



# The Criterion

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In this file photo of his 1991 visit to Lomza, Poland, Pope John Paul II is greeted at a church by a crowd wearing traditional costumes. The pope was scheduled to return to his homeland May 31 to June 10 for his seventh visit since becoming pope.

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## Lost World

The sequel to Jurassic Park loses the impact of the blockbuster original.

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## Pope to find great change in Poland

WARSAW, Poland (CNS)—When the pope flies into Wroclaw, Poland, May 31 for an 11-day tour of his homeland, he'll be stepping into a Poland that's greatly changed in barely a decade.

Where a one-party communist system once held sway, the country now has a chaotic but functioning democracy backed by the rule of law and stable institutions.

Where an insolvent, debt-ridden economy destroyed enterprise and initiative, Poland now has one of the world's fastest growing markets.

But the changes have taken their toll.

Industrial and agricultural workers have paid a high price in poverty and unemployment, while Poland's opening to the world has brought its share of moral and social problems.

Deep, emotional rifts persist over the country's future and over the places assigned to tradition, culture and the predominant Catholic faith.

What kind of Poland awaits the pope in 1997?

That's a question which has been eating up column inches in Catholic papers and journals throughout the country.

"Polish democracy is sick—like society—because it lacks a hierarchy of values," is the verdict of *Wież* (The Link), Warsaw's best-known Catholic monthly.

"In this disoriented, divided society, the Catholic Church is full of pain. It's a church which is lost, divided, in need of renewal, but most of all wanting spirituality," wrote the publication's editors.

In a special May issue, *Wież*'s editors

blamed Poland's failure to achieve a clean break with its communist past for what they see as the current malaise.

They believe Poland's "political class" has encouraged moral relativism, while many citizens have tried to explain current conditions by using the "communist social technique" of finding an enemy.

"To the catalogue of old enemies—communists, Germans, Russians, freemasons or Jews—have been added new ones: foreign capital, the European Union, privatization, the mafia, 'reds' and . . . the church," the editors continued.

They added that although Poland is still a Catholic country, it is "becoming increasingly paganized in religious awareness and ways of living."

The Krakow-based magazine *Znak* (The

Sign), asked a dozen public figures to set out their expectations in a special issue, too.

Most concurred that Pope John Paul's key challenge will be to rekindle common values and encourage Poles to live tolerantly with their differing opinions.

"There's a different society now, and this needs a different pastoral strategy by the church," said Tadeusz Mazowiecki, a Catholic and Poland's first post-communist premier.

"But it seems to me the church here hasn't found a clear path to being a factor for reconciliation itself. It has proved powerless to influence its own faithful in a way which could eliminate mutual aggressions," Mazowiecki said.

In a May 2 pastoral letter, Poland's bishops recalled the pope's previous papal

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## CCF board recommends awareness campaign, hears of budget reductions

At its May 20 meeting, the Board of Trustees of Catholic Community Foundation, Inc., recommended to Archbishop Daniel M. Buechlein a communications campaign for Journey of Hope 2001, emphasizing themes of spiritual renewal and hope for the future.

The campaign, built around radio spots and print advertising, aims at raising the awareness of archdiocesan Catholics and others about the need for spirituality. The messages will invite Catholics to deepen their prayer life at home, to increase their attendance at Sunday Eucharist, and to receive the sacrament of penance and reconciliation more frequently—the first three goals of Journey of Hope 2001.

The need for an archdiocesan-wide communications campaign was the major recommendation of a formal consultation process conducted in deaneries throughout the Archdiocese of Indianapolis last fall. Parish, deanery and archdiocesan leaders

who were consulted strongly recommended that this communications campaign make it very clear that spirituality is the first priority of

Journey of Hope 2001.

Formal recommendation of the campaign to the archbishop by the Catholic Community Foundation's board followed a detailed presentation by Tom F. Hirschauer, Jr., a member of the board and its communications committee and president of Evans-

Group, a national marketing and communications firm. According to Hirschauer, The campaign's theme will be "Get Going Again"—a reference to several facets of the archdiocese's spiritual journey. "Get Going Again" can refer to family prayer, attendance at Mass or going to confession, Hirschauer said. "Or it can apply to the daily commitment that each one of us must make to continuing our spiritual journey to God." The awareness campaign is slated to begin around July 1 and run at least through the end of the year.

In his remarks to the board, Archbishop Buechlein reported on progress in each of the three areas of Journey of Hope 2001: spiritual renewal, evangelization and

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# POLAND

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trips. The latest tour, they said, would promote an "accounting of conscience" among Poles. It would also offer a chance to overcome conflicts rooted in communism's promotion of class struggle and indoctrination in place of "a spirit of fraternity and tolerance."

But most commentators agree that attitudes toward the church have changed in Poland. At least a third of the country's population of 39 million still attend church several times monthly, and there's no proof of any decline of popular religiousness.

But Father Stanislaw Tkocz, whose weekly Katowice-based *Gosc Niedzielnny* (Sunday Visitor) organized an April conference on the papal visit with *Wiez*, thinks only 10 percent are "deeply engaged" in church life. By contrast, half are "unconscious heretics, living in a state of schizophrenia," Father Tkocz said.

"They repeat the thesis that the church is old-fashioned, but they still want sacramental marriages and send their children for baptism and first Communion," the editor said. "They agree to abortion on demand, but still make their confession and Easter Communion. Many didn't vote in the elections, but many voted for ex-communist candidates. Probably these people believe. But their faith is unconnected with concrete, everyday life," he said.

Evidence suggests attitudes toward the pope have changed, too. In a 1996 survey by Poland's CBOS agency, at least 90 percent of Poles said Pope John Paul remained an authority on religious, national and moral questions, but only

two-thirds saw him as such in regard to "social and political issues."

Asked which topics were most important for the pope, 44 percent cited abortion, compared to 31 percent who listed faith and evangelization, and just 11 who mentioned human rights.

When the pope visited Poland in the 1980s, the fear most often expressed was that his presence would confer legitimacy on the country's communist regime.

Today, the dilemmas are less stark. But some Catholics think the latest visit will have a significance that's just as dramatic. As on his last full-scale pilgrimage in 1991, they predict, Pope John Paul will stress the need to rebuild society on Gospel values and the basic guidelines of the Ten Commandments. But he'll also reflect on what's gone wrong in the intervening years.

Stanislaw Stomma, a Catholic and a former parliamentarian, said he thinks the pope's visit will have a more forward-looking, millennial flavor. The timing of the papal visit, Stomma thinks, makes it vital that the pope strike the right balance



Pope John Paul II travels to his native Poland May 31 to June 10. He will visit the capital, Warsaw, as well as several other cities before taking time off in the mountains. (CNS map by Anthony DeFeo)

between Poland's bitterly divided political factions and encourage an atmosphere of reconciliation rather than continued confrontation.

"The pope is coming to a divided Poland, where most of society isn't subordinate to the church and thinks, rightly or wrongly, for itself, to a Poland which, for all its bad habits and lasting deformities, still reveres democracy and freedom," Stomma told Poland's Catholic *Tygodnik Powszechny* weekly May 18.

# CCF BOARD

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stewardship. The archbishop expressed his gratitude to members of the Catholic Community Foundation's board for their willingness to provide leadership for Journey of Hope 2001 and for their commitment to all nine of its practical goals.

"The communications and awareness campaign, which has been recommended to me today, shows that you have truly grasped the spirit of Journey of Hope 2001," the archbishop said. "It also shows that you have listened carefully to what our pastoral leaders and the people of the archdiocese are saying about their hunger for spiritual renewal."

In other remarks, the archbishop reminded board members that all archdiocesan agencies were recently reviewed by the parishes they serve. As a result of this "Catholic Center Evaluation," several agencies have been reorganized. In addition, all archdiocesan agencies have cut their budgets for the 1997-1998 fiscal year by more than \$400,000. The archbishop said that because of all the internal borrowing that's taking place to fund parish and school projects, money and cash flow have become very tight. "That's one of the reasons we're planning a major capital campaign—with 'home missions' as a primary beneficiary," he said.

Paul Corsaro, a trustee and chair of the board's planned giving committee, reported that since Jan. 20 of this year, six new endowments with funds totaling nearly \$69,000 have been established. The foundation now manages 175 parish, school and agency endowments with a total worth approaching \$26 million.

## Franciscan friars to withdraw from St. Roch Parish in Indianapolis

The Franciscan friars, who have served St. Roch Parish in Indianapolis since its founding in 1922, have announced that they are withdrawing from the parish. Pastoral care of the parish will be turned over to the Archdiocese of Indianapolis.

The announcement was made at all parish Masses last weekend in a letter from Franciscan Father John Doctor, vicar for the order's Sacred Heart Province, which is headquartered in St. Louis. A copy of the letter is also being mailed to each parish household.

Father John said in the letter that the Franciscans were relinquishing the parish because of a lack of friars to staff it and the many other ministries the order is involved

in. He said that, since the mid-1960s, the number of friars in the Sacred Heart Province has decreased from 800 to 332. Franciscans have also withdrawn from many other parishes in the last 15 years, he reported.

"Since the Franciscans have been vitally involved in the establishment and growth of the parish over all these years, this was not an easy decision for the provincial administration," Father John said.

The order is working closely with the archdiocese to ensure a smooth transition. According to Father Joseph F. Schaedel, archdiocesan vicar general, the Priests Personnel Board is beginning immediately the open-listing process for the parish and is

inviting potential pastors to apply.

Representatives from the board plan to meet with the leadership of St. Roch next week to discuss the pastoral needs of the parish. "We hope," Father Schaedel said, "to be able to announce the appointment of a new pastor by the end of June, with an effective date of August 1."

St. Roch Parish was founded in 1922 as a daughter parish of Sacred Heart of Jesus Parish. Franciscan friars had established Sacred Heart as a German national parish in 1875. Bishop Joseph Chartrand had made a promise during the influenza epidemic of 1918-1920 that the next new parish in his diocese would be built in

honor of Saint Roch, patron against contagious diseases. Forty families were charter members. Today, the parish numbers about 500 households. The current pastor is Franciscan Father Michael Ewert.

The head of the order's Sacred Heart Province is Father Kurt Hartrich, who is a son of the parish. In his letter to parishioners, Father John said, "Father Kurt... would have made this announcement to you personally, but he is attending the General Chapter of the Order of Friars Minor in Assisi, Italy. As a son of the parish, he found this decision... most difficult. You can be assured of his concern and sense of loss."

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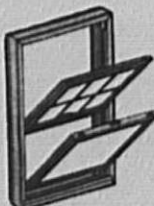
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# Shuey new president of Cardinal Ritter Jr./Sr. High School

*Current St. Gabriel principal becomes the first full-time president in the Indianapolis school's 33-year history*

By Sue Hetzler

Cardinal Ritter Junior/Senior High School in Indianapolis has named Barbara Shuey as its first president after an extensive nationwide search. She will begin July 1.

This will be the first time in the school's 33-year history that a full-time president has been appointed. Prior presidential responsibilities were those of the school's principal. Now the president's role will focus on external issues like business affairs, budgets and image building.

Cardinal Ritter will also get a new principal this year. A nationwide search is being conducted until early July. Shuey is expected to make her selection sometime later that month.

Shuey is the current principal of St. Gabriel School, also located in Indianapolis, where she has served since 1985. One

of her biggest challenges as the new president of Cardinal Ritter will be increasing enrollment numbers and building a positive image for the school both locally and throughout the state.

Shuey has notable experience along those fronts and has been identified among her peers as a "strong academic leader."

Her long-time involvement in Catholic education and her ability to forge strong bonds between the school community, parents and civic leaders were among the top reasons the school's board of directors selected Shuey.

"Barb's unique ability to advance the mission, goals and highest aspirations of this institution distinguished her among a number of excellent candidates for this position," said Daniel Elsener, archdiocesan secretary for Catholic



Barbara Shuey

education. "Her commitment to the formation of the total person is the distinguishing characteristic of her past leadership."

Shuey was the principal at Our Lady of the Greenwood School in Greenwood before going to St. Gabriel. She was also a teacher and principal at the Indiana United Methodist Children's Home from 1974-1981.

She holds a Bachelor of Science degree in education from Ball State University in Muncie and a Master of Science in administration from Butler University in Indianapolis.

Since 1994, Shuey has presented several workshops on school climate, cooperative management and history of Catholic schools. She has also been instrumental in creating and implementing a wide range of programs at St. Gabriel School.

Cardinal Ritter's president serves as the school's chief

executive officer and also works closely with the school's board of directors.

Shuey said she envisions her new role as one that endeavors to reshape the image of Catholic education in the Indianapolis West Deanery.

"I'm very excited about the possibilities this job holds," she said. "One of my first goals is to get people thinking of our schools in the west deanery as more than just a kindergarten through eighth grade system. We are so much more than that."

*"One of my first goals is to get people thinking of our schools in the west deanery as more than just a kindergarten through eighth grade system. We are so much more than that."*

Student enrollment at Cardinal Ritter has progressively declined due to outside factors like a change in area demographics, fewer Catholic schools with junior high grade levels, and the quality of education in neighboring public schools.

Enrollment this year was just over 400, but the school once had more than 600 students. Mickey Lenz, archdiocesan associate director for Catholic education for

administrative personnel and professional development, said that building enrollment and "friend-raising" will be important job responsibilities for Shuey and the new principal during the next academic year.

## ICC reports on priority issues; legislature passes state budget

By Brigid Curtis

Can you say special session? Although the Indiana General Assembly has not officially adjourned for the year, they have completed their most important task—to pass a two-year state budget.

The budget not only contains all the operating expenses for state programs, but it often holds bills that would not otherwise pass because of their controversial nature.

Two important issues to the Indiana Catholic Conference (ICC) would not have passed if they had not been placed into the budget. They were a \$600 stipend for nonpublic school teachers who serve in the mentor teacher program and a \$63 testing fee to be paid by the state for students attending nonpublic schools who participate in the advanced placement testing program.

Another measure that found a home in the budget is funding to extend the farm counseling program for low income farmers.

Other ICC priority issues that survived this year include:

- A ban on partial-birth abortions in the state of Indiana.
- A ban on recognizing same-sex marriages solemnized in another state or country. (Indiana currently bans same-sex marriages from taking place in Indiana.)
- An earned income tax deduction allowance families with one or more dependents who earn less than \$12,000 per year to receive a larger tax deduction.
- A bill to provide a \$500 increase for dependents as an income tax deduction for all taxpayers.
- A measure to benefit home owners by allowing them to receive a tax credit of 10 percent.
- An innovative plan called Individual Development Accounts. It is another attempt to help former welfare recipients and the working poor to make a better life for themselves. These accounts, which are formed by state, private and an individual's money, help eligible participants accumulate assets. These assets may be used to buy a home, to pay for a college educational or to start a business.
- Medicaid Hospice payment rate for those who are dying.

(Brigid Curtis is the director of research and communications for the Indiana Catholic Conference.)

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## Editorial

### Abortion in our time

Once upon a time—a quarter-century ago—it was possible to turn people away from abortion by simply showing them that it truly does kill a human being.

The "evidence" might have included playing an audiotape of the beating heart of a 6-week-old embryo. Or displaying the *Life* magazine cover photo of the fetus sucking its thumb in the womb. Or by explaining that the infant brain begins to form at 15 days and, by birth, will contain 100 billion cells.

Today, these may be merely interesting facts—but irrelevant. Sure, it's a life, some people say, but other things matter more: a woman's right to choose, a child's right to be born "wanted" or without blemish, the cost of having kids, bad timing or embarrassment at the pregnancy, or—for a handful of physicians—financial reward, and for some politicians, a need to be politically correct.

In the 25 years since *Roe v. Wade*, some 30 million legal abortions have been performed in the U.S. Now, we grapple with what once would have been unthinkable: partial-birth abortion, which kills the child on the verge of birth.

And we have a president who promises to veto, for the second time, efforts to ban this procedure except in extreme medical circumstances.

How have we come to this? Answers lie deep within the sweeping societal changes that followed World War II, changes that were needed and beneficial, but that led to excessive individualism and loss of communal values. For many people today, primary values are personal freedom and autonomy, self-fulfillment, and instant, pain-free solutions to complex problems. There has been an erosion of religious belief and practice and a loss of respect for church and civil authority.

And, in this nation that sees itself as a child-centered society, we witness the pain and struggle of fatherless homes and broken families, the damage of alcoholism and drug abuse, widespread emotional and physical abuse within the home, violence in the streets and in the "entertainment" media. We read of parents who push their 5- and 6-year-olds into precocious sexuality in pursuit of beauty titles and of a mother who sells her young daughter into prostitution.

This is *not* the time to give up hope. Instead, it is the moment to gird up our faith, to recommit ourselves to our deepest values, and to express our conviction that the Spirit is still in our midst—that God's grace still flows in the world.

Within our own families and communities, we can intentionally strive to create an environment rich in love and understanding. We can share with others our belief that life still has meaning and that the life of each human person is sacred. We can forgive our antagonists and lavish care and compassion on those who are alone or in trouble. We can work in our neighborhoods and through political and public policy structures to bring about a more just and peaceful society.

Perhaps we can't change the world, except a small part of it, but we can take heart in the words of Mother Teresa. Asked what good it does to feed a few starving people when million more will die, she explained that God does not call us to be successful—God calls us to be faithful.

—Valerie Vance Dillon

(Valerie Dillon, a member of St. Thomas Aquinas Parish in Indianapolis, is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

## Seeking the Face of the Lord

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



## We priests love our minstry

Last May 17, Jack Emrich was ordained a deacon at St. Lawrence Parish in Indianapolis. He will be ordained a priest in January. On June 7, I will ordain Kevin Morris, Joe Pesola and Joe Villa to the priesthood for the archdiocese. The next day, I will have priesthood ordinations at Saint Meinrad Archabbey.

Ordinations are one of the many joys of a bishop, and I am grateful to these new priests. Our archdiocese is blessed by these ordinations, and I invite all of us to offer a prayer of thanks for the generosity of these men. They offer their very lives to serve God and the church. Should we marvel at such a countercultural gift these days or should we be silent? Of course we are delighted, because we are people of faith. In faith, we know that despite new challenges to self-giving in our day, God's grace makes the difference. As St. Paul once remarked, "God's grace is enough."

The night before his installation as the Archbishop of Chicago, Archbishop Francis George held the traditional prayer service with his priests (1,400 of them!). He told two anecdotes to make two important points. First, he spoke of the time he contracted polio, when he was in the eighth grade. A doctor friend visited him and told him he was going to be okay. And then he said, "Francis, don't ever feel sorry for yourself." Looking out at all the priests, Archbishop George then said to them: "You are the priests of the Archdiocese of Chicago. Don't ever feel sorry for yourselves."

The second anecdote was in reference to celibacy. The archbishop said that when he was a young priest he attended an art fair (somewhere in Chicago) and made an acquaintance with a painter who had his beautiful little daughter with him. The archbishop said he remarked about how wonderful it must be to have such a beautiful little daughter. The artist responded "But Father, you have many beautiful daughters and sons." Once again looking out to all of his priests, Archbishop George said, "You are the priests of the Archdiocese of Chicago. You have many daughters and sons."

Yes, there are many challenges for those of us who are spiritual leaders as priests in these secular and actually post-Christian times, but we do not have cause to feel sorry for ourselves. Life could not be more meaningful for spiritual

leaders than in an era when the way of Christ is needed more than ever before. I would hope that everybody would like to make a difference on this journey of life. And so I say, don't feel sorry for us priests. Making a difference in any walk of life requires determination, sweat and tears, and generosity. From another point of view, life is no less challenging for you, the laity or religious brothers and sisters, these days. *Being Christian* is a challenge! Of course, espousing leadership in *being Christian* and doing so quite consciously in the name of Christ adds responsibility. We do not feel sorry for ourselves because God's grace is enough. And, as a friend of mine remarks, "The death benefits are great!"

Once in a while, parents will say that they do not pray for their children to become priests because priests have to work so hard. For obvious reasons, I don't like to hear that—we need priests. But more fundamentally, the remark bespeaks a lack of understanding, and perhaps, a lack of strong faith.

Yes, often enough some people put unrealistic expectations on their priests. Priests want and need to be held accountable, but we are also human. Perhaps you have noticed that one of the concrete stewardship goals that I have proposed for the Journey of Hope 2001 is "fewer meetings, more pastoral ministry." I am thinking that the expectation that a pastor or associate should attend every meeting in a parish is inappropriate. Some time spent in meetings is important for communication, but have we, perhaps, gone overboard? Priests are ordained for sacramental and pastoral ministry not to be at meetings night and day. I worry that with the decline in numbers of priests and the welcome involvement of lay leaders, we might be delegating pastoral ministry activities to lay leaders rather than giving them the administrative tasks of running a parish these days. One of our Journey of Hope challenges is to take a good look at this. My point is that these kinds of challenges are "fixable."

We priests love our ministry. We invite all of you to help us tell the story of how being priests can help make a difference in times when we need it most. We appreciate your understanding, prayers and support.



### Journey of Hope 2001

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## In Other Words/ William R. Bruns

## He was so happy to be Catholic

We buried David Butts last week. He was only 58 and was still something of a new Catholic. Readers may remember a photograph of David on the front page of *The Criterion* in the spring of 1995. It captured the moment of his baptism by Archbishop Daniel M. Buechlein

during the Easter Vigil at SS. Peter and Paul Cathedral. David smiled a lot that night and in subsequent weeks. He was so happy to finally be a Catholic.

David was a shy man. An only child, he was raised by his mother and grandmother. By the time we at Cathedral Parish met David, both his mother and grandmother had died, and he was very much alone. He often lamented that he had had to bury his mother in a pauper's grave, with no flowers, no headstone, and no family present at the services. It was one of the great sorrows of his life.

A designer (he had worked as both a department store window designer and as a floral designer), David found work for a time at a florist's shop near his apartment. David walked to work, because he owned no car. Regular customers often asked specifically that David design their floral pieces. He had a special touch, a special way of seeing beauty. When the ownership of the florist shop changed hands, David found himself out of a job.

Back in 1994 after much encouragement from parishioner (and later sponsor) John Paul, David knocked on the door of Cathedral Parish and inquired about the possibility of joining the church. That's when he quickly discovered that he wasn't alone anymore. Warmly welcomed into the inquiry group of the Rite of Christian Initiation of Adults (RCIA), he soon was at home with those of us on the initiation team and especially with his fellow inquirers. Last week, when we gathered to cele-

brate the Mass of Christian Burial for David, about 30 people, including several former fellow employees and members of his new family—parishioners of Cathedral Parish, members of the RCIA team and members of his former RCIA group—gathered to say farewell and to celebrate a life uniquely created and gifted by God.

The parish had become David's family. Members of the pastoral staff cared for David in his last days and made all the funeral arrangements. The parish also purchased a marker for his grave.

During the funeral service, I was particularly struck by the power of the church's symbols used in that liturgy: holy water, a white garment (pall), incense, the paschal candle.

What the church says in its baptismal liturgy, it echoes in its funeral liturgy. At baptism, our new self, signed by the cross, rises from the grave of the waters of baptism, "puts on the Lord Jesus Christ" (as St. Paul says) and is sealed in the Holy Spirit.

I think that I was so awed because I have never been to anyone's funeral so close to the time I had witnessed their baptism.

For, you see, in April 1995, in the light of the new paschal candle and amid the billowing swirl and sweet scent of incense, I saw my new brother David Butts "drown" in the holy waters of baptism and rise to a new life, clothed in a white garment.

At our funeral liturgy last week, we blessed the body of David with holy water, covered it with a white garment, and honored it with incense—all in the light of the paschal candle. In this way, we celebrated our belief that the "new David," born in the waters of baptism, was now entering fully into yet another way of being, another way of being present to God. We await now only the resurrection of his body and ours when they will be "made like his [Jesus'] own" at the end of time.

I look forward to seeing David in the fullness of the kingdom. I want to thank him for enriching our parish family by allowing it to become his own.

## A View from the Center/Dan Conway

## Adultery injures everyone

The sin of adultery is a hot topic in the news media these days. The occasion is



the case of an unmarried Air Force officer (a woman) who was charged with adultery after having an affair with a married man. It is very unusual for someone to be prosecuted for adultery these days—even in the military courts—because, although 75 percent of Americans still believe that adultery is wrong, almost no one believes that it should be a criminal offense.

The decriminalization of adultery happened at the same time that no-fault divorce laws became normative. Since the 1970s, adultery is no longer considered "grounds for divorce" in many states, in spite of the fact that it remains a major contributing cause for the break-up of marriages. And, the acceptance of divorce as an increasingly common solution to a couple's marital problems has meant that an "extramarital affair" is often seen as simply the final stage in a disintegrating marriage.

What does the Catholic Church teach about adultery, and why is it considered to be a mortal or grievous sin?

The *Catechism of the Catholic Church* discusses adultery in Article 6, The Sixth Commandment, Section IV, "Offenses Against the Dignity of Marriage," Nos. 2380-81. But the sin of adultery cannot be properly understood without an appreciation for church teaching on the sanctity of marriage. Because the church teaches that marriage is a sacrament, it follows that a serious offense against the dignity of marriage is considered a grievous sin.

According to the Second Vatican Council, a sacramental marriage is char-

acterized by the "irrevocable personal consent" freely given by a woman and a man to each other that binds them together as no longer two individuals but "one flesh." In marriage, both partners give themselves definitively and totally to one another. Thus, they freely accept the obligation to preserve their unity as a unique and indissoluble covenant of love and fidelity.

Adultery breaks this covenant in a gravely serious way. When a man or a woman has sexual relations with someone other than his or her spouse, the sacramental sign of unity ("one flesh") is distorted, and the bonds of intimacy, trust and fidelity are broken. As anyone who has experienced the bitter pain of adultery will testify, the wounds caused by a spouse's infidelity are very deep. And even when they heal, something of the hurt remains—even after many years.

Adultery is a sin of the flesh (like gluttony, drunkenness, and other sexual sins), but its consequences are more serious than an ordinary "sin of passion" or an overindulgence of natural appetites. Adultery is a grave offense against the personal dignity of a marriage partner. The catechism also calls it an act of "injustice" that undermines the institution of marriage and compromises the welfare of families.

In fact, the sin of adultery injures everyone—the persons who commit it, the spouses, the children, and the larger community. We should not overreact to adultery (as the Puritans did), but we also should not trivialize it (as our contemporary culture often does). We should work hard to prevent adultery, but when it does occur, we should urge reconciliation and healing—for the sake of the individuals, the family and the sacrament of marriage.

## From the Editor Emeritus/John F. Fink

## Pontifical Mission for Palestine gets Christians to work together

JERUSALEM—The dome of the holiest church in Christendom is no longer a scandal. Visitors to the Church of the Holy Sepulchre, built



over the sites where Jesus was crucified and rose from the dead, were accustomed to seeing the dome over Jesus' tomb propped up by scaffolding and looking anything but attractive. No longer. On Jan. 2 of this year, an official ceremony marked the inauguration of the decoration of the dome. It is now quite attractive and can be a source of pride.

It wasn't easy to get that accomplished because of squabbles among the Christian religions that claim ownership of that church, squabbles that have prevented the church from even being cleaned for centuries. Getting the dome repaired was done mainly through the efforts of the Pontifical Mission for Palestine, the agency established by Pope Pius XII in 1949 to care for Palestinian refugees. Today it is the Holy See's relief and development agency for all the Middle East. It is the operating agency of the Catholic Near East Welfare Association in the United States, whose president is Cardinal John O'Connor. The secretary general of Catholic Near East is Msgr. Robert Stern, who is also president of the Pontifical Mission for Palestine.

Funding for repairing and refurbishing the dome in the Church of the Holy Sepulchre came from George and Marie Doty of New York, who are a knight and lady of the Order of the Holy Sepulchre. But having the funds needed was only half

the battle. Getting the churches to agree on the project was more difficult. Msgr. Stern was able to get Greek Orthodox Patriarch Diodoros I, Armenian Patriarch Torkom Manoogian, and Franciscan Father Giuseppe Nazzaro, the Catholic custos of the Holy Land, to do so. (The Ethiopian Orthodox Church and the Coptic Church also have interests in the church but not in the area of the dome.)

With the dome dedicated, the two patriarchs and the custos are continuing to meet together. The next project in the church is to clean the walls under the dome, which hasn't been done for 300 or 400 years. Under the dirt and grime are paintings from Crusader times, which they want to preserve.

The head of the Pontifical Mission in Jerusalem is Father Robert Reidy, a native of Lakeville, Ohio, who had a career as a naval chaplain. On previous trips to Jerusalem, I've met with several of his predecessors, and I was curious to get his opinion about progress being made with the Palestinians. I found him much more optimistic than his predecessors were able to be. He said he has "a lot of hope" because of continuing negotiations between Israel and the Palestinians. Israelis now seem to believe that a state of Palestine is inevitable.

He noted that unemployment in Gaza is still 50 percent, but he expects Israel to allow many more Palestinians from there to enter Israel to work. Now the Israelis admit about 15,000 women and older men, but not young men.

He was not optimistic, though, about prospects for reversing the exodus of Christians from the Holy Land. Since Palestinians are unable to get some of the benefits that Jews are entitled to, their opportunities are limited.

## To the Editor

## Annulments are 'embarrassing, scandalous'

The May 16 issue of *The Criterion* carried two editorials dealing with the matter of the church's practice of annulments.

But neither of the two editorials helps very much. Mr. Fink offers a textbook "explanation" of the church's teaching but says we already had that last fall. Our archbishop, after a lengthy disquisition, ends on an obviously plaintive note with a call for better preparation of marriage candidates. Neither article, sadly, seems to address what has become a very embarrassing and scandalous development in the church that fervently claims to be the historic guardian of marital permanence. Volumes of explanations will simply not serve to dissuade the skeptics or the faithful who have great difficulty understand-

ing the subtle differences in the business of "changing one's woman."

A philosopher friend of mine commented recently that the American church apparently has achieved a silent schism and is effectively out of communion with the mother church in Rome. Nothing seems more indicative of this state of affairs than the annulment process in this country. For, despite the Holy Father's protests, the American church has accomplished, with no bloodshed, what Henry VIII could only dream of. Without a thundering declaration of separation, and without a formal establishment of a national church, the American Catholic finds he can "change his woman/man" with relative ease.

James R. Sehr  
Indianapolis

## Fr. Grogan remains an inspiration and witness

It was with great interest that I read each word [of the May 23 article] describing and recognizing the four archdiocesan priests [Monsignor Ross and Fathers Dede, Schumacher and Grogan] who celebrated ordination anniversaries. I wish them continued blessings of health and happiness.

The article for me, however, was bittersweet. I thought that maybe I was particularly sensitive by being sad when I read the chronology for Father Grogan [whom I met during his first assignment at St. John the Evangelist Parish in Indianapolis]. The final sentence stated, "He retired in 1983." This is 1997. What about those "retirement years"?

Since March 1984, Father Grogan has

been a resident of the Clifty Falls Health and Convalescent Center in Madison, Ind. To those of us who visit him on occasion, Father continues to be an inspiration and a witness to the qualities he personified so well as an active priest. As Father steadily sinks deeper into the world of the Alzheimer's patient, those of us who were the recipients of his giftedness continue to be grateful for his presence in our lives. His continued life speaks of faith and devotion to the church, which were his hallmarks. He continues to live, as Nancy Reagan so aptly described, "the long goodbye" of the Alzheimer's victim. He continues to teach and touch our lives.

Gwen Weber  
Indianapolis



Cornucopia / Cynthia Dewes

# Remembering a ridiculous idea

Let's face it. Ours is a country based on the ridiculous.



For centuries people believed that they had an assigned place in the cosmos, a station in life (and death). There was no getting out of it and it was ridiculous to think otherwise.

So there were guys at the top who had certain privileges and the responsibilities that went with them. These kings and nobles and landowners got the best food and cultural perks, but they also had to go around brandishing swords and defending the church and women and property and whatever.

The church leaders were usually on top, too. They and their buildings and lands were protected by the aristocrats, but in return they had to give sanctuary

in a lot of doubtful situations and absolution to a lot of churls.

On the other end were those who served. And served and served. They ate leavings (whatever they are), took care of the animals and also slept with them in order to stay warm. Once in a while they were trotted out by the local lord to help defend their turf, but usually they just got caught in the cross(bow) fire.

During this time of limited understanding, the church upheld this division between those who had and those who had not, those who could and those who couldn't. It defended these disparities in human expectations and realities because everyone, on every level, believed that God had ordained it to be so.

After all, didn't the system reflect our human nature? Wasn't it natural for some to prevail over others in wealth or strength or brains or just plain power?

We should not get excited about this. It

would simply be revisionist history to say that the church and the guys on top and bottom were wrong to go along with this. That was then and this is now. Or, in this case, the late 18th century.

And this is where it gets ridiculous. All of a sudden, some of the immigrants and colonists who had come to the new world of America for the glory of their betters began to see themselves differently. Separated from the old rules and the old orders and the old countries, they viewed themselves and their destinies from a new perspective.

Suddenly their physical, economic and even spiritual welfare took on a new dimension of self-determination. Instead of waiting for traditional authority and just plain fate to direct their lives, they could make free choices about whatever opportunities were at hand.

And there were plenty of them! For one thing, a person could earn money,

learn things, and better himself by working hard. And there was land, lots of land to be had for the taking.

(Of course it belonged to Native Americans, but the newcomers weren't ready to admit that just anyone and everyone, including black slaves, had civil rights. It took a Civil War and some bending of human fears and greed right down to the present to even begin to do that.)

The rest of the world laughed at this ridiculous experiment in freedom, but not for long. Almost at once, people from other places started clamoring to come in and join the fun. Then they got busy and built our railroads and farmed our virgin soil and fought world wars to protect our national idea.

Human nature still gets the best of us now and then. We start to polarize into rich and poor, overeducated and undereducated, or some other wicked arrangement.

Instead, let's remember how valuable our ridiculous idea was, and still is.

## Check It Out . . .

**Local singers are invited to give a musical welcome** to the more than three thousand musicians who will gather for the National Musicians Meeting July 8 through July 12 at the Indianapolis Convention Center. Singers can do so by participating in three special choirs: two of the choirs will sing for the convention's opening event at 4:30 p.m. July 8; and the other will sing for the eucharistic celebration at 8:30 p.m. July 11. For more information call Larry Hurt, convention co-chair at 317-299-3634 or the archdiocesan Office of Worship at 317-236-1483.

**The Class of 1972 from the Indianapolis all-girls high schools** will celebrate its 25th class reunion August 9. The girls who graduated from

## VIPs . . .

**Nancy Glair** was presented the annual Golden Rose Award at St. Mary Church in Mitchell for her services to the parish. During her term on the pastoral council, Glair served as president for two years. In the religious education program, she is a catechist and assists with the coordination of the program. Glair is also a eucharistic minister and has participated in Christ Renews His Parish.

**Rosemary Schroeder**, secretary, Joyce Schmitt, president, Frances Batta, treasurer; and Ruth Hutt, auditor; were installed as new officers for the 1997 year at a May 14 meeting of the Indianapolis Archdiocesan Council of Catholic Women.

**Ladywood-St. Agnes, St. Mary Academy and Our Lady of Grace** will be gathering at the St. Pius X K of C Hall, 2100 East 71 Street in Indianapolis. The buffet dinner will begin at 6:30 p.m. The cost is \$25 per person and \$45 per couple. A memorial Mass for the deceased members of the class will also be celebrated earlier that evening at 5 p.m. at Christ the King Church in Indianapolis. For more information contact Ann Mueller Hauser at 317-784-7467 or Cathy Hanley Lutholtz at 317-353-2393 or Marianne Flanagan McGrath at 317-897-5461.

The National Catholic Ministry to the Bereaved will sponsor "Tears bring Hope," a national retreat for those who are bereaved and those who are their caregivers, July 25 through July 27 at Bellarmine College in Louisville, Ky. The cost for the retreat, including

room, meal, and program is \$175 for NCMB member, and \$190 for non-NCMB member. The fee for a weekend commuter, which includes meals, and program is \$125 for member and \$140 for non-member. The cost for Saturday only, which includes meals and retreat, is \$75 for member and \$90 for non-member. The deadline to register is June 13. For more information call 216-323-NCMB.

Former Indiana University basketball star Keith Smart is the featured speaker

**at the Promise Keepers praise rally** from 7 p.m. to 9 p.m. June 12 at Church at the Crossing, 9111 Haverstick Road at 91st Street in Indianapolis.

"Creating Communities of Healing and Creativity in Rural America," a National Catholic Rural Life Conference workshop, is scheduled June 6 through June 8 at White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. For more information contact Susan Decker at 812-535-5148 or 812-535-5149.

## Correction

Errors appeared in the summer Mass schedule printed in the 1997 Vacation Travel Guide. The correct summer Mass schedule for Immaculate Heart of Mary Parish in Indianapolis is: Saturday anticipation, 5:30 p.m.; Sunday, 8 a.m., 9:30 a.m. The correct summer Mass schedule for St. Maurice, Decatur County is 10 a.m. Sunday. The correct date for the beginning of the Tridentine Latin Masses is Sunday, June 8.



## Bishop's visit

Archbishop Daniel M. Buechlein (left) talks with Bishop Arvaldis Andrejs Brumanis of Latvia during a May 22 visit to the Archbishop O'Meara Catholic Center in Indianapolis. The bishop was a guest of Father John Beltans, who is pastor of St. John the Baptist Parish in Starlight.

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This is who we are; come join us! / Fr. Joseph Folzenlogen, S.J.

## Ignatian tradition shapes life of Jesuit priest

"Just what do you plan to do with evangelization in the archdiocese?"

That is a question a number of people asked me when I arrived two years ago to begin my ministry with the Evangelization Commission.

My response would be, "I want to spend a lot of time moving around and listening to what is happening in different places to try to get a feel for what the Spirit is up to."

"Well, that's nice," they would say, "but then what are you going to do?"

And I would smile and say, "I really won't know until I've done the listening."

I am a member of the Society of Jesus, more popularly known as the Jesuits. The approach to ministry contained in the conversation I described has its roots in the way we Jesuits try to follow Christ.

Not long ago, our religious community had a worldwide meeting known as a General Congregation. There is section of that congregation's document on Jesuit priesthood that spoke to me very powerfully during my retreat last spring and that keeps coming up in prayer as a source of continuing inspiration and challenge.

The document quotes No. 1547 of the *Catechism of the Catholic Church*, which notes that "the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians."

It then goes on to reflect on that reality in the light of our Jesuit background:

"From their Ignatian tradition, Jesuits bring to their ministerial priesthood a profound respect for the ways in which God is already at work in the lives of all men and women. God's action does not begin with

what we do; already, in the blessings of creation, God has laid the foundation for what he will accomplish through the graces of redemption. Consequently, in the exercise of their ministerial priesthood, Jesuits try to see what God has already done in the lives of individuals, societies, and cultures, and to discern how God will continue that work."

What is it like for me to try to live that way, to try to serve the church that way? Exciting and challenging!

People often ask me if I am enjoying my work here, and my reply is a resounding "Yes!"

People also ask what I think of the archdiocese, and my response is that I am impressed with the caring leadership I have encountered among pastoral staff people and the solid faith in the people of God I have met in a wide variety of settings.

Does that mean there are no difficulties and challenges? Certainly not. The Catholic Church population is shrinking in some areas and exploding in others, people have become alienated from our church and are no longer active, pastoral leadership is often overworked, people hunger to know more about their faith not just in terms of head knowledge but in a way that touches the heart, and money is a constant worry.

But as I do move around the archdiocese and listen, it is clear that God is present and at work, and that God is up to something powerful.

I believe Archbishop Daniel Buechlein has zeroed in on the key virtue as we look toward the turn of the millennium—hope. For me, priesthood and religious life today are very much involved in a mutual

process of building hope.

My own hope is nourished when I have participated in revivals, missions and prayer services, where I can feel the energy of Christ's Holy Spirit moving in a congregation. My hope is strengthened when I work with pastoral councils, evangelization committees and teams, and adult catechetical program participants, where I can see people claiming their baptismal gifts and using them. My hope grows when I see us as a church facing tough questions and working together on them in a discerning way.

My ministry is aimed at supporting people in finding reasons for their own hope. I think the most fundamental reason is that God already at work in their own lives in day-to-day ways. I feel one of the most important things I can do is hold up a mirror that allows people to see their own deep goodness as faith-filled followers of Christ.

Do I like being a Jesuit and a priest? You bet!

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



Jesuit Father Joseph Folzenlogen discusses evangelization during a recent pro-life leadership conference at the Archbishop O'Meara Catholic Center in Indianapolis.

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## Journey of Hope 2001

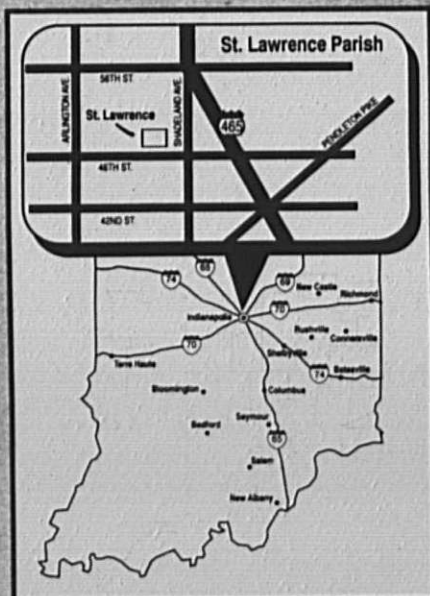
### Indianapolis North Deanery

## St. Lawrence Indianapolis

Story and photos by Margaret Nelson

### Quotable:

Ann Kleo: "I think the Caregivers are basically what Christianity is all about—helping one another."



## Journey of Hope 2001

# Care is a loving, giving ministry at St. Lawrence

If you're ill or elderly and can't leave your northeast Indianapolis home, St. Lawrence is really there for you. The parish offers special friends called Caregivers.

The pastor, Father Mark Svarczkopf, considers it one of the most important ministries of the parish. Forty members are available to enhance the lives of the elderly, shut-ins and disabled people.

The Caregivers provide services beyond the parish Communion visits to the homebound. In fact, about two years ago this caring ministry grew from those calls.

"The lay eucharistic ministers, in going to the shut-ins within the parish, saw more need there than the distribution of the Eucharist," said Sheila Sterrett, who coordinates the ministry.

"When you see a need, you take care of it," she said. But, at that time, the needs became more than that group could handle. And, without any organization or guidelines, there was a feeling that one eucharistic minister could be doing so much that other shut-ins would have the same expectations of other ministers who might not have the time or ability to do as much.

"We saw people who were isolated—separated from the normal support people have from family and friends," said Sterrett. "We wanted a way to reach those people."

Providence Sister Carolyn Bouchard, pastoral associate at the time, initiated the Caregivers program, along with Dee Shelton, a parishioner.

The St. Vincent de Paul conference was doing some of the ministry informally, so the leaders talked to that group about how to organize.

"We were lucky to have Sister Carolyn as the spiritual adviser for the group," said Sterrett. "She indicated what our mission should be—what we could and couldn't do."

As stated in the guide to ministries and programs of the parish, the Caregivers reach out "as brothers and sisters in Christ with friendship and support. Using one-on-one relationships and establishing special friendships, Caregivers seek to fill the unmet needs of others through direct volunteer activities or referral to an appropriate social service agency."

A special parish brochure offers the service. A motto—"Serving Christ by Serving Others"—heads up the invitation to service. The folder describes the ministry as "Volunteers who combine caring listening with practical assistance."

Parishioners are invited to volunteer for the program. And members of the parish may ask for the service for themselves or for friends and neighbors who might benefit from the ministry.

"The organization does reach out beyond parishioners also, if we see a need," said Sterrett. "Sometimes we get requests for referral. We try to help anyone in need who lives within the parish boundaries."

What the volunteers actually do can range from friendly visits to occasional household chores and yard work. Caregivers provide transportation to Sunday Mass, as well as trips to doctors and other appointments. Some volunteers help with shopping and errands. And some offer respite care for the primary caregivers of the homebound.

Some volunteers can provide service from their own homes. They call parishioners who are confined to their

homes and check on how they are doing. Barbara Maples, who is homebound herself, is also a Caregiver.

She makes phone calls to coordinate the schedules.

"The nice thing is that it is something you can do on your own schedule to some degree," said Sterrett. "We have a



Frank Feist (left) enjoys Barbara Maples' ribbing of Dave Eaton. She thought he was kidding about bringing a photographer for his Friday Communion visit. All three are involved in the St. Lawrence Volunteer Caregiver Program. Maples helps as a telephone coordinator, as well as being a recipient of services.

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good enough core of volunteers, so that no one needs to feel guilty" for declining an assignment.

"It's a good opportunity to have children involved in stewardship," she said. One family does yard work for a homebound parishioner once a month. "It is an outreach kind of activity."

Many of the volunteers are retired men and women, but Sterrett said that several are employed full time. "They can do things like taking people to Mass on Sunday, visiting or running errands."

She said that the schedules can be flexible, and some who cannot help on a regular basis are listed as "on call."

"People's needs aren't on schedule," she said. "We do some things on a regular basis, but sometimes other things come up."

Sterrett said that some volunteers appreciate the fact that there are no regular "business" meetings. "That is attractive to a lot of people who want to give of their time in a meaningful way. This way, all of the time they give can be directly supportive" to others.

She said that the group does meet informally every few months for fellowship and sharing of the concerns of the ministry.

The group is organized under the Interfaith Volunteer Caregivers, an arm of Metro Advocate Ministry, Inc., which provides recruitment assistance, training, and community resource connections to help volunteers feel comfortable in their efforts.

"A lot of what we do is referral" to community agencies, said Sterrett. "When we encounter a problem we don't know how to handle, they are there to support us."

The St. Lawrence clients' needs are assessed before the Caregivers visit. Wilma Simmons, a trained house care nurse, shares the responsibility of evaluating new clients and case management with another nurse, Cheri McKinney.

Simmons said, "I assess and evaluate what the needs are and match them with the things we can offer." She uses her 20-year background in home care to serve as liaison between the Caregivers and the clients.

"It is a ministry for me," said Simmons, who helps primarily on Friday mornings. "I'm not as involved as many of the Caregivers, who spend four or five hours a week. They're involved in the formal part of it."

"Sheila [Sterrett] helps me match people's personalities and needs," said Simmons.

Sterrett calls the professional assessment a critical role. "They know the questions to ask that find out what the person is physically able to do," she said.



Eucharistic ministers meet at the parish office on Friday mornings to pray before they go out to visit the homebound. They are part of the group of 40 involved in the volunteer Caregivers ministry, which offers additional services to the elderly, shut-ins, and disabled people within the parish boundaries.

Providence Sister Rosalie Marie Weller has been helping the ministry "informally" for three years. She keeps the files for the families, trying to make sure people's needs are covered.

Sister Rosalie Marie tries to entertain them and pray with them. "I just try to help people. I also try to get converts, if they have fallen away from the church."

Ann Cleo said, "Most of the time, I just transport people to wherever they need to be."

"I think the Caregivers is basically what Christianity is all about—helping one another," said Cleo.

Tom Pottratz said, "The people are ever so grateful, just for little things—like a drive to the doctor."

"Sometimes we are a backup to the family," said Sterrett. "Things come up. One client has a daughter who works, so we might drive her mother to the doctor. Another woman is temporarily going to therapy. While she can't drive, people from the parish drive her to the hospital three times a week."

Sterrett said that there are three coordinators. All calls come into the parish office.

Sterrett has found that some of those who are homebound hesitate to ask for assistance. "It's been my experience that some people who need help the most are the most resistant to the idea," she said. "They want to keep their independence. A big part of it is keeping people plugged into the outside world."

"First, I try to establish a relationship—become a genuine friend," said Sterrett. "A person is more likely to accept help from a friend."

"All the Caregivers experience friendship and love," said coordinator Sterrett. "You think it would be a holy thing to go out to the homes. But you always realize: 'I'm getting as much or more than I gave.'"

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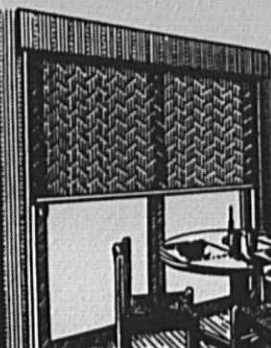
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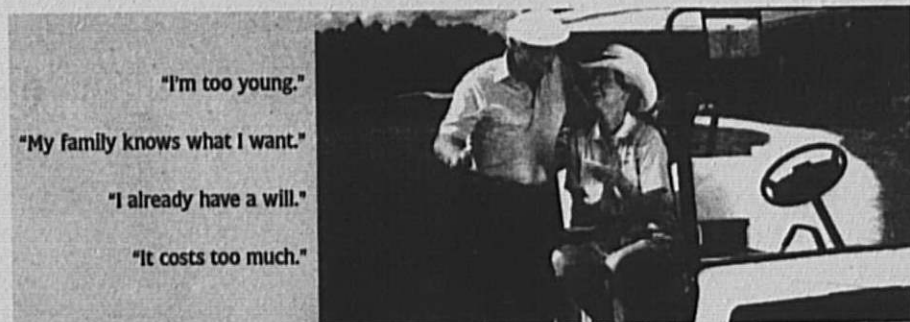
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Agudath Israel of America in Washington, said U.S. Jewish demographics show an "extraordinarily high intermarriage rate." Zweibel said he believes "the evidence is incontrovertible that Jewish education is the key to Jewish continuity and Jewish survival."

### Catholic schools assist flood victims

WASHINGTON (CNS)—Money to aid victims of the floods that devastated the upper Midwest continued to come in, most of it in checks from adults but some in batches of pennies, nickels and dimes from school children. Catholic Charities USA, which manages the U.S. Catholic bishops' Upper Midwest floods relief program, reported from its Alexandria, Va., headquarters that as of May 20, \$143,000 in donations had been sent directly to the agency. Jane Gallagher, Catholic Charities director of disaster response, said the money will be distributed to the Dioceses of Fargo and Bismarck, N.D.; Sioux Falls, S.D.; and Crookston, St. Cloud and New Ulm, Minn.

### Problems continue for ecumenical movement, Vatican official says

DAYTON, Ohio (CNS)—The worldwide ecumenical movement faces obstacles not yet overcome by dialogues between Christian church denominations, according to a Vatican official. But it's significant that some agreements have been reached and talks continue to take place, said Msgr. John A. Radano, an official of the Vatican's Pontifical Council for Promoting Christian Unity. Among current obstacles, he cited disputes over the role of Mary, objections to papal infallibility and differing views on the ordination of women. Msgr. Radano, a priest of the Archdiocese of Newark, N.J., gave an "ecumenical update" May 19 at the University of Dayton.

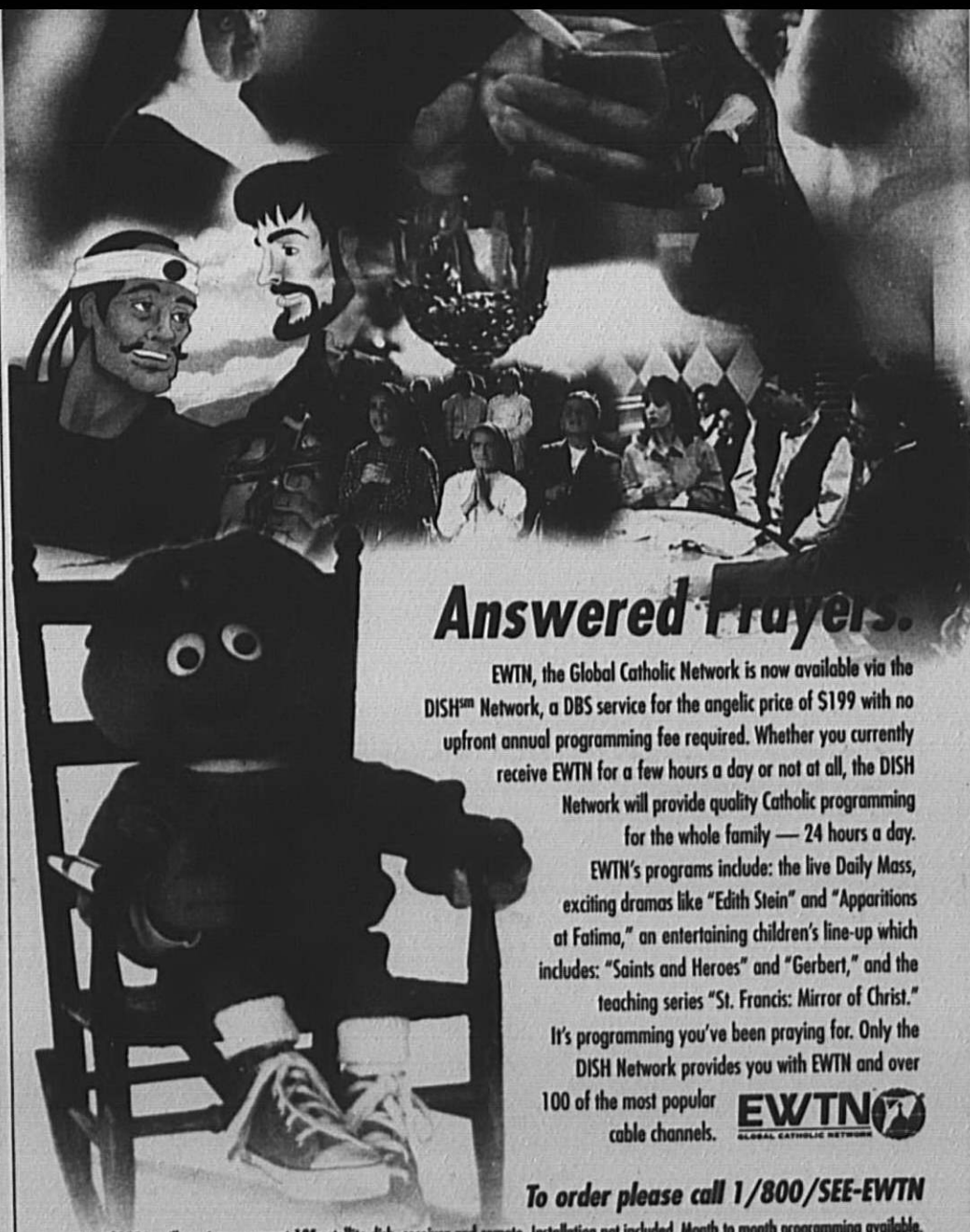
### Focus on millennium, Archbishop Foley tells Catholic journalists

DENVER (CNS)—The upcoming millennium marks the anniversary of the "biggest story in the history of the world," Archbishop John P. Foley told a gathering of international Catholic journalists. "Have a special concern for the approaching year 2000," said the archbishop, president of the Pontifical Council for Social Communications, during a May 21 address to members of the International Catholic Union of the Press (UCIP). Archbishop Foley told UCIP members, attending their annual meeting May 18-21 in Denver prior to the Catholic Press Association's national convention, that "the celebration of the year 2000 makes sense only in the context of a Christian world view."

#### World

### Caritas director: North Koreans starve as West stands by

VATICAN CITY (CNS)—Despite continual appeals from the North Korean government for food aid to prevent massive starvation, many Western governments have chosen not to



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Annual Collection: June 7-8, 1997

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## Where do these men study?

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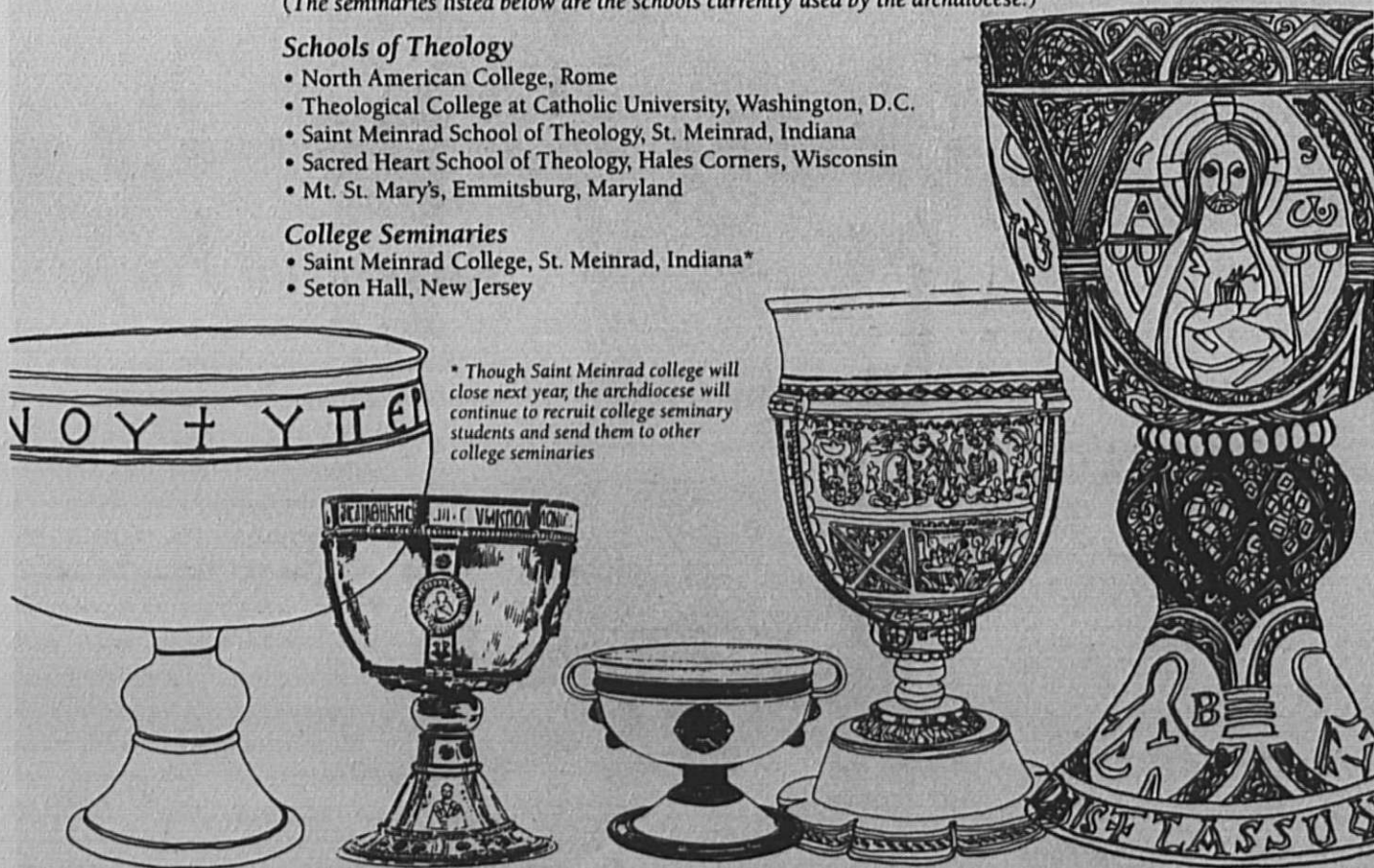
### Schools of Theology

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- Theological College at Catholic University, Washington, D.C.
- Saint Meinrad School of Theology, St. Meinrad, Indiana
- Sacred Heart School of Theology, Hales Corners, Wisconsin
- Mt. St. Mary's, Emmitsburg, Maryland

### College Seminaries

- Saint Meinrad College, St. Meinrad, Indiana\*
- Seton Hall, New Jersey

\* Though Saint Meinrad college will close next year, the archdiocese will continue to recruit college seminary students and send them to other college seminaries





# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1997 by Catholic News Service.

## Church building includes presence of Christ



By Fr. Paul Schmidt

Many a priest has had his ego boosted when a toddler greeted him in church with the startling words: "Hi, God!"

Children learn at an early age that the place their parents take them on the weekend is "God's house." And it is perfectly logical that the person they see every week, dressed in special clothes and seemingly in charge, is the one whose house it is.

Eventually we learn that the God we meet in church is invisible—and slightly more awesome than the pastor!

For Catholics, the place known as a church includes the presence of Jesus, God's Son, in the tabernacle.

Architecture and art help us sense the holiness of the place.

In the words of the *Catechism of the Catholic Church*, they "show Christ to be present and active in this place" (No. 1181).

The catechism adds, "A church must also be a space that invites us to the recollection and silent prayer that extend and internalize the great prayer of the Eucharist" (No. 1185).

So, you might say, the building itself should pray—on the exterior and the interior.

If the building serves many uses, it should provide some space for quiet and prayer so that we can come to church to say hello to God. For, as the

catechism says, "The church is the house of all God's children, open and welcoming" (No. 1186).

How sad that modern barbarity and vandalism often make it necessary to lock the doors.

The building we call a church is also a place where the church, which is the body of Christ, assembles to pray and celebrate. This is the meaning of the expression "a house for the church."

We who believe in Christ are the church. The four walls around us merely "signify and make visible," in the catechism's words, "the church living in this place, the dwelling of God with people reconciled and united in Christ" (No. 1180).

We come to church to be initiated into the community by baptism and confirmation; nourished with the bread

of life; married and buried.

So the church building becomes a treasure house of memories.

Sociologists tell

us that the parish church of our childhood leaves us with experiences and memories which we cherish—and sometimes rue—all our lives. That's why the destruction of a church by fire or earthquake or wrecking ball is so painful.

The building may or may not have architectural merit. The living church of people may have moved out of the neighborhood long ago. Yet the building holds so many memories that we can hardly bear to see it go.

The catechism mentions another meaning of the church building, its eschatological significance.

"The visible church is a symbol of the Father's house toward which the people of God are journeying and where the Father 'will wipe every tear from their eyes'" (No. 1186). The church is a kind of "heaven on earth."

To make this point, medieval cathedrals had a sculpture of the Last Judgment at the front door to serve as a reminder that the person entering would have a foretaste of heaven amid the stone and stained glass inside.

The church building is God's house and our house. It is an out-of-the-ordinary place, yet very close to us.

The church is a home—one that relates to our ordinary homelife; one related, as well, to the home where we hope to spend our eternity.

(Father Paul Schmidt is the director of Priests Personnel for the Diocese of Oakland, Calif.)

Church architecture and art help us sense the holiness of the place, both the entire building and the worship space. One might say that a church building itself should pray—on the exterior as well as in the interior. A profound mystery at the heart of our worship reveals that we "receive" the body of Christ, but we also "are" the body of Christ. Church architecture and art help enliven this spiritual experience for faith communities.



### Discussion Point

## Churches embrace memories

#### This Week's Question

Think of a church building that you treasure. What about this place moves you?

"It would be my own parish church, St. Casimir's. It was my father's church, the church I grew up in, where my children attended the parish school and I'm still a member. The church has statues and relics from Poland which are meaningful not only spiritually but also for the sense of roots they give me." (Linda Shulor, Kenosha, Wis.)

"The church building that moved me most was a simple church built in the 12th century in Salzburg, Austria. It had lovely stained glass, and on the Christmas Eve I was there, it was lit entirely by candles, and the music was harpsichord. There was no

heat, and we were bundled up in our coats. It was a beautiful Mass, an experience I will never forget." (Ann Synan, Iowa City, Iowa)

"It's the church I'm attending now. The altar and the crucifix are the focal points that help create a prayerful space. It's an open space, full of light." (Bob Freund, Kenosha, Wis.)

#### Lend Us Your Voice

An upcoming edition asks: Why do you think the Bible, which is ancient, can still connect with your modern life?

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## Entertainment

Movie Review/Gerri Pare

# The Lost World loses impact as a sequel

They are meaner than ever, but this time around the dinosaurs don't seem to have as much bite in the so-so sequel *The Lost World: Jurassic Park*, just released by Universal Pictures.

It's been four years since the original film was released and quickly became moviedom's all-time top money grosser.

Universal persuaded Steven Spielberg to direct Michael Crichton's sequel novel, and the technological advances in special effects and computer imaging are evident on screen. Scenes with the huge beasts and their human prey together look more believable.

However, the novelty of the original premise—that dinosaurs can be genetically re-created from fossilized DNA—now seems old hat to sophisticated movie audiences, and the revelation that another, previously unmentioned colony of dinosaurs has been thriving on an uninhabited neighboring island is just a simple way of getting the story back in an identical groove: humans arrive, dinos attack.

Resuming his role as sardonic mathematician Ian Malcolm, Jeff Goldblum is only willing to return to the danger zone because his paleontologist girlfriend, Sarah (Julianne Moore), is already there, alone, unconvinced she is in mortal danger.

Ian arrives to rescue her, unaware his young daughter (Vanessa Lee Chester)

has smuggled herself along for the ride. A photographer (Vince Vaughn) and operations specialist (Richard Schiff) complete the quartet, who promptly find Sarah happily studying noncarnivorous dinosaurs on the island's relatively safe perimeter.

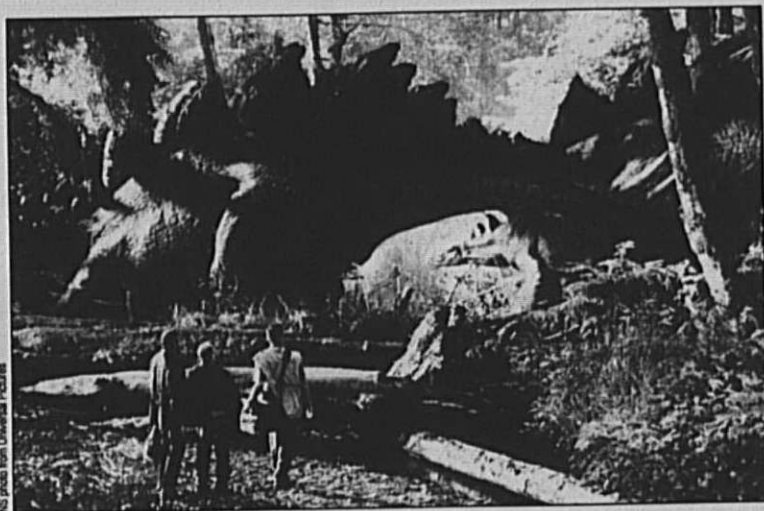
Out of the skies, however, arrives the theme-park corporation's band of mercenaries, who are determined to capture and exploit the fabulous animals for gain. They do indeed snare and cage a few, but when idealistic Sarah releases them, the expected occurs: rampage!

Now the hunters are the hunted, and the only communication equipment lies in the center of the isle, deep in tyrannosaurus rex and velociraptor territory.

Getting off to a serviceable start in which a little girl is surrounded by chicken-sized dinosaurs when the family yacht stops on the deserted island, the movie plods along for a good while before jolting the audience with the first of numerous attacks by the vicious creatures.

The narrative is a formula presentation of these action set-pieces in which terrified humans dash or are devoured by the marauding monsters. In between, there is dreary dialogue, but the characterizations remain bare-bones, so viewers do not desperately care about the individuals' fates since they haven't really been personalized beyond good-guy, bad-guy images. Ditto for the dinosaurs; they have no personality, only appetites.

As the endangered child, Chester appears to be in a state of shock, which is



Characters study the movements of cloned stegosaurus in *The Lost World: Jurassic Park*, the Steven Spielberg sequel based on Michael Crichton's book. *The Lost World* is the first of Hollywood's summer movie releases. The U.S. Catholic Conference said the film has new special effects but is largely uninspired. The USCC classification is A-II for adults and adolescents.

scarier to see than some of the animal attacks, and should remind parents this movie is far too intense for sensitive younger children.

Some of the scenes of danger are well-staged (the occupied trailer teetering over a cliff, apparently headed for oblivion, and raptors clawing at a tin hut where Sarah and the child are trapped inside), but the sustained sense of tension and excitement does not register as strongly in the sequel.

Unlike the original, this time a mad mama dinosaur and her baby do arrive stateside in most dramatic fashion, on board a ship with all hands on deck—and nothing else. Needless to say, the giant reptile makes quite an impression as unfortunate citizens of San Diego get underfoot during its tour of the city.

There are some nasty maulings and occasional gore, but much is left to the imagination. However, ear-piercing sound effects make the off-screen deaths seem even more horrific.

The movie is sure to draw in a huge summertime audience, but its paltry characterizations and formulaic narrative make it a largely uninspired sequel.

Because of recurring violent deaths and much intense menace, the U.S. Catholic Conference classifies the film A-II for adults and adolescents. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.

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

## Congress upholds 'family hour' on TV

By Mark Pattison

WASHINGTON (CNS)—In an effort to make television more family-friendly, recent congressional efforts have ranged from friendly persuasion to restore the old TV "family hour" to bills that would permit broadcast networks to voluntarily adopt a code of conduct or that would force them to do so.

A May 8 press conference heralded the introduction of the Television Program Improvement Act, which had acquired more than 100 sponsors in both houses of Congress.

The bill, introduced by Sens. Joseph Lieberman (D-Conn.) and Sam Brownback (R-Kan.), would grant an antitrust exemption to the broadcast networks so they could form a code of con-

duct that, theoretically, would prohibit the showing of certain kinds of violent and sexual material, especially in the first hour of prime-time TV.

Its backers prefer the voluntary approach over the forced "safe harbor" approach of a bill sponsored by Sen. Ernest Hollings (D-S.C.). Hollings' bill would have the Federal Communications Commission create a safe harbor of time each day during which no indecent material could be broadcast, akin to the 6 a.m. until 10 p.m. safe harbor for radio.

The Hollings bill overwhelmingly passed the Senate Commerce Committee with a vote of 19-1. Brownback's vote was the only opposition.

Lieberman said the vote was "a sign of the anger, frustration and distrust" directed

at the TV industry. Unless a better alternative comes before lawmakers, he added, the Hollings bill "will sail through both houses of Congress with overwhelming bipartisan support."

House Speaker Newt Gingrich (R-Ga.) wrote a letter to the heads of the major broadcast networks asking them to restore the family hour.

"This voluntary covenant with the viewing public has disintegrated to the point where the former family hour now features sitcoms and dramas promoting promiscuity and obscene language," Gingrich said in the letter.

"By creating a safe haven for the family viewing audience," Gingrich noted, "the entertainment industry would not only endear itself to parents, but also immeasurably benefit American society."

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| Broken English .....             | O     |
| Children of the Revolution ..... | A-IV  |
| Father's Day .....               | A-III |
| The Fifth Element .....          | A-IV  |
| Underworld .....                 | O     |

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

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# The Sunday Readings

Sunday, June 1, 1997

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26?

The Book of Exodus supplies the first reading for this feast of the Body and Blood of Christ. As the name implies, this biblical book recalls the passage of the Hebrews from Egypt to the land God promised them. It was a long and hard trip across the dry and barren Sinai peninsula.

For a band of slaves on the run, the trip had special challenges. Moses led the group and continually called them to fidelity to God. An important verse in this reading is a quotation from Moses, "All that the Lord has said, we will heed and do." Moses assures them that this sacrifice, and the spirit behind it, ratify the covenant, the holy relationship, between God and the people.

The second reading is from the Epistle to the Hebrews. This epistle contains some of the most magnificent language in the New Testament. It is a brilliant, soaring testimony to Jesus, the victim of God's eternal, perfect sacrifice, the supreme victim and priest.

The reading for this feast is typical of Hebrews. It presents Jesus in the supremacy of the priestly role. Because of the Lord's sacrifice, the reconciliation between God and humanity fully and splendidly is accomplished. Because of this sacrifice, Jesus is the mediator between God and humankind. No other can approach the Lord's role of mediation.

St. Mark's Gospel is the source of the Gospel reading. The Synoptics all have Institution Narratives, or stories of the institution by Jesus of the Eucharist.

The Last Supper was in the context of Passover, the great Jewish feast when the faithful remembered the mercy of God in protecting and befriending their ancestors during the Exodus. A roasted lamb was the central feature of the meal. The shared

meal was more than an opportunity for nourishment. It was a religious ceremony.

In this meal, as reported by Mark, Jesus took the bread and wine and spoke over them the words so familiar to those who love the Eucharist. The words are straightforward and clear. The Gospel says that the disciples ate the bread and drank from the cup. These elements became part of them. Then, as if the meal had been prelude, Jesus went forward ultimately to Calvary and then to Resurrection.

## Reflection

This weekend the church celebrates the Feast of Corpus Christi, the feast of the Body and Blood of Christ.

The feast dates back to the Middle Ages. It was not designed to be, nor is it, in competition with Holy Thursday when the church celebrates the institution of the Eucharist. Rather, it was established long ago to allow greater focus upon the Eucharist itself than might be allowed by the total drama and power of Holy Week with the attention then also directed to the Crucifixion and the rising of the Lord.

In these readings, the Epistle to the Hebrews sets the stage. In Jesus, our reconciliation, indeed the reconciliation of all people, with God is sublimely achieved. In Jesus is redemption.

In the Eucharist, believers offer to God the most precious of all that they possess, the Lord, the Son of God, the lamb of Calvary. Indeed, the Lord belongs to them. He is part of them. This is the result of the Lord's redemptive love and God's personal gift.

In the reading from Exodus is the admonition of Moses to follow what the Lord has commanded. An echo of this is in Paul's epistle, 1 Corinthians 11:25, another New Testament Institution Narrative, which states, "Do this in memory of me." The liturgy repeats God's words. It is God's command. Through Jesus, God commands us to offer the sacrifice, to come to the Eucharist. In this we commune with the Lord. The Lord becomes part of us. We are at one with God, most perfectly through the Eucharist.

## Daily Readings

**Monday, June 2**  
Marcellinus, presbyter and martyr  
Peter, exorcist and martyr  
Tobit 1:3; 2:1a-8  
Psalm 112:1-6  
Mark 12:1-12

**Tuesday, June 3**  
Charles Lwanga, catechist and martyr and his companions, martyrs  
Tobit 2:9-14  
Psalm 112:1-2, 7-9  
Mark 12:13-17

**Wednesday, June 4**  
Tobit 3:1-11a, 16-17a  
Psalm 25:2-9  
Mark 12:18-27

**Thursday, June 5**  
Boniface, bishop, religious, missionary and martyr

Tobit 6:11; 7:1, 9-17; 8:4-9a  
Psalm 128:1-5  
Mark 12:28b-34

**Friday, June 6**  
The Sacred Heart of Jesus  
Hosea 11:1, 3-4, 8c-9  
(Response) Isaiah 12:2-6  
Ephesians 3:8-12, 14-19  
John 19:31-37

**Saturday, June 7**  
Tobit 12:1, 5-15, 20  
(Response) Tobit 13:2, 6-8  
Mark 12:38-44

**Sunday, June 8**  
Tenth Sunday in Ordinary Time  
Genesis 3:9-15  
Psalm 130:1-8  
2 Corinthians 4:13-5:1  
Mark 3:20-35

Question Corner/ Fr. John Dietzen

## Godparent must be a practicing Catholic

Q My question concerns Catholic and non-Catholic godparents. Non-Catholics are permitted to be Christian witnesses for a Catholic baptism. How about the other way around? May a Catholic be a godparent for a child being baptized into the Lutheran Church? What is the church's position about this? (New Jersey)



A It is possible for Catholics to do what you suggest at a Protestant baptism. Catholic understanding is that, normally, godparents at baptism should be members of the church or ecclesial community in which the baptism is being celebrated.

One reason is that sponsors are present not only as relatives or friends of the family. They also represent that particular community of faith, that "family of believers." As such, they commit themselves to support the child as he or she matures in faith and becomes a full member of the community in which the baptism is taking place.

However, it is also Catholic belief that a valid baptism, in any Christian faith, makes one part of the larger community of believers in Christ.

For this reason, and because there may be other ties of friendship and family, a baptized person in another church may be admitted as a Christian witness in a Catholic baptism, together with a godparent who is a practicing Catholic. This happens frequently. For the same reason, a Catholic may do likewise for a person who is being baptized into another Christian community.

These guidelines are found in the Vatican's *Directory for the Application of Principles and Norms on Ecumenism*, 1993; Nos. 96-98.

Q As a convert, I've never learned the significance of adding water to the wine at Mass. Why is this done? (New York)

A As is true so often with religious rituals, the origin of this part of the Mass seems connected with something totally unrelated to religion.

The practice of adding water to wine almost certainly has its roots in the ancient custom of adding water to alleviate the strength, or sometimes the bitterness, of wine.

This practice is still common in countries where wine is the customary daily drink.

Jews of Jesus' time did the same. At Passover meals, for example, water was mixed with the wine, as it almost certainly was at the Last Supper.

From there, one may easily understand how it entered very early into the Christian celebration of the Eucharist.

As time went on, the rite was given a variety of mystical and spiritual meanings. St. Irenaeus, in the second century, for example, was perhaps the first to see in the mixing of water and wine a symbol of the unity of Christians with Christ in the Eucharist.

The action was later seen also as symbolic of the water and blood which flowed from the side of Christ on the cross (John 19:34).

These remain probably the most common allegorical explanations for this liturgical practice.

Q What is the difference between a cathedral and a basilica? (New York)

A A cathedral is the official church of the bishop of any diocese. It derives its name from the bishop's formal presiding chair, which in Latin is called a *cathedra*.

The "cathedral" church of the Holy Father as bishop of Rome is not St. Peter's, but the basilica of St. John Lateran, where the popes lived for many centuries before taking up residence in the Vatican. St. Peter's is one of the four major basilicas in Rome, but it is not a cathedral.

A basilica is simply a church that has been so designated because of its historical importance or other special dignity.

(A free brochure answering questions Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

## My Journey to God

### Spiritual Manna

Have you ever felt empty? It can happen to us physically, mentally and emotionally. The death of a loved one gave me that experience.

Feeling barren is a common human experience. What happens when we feel empty spiritually? It may be connected to feeling empty physically, mentally or emotionally. The interrelatedness of all experience is why today there is a holistic approach to spirituality.

During Lent I felt spiritually barren. It was an experience of the desert. In addition, I was called to make presentations during Lent at a variety of parishes. And, of course, the day-to-day work needed to be done.

You might ask how I can give spiritual talks when I feel spiritually empty. Actually, it was my manna in the desert. The experiences put me in touch with the mystery that is God. In the act of doing something spiritual, the barrenness leaves. Tired, I somehow found the energy to speak with passion about Our Lord.

I am amazed at the mystery of it. So am I spiritually empty? Well, my prayer

has had no zip, and my attentiveness to God has been lacking. Of course, my overall attentiveness has been lacking. Probably many of my conversations do not have the usual zip. I have been exhausted at times, mentally and emotionally drained. It is reasonable to see these as the source of my feeling spiritually hollow.

While I feel empty, the reality is that I am full of God's presence. This presence allows me to speak with enthusiasm for God's Words. This presence still beckons me in my feeling of barrenness.

My faith in God tells me I have been provided manna before, so there is no reason it is going to stop. Empty tombs can become Easter resurrections.

I may need to take the time to reflect, to retreat from the hustle and bustle to get a new perspective. While I have many dying experiences in my life, God is ever-present offering the joy and hope of the resurrection and new life. Emptiness is part of the journey.

By Kevin DePrey

(Kevin DePrey is the director of Fatima Retreat House, the archdiocesan retreat center located in Indianapolis. This article is an excerpted from *Reflections*, the Fatima newsletter.)



## The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

### Recurring Weekly

#### Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

Holy Guardian Angels Church, 203 U.S. 52, Cedar Grove, will hold eucharistic adoration Sunday, from 6-8 p.m.

#### Mondays

The archdiocesan Catholic Social Services Family Growth Program, in cooperation with Saint Francis Hospital, is offering free Systematic Training for Effective Parenting (STEP) parenting classes, in the Saint Francis Education Center, 8111 S. Emerson, from 7-9:30 p.m. Information: 317-236-1526.

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga classes, 7-8:30 p.m. Information: 317-788-7581.

#### Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

#### Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

St. Francis Hospital & Health Center Hospice will hold a bereavement support group 3-4:30 p.m. at 8111 S. Emerson

Ave., Indianapolis; or 6:30-8 p.m. at 438 S. Emerson Ave., Indianapolis. Information, registration: 317-865-2092.

#### Thursdays

St. Francis Hospital & Health Centers weight management program, 6-8 p.m., in the St. Francis Food & Nutrition Conference Room, 1600 Albany St., Beech Grove. Information, registration, 317-783-8961

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

#### Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

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 before Mass.

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., Indianapolis.

#### Saturdays

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

#### Monthly

##### First Fridays

Holy Guardian Angels Church, 203 U.S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral 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.

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

St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

#### First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly S.A.C.R.E.D. mMeeting will follow in the parish school.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

#### Second Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

#### Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. at the Sacred Heart Parish chapel, 1530 Union St., Indianapolis. Benediction and Franciscan service followed by business meeting and social. Information: 317-888-8833.

#### First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession at 6:45 p.m.

#### Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596.

800-382-9836.

#### Third Tuesdays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets every third Monday at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

#### Third Wednesdays

Catholic Widowed Organization will meet from 7-9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8898.

#### Third Thursdays

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

#### May 30 - June 1

St. Bernadette Church, 4838 Fletcher Ave., Indianapolis will have a summer festival and raffle with food, amusement rides, games, clowns, kids' fair, music, Monte Carlo, Texas poker, and beer garden. Admission is free; raffle tickets: \$1 each; 6 for \$5.

#### May 31

St. Christopher Church, Indianapolis, Singles and Friends will have a hike and picnic at Eagle Creek Park. Meet at the park at 10 a.m. Rain date is June 1 at 1 p.m. Information: 317-8799-8018.

—See ACTIVE LIST, page 17



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Sun., June 8 • Serving Time  
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## The Active List, continued from page 16

• • •  
Sacred Heart Church, 558 Nebeker, Clinton, will celebrate the Eucharist in honor of the Feast of Corpus Christi sponsored by the Eucharistic Apostles of Divine Mercy, beginning at 8:30 a.m. with registration and coffee. Liturgy will be at 5 p.m. followed by a concert and eucharistic art display. Bring a sack lunch; drinks provided. \$5 donation. Information: 317-344-2023; 812-232-3605.

• • •  
Christ the King Parish, Indianapolis, King's Singles will go hiking at Eagle Creek. Bring a lunch and meet at Christ the King at 9:15 a.m. Information: 317-475-2538.

**June 1**  
St. Agnes Academy Alumnae Association will hold an All School Reunion beginning with 10:30 a.m. Mass at the Cathedral followed by brunch at the Marriott Hotel, Meridian St. and Fall Creek. Classes of '37 and '47 will be honored. \$16. Information: 317-849-4603.

St. Louis School, Batesville, will hold a natural family planning class in room B-16 from 9 a.m. - 12 noon. Fee: \$15. Information, registration: 812-934-3338; 812-934-4054.

**June 2**  
The archdiocesan Catholic Social Services Family Growth Program, in cooperation with Saint Francis Hospital, is offering free Systematic Training for Effective Parenting (STEP) parenting classes, in the Saint Francis Education Center, 8111 S. Emerson, from 7 - 9:30 p.m. Enrollment limited to 12. Registration, information: 317-236-1526.

Benedict Inn, 1402 Southern Ave., Beech Grove, will begin a six week yoga program, from 7 - 8:30 p.m. Fees: \$36. For all sessions; \$8 each. Information, registration: 317-788-7581.

**June 4**  
Cathedral High School Class of 1937 Reunion. Information: Joe McGuire, 317-636-3524; 317-685-9320; Jim Schmutte, 317-547-2501.

**June 5 - 8**  
Our Lady of Greenwood Church, 335 S. Meridian, Greenwood will host a summer festival and raffle with food, amusement rides, bingo, Monte Carlo, entertainment and nightly drawings of \$250 cash.

**June 6**  
St. Mary Church, New Albany, will hold exposition of the Blessed Sacrament in Reparation to the Hearts of Jesus and Mary, 9 p.m. - 1 a.m. Information: 888-676-2056

The Catholic Charismatic Renewal of Central Indiana will hold Mass, healing service and teaching at St. Thomas Aquinas Church, 4625 Kenwood Ave., Indianapolis, beginning at 7 p.m. Information: 317-927-6900.

**June 6 - 13**  
CYO Camp Rancho Framasa, 2230 N. Clay Lick, Nashville, will have staff training week for all summer staff.

**June 7**  
St. Rita School, 1733 Dr. Andrew J. Brown Ave., Indianapolis, P.T.O. will hold a fund-raising B-B-Q from 12 noon - 7 p.m. Dinners, \$5.50,

sandwiches, \$4.50.. Dine in or carry-out.

**June 8**  
St. Christopher Parish, Indianapolis, Singles & Friends will host the Circle of Friends Interact Picnic III in Eagle Creek Park, 1 p.m. Information, directions: 317-879-8018.

• • •  
At Mary's Rexville Schoenstatt "Safe Sex, Sexual Self Abuse and Sexual Morality in Marriage" Holy Hour with Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

**June 8 - 13**  
Oldenburg Academy summer camp for girls in the 6th, 7th, 8th grades. Cost of the Oldenburg Experience Camp is \$100 per camper, \$80 each sibling. Information 606-871-7972; 812-934-4440.

• • •  
Benedict Inn, 1402 Southern Ave., Beech Grove, will host a Holistic Directed Retreat. Information, registration: 317-788-7581.

**June 9 - 13**  
St. Mary Church, 302 E. McKee St., Greensburg, will have Adventure Fair: God's Kids in Action, Vacation Bible school, 9 - 11:30 a.m. Information, enrollment: 812-663-8427.

**June 10**  
The archdiocesan Family Life Office will present Divorce and Beyond, a six week program for separated and divorced Catholics, in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7 - 9 p.m. Fee: \$20. Information, registration: 317-236-1586; 800-382-9836.

**Bingos**  
MONDAY: Our Lady of

Lourdes, 6:30 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 K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C 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, Indianapolis, 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.

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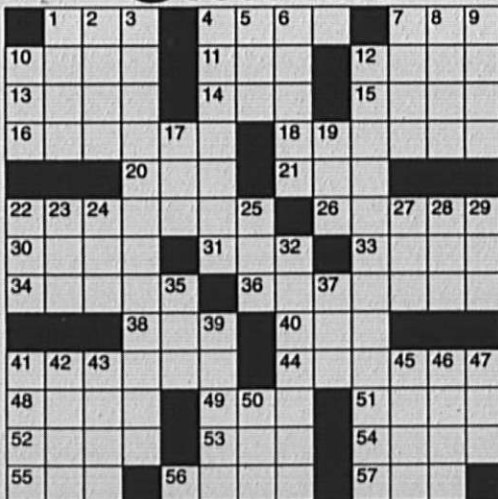


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## Catholic Crossword



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## ACROSS

- 1 Mineral spring
- 4 Choose
- 7 Ray gun sound
- 10 "But he — unto him" (1 Ki 13:18)
- 11 Cheerleading yell
- 12 Flying prefix
- 13 First man
- 14 "And the king of Ai he hanged — tree" (Jos 8:29)
- 15 Bad kid
- 16 Eams
- 18 "The — have lifted up, O Lord" (Psa 93:3)
- 20 Small taste
- 21 Not masc.
- 22 "And my heart hath been secretly —" (Job 31:27)
- 26 More bathosme
- 30 God called the waters this (Gen 1:10)
- 31 Tear
- 33 Child's taboo (Hyph)
- 34 School books
- 36 "It hath — them verily" (Rom 15:27)

- 38 Practically forever
- 40 Munch on
- 41 Prickly
- 44 Takes the wheel
- 48 Saul went here (1 Sam 24:22)
- 49 Hebrew measure (Lev 14:10)
- 51 Anointing fluids
- 52 Mimicked
- 53 "For — is your master" (Mat 23:8)
- 54 Owl's home (Isa 34:15)
- 55 Hamilton note
- 56 Seth's son (Gen 4:26)
- 57 Madrid Mrs.

## DOWN

- 1 "We are troubled on every —" (2 Co 4:8)
- 2 Pome fruit
- 3 "This abundance which is — by us" (2 Co 8:20)
- 4 Flourish
- 5 Author Fleming
- 6 God will burn it with fire (Luke 3:17)
- 7 Zich
- 8 Canaanite king (Num 33:40)
- 9 — and pans
- 10 Book after Jer.
- 12 Shameful actions
- 17 Facial twitch
- 19 Book preceding Num.
- 22 Time zone
- 23 Maiden name word
- 24 Luxury or income
- 25 Chip sauce
- 27 — Alamos
- 28 Compass pt.
- 29 "Take thy — and cast it before Pharaoh" (Ex 7:9)
- 32 Church tithes
- 35 Male child
- 37 "Give —, O ye heavens and I will speak" (Deu 32:1)
- 39 Stocking material
- 41 Popular pronoun
- 42 Faith, — and charity
- 43 Portent
- 45 Contestant
- 46 Actress Lanchester
- 47 Fast jet, for short
- 50 Yoko —

Answers on page 21.

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## Youth News/Views

# New Albany Deanery honors youth and adult volunteers

CLARKSVILLE—Thirty-five teen-agers from southern Indiana were recognized for their outstanding community and church service during the New Albany Deanery Catholic Youth Ministries' annual awards celebration on May 15 at Our Lady of Providence High School in Clarksville.

During the event, more than 290 youth and adults celebrated another year of Catholic youth ministry in southern Indiana and honored the efforts of youth and adult volunteers who give of their time to leadership and service.

"The theme for this year's event was 'Thanks Be to God,' which is very appropriate when you look at all that these young people have done," said Ray Lucas, director of New Albany Deanery Catholic Youth Ministries. "We are truly blessed to have a group of young leaders who have consistently shared of themselves through community service. So often you hear the negative about today's youth, but this group of teens gives us something to celebrate."

Lucas said the annual celebration is a chance for members of the Catholic parishes of Harrison, Clark and Floyd counties to recognize young people and adults for their leadership and commitment, as well as a chance to say "thank you" to the hundreds of volunteers who make youth ministry possible in the deanery.

A number of representatives from the Archdiocese of Indianapolis were on hand for the event, including Suzanne Magnant, chancellor of the archdiocese; Julie

Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries; and Edward Tinder, executive director of the archdiocesan Catholic Youth Organization.

"Again this year, I felt great pride as I witnessed the recognition of so many deserving youth and adults who have selflessly given of themselves in Christian service through their individual contributions to building the kingdom of God here on earth in the New Albany Deanery," Szolek-Van Valkenburgh said after the event.

During the awards ceremony, two youth received scholarships for outstanding service to their church and community during their high school years.

St. Mary parishioner Marcia Messmer of Navilleton received the deanery's Dean Kramer Memorial Scholarship, and St. Paul parishioner Julie Kerstiens of Sellersburg earned the Father Tom Stumph Memorial Scholarship for continuing education.

Deanery youth ministry officials also honored 14 teen-agers for their leadership and Christian lifestyles.

The deanery's Outstanding Service Award was presented to Megann Wilcoxson, Amanda Kincaid and Amy Julius from St. Augustine Parish in Jeffersonville; Stacy Recktenwald, J.R. Montoya, Kasie Hennessey, April Schneider and Andrea Martin from St. Anthony of Padua Parish in Clarksville; and Megan McCarthy, Kelly Dages and Ria Guayadeen from Sacred Heart Parish in Jeffersonville.



St. Mary parishioner Heidi Naville of Navilleton (left) and St. Mary parishioner Leigh Ann Sizemore of Lanesville light candles during a May 15 commissioning ceremony for new youth leaders in the New Albany Deanery.

Other recipients of the deanery's Outstanding Service Award were Amanda Morford from St. Mary-of-the-Knobs Parish in Floyds Knobs; Julie Kerstiens from St. Paul Parish in Sellersburg; and Marcia Messmer from St. Mary Parish in Navilleton.

In addition to these outstanding service awards, 21 young people were recognized for their leadership and faithful involvement in the New Albany Deanery.

Earning certificates for leadership, service and faithful involvement were Jennifer Poliskie, Charlie Wood, Tracy Moore, Kevin Welz, Kara Byerley, Matt Train, Jacque Wright, Tod Schell, Marty Short and Kyle Bertrand.

Also recognized for leadership and service were Shawn Foreman, Jimmy Sprigler, Beth Wetzel, Jim Book, John Sieg, Mark Casabella, Amanda Wilson, Matt Felton, Kyle Jacobi, Damon Andres and Joanna Bishop.

These young leaders are members of parishes in Harrison, Clark and Floyd counties.

The evening also offered an opportunity to honor five dedicated adults involved in youth ministry for many years, who received the Catholic Youth Organization's prestigious St. John Bosco Medallion for distinguished service to youth. This award is the highest honor bestowed on adults in the New Albany Deanery as well as in the Archdiocese of Indianapolis.

St. John Bosco Award recipients from the New Albany Deanery were Nadine Kaelin from St. Michael Parish in Bradford, Barbara Bowers from St. Michael Parish in Charlestown, Bob Geswein from St. Mary-of-the-Knobs Parish in Floyds Knobs, and John and Jan Loi from St. Mary Parish in Navilleton.

Youth award recipient April Schneider, from St. Anthony of Padua Parish in Clarksville, summed up the importance of the New Albany Deanery's annual awards dinner and celebration of youth ministry.

"During the awards recognition, it was cool to see all the good causes that teen-agers have been involved in during their four years of high school," April said. "I think it is important to recognize the good things that teen-agers are doing."

## It's not too late to register for CYO Summer Camp

NASHVILLE—It's almost June, school will be out soon, and there are still openings for fun-filled weeks at the Catholic Youth Organization's Camp Rancho Framasa near Nashville in scenic Brown County.

Youth aged 7 to 17 are invited to participate in CYO Summer Camp at Rancho Framasa. For information about available camping dates, telephone the CYO Youth Center office in Indianapolis at 317-632-9311. Fees vary, depending on the type of camp.

Traditional summer camp includes time for swimming, canoeing, horseback riding, hiking, arts and crafts activities, drama, tackling the high ropes skills course and camping, of course.

Youth aged 12 to 15 are eligible to participate in Adventure Camp, Mustang Camp, a Bicycle Trip, a Canoe Trip, and the St. Francis Environmental Camp.

Adventure Camp involves a week-long adventure of canoeing, hiking, caving, and boating on Lake Monroe on board a pontoon. Horse lovers will enjoy Mustang Camp experiences. The Bicycle Trip features the "thrills of the hills" in southern Indiana, with camping in state recreational areas. Canoe Trip participants will negotiate the Driftwood River and east fork of the White River.

Teen-agers aged 15 to 17 can still register for the Adventure Plus West Trip, a 10-day excursion to Colorado for camping, hiking, biking and rock-climbing.



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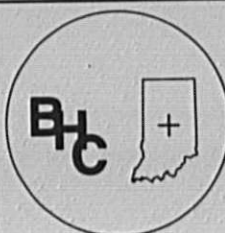
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## Campus/Young Adult News

# Archdiocese honors Youth Leaders of Year

By Mary Ann Wyand

COLUMBUS—Youth ministry coordinators Marlene Stammerman of St. Michael Parish in Greenfield and Joe Connelly from Holy Spirit Parish in Indianapolis were honored as Youth Ministry Leaders of the Year on May 20 during the Archdiocesan Spring Youth Ministry Gathering.

"I felt so honored to be able to present the Youth Ministry Leader of the Year Awards to Marlene and Joe," said Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries.

"I have worked closely with both of them during the past five years," Szolek-Van Valkenburgh said. "I am proud to have such dedicated and committed persons as Joe and Marlene involved in ministry with our young people here in this archdiocese."

The Youth Ministry Leader of the Year Award was established by the archdiocesan Office for Youth, Young Adult and Campus Ministries in 1996 to recognize outstanding service and leadership in youth ministry, she said. Recipients are selected by their peers.

As a "leader, mentor and role model in youth ministry," Marlene Stammerman "exemplifies the care, compassion, concern and faith that makes up a competent, professional and faith-filled minister to youth," Paul Jefferson, youth ministry coordinator at St. Matthew Parish in Indianapolis, explained. Stammerman has "time and again given her gifts to her

parish and her profession" by upholding "the ideals and high standards that [youth ministry] demands of us all."

The youth of St. Michael Parish in Greenfield "have truly been blessed by her presence with them," Carla Aton, youth ministry coordinator at St. Jude Parish in Indianapolis, said. "Her passion for Jesus is easily seen and is the forefront of her ministry. One can easily see the blessings those youth have received from the Spirit working through Marlene. Her dedication amounts to a greatness that cannot be measured."

Aton said her own faith and spirituality have deepened because of their friendship.

During 10 years of service as a youth ministry coordinator, Aton said, Stammerman has assumed a variety of leadership and mentoring roles in the archdiocese.

"Marlene is actively involved on various archdiocesan committees for youth and young adults," Aton said. "Her work in parishes could be modeled for other parish programs to achieve total youth ministry."

Stammerman's energy, enthusiasm and creativity combined with her love of God and others enables her to empower and encourage youth, explained Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.

"Young people love her because she knows how to have fun and helps others to appreciate the lighter side of life," Roth said. "She is a person who has a deep faith and love for God."

Stammerman's commitment to the



Youth ministry coordinators Joe Connelly of Holy Spirit Parish in Indianapolis and Marlene Stammerman from St. Michael Parish in Greenfield accept their awards after being named Youth Leaders of the Year on May 20 at the Archdiocesan Spring Youth Ministry Gathering in Columbus.

church and dedication to youth ministry have helped nurture this ministry in the archdiocese, Roth said, citing her involvement and leadership in the Youth Ministry Association as well as other events and activities at that level.

Holy Spirit youth ministry coordinator Joe Connelly is "an excellent leader and role model for youth, adults and other youth ministers" who "takes his personal, professional and spiritual development and growth seriously," Szolek-Van Valkenburgh said. "He is actively involved in the Youth Ministry Association and a men's prayer group, and recently completed his master's degree."

Connelly's peers in youth ministry also praised his commitment to youth ministry, his "unique way of challenging a group,"

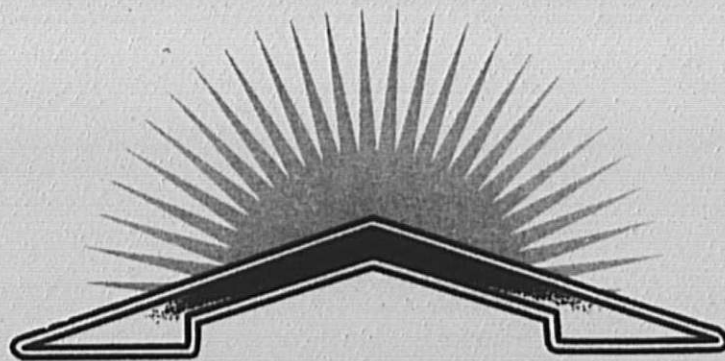
and the exemplary way he balances his busy youth ministry schedule with his family and personal life. St. Monica youth ministry coordinator Nancy Singleton of Indianapolis said Connelly is "a natural" at his vocation and ministry.

"His vocation begins at home with his wife, Jennifer, and his two sons," she said. "His marriage and family are visible images of a sacrament lived. Youth see him as a person who upholds Catholic tradition."

Before becoming a youth ministry coordinator, Connelly served homeless youth as a Covenant House staff member in another state, Singleton said. "Joe is a prayerful person who gives his time and talent freely" and excels at showing youth and young adults "how to make a commitment to our Lord."



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# Full agenda challenges bishops in Kansas City

WASHINGTON (CNS)—The U.S. Catholic bishops will confront a full agenda when they hold their spring general meeting June 19-21 in Kansas City, Mo.

- Major actions they face include:
- A vote on a new national collection for the home missions
  - Approval of the last elements of the first completely revised U.S. sacramentary in more than a quarter-century
  - A key vote on a long-delayed new lectionary, held up by Rome for five years while disagreements over gender-inclusive language were being resolved
  - Approval of a major new statement on Catholic youth ministry
  - Approval of a new pastoral plan for communications
  - First decisions to implement a six-year study on restructuring the National Conference of Catholic Bishops and U.S. Catholic Conference.
- If the bishops adopt the restructuring proposals, the Kansas City meeting could be the last identified as a meeting of the NCCB and USCC. One of the proposals is to merge the two conferences under which the bishops conduct their business into a single conference with the name "United States Conference of Catholic Bishops," or USCCB.

Other elements on the bishops' agenda

include:

- A pre-meeting half-day workshop on issues of health care ministry facing bishops in their dioceses.
  - First discussion of a draft strategic plan for communications, with the intention of bringing a final version of the plan to a vote in November.
  - A proposal to move the memorial of St. Camillus de Lellis from July 14 to July 18 on the liturgical calendar so that it will not conflict with the U.S. memorial July 14 of Blessed Kateri Tekakwitha, which always takes precedence.
  - Finishing up the voting—most of which was completed in November—on bishops to attend this fall's Synod of Bishops for America as delegates for the NCCB.
- If the bishops approve the proposed new home-mission collection, it will be taken up in parishes each year on the last Sunday of April, starting in 1998.
- U.S. home missions used to get 40 percent of the annual Mission Sunday Collection, but soon all of that collection is to be used to aid foreign missions.
- The proposed statement on youth ministry is titled "Renewing the Vision—A Framework for Catholic Youth Ministry." It calls on the U.S. church "to make ministry with adolescents a top priority."
- If the bishops adopt the final proposals

for a new sacramentary, it will end a four-year process of intense work. In that time they have devoted a substantial portion of every national meeting to debating and voting on an entirely revised translation of the sacramentary, the two-volume book of all the prayers of the Mass.

The new sacramentary is to replace the one adopted in the early 1970s. It uses richer language and imagery, offers a wider range of alternative prayers and integrates prayer themes with the day's readings better than the old one.

The new lectionary facing the bishops will become the first Vatican-authorized inclusive-language lectionary in the world if it is approved. The lectionary is the book of Scripture readings read at Mass.

At the June meeting, the bishops are to deal only with Volume 1 of the lectionary, the readings for Sundays and certain major feasts. Volume 2, for weekdays, feasts of saints and various other Masses, is to come to a vote in November.

Bishop Anthony M. Pilla of Cleveland, NCCB president, is to present the proposals for restructuring the NCCB-USCC. The committee that worked on the restructuring project was headed by the late Cardinal Joseph L. Bernardin of Chicago.

Bishop Pilla is to propose four specific first-phase restructuring decisions:

• Combine both conferences into one, the U.S. Conference of Catholic Bishops.

• Designate two types of USCCB committees—those with only bishops as members and those—the current USCC committees—which will have a majority of bishops as members but include non-bishops as members.

• Agree that a protocol will be developed governing the appointment, role and other terms of service of nonbishops serving as consultants or advisers.

• Initiate a study of all conference committees with the aim of eliminating or combining some committees.

The bishops will also be polled on some issues that they have discussed in recent years without reaching a clear consensus—the relative representation of committee chairmen and regional representatives on the Administrative Committee and possible ways of placing greater emphasis on regional meetings.

The proposed Pastoral Plan for Communications was developed out of a series of meetings, beginning in April 1994, on how best to carry out the request for such national plans in the Vatican's 1992 Pastoral Instruction on Social Communications. It addresses the urgency of effective church use of media in the "powerful communication environment" of the United States.

## Pope says faithful need a better understanding of the Eucharist

VATICAN CITY (CNS)—As the core of Christian life, the eucharistic mystery needs to be better understood by today's faithful, Pope John Paul II said.

"The Eucharist represents the summit and the synthesis of Christianity. Under the species of consecrated bread and wine, Christ continues to live among his people," the pope said at a Sunday blessing May 25.

His remarks coincided with the opening of the 46th

International Eucharistic Congress in Wroclaw, Poland. The pope was to close the congress a week later during a trip to his homeland.

The pope said the Eucharist has a central place for Christians because it makes Christ's sacrifice on the cross a living reality, in a way that gives spiritual nourishment to the faithful.

He prayed that modern Christians accept more deeply its mystery, so they can better recognize the signs of grace in the events of the world.

Cardinal Angelo Sodano, the Vatican secretary of state who inaugurated the eucharistic congress, told Vatican Radio in an interview that such congresses are useful today because they underline publicly the value of community prayer.

He said recent statistics on Mass participation among Catholics show that the church needs to make the centrality of

the Eucharist better appreciated among its members.

In Poland, for example, a nation in which about 95 percent of the population professes Catholicism, only about 30-40 percent of young people attend Mass regularly, the cardinal said.

"Therefore, there is a great need for evangelization, so that we can propose to young people today the Eucharist as the great mystery of the faith," he said.

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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.

**BARR, Leslie**, 72, St. Mary, North Vernon, May 12. Husband of Elmalee (Hauersperger) Barr. Father of Brian Barr, Jeralene May, Beverly Hodson, Gloria Lamaster. Brother of Allen,

## Franciscan Sister Dorothy Marie Bockhorst was 96

Franciscan Sister Dorothy Marie Bockhorst died on May 22. She was 96.

A Mass of Christian Burial was celebrated on May 27 at the Motherhouse Chapel of the Sisters of St. Francis, Oldenburg.

Born in Philadelphia, she entered the Oldenburg community in 1918 and professed her final vows in 1924.

Sister Dorothy Marie taught at St. Mary, Holy Name and St. Mark schools in Indianapolis; St. Ann Hamburg, St. Paul, New Alsace; St. Joseph, St. Leon; St. Mary, Lanesville; St. Martin, Yorkville; St. Lawrence, Lawrenceburg; Our Lady of Perpetual Help, New Albany; St. Michael, Charlestown; and St. Vincent, Bedford.

She also taught in schools in the Evansville Diocese, and schools in Ohio, Illinois and Missouri. She retired to the motherhouse in 1985.

Sister Dorothy Marie is survived by one cousin, Franciscan Sister Marie de Lourdes Dwenger.

Kenneth, Alvin, Norman Barr, Mildred Schaub, Ruth Skinner. Grandfather of 12.

**BEDEL, John J.**, 74, St. Anthony of Padua, Morris, May 16. Husband of Carolyn Bedel. Father of Edward, Richard Bedel, Jacqueline Sullivan. Stepfather of Lori Gooch, Andrea Eckner, Ralph Harris. Brother of Earl Bedel. Grandfather of seven, step-grandfather of 11.

**BEESON, Dr. John Christopher**, 30, formerly of St. Michael, Greenfield, May 12. Husband of Lisa (Addison) Beeson. Father of Hannah,

## Providence Sister Mary Bernardine Cassidy taught in archdiocese

Providence Sister Mary Bernardine Cassidy died on May 18 at Terre Haute. She was 89.

A Mass of Christian Burial was celebrated on May 21 at the Church of the Immaculate Conception at St. Mary of the Woods.

The former Mary Agnes Cassidy was born in Pittsburgh and entered the Sisters of Providence in 1927. She professed first vows in 1929 and final vows in 1934.

Sister Mary Bernardine taught at St. Catherine and St. Joan of Arc schools in Indianapolis and at St. Joseph in Terre Haute. She also taught at schools staffed by the Providence nuns in the Fort Wayne Diocese and in Illinois and Massachusetts.

Tyler Beeson. Son of Richard J. Beeson, Karen (Brown) Beeson-Rasado. Brother of Kathryn Menser, Kristian, Rebecca Beeson.

**BERKEMEIER, Joseph F.**, 84, St. Maurice, Decatur County, May 24. Husband of Frances M. (Schwegman) Berkemeier. Father of David, Arthur, Larry, Denis Berkemeier. Brother of Father Charles, Edward, Rosemary Berkemeier, Clara Schoettmer, Frieda Muckerheide. Grandfather of 12.

**BROOKS, Myrtle**, 81, Holy Angels, Indianapolis, May 8. Sister of Zula Coffey, Gladys Taylor, Nellie Winfrey.

**BROWN, Margaret L. Kreke**, 82, Sacred Heart, Indianapolis, May 3. Wife of William V. Brown. Mother of William E., Ann Brown, Pat Lomen. Grandmother of three, great-grandmother of five.

**BRUNS, Alfred**, 65, St. Joseph, St. Leon, May 18. Husband of Rosemary Bruns. Father of Mary Ann McCarthy, Teresa Sarmiento, Patty Hadden, Donna Kelly. Brother of Robert, Gerald Bruns, Bernadette Stenger, Marjorie Frey, Dorothy Steinmetz, Roselyn Vogelgesang. Grandfather of seven.

**BUTTS, David**, 59, SS. Peter and Paul Cathedral, Indianapolis, May 12.

**CHILDREY, Henry M., Jr.**, 71, St. Monica, Indianapolis, May 13. Husband of Jean Dixie Childrey. Father of Susan D. Childrey. Brother of Perry G. Strum, Mildred Story, Frances Roberson, Dorothy Mable, Dena Shearer, Elizabeth Jenkins.

**CORDER, Dallas "Bud"**, 70, Holy Family, Richmond, May 20. Husband of Marilyn Corder. Father of Mark, Michael Corder. Brother of Chester, James, Robert Corder, Dorothy

Ringley, Donna Johnson. Grandfather of three.

**DILLANE, Mary E.**, 87, Our Lady of Lourdes, Indianapolis, May 6. Aunt of several nieces and nephews.

**DUGAN, Clo (Lee)**, 96, St. Monica, Indianapolis, May 17. Wife of Michael J. Dugan. Mother of James Dugan. Sister of Ann Clementine Lee. Grandmother of five, great-grandmother of five.

**DUNN, Susan E.**, 69, St. Augustine, Jeffersonville, May 15. Mother of Georgia Lee Farr, Deborah S. Adkins, Mary Beth Cecil, John D. Dunn, Dr. Stanton D. Dunn, Jr. Sister of Terri Hartin, Mary Hodgins. Grandmother of 10.

**GAUCK, Mary Rose**, St. Mary of the Assumption, Decatur, May 16. Sister of Clara M. Walker, Helen, Lon Hardebeck.

**GLAUB, Mark E.**, 22, St. Mary's of the Rock, Batesville, May 24. Son of Jerry and Barb Glaub. Brother of Mike, Brent Glaub. Grandson of Edna Laker.

**KINNEY, Louise (Bailey)**, 84, Little Flower, Indianapolis, May 17. Mother of Donna Eisenhut, Dee Ann Scharfenberger, Maurice, Joe Kinney. Sister of Donald Bailey, Jean Bahler. Grandmother of 18, great-grandmother of 18.

**KIRCHGESSNER, Marcella C.**, 68, St. Mary of the Knobs, Floyds Knobs, May 17. Wife of Norbert Kirchgessner. Mother of Judy Geswein, Kathy Huber, Sandra Crawford. Daughter of Emma O. Klein. Sister of Melvin Klein. Grandmother of seven.

**LaRUSSA, Bonnie L. (Hatcher)**, 59, St. Anthony, Indianapolis, May 6. Wife of Salvatore "Sam" LaRussa. Mother of Kevin, Salvatore, LaRussa, Jr., Kimberly Watterman. Sister of Chuck Hatcher. Grandmother of nine, great-grandmother of two.

**LUTTEL, Alphonse B.**, 84, St. John, Enochsburg, May 19. Husband of Joan Luttel. Father of Robert Laker, David, Richard, Kimberly Luttel, Rose Perdue, Marian Haley, Marilyn Grimes, Diana Dyer, Shirley Haley. Brother of Odelia Lohman. Grandfather of 29, great-grandfather of 26, step-grandfather of eight, step-great-grandfather of 10.

**MATTINGLY, Phillip E.**, 60, Our Lady of Lourdes, Indianapolis, May 4. Husband of Barbara Mattingly. Father of Jennifer S., Stephanie H., Amrine, Phillip K. Mattingly. Brother of Joseph B., Damon A. Mattingly. Grandfather of four.

**RABB, Joseph J.**, 65, St. Nicholas, Sunman, May 12. Husband of Linda Raab. Father of Michael, John, Dale, James, Matthew, Charles Raab. Brother of Paul, Clarence Raab. Grandfather of 12.

**SCHEIBLAUER, Rick A.**, 47,

St. Monica, Indianapolis, May 10. Husband of Pamela S. Scheiblaue. Father of Donovan, Sean McDonald. Son of Gene and Loraine Scheiblaue. Brother of Brenda Scheiblaue. Grandfather of one.

**SMITH, Earl C.**, 86, Christ the King, Indianapolis, May 18. Father of Carolyn Voit. Brother of Harold Smith. Grandfather of 10, great-grandfather of 24.

**STACK, Eugene**, 60, St. Mary-of-the-Knobs, Floyds Knobs, May 17. Husband of Mary Stack. Father of Charles, Brian, Kevin, Mary E. Stack, Michele Sandor. Brother of Francis Stack. Grandfather of six, great-grandfather of one.

**STARMS, Magdaline**, 88, St. Monica, Indianapolis, May 14. Mother of Barbara N. Washington, Jill E. Anderson. Grandmother of six, great-grandmother of 14.

**WENDLING, Robert F.**, 67, Sacred Heart, Indianapolis, April 19. Brother of Betty Burgler.

**WESTENDORF, Loretta**, 96, St. Andrews, Richmond, May 20. Aunt of several nieces and nephews.

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Send your resume including salary history to:

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### Liturgy/Music Director

St. Augustine Church is seeking a liturgy/music director. For information call 812-282-2677 and send résumé to: P.O. Box 447, Jeffersonville, IN 47131.

### Sales Associates

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Sales associates staff regional exhibits, parish and school book fairs, and seasonal showcases and also sell church goods to parishes.

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### Prince of Peace Schools

Prince of Peace Catholic Schools in Madison, Indiana, announce the following teaching and administrator position openings:

At Shawe Memorial Junior Senior High School, two positions:

- Dean of Studies/Guidance and Counseling
- Science Teacher/Biology and Chemistry

At Pope John XXIII Elementary School, one position: Music/K-4 (part-time)

Please send résumés and references by June 12, 1997, to: Nancy McCabe, Principal, Shawe Memorial Junior Senior High School, 201 West State Street, Madison, IN 47250. or: Sr. Anna Rose Lueken, Principal, Pope John XXIII Elementary School, 221 West State Street, Madison, IN 47250.

### Associate Director

Fatima Retreat House in Indianapolis, IN, is seeking an associate director of program development. This person is responsible for implementing spiritual growth programs supporting the mission of Fatima as a center for spiritual enrichment for parish communities. The associate director is responsible for marketing Fatima programs, services, and facilities.

Requirements: master's degree in a related field, excellent written and verbal communication skills, knowledge of Catholic church/faith/spirituality, superior computer and organizational skills, and a minimum of five years ministry experience. Competitive compensation and excellent benefits including health insurance and retirement plan.

Send cover letter, résumé, and salary history, in confidence, to: Ed Isakson, Director of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206 or fax to 317-261-3389. Application deadline: June 4, 1997.

### Elementary School Principal

St. Malachy School in Brownsburg, IN, is seeking qualified applicants for the position of school principal. The school includes classes from kindergarten to eighth grade and has about 390 students.

Applicants should direct initial inquiries to Ms. Mickey Lentz, Associate Director, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206, or phone 317-236-1444.

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International company now filling entry-level positions. For details, call:

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### Principal

Principal for Catholic grade school (K-8) with an enrollment of 180. Position open for fall, 1997-1998 school year.

Qualification requisites: a professed and practicing Catholic, master's degree, Illinois teaching certificate, 18 graduate credits in administration, meets the approval of the Peoria Diocesan Superintendent of Schools.

Inquiries may be directed to: Msgr. Peter E. Bolerasky, St. Stephen Catholic Church, 711 E. Lundy St., Streator, IL 61364. 815-672-2474.

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## Positions Available

### Youth Ministry Coordinator

Are you looking for a vibrant, faith-filled community where youth programming is supported and encouraged? Do you live out your Catholic faith daily and possess a strong commitment to personal spirituality?

St. Thomas Aquinas, a mid-size parish in the Indianapolis North Deanery, may be the place for you! In this full-time position, you will be expected to organize and support a ministry celebrating our diversity and strengthening the spiritual growth and social awareness of our youth.

Preferred qualifications include a bachelor's degree or related experience in youth ministry. Send résumé and references to STA Search Committee, c/o Sheryl Proctor, 6719 Breckenridge Dr., Indianapolis, IN 46236. Deadline: June 16, 1997.

### Director of Adult Formation/Liturgy

A newly-created, full-time position opening this autumn in a vibrant, growing parish. Duties will include planning and directing adult religious education and directing all aspects of liturgy planning and celebration.

Send résumé and salary requirements to: Search Committee, St. Joseph's Church, 319 E. South St., P.O. Box 309, Lebanon, IN 46052-0309.

Deadline for résumé is June 3, 1997.

### Part-Time Youth Coordinator

Mary, Queen of Peace Parish in Danville is seeking a part-time coordinator of youth ministry to serve the parish 20 hours a week. This person will be responsible for parish youth ministry efforts including community building, peace/justice and service, and spirituality/prayer and worship. Some supervision of volunteers may be necessary. Requirements include strong communication skills, excellent interpersonal skills, and enjoyment in working with youth. Previous youth ministry experience is required. Please send résumé and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

### Part-Time Cook

Fatima Retreat House, located at 5353 E. 56th Street, is seeking a part-time cook to prepare meals for program participants and staff. All candidates should be willing to work flexible hours. Previous kitchen experience is preferred. Please send résumé or letter of interest to: Sharon Wagner, Fatima Retreat House, 5353 E. 56th Street, Indianapolis, IN 46226 or call 317-545-7681 for more information

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## Position Available

## Principal Opening

A state accredited Catholic school located in Plymouth, Indiana, has an opening for the position of principal.

St. Michael's Catholic School (the Diocese of Fort Wayne-South Bend) is located in Plymouth, Indiana, 25 miles south of South Bend. We are an established elementary school with a reputation for academic excellence within a nurturing Catholic environment. Our current enrollment of 157 students (preschool through grade 5) is supported by a fully-licensed and dedicated faculty and staff, with strong parent support and involvement. Last year we completed the PBA process and received a 5-year accreditation from the State of Indiana.

Preferred qualifications: practicing Catholic with a willingness to share faith and values, ability to work effectively with groups, license in elementary school administration or willingness to work towards this license.

Send letter of intent and résumé to: Principal Search Committee, St. Michael's Catholic Church, 612 N. Walnut, Plymouth, IN 46563. 219-936-4935 (phone) 219-936-9293 (fax).

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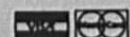
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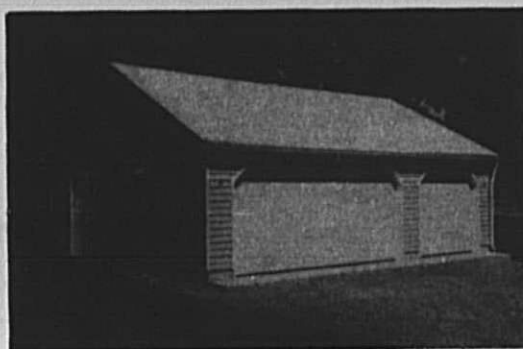
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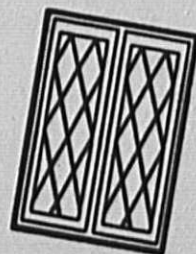
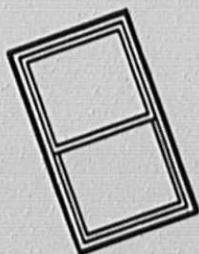
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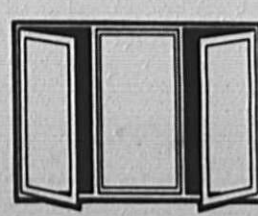
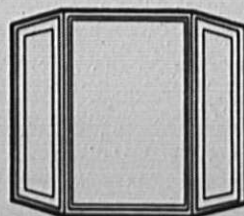
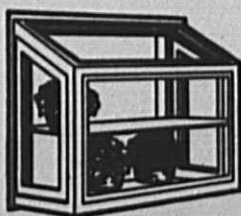
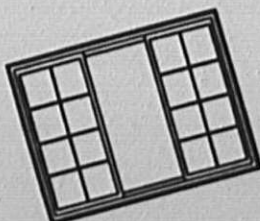
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