic History" nor in the series of 63 articles on "The Shaping of the Papacy," and the only Celtic saint I included in my 107 articles in the "Saint of the Week" series was St. Patrick.

I'll try to make up for my negligence during the next several weeks since Catholics should be aware of the contributions the Celtic Church made. First I'll place the Celtic Church in history, then I'll describe the special characteristics of this church, and then I'll give some sketches of some of the saints the church recognizes from this relatively short period of history.

The Celts were a great people, made up of many tribes, who lived in central Europe. However, they never learned how to join together as one great nation and, as the Roman Empire grew, the Celts were conquered. They eventually died out as a separate people, their influence being felt last in Britain and Ireland.

As the Romans left, the Angles and the Saxons, German tribes, invaded the British Isles and the sixth century saw constant battles between the Celts and the Anglo-Saxons. One of the Celtic heroes was the legendary King Arthur, who won a battle against the Anglo-Saxons in 516. (In our time King Arthur was celebrated in the musical "Camelot." Also, the exploits of one of his knights, "Prince Valiant," are chronicled in a comic strip.) Eventually, of course, the Anglo-Saxons took over Britain.

Christianity first came to the British Isles from the Roman soldiers—one account says as early as the year 37. But this had little effect on the local population, which remained pagan, practicing a religion known as Druidism. Christianity next appeared in Britain in the

third century and there was a hierarchy there in the fourth century since there were British bishops at the Council of Arles in 314. But with the invasion by the Angles and Saxons, Christianity was effectively cut off from the rest of the church on the European continent.

Toward the end of the fourth century Christianity in Britain was influenced by St. Martin of Tours, France. Martin, in turn, had been influenced by the Desert Fathers of Egypt, so the brand of Christianity that came to Britain at the end of the fourth century actually stemmed from Egypt rather than from Rome.

It was this Christianity that St. Patrick, a British Celt, took to Ireland, where he arrived as a bishop in 432. By the time he died in 461, thousands of people had been baptized, a hierarchy was established, and there were Christian communities throughout Ireland.

Meanwhile, in the rest of Europe, the Christianity of the Roman Empire was becoming more worldly. It saw not only the Christianizing of Roman society but also the Romanization of Christianity. Imperial Rome declined after 455, when Pope Leo the Great met with Gaiseric the Vandal and persuaded him not to burn the city of Rome.

During the next century, the church in Rome and the church in Britain and Ireland didn't see eye to eye. A big controversy was over the date for the celebration of Easter. Then, in 597, Pope Gregory the Great sent the Benedictine monk Augustine, along with 40 other monks, to convert the Anglo-Saxons, who now controlled Britain. Augustine met with phenomenal success and was later named Archbishop of Canterbury.

While the Roman style of Christianity was spreading in southern England, Celtic Christianity continued in other parts of England, Ireland and Scotland. This was ended in 664 when the Celtic leaders were persuaded to join the bishops of the Roman Church at the Synod of Whitby. The community-based Celtic Church found that it could not stand up against the hierarchical and powerful Roman Church, one of whose leaders was St. Wilfrid (although he was not yet a bishop at the time).

The decline of the Celtic Church can be dated to that 664 Synod of Whitby. However, its type of Christianity would continue to be practiced in parts of England, but particularly in Ireland. Celtic images were finally curtailed by the Synod of Cashel in 1171 or 1172, some 508 years after the Synod of Whitby.

Next week: Characteristics of Celtic Christianity.

Matters Liturgical/Sherie Berg

# Liturgical ministers as icons

The woman in my office wanted to know if it was possible for a lector to be "too good." She explained that one or two of the lectors in her parish, read very dramatically. She wasn't quite sure why, but she felt that maybe they were just "too" good.

Certainly the perfectionist part of me would have liked to answer "no, no one could ever be 'too' good." But the more I reflected upon her question, the more I knew she had really hit upon something.

Jesus taught us that ministry is service. What makes a good servant, makes a good liturgical minister. A really effective liturgical minister is like the very best server at the finest restaurant. Your glass is always full, and the table cleared, everything you need is there, and you never had to ask. You never even noticed the server, but you loved the meal.

Maybe an even better image of what constitutes effective liturgical ministry is to view it as Eastern Christians view icons. Icons, stylized paintings of Christ, Mary, and the saints, are not merely decorations in churches. Rather they have an almost sacramental function to engage the imagination, and make whatever they represent incarnate in the mind of the viewer. They are not personal expressions of the artist, as is much of western religious art, but something like a window or lens through which one can see the mystery of God. So, too is a good lector. So too are all other good liturgical ministers.

We humans are physical creatures. It is through physical things and people that we experience God. This is what we mean when we speak of sacramentality—in some way things, and words, and people can make God present to us. What is important in good liturgical ministry is that engagement with God which the minister makes possible. If the human person or the thing gets in the way, that doesn't happen.

Lectors who read so well you want to nominate them for Academy Awards, but leave you unable to remember the Scripture they read, are not doing their job. Cantors who sing so badly that you want to plug your ears (or so well you don't want to join them in singing) are not doing their job. A presider who draws attention to himself, and is no longer an icon of Christ, is not doing his job.

Determining exactly how one is or goes about being an icon is no easy task. There is no magic touchstone with which we can measure performance. Different cultures, different parishes, different people find the right balance in different ways. But most of us generally know when it is happening. We know when art leads us to the divine, rather than the artist. We know when a lector's reading breaks open the word, when a cantor's song becomes our song and we pray twice.

As effective ministers of the liturgy, we need to seek this balance. We are not performers or artists. We are icons. We are sacraments. We are ways in which Christ is made present to the assembly.

can come in the end to the simplest of all explanations. 'Parsifal,' with all its mysterious symbols and mystifying characters, is about me. About what happens within me, or you, or any of us who is human and flawed and suffering." He says that Parsifal is about the human soul—with all its "hurt to be healed" and its need "for reconciliation and integration and purpose and peace."

This beautiful, insightful reflection of Father Lee can be applied to all great operas (and to every great work of art). But it is truly wonderful to have such an intelligent and faith-filled mentor to help us see the simple truth behind 21 masterworks "explored, explained and brought to life" by someone who cares deeply about them—and about the human triumphs and tragedies that they celebrate.

A View from the Center/Dan Conway

# Fr. Lee's simple explanations for complex music

In my last column I wrote about a book I discovered at a used bookstore in the Milwaukee airport. In this column, I would like to describe another great book: "First Intermissions: Twenty-One Great Operas Explored, Explained and Brought to Life From the Met," by M.



Owen Lee, a Catholic priest and a professor of classics at St. Michael's College, in the University of Toronto. Father Lee is known to millions of people who listen to Saturday afternoon broadcasts from the Metropolitan Opera. He is a frequent commentator

during the program's first-act intermissions, and he's also a regular panelist on the weekly "Opera Quiz." The book, "First: Intermissions," is a collection of Father Lee's commentaries on operas by Mozart, Verdi, Wagner, Berlioz and Strauss.

Why would a Catholic priest speak and write about opera? Why would anyone—other than opera fans—care?

Father Lee acknowledges that he is "the worst unlikely of all intermission commentators" and he describes himself as "a Catholic priest with only a few years of piano lessons learned in depression Detroit from the Sisters of Charity." But the answers to why he accepted this unconventional assignment (and to why we should care) are found in the commentaries themselves.

Take, for example, Father Lee's commentary on Mozart's early, serious opera, "Idomeneo." According to Father Lee, the story that the young Mozart set to music is one of the classic, archetypal myths told by all races and tribes. King Idomeneus is caught in a storm sailing home from the Trojan Wars. To survive the wrath of the sea god (Neptune), he vows that, if saved, he will sacrifice the first

person he meets on the shore. "By a terrible twist of fate," Father Lee observes, "the victim he had to sacrifice was his own son." Father Lee says that this story is told, in only slightly different form, in the Bible, "where Abraham is called on by God to sacrifice his only son, who is saved at the last minute."

What Mozart adds to the re-telling of this mythic story is the power of his creative genius "and music of a wholly new loveliness." According to Father Lee, this archetype of the father who must sacrifice his son represents a universal longing for salvation. For him, Mozart's ineffable music confirms what we Christians believe—that this salvation has come through Jesus. Father Lee comments on opera, but there is a whole lot more than opera being discussed here!

Another example of Father Lee's insights can be found in his commentary on Giuseppe Verdi's final tragic opera, "Otello." Father Lee says that Verdi's opera, which is based on the play by Shakespeare, asks "the greatest question humanity has ever asked." But he says that Verdi "leaves that question hanging in the air, over the stormy sea, unanswered. For Verdi there is no answer for it. His 'Otello' asks, What is God? And Verdi was an agnostic."

But anyone who listens to, or reads, these commentaries knows that Father Lee is no agnostic. In fact, he is a marvelous apologist for the faith, and his opera commentaries reflect the breadth and depth of his profoundly Catholic understanding of the world. In the end, though, what makes these opera commentaries so fascinating is Father Lee's uncanny ability to take murky, complex things and make them simple.

Richard Wagner composed some of the most opaque operas ever written. But even Wagnerian operas can seem easy to understand and appreciate when Father Lee explains them. Here is what he says about Wagner's "Parsifal": "So I

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**The Criterion**





## To the Editor

### Republican Party and Catholicism

Bob Klinge's letter to the editor on "Catholicism and the Republican Party" (Aug. 16 issue) was superb. It expressed exactly what I feel. (The letter pointed out that Catholic teachings are not always ideologically, philosophically and morally aligned with the Republican Party.—Editor)

I only hope that he will write another letter about the Democratic Party and Catholicism and that you will publish it in *The Criterion*, which in my estimation is one of the best diocesan newspapers.

Rev. Noel William, OFM  
St. Francis Center Friary  
Cincinnati

### Remember St. Vincent de Paul Society

While it is often difficult to persuade clients, and particularly Catholics, to make charitable bequests in their wills, I have discovered a way to assist the St. Vincent de Paul Society in a way many of my clients have found acceptable.

I suggest that the client give the right to select from the personal effect items

(including furniture and furnishings) to the client's child or children or other close relation. Items which are not selected are distributed to the St. Vincent de Paul Society, as contingent beneficiary.

This allows the child to take items of sentimental value and items truly needed while giving to St. Vincent de Paul those items which the child might otherwise discard or place in storage indefinitely. The fair market value of such items bequeathed to charity is deductible for inheritance and estate tax purposes.

I strongly recommend to your readers incorporating this type of provision in their wills in place of automatically leaving all personal effects to stated family members. They could not possibly support a more ethical or worthy organization.

Diane L. Liptack  
Attorney at Law  
Indianapolis

### It seems we have two sets of rules

It is putting it mildly to say I was somewhat chagrined when I read in the Aug. 9 issue of *The Criterion* of the recent ordination in Alaska of Scott Medlock, a married man with three children who is a former Methodist minister.

Don't get me wrong. I have nothing

against his ordination. My problem is that the option is not open to all Catholic men who might have a calling. Also, how many good priests have we seen leave the priesthood because they, too, desired a wife and family? True, they are men of God, but also human beings with the same feelings all of us have. It just seems we have two sets of rules here.

A few years ago, my 90-year-old father's funeral Mass was the last one said in one of the Madison Catholic churches. Immediately thereafter it closed. Dad, as a baby, was baptized, made his first Communion, married and finally buried from there. It would have been heart-breaking to him, had he lived to see it.

Anyway, congratulations go to Father Medlock. He has the best of both worlds.

Lucille Adams  
Versailles

### Small kindnesses can have great impact

My favorite hobby is to crochet and knit items to hand out to my friends and relatives. A few months ago I was asked to crochet 125 little angel keepsakes for those attending a mother-daughter banquet called "Angels Among Us." I did so, and gave them to my daughter-in-law, Holly Coyle, to distribute at the banquet. Shortly thereafter, I received this card from her. I would like to share this story with the readers of *The Criterion*:

"A friend of mine who went to the mother-daughter banquet and received one of your angels had an aunt who was very sick. She bought her aunt an angel greeting card and inserted the angel keepsake that you made. Her aunt was very touched and loved the little angel."

"Two days later she became extremely ill and had to be hospitalized. She took the angel ornament with her to the hospital, and kept it in her hand day and night. Her condition worsened and she slipped into a coma. The nurses tried to pry the angel out of her hand, but could not. Soon after, she died with the angel



ornament still in her hand. Because she was so comforted by having the angel with her, her family buried her with it in her hand. My friend then gave her aunt's four daughters each an angel similar to the one their mother had been buried with.

"What did I learn from this? I learned that the small kindnesses we do sometimes have a great impact on the lives of others. You gave those angels with such kindness and generosity, and it surely helped one woman go home to God with great comfort."

Carlene Coyle  
Tell City

### Point of View/Marie Hollada

### Women, remember we are unique

Our young girls of America—our future mothers, career women, homemakers—are we bringing them confusion? Are we sending them mixed messages of what women really are? Are we, as women, as independent as we might like to think we are?

As we look back at our society, we can see how we as human beings have changed. For the most part, we have changed for the good, learning from mistakes. But are we taking our children, our young girls, and turning them into adults before their time? A 10-year-old used to play with dolls. A 14-year-old would babysit other people's children, not her own.

When a teen-age pregnancy occurred, the choices were few: marriage or giving the baby up for adoption. Of course there were abortions, but it was not the norm.

What has happened to us? Have teen-age pregnancies increased? If so, why? Wasn't sex education supposed to prevent these happenings? Has making contraceptives available to the young really helped? Maybe for a few. And what solutions to this problem have changed? We've gone from adoption to abortion. Is that the answer? Are we telling our young women it is OK to take the life of a baby that we have made in our own selves?

Do we, as women, forget how greatly unique we really are? We perform miracles within us! We were chosen to begin life within our bodies! Do we comprehend that? When that life begins at the moment of conception, our bodies have the ability to take that little undeveloped baby and have it fully grow into a human life; and when that life comes forth, we feed and nurture it from our own selves. The miracle of life, with the grace and glory of God, is performed in the body of a woman! This is not something to be misused or abused. How we must hurt God when we show disrespect for this gift he bestowed to his children.

On a radio station talk show, a young woman called in to say that no matter the circumstances, we should never refer to a pregnancy as "unwanted." Children should not come into this world as "unwanted." Arguments for abortion have been made by women that it is their body and they have the right to control it. That seems true enough. No adults want anyone to tell them how to control their bodies or lives. But does having total control of one's body give anyone the right to kill another human life within that body?

Is an unborn, "unwanted" child the result of two people doing what they shouldn't have done at a time when they shouldn't have done it? Yes. But we are all human and part of being human is sometimes making mistakes. Teen pregnancies, unplanned pregnancies—it happens. It happens to the poor, to the rich, to the in-between. But how independent and responsible are we as women when we want to abort our own children? Is that what being "independent" is all about?

Women realize how hard it is to rear children, especially if they have to do it on their own. But it is a responsibility we must face if we have chosen to create a new life. We cannot forget how many couples want to adopt children.

We do not have any idea what God has planned for our lives. Where would our world be today if these people's parents decided on abortion: Einstein, Mother Teresa, George Washington, S. Teresa of the Child Jesus, Abe Lincoln, Pope John Paul II, the person reading this article? Could I not go on and on? It is a very sad question to think about, but denying one person's life could be denying the future of many people. We should remember that the little unborn child's life we are saving today could possibly someday play a very important role in our own lives.

With permission from the author, I share this poem. The author was 17 years old when she wrote it:

I've shed many tears for a child I don't know.  
I've shed many tears for a child who won't grow.  
Every toddler I see grin,  
Only reminds me of my sin.  
Inside my belly my baby grew  
While I cried because of what I had to do.  
They said I'd be better off this way,  
But how can that be when he's dead today?  
I've cried because the only gift I gave  
My new born baby was a grave.  
I've shed many tears for what I've done.  
I've shed many tears for aborting my son.

Not one of us would want a child or friend of ours to have the same sadness or pain of this author. It is important that we, as Christians, pray for an end to abortion and for people to understand the horror of this act.

(Marie Hollada is a parishioner of St. Malachy Parish, Brownsburg.)

### Light One Candle/Fr. Thomas J. McSweeney

### Work was given to us as a blessing

"Work positively fascinates me. I could watch it all day." The humor of Jerome K. Jerome's observation is based on the popular view of labor as drudgery.

It is, strangely enough, a notion reinforced by a basic misunderstanding of the biblical story of the Garden of Eden. Adam and Eve lost the fruits of Paradise through the original sin of not letting God be God. Whereupon, we are told, they were driven from the garden to toil by the sweat of their brows.

Where we go wrong in our interpretation of this story is the belief that after evil came into the world, work was given as a punishment. In fact it was given as an antidote to evil, a blessing. That is, you and I toiling on this earth are actually toiling for heaven. Our everyday work becomes Jacob's ladder reaching nearer to God.

"What is the use of health, or of life, if not to do some work therewith?" asked Thomas Carlyle. "Having a purpose in life, throw into your work such strength and muscle as God has given you."

We all have a purpose in life. The problem is, we don't always recognize it. I am fortunate in loving my life as a priest, now at The Christophers and before that teaching on college campuses. That in itself is a gift from God. But, when the alarm clock goes off in the morning, even those of us who have work we love may not always leap out of bed with joy. The day-to-day-ness of a job gets tough.

That's true whether you're blazing an executive career path or holding down a couple of jobs that barely make ends

meet. There is no honest work that cannot be as spiritual as it is ordinary. Waiting on tables, studying spreadsheets, emptying bedpans, building houses, talking with customers—each of these can be lifted from the mundane. Transform your job into something that feeds your soul as well as putting food on your table, and you earn far more than a paycheck.

Unfortunately, that's not the end of the story.

"Life is built up every day from work," wrote Pope John Paul II in his encyclical "On Human Work." "From work it derives its specific dignity, but at the same time work contains the unceasing measure of human toil and suffering, and also of the harm and injustice, which penetrate deeply into social life within individual nations and on the international level."

It's a good reminder. For too many people in America and around the world, labor isn't a question of job satisfaction but simple survival. And it isn't pretty.

Go to a job that doesn't pay a living wage or where conditions are demeaning or unnecessarily dangerous and it seems more a curse than a blessing. When dignity and security are strangled by a bottom line, it's tough to be grateful. And then there's the terrible burden of not having a job to go to at all.

Labor is holy. But not when it is dehumanizing. That was the last thing the Creator intended. The only way to change things is to speak up for justice on the job. Not only for ourselves, but all who want the right to be whole people and holy workers.

(For a free copy of the Christopher News Note "A Matter of Conscience," write to The Christophers, 12 E. 48th St., New York, NY 10017.)



Cornucopia / Cynthia Dewes

# Just say yes to just authority

Dogs are (wo)man's best friends mainly because they are obedient to our commands and uncritical in their admiration for us. This is truly refreshing in a world where obedience is often held in disfavor.



Thus cats are now the pet of choice for lots of folks, who slaver for their haughty favors without shame. Obedience, even in animals, has become analogous to caving in to the will of others. It seems to imply retreating before dark forces with ulterior motives such as the church, the military or parents.

Since living in our democratic society has come to mean we have a license to commit unbridled selfishness, all authority is suspect whether it's legitimate or not.

Through the tunnel vision of self we tend not to see any difference between the two.

We admire the pope when he speaks out on important moral issues such as justice. We're thrilled when we see his influence extending worldwide, beyond Catholic perimeters. But at the same time we're angry and rebellious when he and the magisterium present the current mind of the church in terms we find unacceptable to our own ways of thinking.

It's true that the official church had to back down on the Galileo question way back when. But it's also true that Vatican II came out of left field under an aged "interim" pope to set the same church on course again. If we believe in the authority of church at all we should remember that God promised to keep her from error although, admittedly, he didn't tell us just when, where or how.

Then there's the military, with whom most Americans share a love/hate relationship. We

kind of admire it when everything is spit and polish: The sailors standing at attention along the deck, the army and air force color guards holding flags stiffly in place, or the Marines doing their John Wayne thing here and there around the world.

On the other hand, we're appalled by military discipline. We think the ship's captain must be a flaming egomaniac to receive the salutes and ceremonious services that accompany his rank. We forget that such discipline exists because obedience to military authority is essential. Not only does it enable all hands to stay alive during battles the rest of us can't fight for ourselves, but it also sustains their living together in close quarters with semi-strangers.

Parents are really stuck when it comes

to obedience. People can leave a church or not enter the military but their status as parents, if not their very existence as former children themselves, puts them *de facto* into the authority game. In sharing the godlike ability to create life, they've also assumed godlike authority and godlike responsibility.

Now that they're on the opposite end of the parenting equation from being kids themselves, moms and dads are put in the position of dispensing food, advice, permission, and justice to their children. And naturally they desire and expect obedience just as God expects it from all of his children, namely us.

God's authority is absolute and not open to question. Even the most self-centered among us will usually admit that. It's human authority that's not universally accepted.

But when authority is just, it reflects and enhances the authority of God and ennobles our own humanity. We need to forget about self and respect human authority when it's respectable.

## VIPs . . .



Joseph Sr. and Kathleen Hostetter of Indianapolis celebrated their 50th anniversary with a Mass and renewal of vows July 6 at St. Andrew Church in Indianapolis. A reception followed. The couple was married Sept. 7, 1946 at Our Lady of Mercy Church,

in the Bronx, N.Y. They have six children: Ronald, John, Joseph Jr., Rosemary Pfarr, Julia Ann Huser, and Kathleen Jorgenson. They also have sixteen grandchildren.



Glenmary Father John "Jack" Brockman, a native of Batesville, is taking a period of renewal to continue his theological education at schools in California and Bolivia. He is the son of the late Martin Brockman of Oldenburg, and the late Margaret Brockman. He was ordained to the priesthood June 4, 1966.

## Check It Out . . .

The next Cursillo weekends have been announced. The men's weekend will be Oct. 3-6 and the women's weekend will be Oct. 17-20, both at St. Bernadette's Church in Indianapolis. Anyone interested in attending can call Tom or Leslie Miskowicz at 317-297-4288. Cursillo is an instrument of Christian renewal designed to form and stimulate persons to engage in apostolic action.

"Eucharist: Invitation and Response to Challenge of Social Justice," a reflection Thursday for men and women will be offered 9 a.m. to 2 p.m. Sept. 19 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Patrick Doyle, pastor of St. Joan of Arc in Indianapolis is the presenter. The cost is \$20 payable by Sept. 9. For more information call the retreat house at 317-545-7681.

Saint Meinrad School of Theology will host a parish leadership workshop, "Building Parish Leadership to Shape the Church of the Future," Sept. 10 through Sept. 13. Sessions will begin at 4 p.m. Sept. 10 and conclude at noon Sept. 13. Benedictine Father Eugene Hensell, associate professor of scriptural theology and former president-rector of Saint

Meinrad College and School of Theology, will present this workshop designed for both clergy and laity who have leadership responsibilities in parishes. The cost is \$465 per person. A non-refundable \$50 deposit is required with registration. The deadline to register is Sept. 3. For more information contact Benedictine Sister Barbara C. Schmitz at 812-357-6599.

On Sept. 28, St. Agnes Parish in Nashville will host an all-day workshop for catechists and others who are interested. The program, "Apocalypse: Are You Ready?" will begin at 9:30 a.m. and conclude at 3 p.m. Benedictine Father John Buckel of Saint Meinrad School of Theology is the presenter. The cost is \$10 per person. For more information call St. Agnes at 812-988-2778 or 812-988-0932.

"What If? (Ideas for Better Living)" a seminar to benefit Habitat For Humanity of Greater Indianapolis will be held from 12:30 to 4:45 p.m. Sept. 21 at the Benedictine Center, 1402 E. Southern Ave., in Beech Grove. A donation of \$100 per person is requested and will benefit Habitat For Humanity. If interested contact Chris O'Connor at 317-849-8800 or 317-872-4362.



From left, Sisters of Providence Doreen Lai, Mary Ryan, and Susan Whitlow recently professed their perpetual vows as Sisters of Providence of Saint Mary of the Woods during a Eucharistic liturgy in the Church of the Immaculate Conception at Saint Mary of the Woods.



At the Aug. 18 celebration of the 150th anniversary of St. Andrew the Apostle Parish in Richmond, David Marsee (left), the artist, joins Father Todd Riebe, the pastor, as he presents a painting of the church to Archbishop Daniel M. Buechlein. The archbishop presided at the sesquicentennial Mass.

Photo by Jim Stevenson

# Fatima

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Fr. Bill Munshower

**FULL**  
Dec. 6-8  
**Growing In Gifts**  
Charismatic Retreat  
Fr. Robert DeGrandis

Sept. 19  
**Eucharist: Invitation and Response**  
To Challenge of Social Justice  
Reflection Day/Child Care  
Fr. Patrick Doyle

Oct. 11-13  
**Life Is A Banquet:**  
Most Of Us Are Starving  
Guided Retreat  
Fr. John Maung

Oct. 25-27  
**A Tale Of Two Covenants**  
Scripture Weekend  
Fr. Conrad Louis

Nov. 22-24  
**All Grown Up & No Place To "Be"**  
Young Adult Retreat  
Fr. Dan Atkins  
Mrs. Mary Ann Stomoff

Dec. 9  
**Mary: A Model Disciple**  
Reflection Day/Child Care  
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# New archdiocesan Education Commission installed

The new officers and members of the Archdiocesan Education Commission were honored at a special Mass and commitment ceremony on Aug. 20 at SS. Peter and Paul Cathedral's Blessed Sacrament Chapel.

Father Joseph F. Schaedel, vicar general, presided at the Mass and commitment, giving the officers symbols of their ministries. He presented crosses to each member of the commission.

In his homily on St. Bernard's feast day, Father Schaedel talked about the modern notion that "you can do whatever you want; whenever you want; however you want."

"There is great disunity among those claiming to be seeking God," he said. Citing terrorism and war, "There is much disunity in organized religion—even in the Catholic Church."

"The unity Jesus Christ talks about is far from being realized," he said, adding that Christ "wants to do the will of God in

our lives. If we're united in the Gospel mandate—and love God as we love ourselves—then there is unity in diversity."

Father Schaedel told those gathered for the AEC commissioning, "You have a huge task, enabling the archdiocese of Indianapolis to better seek the truth... but never losing the unity rooted in the Gospel."

Barbara Renn, of the New Albany Deanery, is president; Patrick Kennedy, Indianapolis South Deanery, vice president; and Roger Trahin, North Deanery, secretary.

At large members are Father John Beitzans and Mildred Brehob; Batesville, Peg Polanski; Indianapolis East, John Day; Indianapolis West, Joseph R. Sears; New Albany, Kathryn E. Brennan; Seymour, Carolyn Pagel; and Terre Haute, Teresa Batto. Daniel J. Elsener is administrative officer.

The St. Roch youth group furnished music for the Mass.



Photo by Margaret Nelson

Father Joseph Schaedel, vicar general of the archdiocese, greets the members of the Archdiocesan Education Commission, honored at a special Mass and commitment ceremony on Aug. 20 at SS. Peter and Paul Cathedral's Blessed Sacrament Chapel. New officers pledged their service at the service.

## North Vernon parish offers workshop on sexuality for parents, educators

By Eve Jackson

As young people strive to make sense of the many conflicting messages they are confronted with from society, media and peers, their greatest resource is their parents, according to the Pontifical Council for the Family's recent document "The Truth and Meaning of Human Sexuality."

Many parents, however, are uncomfortable discussing sexuality and sexual issues with their children. To better prepare them, St. Mary Parish in North Vernon is underwriting a human sexuality workshop for both parents and educators in the archdiocese.

St. Mary Parish has arranged an informative mini-course on human sexuality which will be presented by an award-winning author and consultant on Sept. 14 at Jennings County Middle School in North Vernon.

Patricia Martens, Ph.D., the author of "Sex Is Not a Four Letter Word!" and a Catholic Press Association 1995 book award winner, will be the keynote speaker.

Registrations are \$5 a person, which covers the cost of lunch. The workshop begins at 9:30 a.m. and ends at 4 p.m. To register, telephone Gary Taylor, St. Mary's director of religious education, at 812-346-3604 or write to him in care of the parish at 212 Washington St., North Vernon, IN 47265, by Sept. 9.

The workshop is part of a grant to St. Mary Parish from Project RESPECT, an

Indiana Adolescent Pregnancy Prevention Initiative sponsored by Gov. Evan Bayh and the Indiana Department of Health.

"Working together with church leaders and educators, families can positively influence and support their children as they guide them toward healthy sexual Christian maturity," Taylor said. "We want to help give parents back confidence in their own capabilities and help them carry out their task as their children's primary sex educators."

Joseph Kappel, associate executive director of religious education for the archdiocesan Office of Catholic Education, said the workshop is "greatly needed to better prepare parents, as well as encourage them to take a more active role in the sexuality education of their children."

Martens also wrote "In God's Image: Male and Female," a sexuality program widely used in Catholic schools and churches in seven counties. This series was voted as the "Most Recommended Videos" on Christian sexuality by Media Center Directors in the 1994 "National Study of Catholic Religious Education/Catechesis." She has served as a consultant on sexuality for the United States Catholic Conference.

"I strongly recommend that teachers in the Catholic schools and catechists in the religious education programs take advantage of this opportunity," Christian Community Sister Michelle Faultus, director of curriculum/assessment for the Office of Catholic Education, said.

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We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own.

(Archbishop Oscar Romero)

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## Income Eligibility Guidelines for free and reduced-price meals

Family (Household) Size	For Free Meals Must be at or below figures listed			For Reduced-Price Meals Must be at or below figures listed		
	YEARLY	MONTHLY	WEEKLY	YEARLY	MONTHLY	WEEKLY
1	\$10,062	\$ 839	\$ 194	\$14,319	\$1,194	\$276
2	13,468	1,123	259	19,166	1,598	369
3	16,874	1,407	325	24,013	2,002	462
4	20,280	1,690	390	28,860	2,405	555
5	23,686	1,974	456	33,707	2,809	649
6	27,092	2,258	521	38,554	3,213	742
7	30,498	2,542	587	43,401	3,617	835
8	33,904	2,826	652	48,248	4,021	928
For each additional family member add:						
	+3,406	+284	+66	+4,847	+404	+94

**SCHOOL LUNCH PROGRAM** — Children from households whose income is at or below the levels shown are eligible for free or reduced price meals or supplements (snacks). Children who are members of AFDC assistance units or food stamp households are automatically eligible to receive free meal benefits. Application forms are being sent/given to parents of householders. Additional copies are available by contacting the sponsoring organization's office. The information provided on the application is confidential and will be used only for the purpose of determining eligibility. Applications may be submitted at any time during the year. In the operation of child feeding programs, no child will be discriminated against because of race, color, national origin, sex, age or handicap. Any person who believes he or she has been discriminated against in any USDA related activity should write immediately to the Secretary of Agriculture, Washington, D.C. 20250.



# Hundreds gather here to learn about church art

By Margaret Nelson

Last week, more than 650 people who care about art and environment for Catholic worship spaces visited Indianapolis. They came for the Form/Reform national conference and seemed to go away with their expectations fulfilled. After tours of churches in the area, including nine churches and chapel in the archdiocese, the delegates attended an opening event on Saturday night.

## MO. TERESA

continued from page 1

first time since she was hospitalized, Mother Teresa requested Communion. People of various religions prayed in the Missionaries of Charity house and several places of worship in Calcutta and elsewhere, said a Missionaries of Charity spokeswoman. One Muslim went to the house, put down his prayer mat at the foot of the crucifix in the chapel corridor, knelt down facing Mecca and prayed fervently for Mother Teresa, the spokeswoman said. Day and night prayer vigils were held in all Missionaries of Charity houses, said the spokeswoman, adding, "We are confident that our prayers for her recovery will be heard; it has happened before." Mother Teresa, who won the 1979 Nobel Peace Prize, has been widely acclaimed as a living saint. In April, she was hospitalized after she fell and fractured her collarbone. In 1989, Mother Teresa received a pacemaker, and in late December 1991 she underwent angioplasty. In 1993, she was hospitalized for several days after a fall in which she broke three ribs. Even after health problems led her to resign as head of the Missionaries of Charity in 1990, her order re-elected her as superior. She maintained a heavy travel schedule, visiting her order's houses for the poor, sick and dying in India and around the world.

Daleea Haskin, recent graduate of St. Joan of Arc School, drew a standing ovation with her recitation of James Weldon Johnson's "The Creation."

The program began with music by Holy Angels Choir and liturgical dancers coming from the rear of the audience. Readers from SS. Peter and Paul Cathedral recited Native American prayers about earth, fire, water, and air.

In his welcoming remarks, Archbishop Daniel M. Buechlein said that it was important that Christ's presence in the Eucharist and faith in the Communion of Saints be "reflected in our art."

The archbishop asked that the artists and leaders, who represented 111 dioceses, collaborate to enhance the sense of sacredness and its impact on the devotional environment.

Paul Covino, director of liturgy at Holy Cross College, called the Indianapolis welcome "second to none." He said that the archbishop suggested "issues of what we need to deal with. There are compelling forces that influence what we are about."

John Buscemi, design and liturgical consultant from Chicago, reminded the artists that "sacred spaces cannot be built by poets alone" because the roof can leak. He said that earth, air, fire and water are materials, "vehicles by which we try to express the great mystery."

Four major presentations on Sunday examined the choices the church encounters and how they affect the creation of worship environments. That evening, Father David Groeller presided at a Mass. Readers were from cathedral parish and musicians, from St. Pius X.

In his homily, Father Groeller talked about things that human beings desire. "St. Paul desired to convert a whole race of people," he said, adding that "not all of us want to" do that.

He said that God gave us what we need to "find ways to bring about the reign of God" and to live lives that are committed, to lead to things that are lasting and good.

In Buscemi's "Food for the Journey" talk, he said that, in the readings from the two middle weeks of August, Peter and the Canaanite woman are guides to the assem-



Photo by Margaret Nelson

During the opening event, Archbishop Daniel M. Buechlein welcomes the 650 delegates to Indianapolis for the Aug. 17-20 Form/Reform, largest-ever national conference on environment and art for Catholic worship. Franciscan Sister Sandra Schweitzer was the local chairperson.

bly. "Only Peter would start walking on water. The Lord is near, but beckons him. That is a tension all of us face."

"How many of us would get out of the boat?" Buscemi asked.

"The woman knows what she's doing," he said, drawing laughter when he added: "She's that person you never want on your building committee. She stays pretty cool and holds on. Then her heart's desire is rewarded."

After day-long workshops for liturgical design consultants, diocesan leaders,

artists, and architects, five busloads of delegates filled the cathedral for Monday evening prayer, led by Franciscan Sister Catherine Schneider.

Further seminar sessions and discussions were held on Tuesday, before the noon closing ritual.

Franciscan Sister Sandra Schweitzer, local chairperson for the event, gave seminars on Monday and Tuesday on creating appropriate atmospheres in churches according to liturgical seasons.

## CSS starts second respite program

The need has grown for services for the growing population of older people who are trying to stay in their own homes.

Catholic Social Services of Indianapolis, in cooperation with Lutheran Child and Family Services, is sponsoring a new St. Ann's Place. It will open Oct. 1 at Gethsemane Lutheran Church near E. 10th and Shadeland.

One successful operation by that name has been located at the Fairview Presbyterian Church on the Indianapolis north side since 1995.

St. Ann's is a respite center where older adults, with Alzheimers or dementia, can spend one afternoon a week participating in planned activities.

The services are designed to make the

lives of older clients, and their caregivers, less solitary and stressful. The participants receive individual attention that emphasize their remaining capacities for achievement and enjoyment. The caregivers can benefit by learning what supports are available to them.

Mandy Wright, coordinator of the two programs, said that activities include supervised walks, armchair exercises, sing alongs, table games and crafts, among others.

She believes the program flourishes because it has the support of the church, as well as the community.

A gathering for potential participants will be held on Sept. 1. Those interested in the program as participants, caregivers, or volunteers may call Wright at 317-261-3378.

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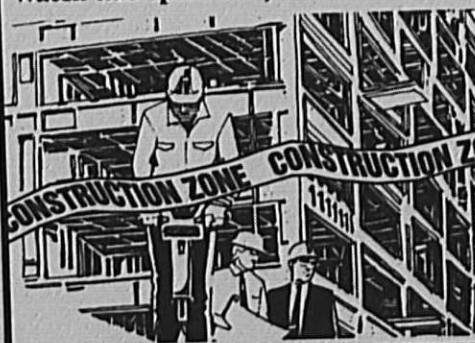
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# Teachers hear priest tell why Catholic schools work

By Susan Blerman

More than 1,000 archdiocesan teachers assembled recently for an inservice at Marian College in Indianapolis.

The teachers spent the day attending sessions featuring an array of topics of special interest to teachers.

During lunch, Father Ronald Nuzzi, adjunct professor at the School of Education at the University of Dayton, addressed some 1,100 teachers in the gymnasium at Marian College.

Father Nuzzi told his listeners that his own expertise in Catholic education did not derive from his college degrees or his ordination to the priesthood. But instead, he said, "everything I know, and my expertise about Catholic education came from experience."

He himself is a product of Catholic education. Father Nuzzi attended Catholic schools and institutions from kindergarten up through receiving his Ph.D. A firm believer in Catholic education, Father Nuzzi questioned the teachers, "Why is it that Catholic schools work so well and why is it that Catholic schools typically out-achieve comparable counterparts in public schools?"

Father Nuzzi asked why Catholic schools work so well.

"I could give you a thousand reasons,"



Photo by Susan Blerman

Father Ronald Nuzzi

he said, "but the most simple reason Catholic schools work is you."

Father Nuzzi told his audience that teachers are ministers.

"When I say that teachers are ministers, what I am really challenging you to do is to think about teaching as a priesthood." He told the teachers they are priests of their classrooms, and principals are priests of their schools.

The teachers listened as Father Nuzzi told them to take time out for themselves. He said Jesus, too, had limits and knew when to take time for himself so he could get himself together to go out and preach the Gospel.

Father Nuzzi said through taking time out for themselves teachers can rejuvenate so they can be present to their students as Jesus would be present to them.

"When you take care of yourself you are the most effective presence of Christ that you can possibly be," he said.

The event was directed by the Leadership Academy of Trainers (LAT).

The LAT is a new venture for the professionally-bound educators who function as an integral part of the Archdiocesan Education Secretariat in conjunction with the Office of Catholic Education.

Christian Community Sister Michelle Faltus, the director of curriculum and assessment for the Office of Catholic Education said the day allowed archdiocesan teachers the opportunity to come together and see the big picture. "They see that they are not just one teacher in a school of a faculty of 15 or 20, but they are a teacher, one of over 1,000," she said.

## Free clinic opens in Johnson County

Individuals in Johnson County with no healthcare insurance or financial protection now have a place to turn for free medical assistance.

The St. Thomas Clinic, a primary-care facility run by a staff of volunteers and directed by Dr. Judy Culpepper, is open on Saturday mornings at the St. Thomas Episcopal Church in Whiteland. It is open to the public and does not compete with local healthcare facilities.

Funding for the clinic is provided through grant money from the Johnson Memorial Foundation. Medical supplies and pharmaceuticals have been donated by St. Francis Hospital and Health Centers,

Community South Hospital, and Johnson Memorial Hospital. This cooperative effort was organized by the Partnership for a Healthier Johnson County.

The St. Thomas Clinic offers its services to people referred from social service agencies, doctors' offices, and church ministries.

Currently the clinic is only offering internal medical care for adults, Culpepper said, but organizers hope to begin pediatric and gynecology care in the future.

For information about the St. Thomas Clinic healthcare services or volunteer opportunities, telephone the clinic at 317-535-6057 on Saturday mornings.



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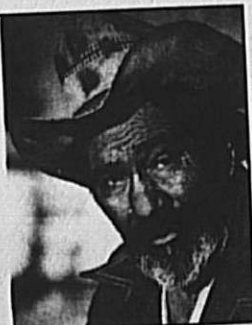
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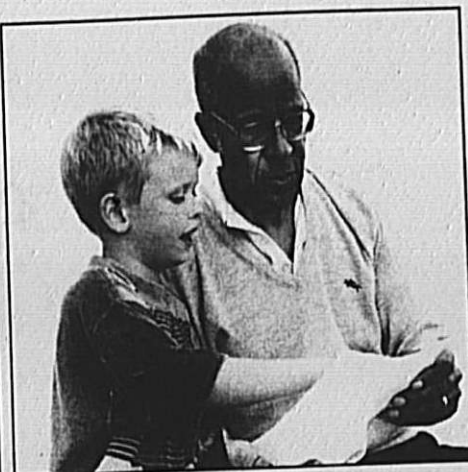


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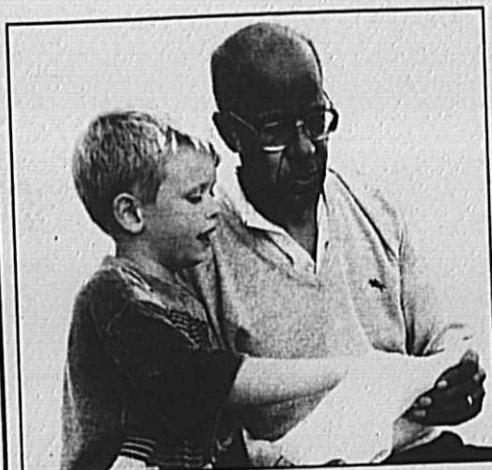


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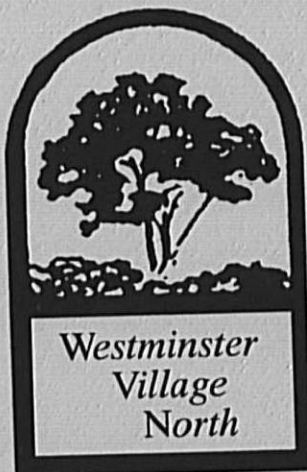
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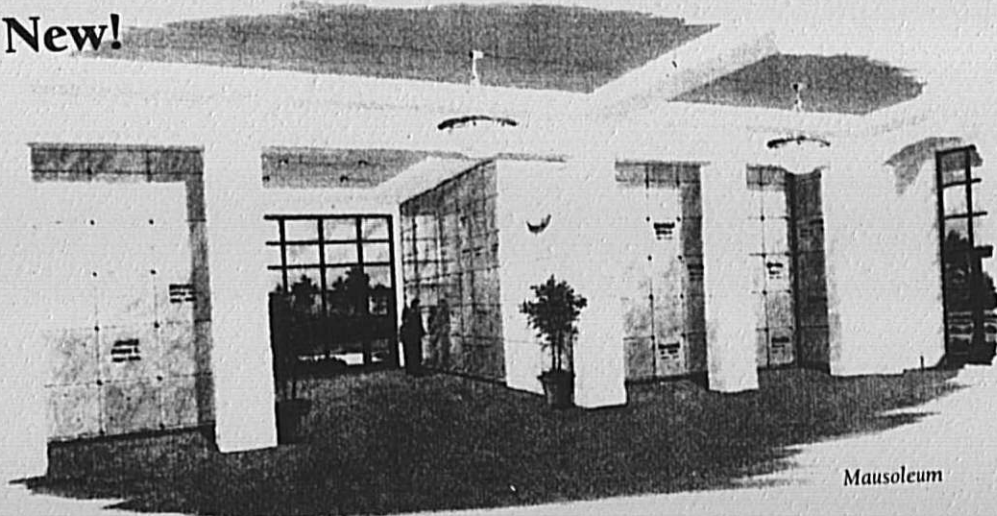
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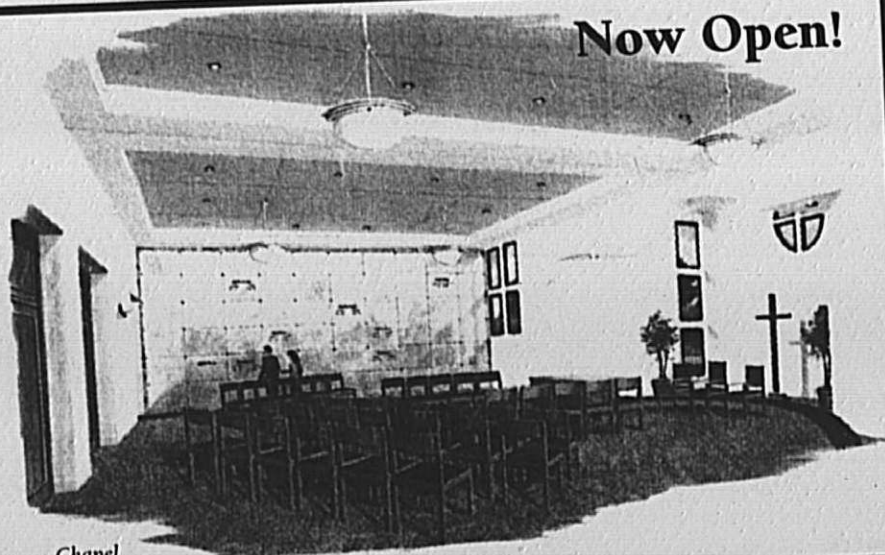
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Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Sept. 1, 1996

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

The prophecy of Jeremiah is the source of this weekend's first reading.



As Jewish religious tradition formed, and indeed as Christianity succeeded it with Christianity's own tradition, the role of prophet came to be greatly venerated.

When the prophets actually lived, wrote, and spoke, however, they often were not the objects of high regard. Some prophets were pursued and greatly abused by hostile foes.

Understandably, many prophets looked upon their lot with feelings that were less than gleeful. They felt the impulse to speak of God and of God's law. They saw in this impulse the inspiration of God.

Yet they recoiled from all that being a prophet demanded. They did not cherish the thought that they were scorned. They were at times afraid.

These misgivings were accelerated when they felt unable to grasp all that was happening around them, or when God's mind seemed to be very distant from them, or when God's law led to conclusions others and perhaps they themselves saw as unreasonable or impractical or worse.

Jeremiah's protests in these readings are typical of such hesitation. He bewails the fact that being a prophet has brought upon him violence and insult. He admits pledging that no more will he speak of God, then he says that his calling as prophet overcomes him.

He must call people to God. Such is his role in life. The obligation burns in his heart as a coal in a furnace.

St. Paul's Epistle to the Romans provides this weekend's Liturgy of the Word with its second reading.

Very early in the expanse of Christianity in what now is called the Italian peninsula, the followers of the Lord came to be viewed with suspicion and anger by the authorities. In time, many would pay for their Christianity with their lives.

Even before the political authority turned against Christianity, the popular culture looked upon the Gospel of Jesus not only as nonsense but as dangerous.

Paul faced these facts by calling the

Roman Christians to steadfastness in faith. When he encouraged them never to relent, but instead to offer their bodies as a living sacrifice to God, he did not speak figuratively.

The Gospel of Matthew supplies us with the third reading this weekend.

Only a few verses earlier in Matthew's Gospel, Peter has saluted Christ as the Son of the living God, and Jesus has named Peter the rock upon which the Christian community will stand for all time.

Now, in this story, Peter deplores the prediction that the Savior must suffer. Jesus strongly rebukes him.

## Reflection

The gospel sets the stage for this Liturgy of the Word. The Lord indeed will suffer. In time, Jesus will die as a criminal and as a dangerous misfit in the people's ancient religion.

These developments testify to the majesty of the Redemption, and to the Lord's identity as the perfect, unique victim. In Jesus is all satisfaction for sin, perfect love, and unquestioning obedience.

The exchange between Jesus and Peter highlights Peter's human ignorance, and also the power of the forces which stand opposite God and the Gospel.

It is a conflict that societies experience today, as has been evident throughout history. It too is a conflict that many individuals endure as they confront decisions in their lives.

In the first reading, Jeremiah reminds us that this conflict exists, and all who love God will find this conflict in their lives. However, his message is not gloomy. God's worth, truth, justice, and strength are within all who love the Lord. It is as a fire burning within their hearts.

Christians should not anticipate a life of ease and delight. Paul warned the Romans of what lay ahead of them, but he called them to generosity in spending themselves for God and in meeting the challenges. He also reminded them that God would look kindly upon their fortitude. In the end, they would triumph, as will all who love God.

## Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry for possible publication in the "My Journey to God" column. Please include name, address, parish, and telephone number, and mail to P.O. Box 1717, Indianapolis, Ind. 46206.

## My Journey to God

### An Old Broken Record

Life is like an old record,  
the grooves worn deep,  
the same old melody, over and over,  
that jumps, skips, repeats.

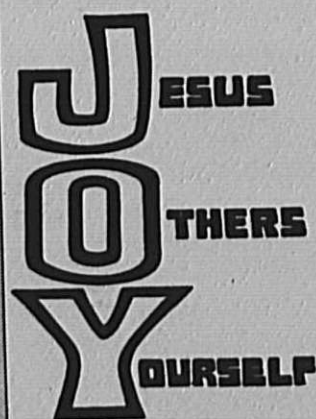
Old broken record, how we love  
the refrain!  
We sing it over and over,  
always ready to begin again.

It's a tiresome song,  
perhaps played too long,  
falling on deaf ears.  
No one listens or hears.

The record is well-worn,  
we feel we must stop,  
but it's so very hard, God,  
to give it all up!

By Francie K. Wentz

(Francie Wentz is a member of Holy Family Parish in Richmond.)



## Daily Readings

Monday, Sept. 2  
1 Corinthians 2:1-5  
Psalm 119:97-102  
Luke 4:16-30

Tuesday, Sept. 3  
Gregory the Great, pope,  
religious and doctor  
1 Corinthians 2:10b-16  
Psalm 145:8-14  
Luke 4:31-37

Wednesday, Sept. 4  
1 Corinthians 3:1-9  
Psalm 33:12-15, 20-21  
Luke 4:38-44

Thursday, Sept. 5  
1 Corinthians 3:18-23  
Psalm 24:1-6  
Luke 5:1-11

Friday, Sept. 6  
1 Corinthians 4:1-5  
Psalm 37:3-6, 27-28, 37-40  
Luke 5:33-39

Saturday, Sept. 7  
1 Corinthians 4:6b-15  
Psalm 145:17-21  
Luke 6:1-5

## The Pope Teaches

### Holy Spirit inspired Mary and Joseph to espouse virginity in their marriage

By Pope John Paul II  
Remarks at audience Aug. 21

The Gospel of St. Luke presents Mary as a "virgin," and then adds that she was "betrothed to a man named Joseph" (cf. Luke 1:27), without offering an explanation of how a young woman who had decided to remain a virgin should be preparing for marriage.

It may be presumed that there was an understanding between Joseph and Mary at the time of their betrothal, and that the Holy Spirit, who had inspired Mary to espouse virginity, had inspired a similar desire in Joseph.

The type of marriage to which the Holy Spirit led Mary and Joseph is understandable only in the context of God's plan for salvation and in the atmosphere of high spirituality.

The grace to live both the charism of virginity and the gift of marriage was undoubtedly given to Mary and Joseph with a view to the role which they would both play in the mystery of the Incarnation. The communion of virginal love

between Mary and Joseph, while constituting a very special case tied to the concrete realization of the mystery of the Incarnation, was nevertheless a true marriage. His interior perfection—the fruit of grace—led him to live his spousal relationship with Mary with virginal affection.

The concrete realization of the coming of the Second Person of the Blessed Trinity called for a virgin birth in order to highlight the divine sonship of Jesus. At the same time, that birth would come about in a true family in order to favor the normal development of the child.

Although Joseph did not physically generate the Lord, his was a very real, and not just apparent, fatherhood. As the Gospel points out, Jesus himself freely submitted to Joseph and was obedient to him (cf. Luke 2:51).

Christians have always acknowledged the special role played by St. Joseph as the one who watched over and cared for the Redeemer, and it is for this same reason that he is recognized and prayed to as the patron of the universal church.

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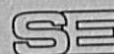
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# Entertainment

Viewing with Arnold/James W. Arnold

## 'A Time to Kill' is a questionable legal drama

One of the nice things to say about "A Time to Kill," the new John Grisham courtroom thriller, is that it goes well beyond the call of duty to consider serious and relevant issues—like race relations, the agonizing legal search for justice, and the complex meanings of "guilt."

But it's also overburdened with schlock by several wagonloads. And it's all but endless. The filmmakers' worst fault may be thinking they have another "To Kill a Mockingbird" here. It may be Grisham's personal favorite of his novels, but it won't make the all-time hit list.

The story is built on the fault line between law and "natural" law. The book/film proposes an "extreme case" example, which is one of the things that makes it pop entertainment rather than "art."

Is Carl Lee Hailey, a black father in a Mississippi town, justified in blowing away a couple of no-good, arrogant, drunken rednecks—Grisham gives them minimal moral standing—after they have brutally violated the innocence of his beloved 10-year-old

daughter and left her for dead? The only balancing factor is race: Carl Lee (the always riveting Samuel L. Jackson) has reason to fear that the bad guys may get off with soft sentences.

The key moral question—tossed at the jury, many characters, and the movie audience itself—is "What would you do?" There's no doubt we're expected to say we'd have pulled the trigger, and to root for the young white lawyer-hero, Jake Brigance (played by the much-hyped and, yes, dazzling newcomer, Matthew McConaughey), who leads the impoverished, underdog defense.

Jake is an obsessive counselor because of his own guilt feelings. He had an opportunity to prevent the murders, but failed to take it. Also the father of a young daughter, Jake admits, "I may have wanted him to do it."

"Wanting" to do it is understandable, but actually doing it is something else. There is a disturbing cultural trend in favor of erasing that thin line of distinction, of encouraging individual choices that may be in contradiction to the law. That's what "To Kill" essentially does, having set up its outrageous circumstances. (The major defender of the "law" here is the obnoxious, politically ambi-

tious prosecutor, played with his usual delightful venom by Kevin Spacey.)

As usual, this movie finally reaches its dramatic climax with the defense lawyer's summary. Only this time, instead of the plea for justice (or mercy), what we get is a carefully detailed, emotionally stunning summary of the abuse and rape of the child that provoked the revenge killings (giving verbally the details omitted from the horrifying opening sequence). The point made is that a father's rage takes precedence over "law," and he deserves to walk.

Thus popular sentiment is indulged, not challenged. The only feelings kicked around are those of the white trash characters, the relatives of the dead men, largely represented by the Ku Klux Klan. The Klan creeps get a lot of screen time burning houses, throwing bombs, beating up people, even rioting with black demonstrators in front of the courthouse. Grisham seems to give them credit for having more guts and power than they deserve.

The Klan seems involved mainly for easy melodrama, and its actions slow down the film's second half considerably. Director Joel Schumacher and writer Akiva Goldsman (the team who adapted Grisham's "The Client") also seem overly fascinated by the basically uninteresting efforts by attorneys on both sides to discredit the other guy's shrinks (experts testifying about the defendant's sanity).

That's probably to help give relevance to the show's heroine, Ellen Roark (perky Sandra Bullock), another of Grisham's brilliant female law students, who drops in to work for free. Bullock comes in late, but brightens the screen considerably. She helps focus some arguments about the

death penalty (Ellen is against, Jake is strongly for), and serves as a not entirely reluctant source of sexual temptation that family man Jake admirably resists.

She also gets to play a classic scene of feminine spunk. Kidnaped by the Klan and menaced by bad guy Kiefer Sutherland, who has her stripped and lashed to a pole preparatory to a terrible fate, she flashes defiantly: "Carl Lee should've shot you, too!" (In the movie's view, apparently, Carl Lee should have pre-empted them all).

Moral niceties aside, "To Kill" is entertaining, especially for those who like to watch many fine actors perspire heavily (the locale is Canton, Miss.). Most notable in small roles are Patrick McGowan, more than splendid as the racist-leaning Judge Noose; Chris Cooper, as the deputy Carl Lee maims accidentally in his fury; and M. Emmet Walsh, one of the great character players of the quarter century, as a boozy witness trapped by a revelation of his past.

(Intense, over-wrought, and shaky-on-message courtroom drama; OK for adults).

USCC classification: A-IV, adults, with reservations.

### Film Classifications

Recently reviewed by the USCC

The Island of Dr. Moreau	A-III
Kansas City	A-IV
Small Faces	A-III
The Spitfire Grill	A-II
A Very Brady Sequel	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

## PBS programs animate Bennett's 'The Book of Virtues'

By Gerri Pare, Catholic News Service

Stories that explain to children the importance of behaving honorably are illustrated in six animated half-hour segments airing in one-hour blocks Monday, Tuesday and Wednesday, Sept. 2, 3 and 4, from 8 p.m. to 9 p.m. each night on PBS. (Check local public television listings to verify the program dates and times.)

Based on William J. Bennett's anthology of moral tales called "The Book of Virtues," each half-hour segment deals with a specific theme, such as "Honesty" and "Courage."

Bennett, a former education secretary and drug czar in Republican administra-

tions, has sold 2.3 million copies of "The Book of Virtues."

Adults as well as children should find the PBS programs to be fine family fare.

The episodes center on Zach, 11, and Annie, 10, who—when faced with problems or choices—seek out their wise (and talking) animal friends, Plato, Socrates, Ari and Aurora. These sympathetic critters tell them classic stories which encourage the children to do the right thing.

In "Honesty," airing Monday, Sept. 2, from 8:30 p.m. until 9 p.m., Zach lies to his dad rather than admit he accidentally broke his father's vintage camera. Feeling guilty about it, but afraid to confess to both the action and then lying about it, Zach listens to his buffalo buddy Plato

relate three tales. Upon hearing about the frog who turned into a prince, of George Washington and the cherry tree, and of an Indian warrior in search of an honest maiden, Zach is motivated to set things right with his dad.

Native American Annie is featured in the "Courage" episode, airing Wednesday night from 8 p.m. until 8:30 p.m. After tripping over a hurdle in a track meet, she is afraid to embarrass herself again and would rather quit the upcoming big race. But prairie dog Aristotle, kindly hawk Aurora, and bobcat Socrates set her back on track after she hears the stirring Greek myth about the minotaur, Aesop's fable about the brave mice, and the tale of William Tell.

Quality animation enhances the program's storytelling and the contemporary characters of Zach and Annie should make

it easier for children to relate to the lessons in the centuries-old tales.

The stories themselves readily tie in to Zach and Annie's dilemmas, and the animals further encourage the youngsters to consider the moral of each tale.

The programs provide that rarity of positive prime-time entertainment that is something the whole family can enjoy and learn from. Just as heartening is the fact that additional episodes are in production for the PBS winter schedule.


The other program titles scheduled next week are "Work," "Responsibility," "Compassion" and "Self-Discipline."

Hopefully, parents and children will watch some or all of the episodes together and talk about their meaning afterward.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

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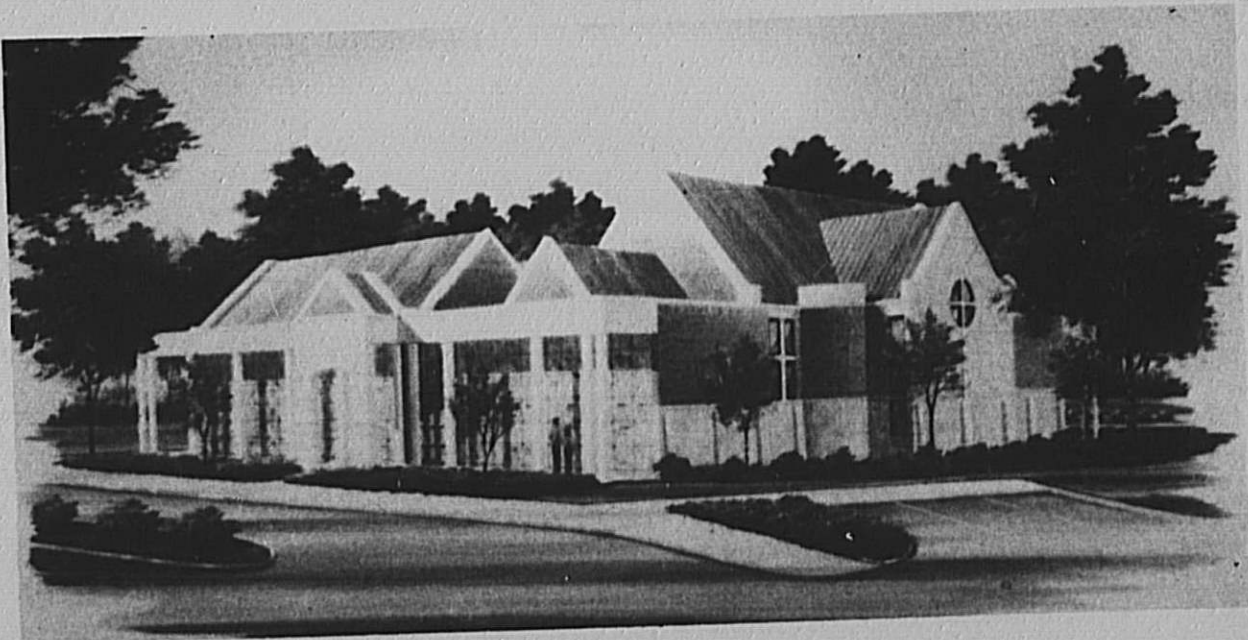
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## The Active List

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 will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

### August 30

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania, will hold a natural family planning class taught by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

### September 1

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will

have a Mass in Spanish at 1:15 p.m.

St. John the Evangelist Parish, Greensburg, will have its parish picnic from 10 a.m.-5 p.m. For more information, call 812-934-2880.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 p.m.

St. John Parish, Enochsburg, will hold its annual church picnic from 11 a.m.-2 p.m. featuring dinners, raffles, prizes and fun for all ages.

### September 3

Benediction of the Blessed Sacrament will be held in the Divine Mercy Chapel next to Cardinal Ritter High School at 7:30 p.m. Confession will begin at 6:45 p.m. All are welcome.

St. Christopher Parish Singles and Friends will hold a planning meeting and pitch-in dinner at 7 p.m. at Mike Elliot's house. For more information, call Mike at 317-879-8018.

The prayer group of St. Lawrence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The "Be Not Afraid Holy Hour" will be held at the Waizes' home in Jeffersonville at 7 p.m.

### September 4

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m.

The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The "Be Not Afraid Family Holy Hour" will be held at 7 p.m. at Holy Family Church, New Albany. All are welcome.

### September 5

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

### September 6

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

SS. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania, will hold a natural family planning class taught by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

Sacred Heart Church, Indianapolis, will hold exposition of the Blessed Sacrament starting after the 8 a.m. Mass until after Benediction at 5:30 p.m. All are welcome.

St. Pius X Parish, Indianapolis, will hold a one-man performance of "The Last Cantic of

St. Francis," presented by Charles D. Baker, at 7 p.m. For more information, call Patricia Connor 317-252-8563.

### September 6-7

The annual Family Fun Fest of St. Ann Church, 2862 S. Holt Rd., Indianapolis will be held from 5-11 p.m. Dinners, bakery shoppe, crafts, country store, casino, and raffles will be featured.

### September 7

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Peoni at 317-784-9757.

### September 8

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

St. Patrick Prish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Pius Church, Troy will hold its fall festival starting at 11 a.m. Featured will be Antique/Classic cars, yard sale, kiddie tractor pull, music, dinners, and games.

Sacred Heart Parish, Indianapolis, will hold its annual Music Fest at 4 p.m. Refreshments will be served. For more information, call 317-638-5551.



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St. Mary Church, Rushville, will hold its fall festival from 9 a.m.-4 p.m. Grand prize raffle, dinners, and games will be featured.

### Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony,

6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

## ST. ANTHONY LABOR DAY PICNIC

Morris, Indiana

September 2, 1996

Chicken and Roast Beef Dinners  
Adults - \$6.00 Children under 12 - \$3.00  
Serving from 10:30 a.m.-3:00 p.m. EST

German Band - Die Doppel Adler Musikanten 4 - 8 p.m. EST  
(Take I-74 to Batesville Exit - Turn East on Hwy. 46 go for 3 miles)

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ST. MARY'S, 5th & PERKINS, RUSHVILLE

## ANNUAL FALL FESTIVAL

SUNDAY, SEPTEMBER 8th

(9:00 AM until 4:00 PM)

CHICKEN OR HAM DINNERS

Serving - 11:00 AM to 2:00 PM (EST)

ADULTS

CHILDREN

\$6.00 (in advance) \$6.50 (at the door) (under 12) - \$3.00

Carry-outs Available  
Lunch Counter

DRAWING

\$2,000.00 1st Award  
and Many Other Awards

Country Store Social  
Prize Wheel Quilt Raffle  
Breads & Rolls Flea Market

GAMES FOR ALL AGES

St. Mary Church Festival License #96FE71336108-01

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LIC #96FE7303902-01

ST. MARY'S CHURCH  
IRELAND, INDIANA

## PICNIC

Sunday, September 8th

Hwy. 56 - 4 miles west of Jasper, Indiana

FAMILY-STYLED CHICKEN & BEEF DINNERS

served 10:30 AM - 4:00 PM (EST)

OUTDOOR CHICKEN DINNERS

serving starts 11:00 AM (EST)

• Soup • Games • Country Store •

• Spacious Parking • Ideal Picnic Grounds

85 QUILTS

• Novelties • Bingo •

GRAND PRIZE

8 days in Hawaii for 4 people (airfare, accommodations, and transportation included)  
Or Cash Prize \$3,000

Plus \$3,000 cash prizes and many more prizes to be given away on raffle



# Catholic Charities head laments welfare reform bill

By Nancy Hartnagel, Catholic News Service

WASHINGTON—Jesuit Father Fred Kammer, president of Catholic Charities USA, said in an Aug. 21 fax to members that "the forces of meanness won the day" in the welfare battle.

The following day, President Clinton signed into law a welfare reform package.

In his fax, Father Kammer wrote, "The responsibility and blame for the damage to America's immigrant, hun-

gry, disabled and poor children and families lays squarely in the halls of Congress, at the White House, and in certain religious and political lobbies who have been in the forefront of this deplorable national disgrace."

Earlier this summer, the bishops sent letters to representatives, senators and the White House urging major changes in the "deeply flawed" bill. After Congress passed it, the bishops urged a presidential veto in a letter hand-delivered to the White House July 26.

In an August document, the U.S. Catholic Conference

Department of Social Development and World Peace said that, despite some improvements, "in many ways the legislation remains inconsistent with the principles outlined by the (bishops') Administrative Board in March 1995."

The document said the bill's bad features include:

— An end to the federal guarantee of cash assistance to the poor, now replaced by block grants to states.

— An end to most assistance, including Medicaid health coverage, for future legal immigrants.

— Food stamp cuts of more than \$27 billion over six years.

— Insufficient funding to achieve the requirement to work after two years of benefits.

— A provision that allows states to withdraw a portion of their contributions to cash assistance.

USCC staff members were among an estimated 300 people joining in a demonstration across from the White House during the signing.

The president, who vetoed two earlier Republican-backed welfare bills as "extremist," signed the bill despite opposing some of its provisions.

Father Kammer told Catholic Charities members they "should take comfort that your advocacy removed the most ill-conceived and vindictive components of this legislation—the food stamp block grant; the mandatory family cap; the exclusion of children of teen mothers; the child nutrition block grant; and cuts in the Earned Income Tax Credit."

He also praised members' work to secure an additional \$4 billion to fund child care for parents who will be required to work after two years.

Earlier in the week, Clinton signed two other bills supported by Catholic leaders.

One increases the minimum wage from the current \$4.25 per hour to \$5.15 per hour in September 1997. The other makes it easier for Americans to keep their health insurance despite changes in jobs or pre-existing health conditions.

## Medjugorje tours ban doesn't apply to individuals

By Cindy Wooden, Catholic News Service

VATICAN CITY—While the Vatican has never said that Catholics may not go to Medjugorje, it has told bishops that their parishes and dioceses may not organize official pilgrimages to the site of the alleged Marian apparitions, the Vatican spokesman said.

"You cannot say people cannot go there until it has been proven false. This has not been said, so anyone can go if they want," the spokesman, Joaquin Navarro-Valls, told Catholic News Service Aug. 21.

In addition, he said, when Catholic faithful go anywhere, they are entitled to spiritual care, so the church does not forbid priests to accompany lay-organized trips to Medjugorje in Bosnia-Herzegovina, just as it would not forbid them from accompanying a group of Catholics visiting South Africa.

Navarro-Valls insisted "nothing has changed" regarding the Vatican's position on Medjugorje.

In early June, a French newspaper published excerpts from a letter about Medjugorje pilgrimages written by the secretary of the Vatican Congregation for the Doctrine of the Faith in response to a question from a French bishop.

The letter from Archbishop Tarcisio Bertone of the doctrinal congregation quoted from a 1991 statement by the bishops of the former Yugoslavia, which said that after much study, "it cannot be confirmed that supernatural apparitions or revelations are occurring here."

However, the bishops said—and Archbishop Bertone repeated—the number of faithful traveling to Medjugorje requires the church to arrange for their pastoral care.

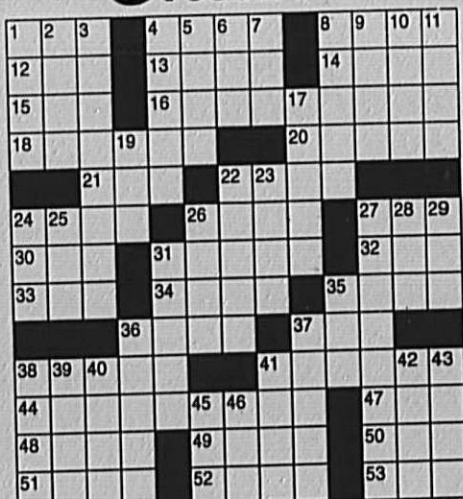
After quoting the 1991 statement, Archbishop Bertone wrote, "From what was said, it follows that official pilgrimages to Medjugorje, understood as a place of authentic Marian apparitions, should not be organized either on a parish or diocesan level because it would be in contradiction with what the bishops of the ex-Yugoslavia said in their declaration cited above."

Navarro-Valls said, "When one reads what Archbishop Bertone wrote, one could get the impression that from now on everything is forbidden, no possibility" for Catholics to travel to Medjugorje. But, in fact, "nothing has changed, nothing new has been said," the spokesman told CNS.

"The problem is if you systematically organize pilgrimages, organize them with the bishop and the church, you are giving a canonical sanction to the facts of Medjugorje," which the church is still in the process of studying.

"This is different from people going in a group who bring a priest with them in order to go to confession," the spokesman said.

## Catholic Crossword





### ACROSS

- 1 Sailor's affirmative
- 4 Ananias did this unto God (Acts 5:4)
- 8 Tennis star Arthur
- 12 Precious stone
- 13 "— boy"
- 14 Mr. Guinness
- 15 Shade giver
- 16 Old Testament book
- 18 The Israelites were this
- 20 Credo
- 21 Land east of Eden (Gen 4:16)
- 22 Healthy source of fiber
- 24 Sentence part
- 26 "The waters called He —" (Gen 1:10)
- 27 "Behold, thou art called a —" (Rom 2:17)
- 30 She sheep
- 31 Mediterranean island
- 32 Flowing tool
- 33 Israel capital; — Aviv
- 34 Son of Seth
- 35 "Let the dead — their dead" (Mat 8:22)
- 36 "Jesus — their thoughts" (Mat 12:25)

### DOWN

- 37 Jam's place
- 38 Certain golf clubs
- 41 Wife of Chuza (Luke 8:3)
- 44 Jesus will do this (John 14:3)
- 47 Shocking fish
- 48 Prophet mentioned in Rom. 9:25
- 49 Gymnast Korbut
- 50 Sweet tuber
- 51 Geek
- 52 "I will wipe Jerusalem as a man wipes a —" (ZK 21:13)
- 53 Penn or Union (Abbr)
- 17 Job smote him (2Sam 20:10)
- 19 Actor Max — Sydow
- 22 Underneath
- 23 "Phooey!"
- 24 "Cast the — on the right side of the ship" (John 21:8)
- 25 Have debts
- 26 Of sound mind
- 27 "These are the — of the children of Israel" (Num 33:1)
- 28 Aaron had ram's blood here (Ex 29:20)
- 29 Bitingly ironic
- 31 High IQ society
- 35 Comment from 30-A
- 36 Touched with the patella
- 37 He was in the great fish
- 38 Computer screen symbol
- 39 "For to this end Christ both died, and —" (Rom 14:9)
- 40 Hebrew measure (Ex 16:32)
- 41 Lively dances
- 42 Tidy
- 43 — Mater
- 45 Creator
- 46 Muhammad, of boxing
- 11 Reverberate

Answers on page 22.

## St. Ann Church

2862 S. Holt Rd, Indpls.

**Friday, Saturday**  
**September 6, 7**  
**5 p.m. - 11 p.m.**

**Food - Raffles - Casino - Prizes**

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## ENOCHSBURG

### St. John's PICNIC

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**Sept. 1st**

*Entertainment for all ages*

"FAMOUS FIRESIDE INN  
FRIED CHICKEN"


### CHICKEN DINNER

11 AM 'til 6 PM EST  
Adults - \$6.00 Children - \$3.00

**TURTLE SOUP and SANDWICHES**

3 PM 'til 6 PM

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The International Circus Hall of Fame in Peru, Indiana has live circus performances now through Labor Day!

Plan to bring your family and friends for a fun filled day on our 10 acres of historical circus quarters.

- Museum • Original Circus Buildings
- Wagons • Miniature Circus

Admission: Adults \$5 • Seniors \$4  
Children \$3 • Preschoolers free

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Two shows daily noon & 3pm • Sunday matinee 3pm only

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## St. Peter's

Franklin County Indiana

Take I-74 to Sunman Exit, Indiana 48 East to Lawrenceville, North 3 Miles, Follow Signs

Mass — 9:30 AM EST

## 76th ANNUAL LABOR DAY PICNIC

**Monday - Sept. 2, 1996**

**Country-Style Chicken Dinner**

10:15 AM to 2:45 PM EST (Slow-time)

Children Under 12 — \$3.00 Adults — \$6.00

Carry-out 11:00 AM - 7

• Quilts • Crafts • Games

• Good Food • Turtle Soup

Reservations may be made by calling 812-623-3670

**Come Join the Fun!**

- FREE PARKING -



## Youth News/Views

# St. Mary, Greensburg students create icons

By Michelle McAuliffe

Returning to the early centuries of Christianity, Marsha Black, art teacher at St. Mary School in Greensburg, plans to integrate religion and art history for her fifth grade students by making religious icons again this fall.

Last year, the fifth graders, along with principal Martha Hartman, were enthusiastic about the special art class project.

"Students learning about icons by actually painting them helps religious art come to life," Black said, as she viewed last year's projects with pride.

"The children selected saints they wanted to paint," she said. "Some chose Jesus, Mary or Joseph. Others found icons on postcards or in religious books or magazines. They began their paintings in January of last year, and soon realized the paintings required not only skill and effort, but help with technique."

Rose Kramer, a parent volunteer who is skilled in arts and crafts, offered to help Black direct the students through the tedious process of sketching on wood, painting the icon with acrylic paint, and finally adding the gold background. Six art classes later, the students' work was complete.

"It was worth all the hard work," Black said. "The students enjoyed exploring ancient art that dates back to the early centuries of Christianity."

Fifth grade student Thomas Schasney said he enjoyed making an icon of the

Holy Family because "they show love, caring, togetherness, and respect."

When the paintings were finished, Connie Burkhart and fifth grade teacher Nancy Beuning planned a prayer service to celebrate the creation of the icons.

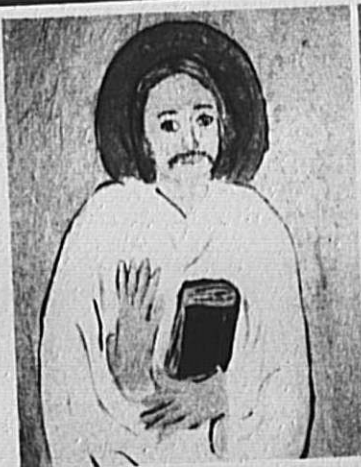
Father Roger Rudolf, associate pastor of St. Mary Parish, conducted the prayer service, assisted by readers Erica Schmidt and Elizabeth Brown.

The readers emphasized the significance of icons in religious art history, explaining that the Greek word "icon" meant "image," and the word evolved to mean "holy image." The icon is used in the celebration of the liturgy in many Eastern churches, instead of statues, which are largely used in the Roman rite.

During the homily, Father Rudolf compared the symbolism of the icon to the symbolism of the wedding band. As the circle of the wedding band stands for lifelong love and devotion, so too is the icon, with its religious images, a constantly repeated declaration of faith, as the liturgy is celebrated.

The prayer service ended with a blessing of the students' icons by Father Rudolf, along with his admonition to the students to treat the icons with the greatest reverence and respect.

As the 1996-97 school year begins at St. Mary School in Greensburg, Marsha Black's plans are complete for an expanded icon project. This year the fifth grade students also will design a jeweled frame to complement the finished icon.



Photos by Michelle McAuliffe

St. Mary School fifth grade students from Greensburg had fun creating religious icons like these last year, so art teacher Marsha Black plans to continue the special art class project this fall. Fifth-grader Kyle Jones painted this icon of Jesus, and classmate Amber Wenning designed this Holy Family icon.

## Pope urges teen-agers to become 'living icons'

By Cindy Wooden, Catholic News Service

VATICAN CITY—Young Catholics must become "living icons" of the church that journeys through history, uniting all men and women in Christ, Pope John Paul II said on Aug. 15.

The international World Youth Day gatherings, he said, are an opportunity for young people from different countries, races, languages and backgrounds to witness to the unity found in Christ.

Pope John Paul announced the publication on Aug. 15 of his message for the 1997 World Youth Day, to be held in Paris next summer. The Vatican released the five-page letter in Italian shortly after the papal announcement.

The pope releases a World Youth Day message each year, and the day is celebrated annually around the world in local communities. Every other year, an international celebration is held.

The theme of the August 1997 gathering is the disciples' question—"Master, where do you live?"—and Jesus' response—"Come and see."

"Follow Christ," the pope told young people. "Do not be afraid to draw near to him, crossing the threshold of his house and speaking with him face to face as you would with a friend."

The Christian vocation, the pope said, is to respond to Jesus' invitation and seek him out as a friend.

"It is along the pathways of daily existence that you can meet the Lord," he said.

Although Jesus' friendship is demanding, he offers a way of life that does not change with fleeting political systems or ideologies, the pope said.

"I ask you, is it better to resign yourselves to a life without ideals and to a world constructed in its own image and

likeness, or is it better to generously seek truth, goodness, justice and work for a world that respects the beauty of God, even if it requires facing trials?" the pope asked in his message.

Pope John Paul told young people they would meet Christ in all those suffering in the world.

"His face is that of the poorest, the marginalized, victims of an often unjust model of development that gives first place to profit and makes the human person a means rather than an end," he said.

Jesus also lives in those who are seeking truth, but do not know the Gospel, he said, as well as in those who have lost their faith, and those of other religions who seek God with a sincere heart.

The pope asked young people to start a dialogue with non-Christians and to work with them whenever possible to improve life in their communities.

It is especially important, he said, that young people be committed to restoring Christian unity, "to overcome the scandal of the division among Christians."

The place where young people will most often meet Jesus is in their parishes, communities and church groups, he said.

In the Eucharist, Pope John Paul said, they can experience the real presence of Christ in their daily lives.

"Around the eucharistic table the harmonious unity of the church, mystery of missionary communion, is realized and manifested in such a way that all see themselves as sons and daughters and brothers and sisters without exclusion or differences of race, language, age, social or cultural class," he said.

Enlightened by the Gospel and strengthened by the Eucharist, the pope said, young people are called to go into a hurting and divided world as witnesses of love, brotherhood and unity.

## 'YouthFest '96' features games, Christian concerts on Sept. 7

"YouthFest '96," a day of "serious fun" on Sept. 7 at the Bloomington Speedway, will feature Christian music, lots of games, and an opportunity for teen-agers to make commitments to sexual purity.

Event organizers said Audio Adrenaline, Out of Eden, Guardian, and The Waiting are among the Christian bands scheduled to perform for this celebration of chastity among youth. Other activities include a bungee run, velcro wall, mud slides, mud volleyball, and face painting.


Tickets are \$15 each for individuals and \$12 each for groups in advance or \$18 at the gate. For ticket information or direc-

tions, telephone "YouthFest" at 800-775-9395 or 812-331-1920.

"YouthFest" was organized several years ago by a group of Catholic and Christian adults in the Bloomington area to encourage sexual purity and Christian community among teens. During concert breaks, celebrity guest speakers promote the "Pure for Sure" chastity message.

Indiana Gov. Evan Bayh has declared Sept. 7 as "YouthFest" Day in Indiana, and last year Mother Teresa of Calcutta sent a postcard to "YouthFest" organizers to encourage teens to postpone sexual involvement until marriage.

**If you're in grades 7-12... then you're invited!**



**Archdiocese of Indianapolis**

The honor of your presence is requested by the

**Most Rev. Daniel M. Buechlein, OSB**  
Archbishop of Indianapolis  
and the  
Office of Catholic Education

at the  
**Archdiocesan Youth Mass**

on Thursday, September 12, 1996  
at 11:00 a.m. (EST)

at the  
**Indiana Convention Center**  
Halls A and B  
100 South Capitol Avenue  
Indianapolis, Indiana



## Young Adult Scene

## Archdiocesan office plans World Youth Day '97 trip

By Susan Blierman

Over a half a million young adults from all over the world will be gathering in Paris, France to celebrate their faith with the Holy Father at World Youth Day '97, Aug. 18-26.

"It's truly a pilgrimage of our faith," Julie Szolek-Van Valkenburgh, the director of the archdiocesan Office of Youth, Young Adult, and Campus Ministries, said.

The Office for Youth, Young Adult, and Campus Ministries is inviting young adults ages 18 through 39 from the archdiocese and from throughout the state to travel to Paris. It is an opportunity that Szolek-Van Valkenburgh refers to as a "once in a lifetime experience."

The group will depart from Chicago August 18 for an overnight flight to Paris. After arriving in Paris the next day, young adults will be given the opportunity for some sight seeing. A visit to the Miraculous Medal Shrine of St. Catherine Laboure and a brief tour of the city is on the agenda before dinner and the start of World Youth Day events with an evening Mass. World Youth Day programs, sessions, and events are scheduled for each remaining day of the week. The group will return to the United States Aug. 26.

The group will be traveling with the UniTours traveling company, which is located in Greenwich, Conn. The company has been in business since 1957 and has fully staffed facilities in both Paris and the United States.

The cost for the week is \$1,640, and includes: round-trip

airfare from Chicago, airport transfers, hotel accommodations with private bath and three to a room, continental breakfast with lunch and dinner daily, full day guided sight-seeing tour of Paris, daily bus transfers to and from World Youth Day activities, extra day after World Youth Day for optional excursions, and a full-time English-speaking local escort on each bus.

A deposit of \$200 is due Oct. 30. The following are other payment due dates: Feb. 1, a partial payment of \$500; April 1, a partial payment of \$500; June 1, remaining balance of approximately \$440. Participants will be notified of exact balance after tax and tips are determined.

The World Youth Day tradition began in 1985 when young adults from all over the globe gathered in Rome to celebrate their faith and their youth. Every two years since that initial meeting, youth from all over the world have joined the Holy Father at an international gathering destination. In the past the event has been held in countries such as Poland and the Philippines. The United States hosted its first World Youth Day in 1993 in Denver, Colo.

Szolek-Van Valkenburgh said the excursion to Paris is not going to be a vacation.

"It's truly a pilgrimage and we prepare ourselves spiritually for the journey."

She said the group will not just be journeying from Indianapolis to Paris, France, physically, but also "spiritually getting ready for celebrating faith with young adults from all over the world."

Any ideas of comfort in vacation "go out the window," she said. "Because it truly involves some sacri-

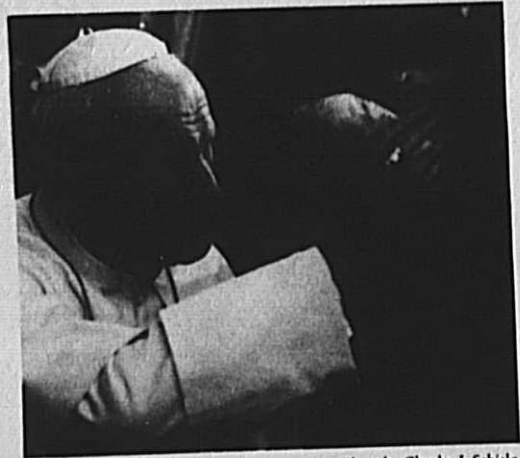


Photo by Charles J. Schisla

Pope John Paul II waves to the crowd at the 1993 World Youth Day in Denver, Colo.

fice and some simplicity."

Young adults who are interested in more information about World Youth Day '97 should contact Beth Ann Newton or Julie Szolek-Van Valkenburgh at the archdiocesan Office for Youth, Young Adult, and Campus Ministries at 317-236-1439.

## Ninety-day walk brings college's pro-life group across the country

By Richard Szczepanowski, Catholic News Service

WASHINGTON—While other college students and recent graduates spent the summer working or vacationing, one group of 20 brought attention to pro-life views by walking—across the country.

The group, mostly incoming, current or former students of Franciscan University in Steubenville, Ohio, finished their 90-day, 3,000-mile trek from San Francisco to Washington early Aug. 20.

Celebrating their accomplishment at an early morning Mass at the Basilica of the National Shrine of the Immaculate Conception was Auxiliary Bishop William E. Lori of Washington. He hailed the group as "pilgrims for life."

"Just being out there walking and being visible gives people something to think about," said Diego von Stauffenberg, a 25-year-old from Arlington, Va. Von Stauffenberg is president of Crossroads, a Catholic pro-life youth outreach program that sponsored the cross-country walk for the second year.

"We are sacrificing by walking and giving up our summer so that we can talk to people and tell them that abortion is wrong," he said.

## Campus ministry sites listed

The following is the second part of a list of Catholic Campus Ministry in Indiana information as compiled by the Indiana Newman Foundation.

**St. Mary's College**  
Office of Campus Ministry,  
Judith R. Fean, director  
219-284-5382

Masses: Sun.-Church of Loretto,  
9:45 a.m.; LeMans Chapel,  
4:30 p.m.; Holy Cross Chapel,  
7 p.m.; Regina Chapel, 9 p.m.

**St. Mary of the Woods College**  
Office of Campus Ministry,  
Providence Sr. Ann Sullivan,  
812-535-5120

Masses: Church of Immaculate  
Conception, Sat.-11:30 a.m.,  
Sun.-10 a.m.; student chapel,  
daily-11:30 a.m., Sun.-8 p.m.

**Tri-State University**  
Office of Catholic Campus  
Ministry, Poor Handmaid of  
Jesus Christ Sr. Marybeth  
Martin,  
219-481-6994  
Masses: St. Anthony Parish,  
Sat.-5:30 p.m.; Sun.-7:30  
a.m., 10 a.m.

**University of Indianapolis**  
Newman Center Office, Father  
Don Quinn  
317-283-7651

Masses: University Chapel, Sun.-  
9 p.m.; Wed.-12:15 p.m.

**University of Notre Dame**  
Father Richard Warner  
219-239-6536

Masses: Sacred Heart Church,  
Sat.-5 p.m.; Sun.-8 a.m., 10  
a.m., 11:45 a.m.

**University of Southern Indiana**  
Office of Catholic Campus  
Ministry, Chris Hoehn,  
director  
812-464-1871

Masses: Mid-America Student  
Housing Recreation Room,  
Sun.-11:30 a.m.

**University of Vincennes**  
Office of Catholic Campus  
Ministry  
812-885-5394  
Masses: check local parish for  
schedule

**Valparaiso University**  
St. Teresa of Avila Catholic  
Student Center, Father  
Douglas Mayer, chaplain  
219-464-4042

Masses: Tues.-Sat., 5:15 p.m.;  
Sun.-10:30 a.m.

**Wabash College**  
Newman Center, Father Leroy  
Kinnamon, chaplain  
317-362-8105  
Masses: College chapel, Sun.-5 p.m.

Bishop Lori praised the group's efforts, saying it was in the spirit of Pope John Paul II's call in his encyclical *Evangelium Vitae*, "to activate a great campaign in support of life."

"You have demonstrated for one and all that life and the value of life is not some peripheral issue but rather is at the center of the struggle between good and evil, light and darkness," said Bishop Lori. "At the crossroads of America you have sought to move consciences—to open minds and hearts to the truth—that the unborn are human beings created in the image and likeness of God."

Von Stauffenberg said that, in suffering the hardships of the march, meeting people along their route, and speaking to church, civic and other groups, the walkers learned that "the

majority of this country is pro-life."

The group began each day's journey with a one-hour prayer period before setting out on their 40- to 50-mile walk.

In his homily at the concluding Mass, Bishop Lori told the pilgrims, "you have stood in those intersections where faith and culture come together and there have borne witness to the truth that our society is only civil and compassionate to the degree that it protects its most vulnerable citizens."

He added that it was appropriate for their journey to end at a basilica dedicated to the Immaculate Conception. "It was Mary who said 'yes' to life itself, without any hint of compromise."

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# Question Corner/Fr. John Dietzen

## How should we dispose of blessed religious items?



Over the years I have accumulated many religious articles: pictures, candles, bookmarks, booklets, crosses, etc. What do I do with them? We're supposed to treat blessed items reverently, so how can we dispose of them? (Ohio)

Unless you own a warehouse, there is a limit to how many blessed candles, statues, rosaries and holy pictures one can accumulate. When they no longer are useful, it is entirely proper to break or tear them so they lose their identity and then discard them.

When anything is taken apart, melted or otherwise basically changed, it is no longer considered blessed. It is not the metal or wood or wax that is blessed, but the rosary or the candle.

**Father Dietzen:** In a recent column you responded to a woman whose wedding day had been scheduled for Nov. 2 this year, All Souls Day.

It is true that no nuptial Mass texts may be used that day and that a wedding may take place without a Mass.

Actually, liturgical law does not prohibit the celebration of Mass at a wedding that day, but only a liturgy using a nuptial Mass text.

According to the rubrics of the Sacramentary, the Mass of the day (Nov. 2) may be used with the nuptial blessing, one of the readings for marriage and special final blessings.

These options may be far from ideal, but they make more sense than the inconvenient, costly and hurtful solution of canceling the marriage or depriving the Catholic couple of the Eucharist at their wedding. (Missouri)

My response could have included this option. I am grateful to the priest for noting it. (Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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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.

**ANDERSON, Vera M.**, 89, Christ the King, Indianapolis, August 20. Mother of Lars, Robert Anderson, Nancy Summers; sister of Clo Dugan, Sister Anne Clementine; grandmother of eight; great-grandmother of eight.

**ASHBY, Jeffrey Charles**, 28, St. Lawrence, Indianapolis, Aug. 15. Husband of Beth High Ashby; father of Zachary Tyler Ashby; son of Pamela and Charles Ashby; brother of Melissa McCoy; grandson of Geraldine Coman.

**BARKER, Joseph Marshall**, 17, Little Flower, Indianapolis, Aug. 14. Son of John Barker and Becky Midhun; brother of Seth Barker and Jessica Midhun; grandson of Joan Barker, Fred and Lucy Harris.

**BOWRON, Sheridan W.**, "Dan," 80, Little Flower, Indianapolis, Aug. 6. Husband of Catherine O. Bowron;

father of Gregory, Carol, Patricia, Michael Bowron, Judy Bowron-Good, Susan Bowron-White, Beverly Bowron-Staley and Sharon Steinmetz; brother of Jeanne Snyder; grandfather of 10.

**BUGHER, Teresa M.** (Classick), 92, St. Anthony, Indianapolis, July 31. Mother of James, Richard, Lawrence and William Bugher; 11 grandchildren, 16 great-grandchildren.

**CROCETTI, Helen**, 76, St. Mary, Richmond, August 18. Mother of Albert, Toni Elaine Crocetti, Vivian Volpe; sister of Emile DeLuca; grandmother of five; great-grandmother of four.

**DENNIS, Danny O.**, 17, St. Barnabas, Indianapolis, Aug. 9. Son of Delbert O. Sr. and Susan K. Dennis; brother of Tony C. Dennis; grandson of Delbert O. Jr. and Mary Dennis and Norman and Peg Clark.

**DWENGER, Zonia K.**, 64, Aug. 17. Wife of Wilbur Dwenger; mother of Paul R. and

Wayne L. Hochgesang, Pamela S. Wallen, Carolyn S. Boniface; stepmother of William L. Dwenger and Alletta L. Thurston; daughter of Ella I. Maurice; sister of William R. and Carl G. Maurice and Oleatha M. Plowman; 12 grandchildren, two great-grandchildren.

**EGENOLF, Paul**, 69, St. Roch, Indianapolis, Aug. 9. Husband of Verina; father of Steven, Vincent, Patrick, Daniel and Douglas Egenolf, Theresa Corn and Anna Stringer; brother of George, Joseph, Robert and James Egenolf, Ruth Peaper and Helen Patterson; 21 grandchildren.

**GRIFFIN, Margaret (Quinn)**, 82, St. Joan of Arc, Indianapolis, Aug. 16. Mother of Mardi Clemens, Providence Sister Sheila Mary Griffin, John B. Jr. and T. Kevin Griffin; sister of Clare Quinn Fleury; nine grandchildren; seven great-grandchildren.

**GRIMES, Allen L.**, 68, Prince of Peace, Madison, Aug. 9. Husband of Virginia Grimes; father of Michael, Robert and Chris Grimes and Julie Gill; brother of Curtiss Grimes and Joy Leahigh; eight grandchildren; one great-grandchild.

**HIGDON, Mary U. (Nalley)**, 77, St. Paul, Sellersburg, Aug. 17. Mother of Francis C., James M., David N. and Gary L.

Higdon, Charlotte Caudill, Linda Skees and Rose Miner; sister of Reuben, Raymond and Gerald Nalley and Louis Mattingly; 16 grandchildren, two great-grandchildren.

**HINES, Michael Joseph**, 33, St. Bernadette, Indianapolis, Aug. 15. Husband of Gail J. (Eden) Hines; father of Zachary B. E. and Rachel F. E. Hines; brother of Mark Hines and Cheryl Cossell.

**HIPWELL, William W.**, 53, St. Anthony of Padua, Clarksville, August 10. Father of James Hipwell; son of Mary M. Hipwell; brother of Ronald D. Hipwell, Marilyn Murdock; grandfather of one.

**INMAN, Jereyn Dee**, 36, St. Malachy, Brownsburg, Aug. 10. Daughter of Janice Hutton Inman; sister of Jeff Inman.

**KARIBO, Betty J. (Gibson)**, 72, St. Matthew, Indianapolis, Aug. 9. Wife of Joseph A. Karibo; mother of Roberta K. Bennett, Joann F. and John E. Karibo; sister of James G., Robert W. and John B. Gibson and Norma Greenlee; three grandchildren.

**KRESS, Hilda Katherine (Arvin)**, 77, St. Lawrence, Indianapolis, Aug. 6. Mother of Mike, Jerry and Joe Kress and Rosemary Avila; sister of Ruth O'Bannon.

**MENULTY, Lawrence "Bud,"** 86, St. Paul, Sellersburg, Aug. 11. Father of Mike and Marilyn

A. McNulty and Janice S. Walther; five grandchildren; two step-grandchildren.

**NORTHAM, Dorothy Marie**, 85, St. Augustine, Jeffersonville, Aug. 15. Mother of Stephen R. Northam, Mary Ann Ellis, Lynda Echiverri; sister of Katherine Miller and Patricia Joy; nine grandchildren.

**NUNIER, Florence A.**, 81, St. Michael, Brookville, Aug. 16. Mother of Marilyn Neukam, Eileen Rosenberger, Charlene Fox, Loraine Pulskamp, Gerry Sourbeer, Doris Munchel, Carol Carmack, Buddy, Dennis and John Nunier; sister of Joe and Ed Volz and Laverne Campbell; 16 grandchildren, 13 great-grandchildren; one great-great grandchild.

**POE, Edwin**, 77, St. Vincent de Paul, Shelbyville, August 11. Husband of Helen Poe; father of Frank Poe, Mary Jo Swords.

**PRITCHARD, Margo (Sheerin)**, 78, St. Joan of Arc, Indianapolis, Aug. 9. Wife of Donald Pritchard; mother of Donald Jr., Edward and Robert Pritchard, Molly Seidel, Barbara Miller, Marilyn Johnson and Laura Hartley; sister of Daniel D. Sheerin, Barbara A. Rocap and Dorothy M. Brown; 18 grandchildren; three great-grandchildren.

**RIDENER, Ray**, 56, Holy Name, Beech Grove, July 21. Husband of Jane Wahl Ridener;

stepfather of Samuel J. Moor; brother of Helen F. Jorgensen, Diana Evans and Donna K. Anderson; brother of Gary P. Ridener and Jack L. Ross; two stepgrandchildren; two great-stepgrandchildren.

**RISCH, Ralph J. Sr.**, 63, St. Malachy, Brownsburg, Aug. 20. Husband of Ann Risch; father of Ron, Chip, Mike and Mark Risch, Barbara Klein, Chris Guedel, Cathi Mulvey and Sharon Goodwin; nine grandchildren.

**SMITH, June N. Hendrick**, 66, St. Anthony, Indianapolis, Aug. 6. Wife of John W. Smith; mother of Jeffrey A. and Jerrold W. Smith and Jana L. Allen; daughter of Evelyn Berkholz; sister of Raymond Lee and Jack Hendrick and Barbara Whitaker and Linda Killian; 12 grandchildren.

**STEINS, Carl Edward**, 81, Holy Family, Richmond, August 8. Husband of Allene (Goble) Steins; father of Charlotte Bartram; brother of Joseph, Robert, Ralph Steins, Mary Hillman; grandfather of four; great-grandfather of five.

**THOMPSON, Mary Jeanette**, 66, St. Anne, New Castle, Aug. 15. Wife of Robert Thompson; mother of Tom; brother of Bernard Baranski; two grandchildren and several nieces and nephews.

**WALTER, Angeline Rose**, 81, St. Paul, New Alsace, Aug. 15. Mother of Dorothy Devoll, Linda Schmidt, Barbara Hacker, Allen, Paul and James Walter; sister of Frank Arnold; 35 grandchildren; 35 great-grandchildren.

**ZIMMERMAN, Betty M.** (Sramek), 43, Christ the King, Indianapolis, Aug. 14. Wife of Michael R. Zimmerman; mother of Luke D. and Patrick M. Zimmerman; daughter of Raymond and Mildred Sramek; sister of Donald Sramek and Jean Dubyak.

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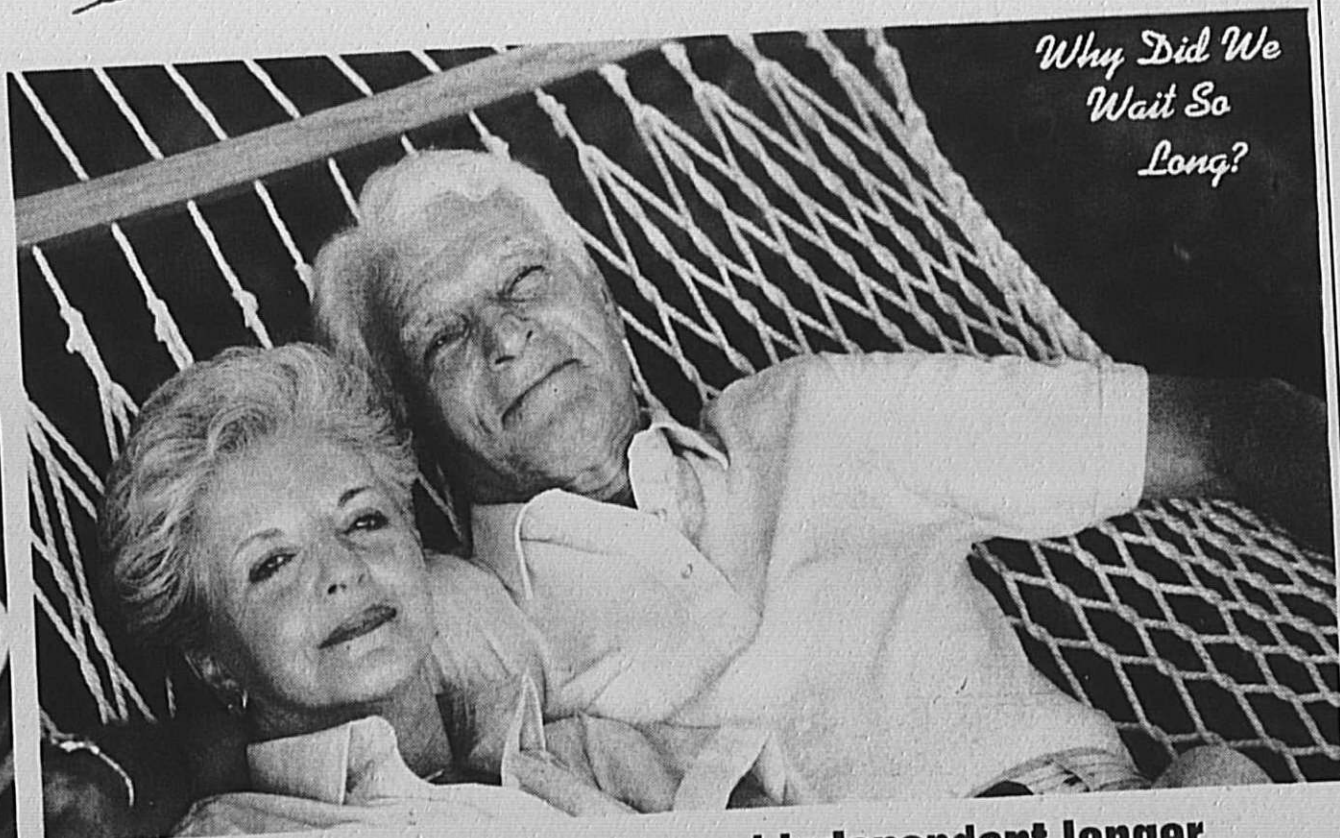
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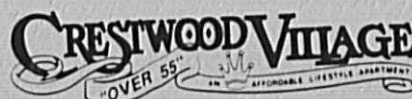
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