



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

July 4, 1997

Parishes surpass 1997 United Catholic Appeal goal of \$3.7 million

By Peter Agostinelli

Parishes from all parts of the archdiocese brought good news to the Archbishop O'Meara Catholic Center last week.

At the 1997 United Catholic Appeal final report and a Journey of Hope 2001 celebration, held June 25, parish representatives reported contributions of \$3,857,163 to the appeal. The reported goal surpassed the appeal's goal of \$3.7 million.

The results by deanery are as follows:

• Batesville	\$293,066
• Bloomington	145,265
• Connersville	213,400
• Indianapolis North	810,742
• East	393,905
• South	487,965
• West	494,258
• New Albany	377,054
• Seymour	252,202
• Tell City	57,813
• Terre Haute	196,068

Contributions that are undesignated totaled \$135,425.

The United Catholic Appeal is the largest single source of operating funds for archdiocesan ministries.

Archbishop Daniel M. Buechlein discussed the success of this year's United Catholic Appeal in the context of the Journey of Hope 2001 celebration.

Archbishop Buechlein announced the Journey of Hope 2001 last fall to help Catholics in central and southern Indiana focus their lives in three major areas—stewardship, evangelization and spiritual renewal.

Tom Hirschauer, president of EvansGroup, a marketing and communications firm in Indianapolis, and a member of St. Luke Parish in Indianapolis, presented an overview of the Journey of Hope 2001 awareness campaign. The campaign's theme is based on Archbishop Buechlein's pastoral word on spirituality, *Seek the Face of the Lord*. It communicates the role of spiritual renewal in the Journey of Hope 2001 celebration and the upcoming archdiocesan-wide capital and endowment campaign.

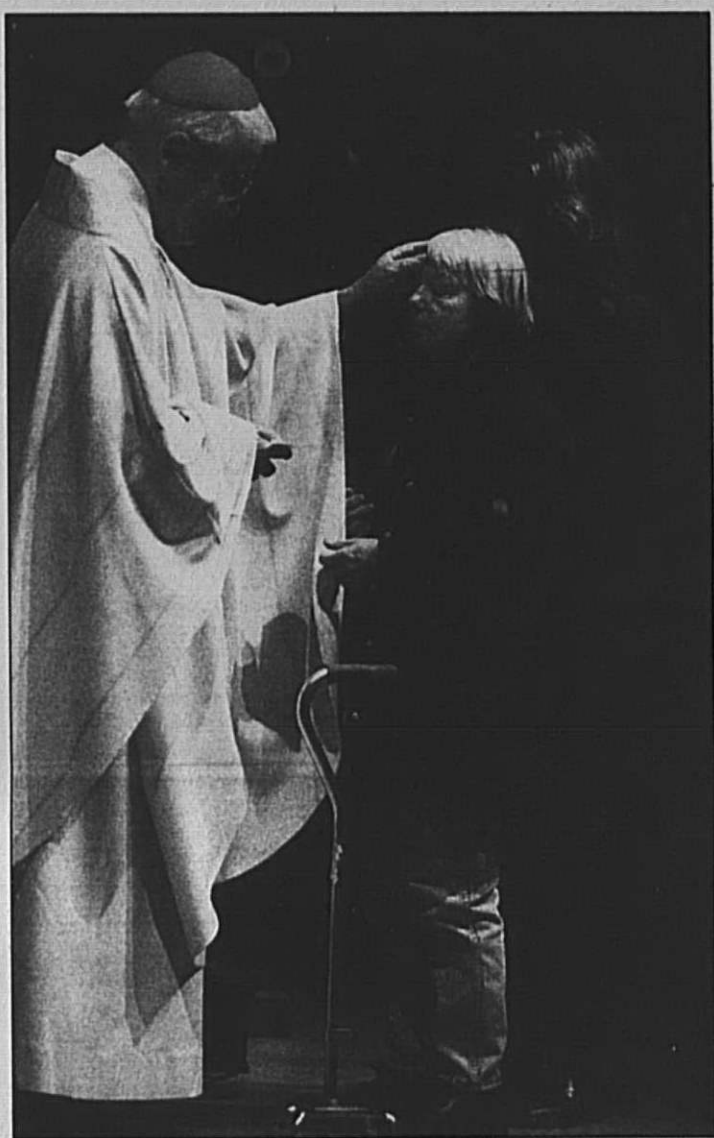
The awareness campaign incorporates the three spiritual renewal goals of the Journey of Hope 2001—more personal prayer in homes, larger attendance at Sunday Mass, and more frequent confession. It will last approximately six months (through December 1997).

In his remarks, Archbishop Buechlein noted the priority of these goals for the Journey of Hope 2001 efforts.

"We are taking seriously the advice you gave us not to move too quickly into a discussion of stewardship themes or the 'case' for our capital and endowment needs at the parish and archdiocesan levels," the archbishop said. "We will certainly address these issues later on as we begin the various phases of our capital campaign, but we need to place spirituality first. And that's what this public awareness campaign is all about."

Dale Gettelfinger, general co-chair for the 1997 appeal, and a member of Holy Family Parish in New Albany, led the parish reports by deanery.

In his remarks before the parish reports, Gettelfinger cited the work of his wife, Donna, who served as co-chair of the appeal. Also recognized were Mary Young, lead gift chair of the appeal and a member of St. Luke Parish in Indianapolis; and Mickey Lentz, associate director of Catholic education for the archdiocese and chair of the appeal's family division.



Archbishop Murphy anoints

Seattle Archbishop Thomas J. Murphy anoints a woman at St. James Cathedral in February this year. The archbishop died June 26 at age 64. He had been undergoing treatment for leukemia. See related column on page 5 and story on page 18.

To the Catholics of central and southern Indiana:

In the fall, the state of Oregon will have a mandated referendum to reverse a state law that legalized assisted suicide. This referendum has national implications for all of us. The Catholics of Oregon are a small minority, and they need funds to educate the citizens of the state to vote no to assisted suicide.

A fund is being established in memory of Cardinal Joseph Bernardin who wrote his last public letter to the U.S. Supreme Court from his death bed. In that letter, he urged the court to find unconstitutional those laws that legalize assisted suicide. (See editorial on page 4.)

If you are able, please consider making a contribution to this fund in memory of Cardinal Bernardin.

You may send your contribution to

The Cardinal Bernardin Fund
c/o Archbishop O'Meara Catholic Center
P.O. Box 1410
Indianapolis, Indiana 46206-1410.

+ Daniel M. Buechlein, S.

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Providence sister: 'Mother Theodore cured me'

By Penny Blaker Mitchell

Who was this woman known as Sister of Providence Mary Theodosia Mug? What was there about her that causes us to remember her and to seek information about her today—several decades after her death?

We know that she was a gifted and prolific writer, the author of *The Life and Life-Work of Mother Theodore Guérin, Foundress of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana*, which was published in 1904. We know that she suffered from neuritis

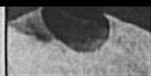


Providence Sister Mary Theodosia Mug

and cancer. We know that she was miraculously healed after praying for the improved health of another Sister of Providence. We know that theologians and the Vatican's panel of medical examiners determined that the healing of Sister Mary Theodosia was a miracle—the result of the intercession of Venerable Mother Theodore. [Last month, eight cardinals and four bishops of the Vatican's Congregation for the Causes of Saints also unanimously approved the miracle and presented a recommendation to Pope John Paul II that he proclaim Mother Theodore blessed.]

Historical records and books relating the history of the congregation tell us that she was born July 16, 1860, in Attica, Ind., the first child of John Theodore and Ellen Phillips Mug. Her baptismal name was Helen. Her father was a Dutch immigrant and a prosperous merchant. Her mother attended Saint Mary-of-the-Woods Academy in the 1850s. Mother Theodore

See Theodore, page 2



Sandi Stanfield

She also has served as a principal or teacher at several archdiocesan schools, including, St. Ann School in Indianapolis, St. Susanna School in Plainfield and St. Christopher School in Indianapolis.

Daniel J. Elsener, executive director of Catholic education for the archdiocese, said Stanfield's responsibilities will include visits to archdiocesan schools,

technological advancements, growth of enrollment, improvements in performance and school facilities, and generally improving the catholicity of the school," Elsener said. "Sandi advanced every element of St. Roch School in her service there."

Stanfield is a graduate of Indiana University, where she earned bachelor's and master's degrees in elementary education. She also has completed some graduate work in pastoral theology at Saint Mary-of-the-Woods College.

to herself. "Well, if she had, I wish that she would show it!"

With that, Sister Mary Theodosia returned to her room and began correcting proofs and preparing an article to send to the printer. She worked until nearly 1 a.m. when she went to bed and slept. She woke with the light at 4 a.m. and found that she could use her left arm easily. She spread the coverlet on the bed and combed her hair—an act she had not been able to perform for more than a year and a half without diffi-



St. Paul Catholic Center parishioner Carly Derheimer of Bloomington carries her flower in a decorated pot after completing a week of Vacation Bible School on June 27 at St. Pius X Parish in Indianapolis.

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ParishCapitalNeeds

Holy Cross remains a neighborhood anchor

Indianapolis parish and school looking forward to another century of service as they face pressing capital needs

By Sue Hetzler

Holy Cross Parish and Holy Cross Central School, located on the east side of Indianapolis, have weathered many storms in their 102 years.

The parishioners have met the challenges of world wars, the hostility of racial discourse, the devastating tornado of 1927 and the cruel effects of the Great Depression. Through it all, they faithfully sustained their parish community and continued to provide a quality education to more than five generations of parish families. To many, the parish and school have been the neighborhood anchor.

Perhaps most influential in its history, though, has been the social and economic transformation of the old Irish immigrant neighborhood that was known early on as "Irish Hill." Once a solid middle class area, the east side parish now ministers to mostly low-income Catholics who look to their parish home and school as sources of strength and pride.

That economic transformation, coupled with the ongoing capital needs of the aging school and parish buildings, has led to the substantial burden of debt payments and countless deferred maintenance needs that will take millions of dollars to correct.

Holy Cross will be among the many center-city parishes and schools that will benefit directly from the archdiocesan-wide capital campaign that begins this fall. Funds raised from this campaign will help finance a new school—combining the current five-building campus into one structure that will be built on the site of the original church.

"All these buildings spread out across our campus are a safety hazard for our kids," said Holy Cross Principal Vince Barnes. "In the dead of winter when they have to go across the parking lot to get to our offices or to the gymnasium where they have music, art and physical education, their safety is a fear I have every day."

The capital needs of Holy Cross Central School might not be apparent to most who give a quick visual scan across the campus. While its age is apparent, the safety hazards and state-regulated requirements for operation that warrant immediate attention, require a closer look.

Father Larry Voelker, pastor of Holy Cross, said many of the repairs and improvements are a necessity just to remain insured.

In a survey conducted when school began last year, architect Michael Halstead identified several capital improvement needs, both inside and outside the school. Among them were handicap accessibility to the boys' and girls' restrooms located in the basement; new plumbing, sinks, toilets, lighting, flooring, ceiling, and exhaust system in the restrooms; replacement of the existing metal-framed windows with ther-

mal windows; complete masonry tuckpointing; replacement of decayed brick; repair of entry steps and terra cotta above the doorway; handicap accessibility to the gymnasium; installation of a second fire escape from second-floor classrooms; and installation of a more efficient heating system.

None of these capital needs include the numerous improvements Halstead recorded for the church, which was built in 1921. The plaster walls and ceiling there are a patchwork of repairs and decay from water penetration through the exterior masonry; the marble at the altar mantle needs repair and the surrounding floor is sagging on both sides; and stained-glass windows are in poor condition, with wood frames rotting and lead panes separating.

Many of the exterior needs include brick tuckpointing, replacement of wooden doors that are eroded, repair or replacement of the rusted steel anchors that are causing the limestone to chip and break away; and repair of the limestone arch at the entrance that has separated from the lower supports by about three inches in some spots.

The church has already embarked on an \$85,000 restoration of the bell tower that had loose copper on the dome, a rotting wood infrastructure and deteriorating metal anchors. That is being paid for from funds raised in the parish's own capital campaign conducted two years ago.

"Like most parishes, at one time we did very well at keeping up with our capital needs," said Father Voelker. "But as our operational needs became greater and greater, we were forced with the choice of cutting back on deferred maintenance or cutting back on programs."

Father Voelker admits that age has finally caught up with the parish and school, and now their capital needs are great. The most urgent need, though, is a new school that will accommodate the growing student enrollment.

Holy Cross Central has a student population more diverse than most suburban schools in the archdiocese—about one-third are minority students. But like most Catholic schools located in the center city, a majority of students are non-Catholic and at least half come from families living below the federal poverty level.

Even with the lengthy list of capital needs and the condition of the aging school, Holy Cross Central has been creative in using limited space, and students take great pride in their school. The accommodations are not always preferred—like having the social worker's office in a first-floor closet or using modular units as classrooms—but they will do until a new school is completed.

Even with plans to build a new school, Barnes said some repairs and renovations

will be made to the existing building needs. The primary reason is to maintain insurability.

"Just because we're building a new school doesn't mean we have to put our kids in an unsafe environment for the next two years," he said. "And we'll continue to make our building look good because we take a lot of pride in Holy Cross."

During the parish phase of the capital campaign, the parish community is expected to pledge about \$100,000 that will go toward the school's construction. Father Voelker says that's a generous amount for a parish of 250 households that find it economically difficult to make tithing goals of 5 percent.

"Once we start doing things with the capital campaign, I think it will free up some commitment and some energy that lies within our parish," Father Voelker said. "Right now, the magnitude of our needs seems so high compared to our resources. The temptation is to just throw up your hands."

Additional money to support the school

Students from Holy Cross Central School put their ideas for a new school on paper. The new school will benefit from the archdiocesan-wide capital and endowment campaign.

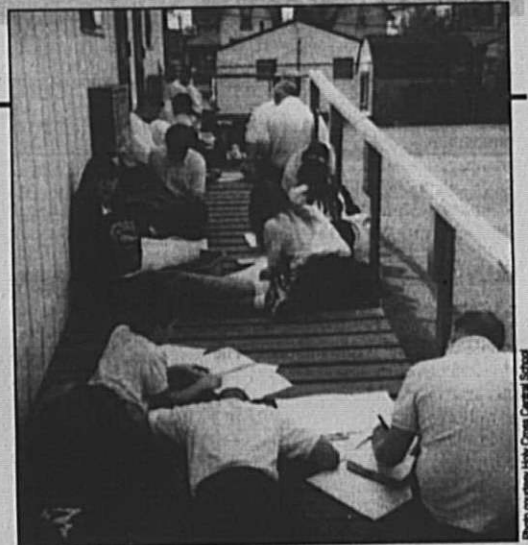


Photo courtesy Holy Cross Central School

project will come from funds devoted to center-city schools from the corporate phase of the archdiocesan-wide capital campaign and \$1 million in matching grant funds from Lilly Endowment Inc. Holy Cross plans to build the school with a 300-student capacity—that's 100 more than they have now.

Even the students will have a voice in how the new school will look. Halstead, who was also the architect for the addition to the Indianapolis Children's Museum, invited students to draw pictures showing how they envisioned the new Holy Cross Central.

"I really saw nothing in their drawings," Father Voelker said. "But Mike (Halstead) saw ideas all over the place."

Barnes noted that students thought it would be great to have a McDonald's on site and a Jacuzzi in the principal's office.

While it's unlikely those features will be added, the new school is slated to open in September 1999.



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Editorial

Assisted suicide and the court's response

The controversy over physician-assisted suicide took a sharp and unexpected turn last week when the U.S. Supreme Court upheld the laws of 35 states that bar doctors and others from helping terminally ill patients kill themselves. The justices spoke boldly yet compassionately in ruling there is no fundamental constitutional right to assisted suicide. And, no small thing, the decision was unanimous.

Writing for the court, Chief Justice William Rehnquist said its decision permits our nation to continue a "profound debate about the morality, legality and practicality of physician-assisted suicide." He stated that laws banning assisted suicide are "long-standing expressions of the states' commitment to the protection and preservation of all human life."

Obviously, the decision doesn't settle the legal issue for all time or in particular circumstances. We can be certain that those who believe in legalized suicide, even euthanasia, will continue to push their cause, especially in the "hard cases."

But, the significance of the court's ruling is that it has returned the debate—and responsibility—to the American people. It gives a decision-making power to the citizens and their elected representatives—so tragically denied in the 1973 *Roe v. Wade* abortion decision.

As we write, the people of Oregon are preparing to exercise that power in a second state referendum. In a 1994 public ballot, doctor-assisted suicide was approved by a 51-49 percent margin, but it was challenged. Catholics, a minority in Oregon, are waging an educational campaign to reverse the law. Archbishop Francis George of Chicago has set up the Cardinal Bernardin Fund (see page 1) to assist them in those efforts. We invite and encourage you to contribute to this fund.

Hoosiers can expect legal challenges to our four-year-old law, which calls assisted suicide a felony. If this statute comes under attack, it will be up to legal and medical professionals, but also each one of us who believe in life's sanctity, to enter actively into the debate. Not only might the lives of the terminally ill be at stake but also dis-

abled people, the aged and infirm, those who are mentally disturbed, and people suffering from such diseases as Alzheimer's and AIDS. And, can we—dare we—give up unborn children as a lost cause?

The court decision has given impetus to a related issue. When the decision was announced, the American Medical Association applauded. But AMA members and other professionals believe that end-of-life care must be improved. Some say that patients who request help to commit suicide often are seriously depressed and, with proper treatment, would not pursue this step. Others maintain that some doctors are inadequately trained to provide drugs in dosages that leave patients alert and at peace.

Physician-ethicist Christine K. Cassel and other medical people maintain that more open dialogue between doctors and patients and their families would lessen the support for assisted suicide. And concern is growing that dying patients sometimes are kept alive through use of feeding tubes, respirators, and other technology because hospitals and doctors fear lawsuits.

Daughter of Charity Sister Sharon Richard, of St. Vincent Hospital in Indianapolis, has asked the crucial question: How do we care for people in their suffering? Do we abandon them in their moments of pain, or do we help them manage it and perhaps face it as a time of spiritual growth and learning?

It's been said that a society is judged by how it treats the most vulnerable of its people. The Supreme Court decision has opened a window of insight and opportunity. Over time, and with God's help, our efforts could result in history's judgment that, yes, this was a society of compassion and belief in the sanctity of human life, and it was diligent in its protection of every person.

—Valerie Vance Dillon

(Valerie Dillon, 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 are uniquely created, uniquely called

One of our priests, Father Charlie Sexton, likes to remark "Archbishop, there is nobody quite like you!" Actually, he says it to everyone, and he is right. No two of us are exactly alike.

If it is true that God knows each of us by name and God loves each of us in our uniqueness, then it is also true that God's love for each of us is not vague or generic. The return of our love to God is also unique. There is none quite like it.

Our individual call to love God on the journey of life is the core of a vocation. Since we really can't love God as we should on our own, the grace of baptism makes it possible. And so we say that every baptized person of the church receives a unique call from God. Yes, we all share a common Christian vocation, but the fact that it is common does not make it simply the same for everyone. As individual daughters and sons of God there is nobody quite like each of us.

These days it is a challenge to talk about a call or vocation because we seem to have lost the sense that there even is a call from God, much less the uniqueness of our call by God. Most people think of the journey through life only in secular terms. The problem is profound: it is most difficult to speak of vocations (religious or clerical or lay) because most people don't even consider that God has a part in making our choices about life.

As I listen to people talk about their plans for life, they tell of their choices alone. Personal choice seems absolute. "What do I want?" is a crucial question, of course! But there are at least two parties involved in choosing one's vocation, the individual person and God.

There are two questions: "What do I want?" And "What does God want for me and from me?" If we don't take life's choices to prayer we are likely to miss the whole point of life.

Usually others are involved in making life's choices. For example, if one is pursuing the discernment of a church vocation, e.g., the diaconate, priesthood or religious life, the church is involved. A call to ordination or a call to religious profession of vows, while coming from Christ, is affirmed and mediated through the church. It has been so from the beginning. Without this

call from the church, the vocation is not affirmed. The church is also involved in the blessing of marriages.

Generally speaking, you parents play an important role as our youth discern their paths through life. It is a challenge and often, I know, a worry for you as you witness your children's decision-making (or apparent lack thereof). Sometimes I wonder if some of you parents remember that God has something to say about the present and future journey of your children.

This thought of God's part can be a source of consolation for you, but I am not sure God's part in the equation is given enough thought. Your first duty as parents is to encourage your children to understand that their future has a lot to do with God, no matter what their particular state of life will be. It is your duty to try to help our youth take their decision-making to prayer. Surely you should not try to prevent or discourage children from pursuing a religious or priestly vocation. It is not right readily to encourage children to postpone such consideration. This happens with greater frequency and has consequences both for the faith of youth and parents alike, not to mention the welfare of our church in general.

You parents want what is best for your children and rightly so. But we fail our youth if "what is best" for them is interpreted merely in terms of financial and career success. I find it worrisome when I hear youth focus their goals on how quickly they can make their first million dollars. Does such a focus come from the home?

When we make decisions about life, it is critically important to keep in mind that we came into this world owning nothing and we will leave owning nothing. We are given life as a gift of God, and we return to God. How shortsighted we are if we ignore him on the way. God's unique love for each of us does not take a vacation after birth until the moment of death. Neither should our love for him do so.

The core of our Christian vocation is to live our love for God. Christ showed us how to do that. He prayed (talked to his Father) often; he served others (shared God's love). More to come.



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Matters Liturgical/Sherie Berg

Just Ordinary Time?

Summertime and the liturgy's easy. Summertime and the choir is gone. Summertime and we're all on vacation. So why think about this at all? For many of us, isn't that about the way it is in our parishes? Don't we think of that long liturgical season we call Ordinary Time as, well, time off?



JTM. Just the Mass. Ordinary.

The church calls this part of the year Ordinary, not because it lacks distinction, but from the Latin word for counting. Remember ordinal numbers? Those are the counting numbers, first, second, third, and so forth. Ordinary Time is counted time. And it isn't ordinary at all in the usual sense of that word. It is the daily, weekly, rhythmic way we live out the paschal mystery.

The revision of the church's calendar after the Second Vatican Council emphasized the centrality and importance of Sunday over feasts and seasons. Every Sunday is a celebration of Christ's birth and death and resurrection. Every Sunday is Christmas and Easter and Pentecost. Every Sunday of the year, even those in Ordinary Time. Feasts and seasons are an important part of the way the church celebrates its year. They are the punctuation in the story: commas and periods, exclamation points and question marks. They are not the text. The text we read, we celebrate, every Sunday. Fifty-two times a year, year in and year out, counting time.

And this Sunday celebration is our work. The Greek word *leitourgia* meant the public work of the people. Our liturgy is the way we work together for the good of all. That is our work, and work in the very best sense of the word. God's work is creation. Our work in liturgy is creative. Sunday by Sunday it is the rhythmic heartbeat that pushes life through us. It does this in the great feasts and seasons and in Ordinary Time.

This Ordinary Time, this great green season, is not a vacation. Now, I am not against vacations. Vacations are good. God rested and commanded us to rest. But Sabbath rest and summer vacations don't mean ignoring our work, the liturgy.

Use Ordinary Time as well as you do the feasts and seasons. Liturgies at this time, though simpler, should be just as well prepared as those during the great seasons. If the choir doesn't sing, the cantor and instrumentalist should have rehearsed. If the lector and eucharistic minister schedules need some changes because of vacations, this should be taken care of. The Art and Environment Committee should still be at work making the worship space beautiful and welcoming.

These long summer weeks are an excellent time to evaluate your liturgies. How good are they stripped down to the heartbeat? How well do the lectors proclaim? How's the hospitality? What makes the people sing? How does the space work for worship?

In these Ordinary weeks, as we count out the mystery of God with us, remember we are not on vacation from our work of prayer, our liturgy.

A View from the Center/Dan Conway

Saying farewell to a good and gracious steward

Archbishop Thomas J. Murphy died on June 25 after a seven-month battle with acute myelogenous leukemia. But the archbishop's "battle" with the forces of death was as kind and gentle as his life had been. In death, as in life, Archbishop Murphy struggled to let go of his human dependence



on "who I am" or "what I own" and, instead, to "trust in the providence of a good and gracious God."

I had the great privilege of working closely with Archbishop Murphy on several stewardship education projects sponsored by the Lilly Endowment Inc. and the National Catholic Stewardship Council. Archbishop Murphy was the undisputed leader of the "stewardship movement" in the Catholic Church. He was the guiding force behind the American bishop's pastoral letter, *Stewardship: A Disciple's Response*, and he was tireless in his efforts to communicate the pastoral letter's most important message: *Stewardship is not a program; it is a way of life.*

Nearly four years ago, Archbishop Murphy brought his stewardship message to Indianapolis for a Conference on Stewardship co-sponsored by Lilly Endowment and the Archdiocese of Indianapolis. The talk he gave that day to pastoral leaders from all five of the Indiana dioceses was similar to talks he gave in dioceses throughout the United States. It was warm, humorous, and filled with stories that he believed would illustrate the major themes of the pastoral letter on stewardship.

Even when he was stricken with acute leukemia and kidney problems last year, he continued to talk about stewardship and what it meant to him. The following "personal convictions regarding stewardship" are excerpted from an article written by Archbishop Murphy for a volume of *New Directions in Philanthropic Fund Raising* soon to be published by the Indiana University Center On Philanthropy:

"Now, that I am out of the hospital and feeling well (in spite of going to the doctor and the hospital for transfusions of blood and platelets on a regular basis) I have a whole new awareness of what stewardship means. In fact, the three convictions in the pastoral letter that summarize the challenge of stewardship are now much more than abstract theological principles. For me, they are extremely personal meditations on the meaning and purpose of life — my life. Here are some of my personal reflections on the pastoral letter's three convictions:

"1. First, I am keenly aware that I have been called to be a disciple of Jesus Christ. Above and beyond the call which I have received to ministry and the Christian vocation, I have been challenged to make a conscious firm decision carried out in action to follow Jesus Christ, no matter the cost.

"Over the past few years, I have shared this initial conviction with countless groups of people. However, my recent illness has made me aware of what it means to me. My leukemia has been a unique cross to carry, and I am unsure how long my own way of the cross will be. Yet, there are others who carry crosses far heavier than mine. I am finally beginning to appreciate the cost involved in being a disciple of Jesus. Yet, the constant nagging question is whether I am willing to pay the price. Each time I celebrate the Eucharist, which recalls the passion, death and resurrection of Jesus, I pray that I will encounter once again the God who embraced death to gain life. I pray I will have the courage to do the same.

"2. The second conviction asks us to realize that the commitment to stewardship begins in conversion, a change of heart that is more than a single action or a series of

actions over a period of time. Rather, it is a lifelong conversion process where we commit ourselves to the Lord. It is the radical act of faith that touches who we are, what we do and the choices we make with the gifts that we possess.

"Throughout my life, I thought I had the gift of faith. Yet, it often happened during the long, endless December nights of last year that I reflected on what my faith was asking of me. Why me? What did I do wrong? How much will I have to suffer? How long will I live? These and countless other questions haunted me throughout those long nights. Yet, each day would bring a new dawn and I would remind myself that all my experiences were part of the faith that gives meaning and purpose to who I am and what I believe. My faith would tell me that what I was experiencing was part and parcel of committing myself to the person of Jesus.

"3. The third conviction regarding stewardship calls people to the recognition of God as the origin of life, the giver of freedom, the source of all that we have and are and will be. Stewardship is an expression of discipleship that can change how we understand and live out our lives. We are trustees of all that a good and gracious God has shared with us.

"My own experience with a long hospitalization made me aware of this conviction in ways that I never dreamed possible. I am not the sole agent of my life. I am not the independent person without the need of others. I do not have all the resources that enable me to have a quality experience of life. Rather, I am here today because of the gifts that competent, dedicated health-care personnel offered to me — from the doctors and surgeons to the nurses and housekeeping staff. The gifts they shared with me allow me to be who I am today.

"Every week or 10 days I go through an experience that sustains the gift of life within me. When I go to the hospital for a transfusion of blood and platelets, I watch the nurse begin the process of transfusion, and I offer a prayer of thanksgiving to the donor who has shared his or her life with me. I stop to wonder who the person was, why they made this gift to someone they would never know or meet. And I am grateful. I become aware of how the stewardship gift of another person sustains my life. And I ask again and again how I might share the gifts I have with others.

When I first began to teach stewardship as a way of life, I had no idea how important this concept would become for me personally. Now, more than ever before, I can honestly say that I am extremely happy to be alive, to be able to speak, to breathe, to laugh, to cry, to share hopes and dreams with my brothers and sisters in the church and in the human family. Over the past several months I have been challenged to appreciate the most fundamental and valuable gift that a good and gracious God has given to me and to all of us — the gift of life.

This experience has taken the words I have spoken, the articles I have written, the comments I have made about stewardship and helped me to appreciate the challenge of stewardship in an entirely new way. More than ever, I know now that who I am, what I possess, the very gift of life — all these gifts I could well take for granted — are in reality gifts from a good and gracious God. Stewardship asks me to recognize God as the source of all I am and possess and to use these gifts in ways that will make the Kingdom of God come alive among us. For me, the bottom line is: Stewardship is not a choice. It must become a way of life."

According to friends in the Archdiocese of Seattle, Archbishop Murphy had "a peaceful, prayerful death surrounded by prayer and song and by members of his staff and some of his close friends." He was a good and gracious steward, and he will be missed.

From the Editor Emeritus/John F. Fink

A Jewish-Catholic-woman lawyer fights injustices for Palestinians

JERUSALEM—"Oh, those poor people. They have to sleep out in the open," said Linda Brayer as we approached the "alternative site" given to Bedouin families whose shacks had been demolished by the Israeli Civil Administration. We were bringing food to the Bedouin that night and we could see bon-

fires burning on the rocky hill next to the Jerusalem garbage dump, the Bedouins' new home.

This incident showed me the "soft side" of this crusading Jewish-Catholic-woman lawyer who has hardly endeared herself to Israel's legal establishment. She has been criticized for speaking harshly to judges in her zeal to fight the injustices suffered by Palestinians.

This Jewish mother and grandmother, whose husband left her when she converted to Catholicism in 1988, slowly came to realize what many Jews here seem never to realize—that the Palestinians have only whatever rights the Israelis want to give them. So in 1991 Brayer founded the Society of St. Yves, under Latin Catholic Patriarch Michel Sabbah, as a legal resource center for the Palestinians. Since then she and a staff of about a dozen (which includes Christians, Jews and Muslims) have represented hundreds of Palestinians.

The society is named for St. Yves, a patron of lawyers. He was a 14th century French lawyer who gave up a lucrative practice to serve the poor. Brayer gave up a comfortable practice of family law to serve the Palestinian poor. She attends daily morning prayer and evening Mass.

Brayer has earned a reputation as a tough lawyer who bases many of her defenses on international law that prohibits occupying forces from, among other things, killing civilians, torturing prisoners, demolishing homes, and destroying agricultural resources—all of which Israel has done to the Palestinians. She acknowledges that she doesn't win many cases, but she has been successful at getting work permits or travel permits for clients.

Various human rights organizations have recognized Brayer for her efforts during the past six years. At its 1993 convention, the American-Arab Anti-Discrimination Committee presented her its Human Rights Award. Catholic magazines such as *St. Anthony Messenger* and *Catholic Near East* have published articles about her work. And last September *The Jerusalem Post* devoted half a page to her.

The St. Yves Society is supported mainly by Catholic organizations and foundations, especially from Germany. Dan Conway and I are now planning a fund-raising trip to the United States for Brayer so she can tell her story. No one else can tell it as well.

Oh yes, those Bedouin families who were evicted. For Brayer, that case started in 1993 and, although the homes were finally bulldozed, she had been able to delay the violence. The Bedouin had lived on the land for 40 years, but the Israelis wanted the land to expand Jewish settlements in the occupied lands on the West Bank. Thirty-one families lost their homes. They were the last of 3,500 Bedouin evicted from the area.

But Lynda Brayer is even more determined to continue to fight for the Palestinian people.



Cornucopia / Cynthia Dewes

Yearning to be free from what enslaves you?

Emma Lazarus spoke for our country when she wrote, "Give me . . . your huddled masses yearning to breathe free." Well, there don't seem to be many huddled masses around here lately, but some of us are still yearning to breathe free.



There are the disgruntled few who blow up federal buildings because of what they view as government oppression of freedom. And there are the litigious many who sue the government, in all its myriad forms, just because they're—uh—free to do so.

Some are burning American flags in defense of freedom, while others are demanding these people's prosecution for desecrating the symbols of our freedom. Some use the U.S. Constitution as an excuse

to do or say anything they wish, while others view it as a rigid blueprint for controlling all our political and personal behavior.

It seems that one person's freedom is another's burden. We all feel a need to be free, but free from what, free to do what, or free to be what?

A wise friend recently said, "If you're free in your mind, you're free." She was speaking of human slavery, but the truth of the statement extends to slavery in all its forms.

One of our kids was enslaved by a damaged heart that affected his physical development in more ways than we ever thought possible. He contracted pneumonia early on, spent three of his first six months in the hospital, and then couldn't walk until a surgery at age three increased the oxygen flow to his body.

His baby teeth were stained by antibiotics, and they refused to come out at the proper time, so he went to the orthodontist for what

we called his "\$1,500 smile." He wasn't supposed to play contact sports like football, his eyes were always bloodshot, and his thumbs were splayed.

Kids teased him about his appearance. But this was a child who knew what freedom was all about. He was "free in his mind" for sure. Instead of feeling sorry for himself or reacting angrily to the insensitive behavior of others, he turned his problems inside out and made them subjects of fun. No one laughed at his limitations more than he did.

The result was a freeing of the rest of us: his wife, family, friends and others he came across during his short life. All of us were released from the need to feel pity, to behave differently, or to hide our concern for him. He gave us the gift of time to enjoy the whole person he really was.

There are other examples, like the lady we knew who lived with her family in the basement of an apartment house, receiving free

rent in return for her services as janitor. She was uneducated and black, in a time when both those factors were possibly even more hurtful than they are now.

She had a mildly abusive and usually unemployed husband, and some mean tenants to serve who claimed superiority because they were white. Undaunted, she would make marvelous pickle relish from her backyard tomato plants and share it with the newlyweds upstairs.

She never failed to walk her two little boys to the school bus each morning, or to greet everyone she met with soft words and a welcoming smile. She, too, was "free in her mind," free to be a kind and generous person whose life enriched the lives of others.

The Good News is that we're no longer enslaved by sin because of Jesus' sacrifice on the cross. And we can also be free of our illness or our poverty or whatever else enslaves us if we're "free in our minds."

Check It Out . . .

"Annulment . . . What is It?" will be the topic on July 16 from 7 to 9 p.m. when Jean Galanti of the Metropolitan Tribunal speaks at the Catholic Community Center in Madison. The explanation of the annulment process and what Catholics believe about marriage is sponsored by Prince of Peace Church. Those interested may call Father John Meyer, 812-265-4166 or the Family Life Office at 317-236-1586.

The Carmelite Monastery of Indianapolis (below) will hold its annual liturgy in honor of Our Lady of Mount Carmel at 9 a.m. on Sunday, July 13 at the monastery at 2500 Cold Spring Road. The presider and homilist will be Jesuit Father Joseph Folzenlogen, archdiocesan coordinator of evangelization. The Indianapolis Carmelite community began in New Albany in 1922 and moved to Indianapolis in 1932. The community will mark its 75th anniversary on Nov. 23.

The Carmelite Monastery of St. Joseph in Terre Haute will hold its annual public novena in preparation for the feast of Our Lady of Mount Carmel from July 8 to 16. Services will begin with a rosary and the novena prayer at 7:30 p.m. each evening, followed by Mass. The presider and homilist will be Father Lawrence Moran of St. Patrick Parish in Terre Haute. The Sacrament of Reconciliation will be offered. The public is welcome during this, the golden jubilee year of the founding of the monastery.

St. Jude School in Indianapolis received an award from Parent Power and Ameritech for its usage of TeleParent, an interactive voice mail project that allows parents access to teachers. The program enables teachers to leave messages about classroom, homework assignments, upcoming tests and study tips, as well as parents leaving messages for teachers. St. Jude was one of the top six—the only Catholic—of schools in Marion

County in its usage of the contacts between teachers and parents. The principal, Providence Sister James Michael Kesterson, and teacher Sue Lynch accepted the award.

St. Andrew the Apostle Church in Indianapolis is sponsoring a July 21-25 Choral Camp for children ages 8-13. Phillip Price, music director, is offering the camp to

encourage young people to participate in the musical life of the parish. Children from surrounding parishes may participate as space permits. Hours are 9:30 a.m. to 2 p.m. A staff of 10, including Charles Gardner of the archdiocesan Office of Worship, will coordinate activities. Deadline for application is July 10. Those interested should call 317-251-0587 or 317-546-1571.

VIPs . . .

Benedictine Postulant Margaret (Peggy) Clegg, daughter of St. Philip Neri (Indianapolis) parishioners John and Rosemary Clegg, will enter the novitiate at Our Lady of Grace Monastery on July 12. Clegg taught first and second grades at Central Catholic School for 16 years, serving as cafeteria manager last year. A graduate of Marian College and Butler University, she has a master's degree in elementary education. She entered the Benedictine religious community in 1995. During her novice year, she will focus on monastic life and the vows of obedience, stability and conversion of life.

Father David Groeller, pastor of Sacred Heart Parish in Jeffersonville, is among speakers and commentators featured on a six-part video series on preaching completed by Rev. Dr. Richard C. Stern, associate professor of homiletics at Saint Meinrad School of Theology. It is designed especially for those involved in ministry for Masses and other Catholic liturgies. Stern is president of

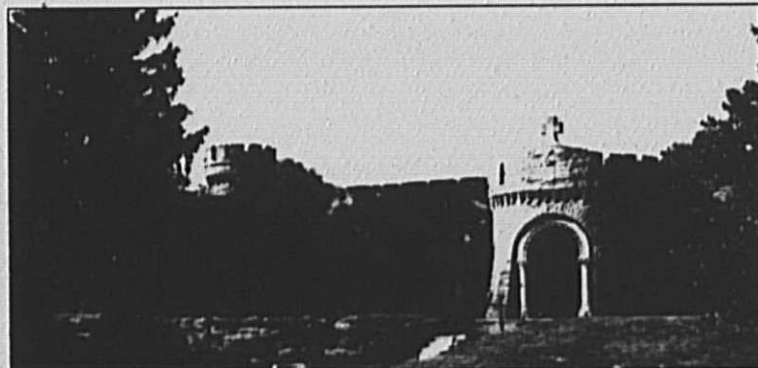


Rev. Dr. Stern

the Catholic Association of Teachers of Homiletics. The video series is funded by the John S. Marten Family Foundation of Indianapolis, which supports homiletics training at Saint Meinrad.



Ralph and Frances Pella, members of St. Christopher Parish in Speedway, celebrated their 50th wedding anniversary on June 22 with a buffet reception hosted by their children. Ralph, of North Braddock, Penn., and the former Frances Provenzano were married on June 8, 1947 at Holy Rosary Church in Indianapolis. They are the parents of Margaret Zapfe and Salvatore Pella. They have five grandchildren.



The Carmelite Monastery of the Resurrection, in Indianapolis, is designed to resemble the city walls of Avila, Spain, home of the Carmelite reformer, Teresa of Jesus.

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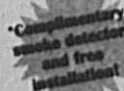
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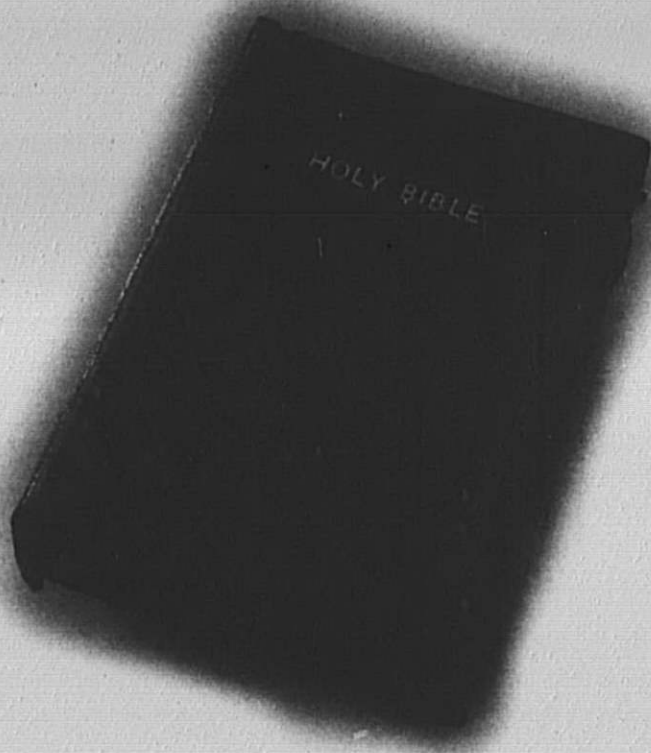


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GET GOING AGAIN



Journey of Hope 2001

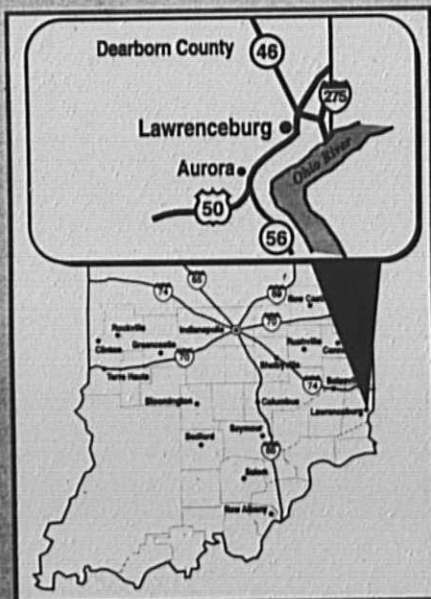
Batesville Deanery

St. Lawrence Lawrenceburg

By Susan Bierman

Fast Fact:

Adults as well as teen-agers serve on the new Evangelization Committee at St. Lawrence Parish in Lawrenceburg.



Journey of Hope 2001

St. Lawrence working to become an evangelizing parish community

LAWRENCEBURG—Parishioners of St. Lawrence Parish in Lawrenceburg have been working for 10 years to meet their goal of being an evangelizing parish.

Parishioners Betty Craven and Patty Squibb were among those on the parish's original evangelization team. "We realized early on that we couldn't go out and bring people in until we got our own act together," said Craven, who has been a member of St. Lawrence for 45 years.

"Our goal was involvement in our parish, so, in 1990, we introduced the Renew program to the parish. We all felt like we had something here, but we hadn't brought it together," said Squibb, a St. Lawrence parishioner for 15 years.

Renew is a spirituality-based program that lasts for two and a half years.



St. Lawrence Church

"We tried to make it as attractive as we could," Squibb said. Outside speakers were brought in for a parish mission.

Benedictine Sister Mary Cecile Deken, pastoral associate and administrator of religious education at St. Lawrence, said that after parishioners completed Renew, they felt that they wanted even more. So the Renew effort evolved into Christ Renews His Parish (CRHP), another parish-based renewal program that takes a

completely different approach than Renew.

A two-day spiritual renewal program, CRHP is usually facilitated by parishioners who have previously participated in the program. However, at St. Lawrence, a group from St. Simon the Apostle Parish in Indianapolis led the

first weekend of the program.

"The St. Simon folks gave us their all. And we were just overwhelmed. When it was our turn [to facilitate the weekend for the next group], we wanted to do the same," Squibb said.

In the Christ Renews His Parish approach, men and women attend separate weekend retreats. The retreat features witness talks, table discussions pertaining to the witness talks, Scripture sharing, meditation and the sacrament of reconciliation.

Squibb says that she and other parishioners who have gone through the program believe that it was "a real stepping-off point for us to begin to have a strong feeling of community in our parish."

Since this program began, Craven has noticed an increased attendance at daily morning Mass. She said that some 20 years ago, only five people came to daily Mass.

"The priest wondered if it was worth keeping a morning Mass," she said.

Now there are at least 50 parishioners coming to daily Mass.

"I've been here for eight years now, and I can feel the spiritual growth," she said.

After the CRHP weekend retreat and participants have facilitated the incoming group, other activities seem to flow very naturally from the experience. Squibb said that one parishioner has opened up her home once a week for a few hours of prayer.

"She just felt a call to do this," Squibb said.

Ben Gunn, who has been a parishioner at St. Lawrence for five years, said he resisted at first an invitation to attend the program but now is glad he went.

"It was interesting mainly because we came together as a fellowship afterwards and because we worked together there [on the retreat] reaffirming our own religious values," Gunn said.

He added that he still meets socially with several of the men who attended the weekend program.

Sister Mary Cecile said Christ Renews His Parish is not a program for everyone. Other parishioners are satisfying their spiritual hunger through other organizations and groups, such as Bible study, music ministry, prayer groups and Cursillo.

Now that parishioners at St. Lawrence are more spiritually ready, they believe evangelization efforts will increase.

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"Now we feel like we're more ready to go out and invite inactive Catholics back and welcome new parishioners," Craven said.

Their next step is learning how to bring inactive Catholics back to the church. A group from five parishes in Cincinnati will be introducing a program at St. Lawrence that already has successfully brought people back to parishes.

"They are going to launch us in the program just like St. Simon launched Christ Renews His Parish for us," Squibb said.

Sister Mary Cecile said the parish has already done one thing toward bringing Catholics home to their parish. They have asked parishioners to give them names of Catholics they know who are baptized but are not practicing their faith. So far they have nearly 70 names of people who will be

contacted by letter and invited to the church for three evenings in the fall for listening sessions.

On the first night the guests will be asked to tell why they left the church. The other two nights will be based on whatever topics the guests would like to discuss.

The parish also has an evangelization team that is working with Jesuit Father Joseph Folzenlogen, archdiocesan evangelization coordinator. Parishioner Pat Egler is the leader of the evangelization committee at St. Lawrence.

Although Squibb says the word evangelization at first seemed very foreign to her, she now believes, "It is the mission that we

have always had and never recognized. But if you really want to be Catholic, you will go out and you will evangelize," she said.

"If you really want to be Catholic, you will go out and you will evangelize."



St. Lawrence parishioners (in front) Karen Ernst and Beth Sutton plant flowers in front of the parish rectory.



Parents who are preparing for their first child's baptism at St. Lawrence attend two instructional classes. Benedictine Sister Mary Cecile Deken (right) helps Lori and Thomas Moore prepare at a recent session.

St. Lawrence Parish (1842)

Address: 542 Walnut St., Lawrenceburg, IN 47025
Telephone: 812-537-3992

Number of Households: 760

Pastor: Rev. John Hartzler

Pastoral Associate/Administrator of Religious Education:

Sr. Mary Cecile Deken, OSB, 812-537-1112

Youth Ministry Coordinator: Judy Smith, 812-537-0019

Music Director: Donna Marple, 812-537-4816

Parish Council Chair: Peter Squibb, 812-537-4933

Parish Secretary: Cindy Macke

Principal: Jane Acra

School: 526 Walnut St., 812-537-3690 (K-8)

Number of Students: 179

Masses:

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Sunday — 8:30, 10:30 a.m.

Holy Day — 7:00, 9:00 a.m., 7:00 p.m.

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4,000 Catholic musicians expected in Indy

By Margaret Nelson

Four thousand liturgical musicians and other worship leaders are expected to converge on Indianapolis July 8-12 for the 20th annual convention of the National Association of Pastoral Musicians (NPM).

Those who wonder what a "liturgical space tour" or an "organ crawl" is will learn when buses take them to churches to listen to and inspect the environments or the pipe organs. The architectural styles of SS. Peter and Paul Cathedral and Good Shepherd and St. Mark churches in Indianapolis will be included on the Tuesday tour. The organs to be studied are in six Protestant churches.

Choir directors, organists, ensemble musicians, cantors, music educators and directors, liturgists and clergy will listen and participate in a program that offers hundreds of workshop choices.

Believed to be the largest gathering of the group in NPM history, the convention will follow the theme of "Sing the God of Justice Who Knows No Favorites."

Major speakers include Jesuit Father Daniel Berrigan and Tom Conry, who will discuss "Not Far" during the closing plenum, or assembly, on Saturday.

Major talks will be given at 9 a.m. on convention days. Father Raymond B. Kemp will present "Sing the God of Justice Re-created the Face of the Earth" on Wednesday. Father Robert D. Duggan will cover "A World Transformed" on Thursday, and Ursuline Sister Carol Perry will discuss "The Covenant Song of Justice" at 11:15 a.m. on Friday.

Frank Brownstead give a presentation on "Sing the God of Justice" during the Tuesday night opening.

Music events on Tuesday will include an afternoon hymn festival at St. Luke Church in Indianapolis. Liturgical music from Ireland will be featured at Sacred Heart Church in Indianapolis that afternoon. And a

multi-ethnic event will be held at St. Mark Church.

A choir of 80 singers from local parishes will sing during the closing Eucharistic liturgy on Friday evening, but there will be 30 other events. They include the first National Pastoral Musicians Children's Choir and Dr. Paul Salamunovich's Choral Institute.

During the convention, there will be two performances of spiritual music by quartets. On Wednesday, gospel composer Grayson Warren Brown will lead a group in "Stand Up, Shout, and Sing!" Others include John Bell from Scotland in a performance at St. Luke Church; J. Michael Thompson and the Schola Cantorum of St. Peter-in-the-Loop, at St. Joan of Arc Church; and the joint efforts of the University of Notre Dame Folk Choir and the Newman Singers of Iowa, at SS. Peter and Paul Cathedral.

On Thursday night, 7:30 p.m. and 9:30 p.m. performances will feature David Haas and Leon Roberts with "God Has Done Marvelous Things." "I Thirst After Justice: A Hymn Festival Celebrating the Compassion of God" will be presented by Dr. James Kosnik and Father Ronald E. Brassard.

International music will be part of "quartet concerts" at St. Luke that night. The William Ferris Chorale and University of Notre Dame organist Craig Cramer will present concerts at the cathedral.

Composers whose names are common in Catholic hymn books—like Marty Haugen—will lead workshops. His Wednesday talk will be on "The Church Breaks the Word: The Role of Music in Our Faith Stories" and his Thursday meeting will be about "The Church Breaks Bread: Full, Active, and Conscious Participation in the Eucharistic Rite." Grayson Brown, who was in Indianapolis for a February 1996 workshop at SS. Peter and Paul, will lead a session on congregational song on Thursday.

Besides the hundreds of workshops and events to choose from, Becky Weber, a St. Mark parishioner who is helping with public relations for the event, is struck that there is "so much that can be enjoyed by nonmusicians."

Those wishing to attend the entire NPM conference or to go for a single day may do so by going to the registration desk at the Indiana Convention Center during the convention. Since this will be late registration, the

cost is \$175 for the full conference or \$63 for one day only. National Association of Pastoral Musicians members (including those who join when they register) are charged \$155 for the week and \$55 for the day.



Blessing at Chatard

Archbishop Daniel M. Buechlein blesses a new window at Bishop Chatard High School in Indianapolis during a June 24 prayer service to celebrate the start of renovations made possible by a 10-month capital campaign. Holy Cross Brother Joseph Umile (left), Chatard's president, assists the archbishop with the blessing. The Indianapolis North Deanery Interparochial high school serves 625 students.

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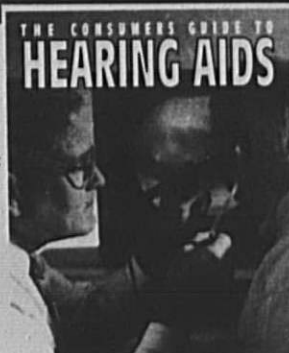
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In the Bible, historical events are faith events

By Fr. Eugene LaVerdiere, SSS

The Bible takes history very seriously. It also takes faith very seriously.

Consider, for example, how Luke introduces the ministry of John the Baptist: "In the 15th year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, . . . and Lysanias was tetrarch of Abilene, . . . the word of God came to John the son of Zechariah in the desert" (Luke 3:1-2).

There is no mistaking Luke's intention to situate John the Baptist in history.

There also is no mistaking Luke's intention to speak from the point of view of faith.

In an ordinary historical statement, the subject of the sentence would have been "John the son of Zechariah." It would have said: "In the 15th year of the reign of Tiberius Caesar, . . . John the son of Zechariah appeared in the desert."

But in Luke's historical statement of faith, the subject is not "John the son of Zechariah," but "the word of God."

Luke's reference to "the word of God" transforms what could have been a mere historical statement into a faith statement.

In the Bible, historical events are seen through the eyes of faith. In the Bible, nothing is an accident. God has a part in everything.

In the Bible, every historical event is also a faith event.

God is revealed in history. Moreover, we respond to God from a historical vantage point.

In the Bible, there is no separating history from faith or faith from history. There is no separating temporal events from a God who is eternal.

The Bible views history very differently from the way the rest of the ancient world viewed it. In the Bible, history ultimately has meaning. We are invited to ponder that meaning through faith.

Outside the Bible, most people in the ancient world saw history as ultimately meaningless, with no rhyme or reason. Trying to account for events, ancient

When the Bible was written, reality was conveyed in a narrative style

By Fr. W. Thomas Faucher

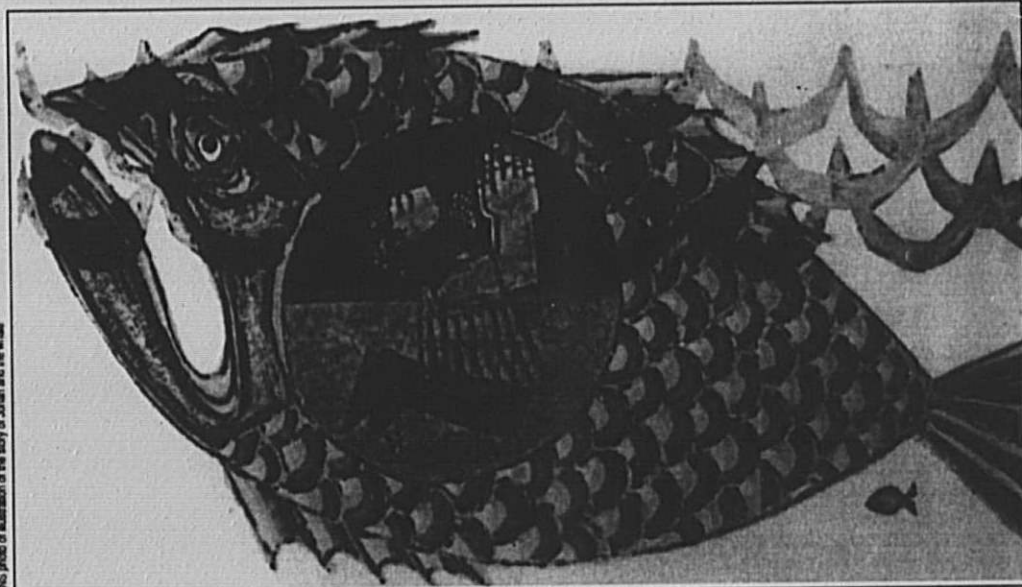
Biblical history is not like modern history.

A former theology professor of mine used to say, "Biblical history is true like funeral sermons are true. People want to hear a funeral sermon that lets the true reality of the person be understood, a reality that sometimes goes beyond the facts themselves."

When the Bible was written, reality was covered in a narrative that reached beyond the limitations of factualism. Also, reality was expressed artistically.

To understand the meaning of a line in the Bible, we need also to look at its surrounding lines. Taking lines out of context is risky. Bear in mind also that biblical authors set out to share the truth of God for the people of that time.

(Father W. Thomas Faucher is on assignment in the Diocese of Baker, Ore.)



The historical books in the Bible are both fully historical and fully penetrated by faith. That does not mean every statement can be taken literally. Christians have to discern the literal from the figurative.

people spoke of fights among the gods or of gods getting together to amuse themselves with helpless humans.

The Bible also views history and faith differently than the modern world does. Today the tendency is to separate history from faith—not that modern historians are necessarily atheists. Some modern historians can be great persons of faith, but they tend to keep history and faith separate and equal.

In some ways we Christians of the contemporary world are influenced by this point of view in which nature enjoys autonomy from God and history follows its own natural and social laws, not reflecting God's intention for the human race.

That explains why we contemporary Christians even ask how much history we find in the Bible and how much it matters.

For secular historians using the Bible as a historical resource, the questions are important. But pursuing their art, secular historians often find the Bible disappointing from a historical point of view.

In the same way, scholars belonging to the Jesus Seminar, applying secular historical methods to the New Testament, find meager pickings for all their work.

But there is more history in the Bible than meets a secular historian's eye. And in the books that present themselves as historical, everything, in some way, is historical. In the New Testament, that includes the Gospels and the Book of Acts.

What we have in the Bible is the history of salvation, not secular history. There is no history of salvation apart from faith.

The Bible is the word of God. It is also a human word. The Bible is the word of God in human words.

The question is not where the divine leaves off and the human begins. For every word is both fully human and fully divine.

The Bible is like Jesus, who is fully divine and fully human.

The historical books in the Bible are both fully historical and fully penetrated by faith.

That does not mean that every statement can be taken literally.

Like modern historians, the ancient writers who wrote the history of salvation used metaphors, symbolic and figurative language.

Using the art of interpretation, we have to discern the literal from the figurative.

Writing through the eyes of faith, biblical writers had to stretch the meaning of words to the limit. For it is a challenge to speak of God and God's part in our human history, but that does not make it less historical.

The modern tendency is to rely on eyewitnesses. An eyewitness's report is considered primary evidence. But the story of Emmaus contains a salutary warning to that tendency (Luke 24:13-35).

The disciples of Emmaus are presented as eyewitnesses. The story assumes that they were present in Jerusalem and saw Jesus being condemned and crucified. They were also there afterward.

Having been there, they thought they really knew what had happened. Now Jesus showed them that they had no idea what really happened.

Jesus had to give them a lesson in salvation history and in interpreting events. Jesus does the same thing for us if we let him!

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

Discussion Point

The Bible relates the word of God

This Week's Question

How would you explain what the Bible is to a young child?

"I'd say it's the stories of Jesus' life, where he's trying to show us how to live and giving us help in our lives." (Cathy Fojtik, Victoria, Texas)

"The Bible is the word of God, the rules, the stories and examples God has given us to live by." (Bonnie Haegole, Alton, Ill.)

"The important thing in explaining to a young child would be to say that the Bible is about the life of Jesus, how he lived it and how he wants us to follow his example." (Thomas Duane, Pittsfield, Mass.)

"I think the Bible contains the teachings of Christ and the writings of the disciples. It's meant to help us know what Jesus wants of us in our life and our world." (Judith A. Goerman, Kenmore, N.Y.)

"I'd say it's a story God tells about himself, using other people to tell his message. We show reverence to the Bible because it's God's message to us." (Louise Brushnfski, Plattsburgh, N.Y.)

Lend Us Your Voice

An upcoming edition asks: As a long-time member of a religious order, why have you stayed?

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



Entertainment

Movie Review/Gerri Pare

Comedy unravels My Best Friend's Wedding

Belatedly deciding she's in love with the guy she's always taken for granted, a young woman sets out to prevent his imminent nuptials in *My Best Friend's Wedding*, a new release from TriStar.



Julia Roberts does one of her smile-flashing star turns as 20-something restaurant critic Julianne, whose long-time closest pal, traveling sportswriter Michael (Dermot Mulroney), calls her out of the blue to say she must fly to Chicago to see him get married that weekend to a rich college student he met recently.

The news sends Julianne into an emotional tailspin and she resolves to wreck the wedding before it can take place—and substitute herself as Michael's bride.

The fiancée, Kim (Cameron Diaz), is aware Michael has adored Julianne for ages and sums up their triangle to her romantic rival: "He's got you on a pedestal, but me in his arms."

So much for subtle repartee when the two women meet.

There's also a fair bit of speculation by the characters about the nature of true love. The deepest that seems to go is deciding whether love is more about physical attraction or one partner's willingness to hug in public.

Alas, the answers to life's profound ques-

tions are not likely to be found in a Hollywood date movie.

Meanwhile, as wedding bells prepare to peal, Julianne connives constantly to drive a wedge between the couple in ways that tend to backfire. After failing to make Kim look foolish warbling in a karaoke bar, she suggests to Michael that Kim's rich dad will turn him into a 9-to-5 office automaton. In the process, she manages to nearly get Michael fired—and Kim blamed for it.

Julianne even stoops to getting her gay editor (Rupert Everett) to pretend they are also engaged, in hopes that jealousy will force Michael to come to his senses and marry her instead. After all, they once had vowed to marry if they were both still single at their present age of 28.

Before the bride, whoever she may be, can walk down the aisle, the threesome must do a bit of soul searching. The problem is that Ronald Bass' script makes that effort seem like deciding which flavor of ice cream has more appeal at that given moment.

Roberts' character is not very likable, as she manipulates everyone around her, but Diaz is a feminist embarrassment because she spouts tears at every romantic roadblock and begs for Michael's love by promising to become whatever type of person he wants.

Mulroney is yet another beautiful face (the movie is plump with great-looking profiles and gorgeous close-ups) whose true feelings seem secondary to making female viewers flutter.

Batman

George Clooney, as the famous caped crusader, tries his gloved hand at foiling the chilling antics of Arnold Schwarzenegger, who portrays diabolical villain Mr. Freeze, in *Batman & Robin*, the latest Gotham City adventure movie. The U.S. Catholic Conference classifies the film A-II for adults and adolescents due to frequent cartoon-type violence and some sexual innuendo. The Motion Picture Association of America rates the movie PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.



The romantic comedy does have its moments, with one pleasing scene involving the wedding rehearsal luncheon at a cafe where gradually everyone joins in a spontaneous rendition of the Dionne Warwick song *I Say a Little Prayer*.

But more often, director P.J. Hogan allows his attractive leads to coast on bogus emotions, stretching out Julianne's shenanigans, with pratfalls aplenty, to the wedding day.

Determined to give the audience a feel-good ending, a wedding does take place and even the non-bride is instantly cheered by a

surprise wedding guest with James Bond-like appeal.

Due to some sexual references, a risqué sight gag, a crude expression and an instance of rough language, the U.S. Catholic Conference classifies the film A-III for adults. The Motion Picture Association of America rating is PG-13. 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.)

Movie Review/Gerri Pare

Face/Off features gore in a far-fetched plot

John Travolta and Nicolas Cage do real star turns with dual roles in *Face/Off*, just released by Paramount, but the movie's violence quotient knows no bounds.

Director John Woo knows how to mount a sleek production, set a breathless pace, and pack in stunts and action sequences aplenty, but he doesn't know when to draw the line. This is murder and mayhem magnified and glorified, even if it is done by a deft director.

The premise has Travolta as covert federal agent Sean Archer, living only to capture Cage's Castor Troy, a sociopathic terrorist who accidentally killed Archer's young son while aiming at Archer.

Six years later, the agent finally gets his man, but as prisoner Troy lies in a coma, it is discovered that Troy and his newly imprisoned brother Pollux (Alessandro Nivola) had hidden a time bomb in Los Angeles which is capable of killing thousands of people.

Archer agrees to a crazy plan to have his own face surgically removed and preserved, then have comatose Troy's face put on so he can visit Pollux in prison by posing as his brother to find out where the bomb is hidden. Only the surgical team and another agent will know it's actually agent Archer visiting the prisoner.

The plan backfires when Castor Troy wakes up faceless and—absurdly—is able to call his thug pals to kidnap the surgical team and the agent, get Archer's face sewn on, kill the witnesses and then visit Archer in prison, assuring him he will rot there as no one else knows he's not the criminal murderer he appears to be.

Evil and on the loose, Troy poses as the agent, gets his brother released in a plea-bargain deal, and chooses to disarm

the bomb, thus becoming a national hero who can write his own ticket and get rid of rival terrorists. Nor does Troy neglect sleeping with his nemesis' wife (Joan Allen), who is fooled but puzzled.

In another far-fetched action scene, Archer breaks out of prison and phones his look-alike, vowing deadly revenge. The stage is set for the first of many face-offs where the two meet, bullets and bodies fly, and cars, boats and buildings blow up as they survive each duel.

While dressed in priestly garb for one scene, the villain acts like a foul-mouthed lecher, and a Catholic church is the setting for the final round of shoot-out slaughters.

Due to excessive violence with brutality and gore, sexual references and much profanity and rough language, the U.S. Catholic Conference classifies the film O as morally offensive. The Motion Picture Association of America rating is R for restricted viewing.



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Dream with the Fishes O
Face/Off O
Gabbeh A-II
Shall We Dance? A-II
When the Cat's Away A-III

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

The Movie Review Line is made available through the Catholic Communications Campaign.

Fourteenth Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 6, 1997

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Mark 6:1-6

The Book of Ezekiel supplies this weekend's Liturgy of the Word with its first reading.



To understand Ezekiel, it is helpful to know the milieu in which he lived.

During his lifetime, a contingent of Jews was held as hostages in Babylon, then the capital of the mighty Babylonian empire, situated in an area now included in the modern state of Iraq.

For these Jews in Babylon, life could not have been worse. Apparently they were not dreadfully abused, but they were social, political and religious outcasts. They were the remnants of a society overwhelmed by the Babylonians.

Understandably, many of these Jews wondered—and wondered aloud—if God had deserted them. After all, they had been taken by force from the land God had given them. All around them were symbols of pagan triumph.

They believed they served the one, true God. They believed that God would protect them. Yet they were helpless before stronger forces, all of which paid homage to idols.

Were not the Babylonians the elect, at least of some divinity, some of the Jews asked themselves.

Ezekiel came into this setting as a reluctant prophet, a messenger from God. He told the people that they had no one to blame but

themselves. Their rebellion against God, their sin, put them in the misery they were enduring.

The second reading is from Paul's Second Epistle to the Corinthians. It is personal and frank, characteristics in many instances of the writings of St. Paul.

Paul states that he is troubled by a "thorn in the flesh." Over the centuries, scholars have debated again and again as to what this "thorn" actually was in Paul's life. Was it a disease, a physical challenge, or a circumstance of life?

No one knows. Whatever it was, by his own admission, Paul overcame the problem—or at least he lived with it and did not allow it to interfere with his calling as an apostle.

He used this difficulty to underscore the fact that he was weak. Yet he did marvelous things. Christians of his era were amazed by his stamina and tenacity. He insisted that the strength of Christ enabled him to accomplish what he did.

St. Mark's Gospel is the source of the third reading.

Before proceeding, it might be useful to know how to defend the church's ancient belief that Mary was ever a virgin in the face of this mention of the brothers and sisters of Jesus, who incidentally are named.

Very early in Christian history a tradition emerged which stated that Joseph had been married before he was engaged to Mary, and at the time of his engagement he was a widower with children. If indeed this were the case, under Jewish custom his new wife would assume a maternal role for the children of the first marriage and these children were regarded as brothers or sisters of any offspring of the second marriage.

Another explanation, although not now

Daily Readings

Monday, July 7
Genesis 28:10-22a
Psalm 91:1-4, 14-15
Matthew 9:18-26

Tuesday, July 8
Genesis 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38

Wednesday, July 9
Genesis 41:55-57;
42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 10
Genesis 44:18-21, 23b-29;
45:1-5
Psalm 105:16-21
Matthew 10:7-15

Friday, July 11
Benedict, abbot and religious founder
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19
Matthew 10:16-23

Saturday, July 12
Genesis 49:29-32; 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 13
Fifteen Sunday in Ordinary Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14 or
Ephesians 1:3-10
Mark 6:7-13

as respectable in scholarly circles, is that these "brothers" and "sisters" were in fact cousins.

The purpose of the Gospel, however, is not to detract into this discussion, but to present Jesus as a marvelous figure not always recognized because many had no faith.

Reflection

To teach the lesson this weekend, the church presents a contrast. First, it provides the image of the powerful God, fully present in the Lord Jesus.

Ezekiel surely describes God as almighty. Paul depicts God as so strengthening that not even physical disabilities, or whatever was the "thorn," can stand in the way. Mark recalls the marvel with which bystanders

viewed the wisdom and power of Jesus.

Then, secondly, the church turns attention to those of no faith. In this the Gospel reading is crucial. Not even in familiar surroundings is Jesus assured of a loyal following.

Denying, or ignoring, the Lord, however, brings misfortune and helplessness. Such was the fate of the sinful Jews. They were taken against their will to a strange, unfriendly place. Those around Jesus without faith could receive none of the miracles. It was not that Jesus had no power. Rather, the people were unworthy of the Lord's power.

Ultimately the message is that all power is with God. We bond with this power in our own expression of faith. Then, thus empowered, we can accomplish anything, whatever the "thorn in our flesh."

Question Corner/ Fr. John Dietzen

Church explains Mary's role as mediator of grace

Q Could you please discuss the Blessed Virgin Mary as mediatrix of all grace?



I realize that graces come from Jesus through Mary to us. But doesn't grace come directly from Jesus also? (Illinois)

A These titles for Mary (mediator, or dispenser, of all

grace; co-redeemer, etc.) have a valid and orthodox meaning in Christian tradition. However, they can be and often are confusing, and sometimes are interpreted in ways that contradict St. Paul's statement, "There is also one mediator between God and the human race, Christ Jesus, himself human" (1 Timothy 2:5). In addition, discussions of the subject often reflect questionable, quantified understandings of the meaning of grace in Catholic tradition.

For these reasons, Vatican Council II and recent popes from Pius XII on, handle the matter carefully, and use words most judiciously. All of them, for example, avoid the term *co-redeemer*, a title once rather common for Mary.

In his 1987 encyclical, *Redemptoris Mater* (Mother of the Redeemer), John Paul II directly relates Mary's role of mediation to her role as mother of Christ.

Because she was the mother who nourished the Redeemer, he says, Mary "cooperated by her obedience, faith, hope and burning charity in the Savior's work of restoring supernatural life." Thus, he continues, she has and will always have a "maternity in the order of grace" (No. 22, quoting Vatican II's *Lumen Gentium*).

Like all creatures, notes the Holy

Father, Mary shares in a subordinate way in the one mediation of Christ, though her sharing is specifically maternal, which distinguishes it from all others (No. 38).

Several years ago, an international theological commission was established during a Marian congress in Poland. Because the pope had received petitions from certain groups to publicly proclaim the Blessed Virgin as mediatrix of all graces and co-redeemer, the Vatican asked the theological commission: Is such a proclamation possible and opportune?

For several reasons, one of which was the theological and spiritual ambiguity of such titles, the commission responded no. Much more study from ecclesiastical, theological and anthropological perspectives is necessary, it said, before such a proclamation should be considered.

The question is well summarized by the American scholar of Marian theology, Dominican Father Frederick Jelly.

"Mary is not a bridge over the gap that separates us from a remote Christ," Father Jelly explained. "Such an approach to Marian devotion and doctrine would minimize the deepest meaning of the incarnation, the fact that he has become a man like us and that his sacred humanity has made him the unique mediator between God and us."

"Mary's greatness is that she brought him close to us, and her mediation continues to create the spiritual climate for our immediate encounter with Christ" (*Our Lady's Digest*, 1972; quoted in the American bishops' pastoral letter on the Blessed Virgin Mary, November 1973, No. 67).

I hope this helps explain why this subject requires mature and careful spiritual reflection.

Q What is a good Catholic to do with a chain letter which makes religious claims?

A Most chain letters, even though they are nearly always 100 percent superstitious, at least make a pass at something that sounds religious. The letter you sent does not even attempt that, apart from that fact that it is apparently

"signed" by St. Jude. Throw such letters away.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts 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.)

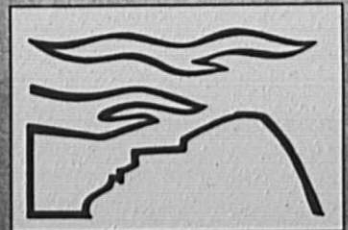
My Journey to God

Will I Cry?

Will I cry?
The open casket lies still.
One by one people walk past,
stare into the peaceful face.
When they touch his cold hand,
I see them flinch.
"He was a good man,
your Grandfather.
We will miss him."
I smile and say, "Thank you."

But will I cry?
The tears of family and friends
were all that remain.
Still I sit with none.
I swear I see him breathing.
He talks and I talk back.
When is my cue to say goodbye?

But will I cry?
Courage. That's all it takes, I heard.



I knew it took more.
Love and faith were the real remedy.
Slowly I walk to him.
Still no tears come.
Then I hear nothing.
Everything is silent.
Tears fill my eyes.
Courage has no meaning.
Then the goodbyes are said,
and "I love you" are heard
by both of us.
Then I cried.

By Becky Rotterman

(Becky Rotterman is a member of St. Columban Parish in Loveland, Ohio. She is a junior at Loveland High School. Her great-uncle and great-aunt are Mr. and Mrs. John H. Miller, who are members of St. Gabriel Parish in Connersville.)

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.

Mondays

The archdiocesan Catholic Social Services Family Growth Program and St. Francis Hospital STEP parenting class, 8111 S. Emerson, 7-9:30 p.m. Information: 317-236-1526.

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.

St. Luke Church, Indianapolis, Single Adults Group will meet in the church reception room, 7:30-8:30 p.m. Information: 317-299-9545

The archdiocesan Family Life Office divorce and beyond program for separated and divorced Catholics in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7-9 p.m.

The Shepherds of Christ

Associates of St. Joseph Hill Church, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies of the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass. Information: 812-944-5304.

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.

Thursdays

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 celebrate Mass and 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.



"Why are we celebrating Independence Day now? School has been out for weeks."

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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 Sundays

St. Paul Church, Sellersburg, Prayer Group will meet in the church from 7-8:15 p.m. Information: 812-246-4555; 812-246-9735.

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. Gathering 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 gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social.

First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

Benediction of the Blessed Sacrament at 7:30 p.m.
Confession is 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, or 1-800-382-9836.

Third Mondays

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

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, 435 W. Troy Ave., 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.

July 4

The Catholic Charismatic Renewal of Central Indiana will gather at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Road, Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Information: 317-927-6900.

St. Mary Church, New Albany, will have eucharistic adoration from 9 p.m. - 1 a.m.

July 4 - 6

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a guided silent retreat, "Our Loving Search for God." Check in 9 a.m. Friday; departure 4:30 p.m. Sunday. Information, registration: 317-788-7581.

July 5 - 6

The Hermitage, 3650 E. 46th St., Indianapolis, will host a meditation course titled "Success: Full Living," presented by Franciscan Father Justin Belitz. Information, registration: 317-545-0742.

July 6

St. Maurice Church, Decatur County, annual picnic and festival. Mass at 10 a.m.; festival 10:30 a.m. - 6 p.m.

St. Anthony Church, Clarks-ville, will hold Apostolate for Family Consecration Holy Hour covering the life of St. Joseph, Novena, 6 - 7 p.m., followed by confession and Benediction with Franciscan Fathers Robert Bayer and Maximilian Korecki. Week one, "Key Virtues of St. Joseph."

July 7

St. Gabriel School, Indianapolis, summer enrichment program, grades preschool - 8. Program information/registration: 317-297-1414.

July 8

The Ave Maria Guild will meet in St. Paul Hermitage, Breech Grove, at 12:30 p.m.

St. Christopher Church, Indianapolis, Singles & Friends will meet at 6:30 p.m. for dinner and August and September event planning. Information: 317-299-9818.

July 10 - 12

Holy Spirit Church, Indianapolis, parish festival, 5 - 11 p.m. Information: 317-353-0474.

July 11

St. Christopher Church, Indianapolis, Singles & Friends will attend Symphony on the Prairie, "Great Concertos," at Conner Prairie. Information: 317-299-9818.

July 11 - 12

St. Benedict Parish, Terre Haute, community fun fest and street festival, 4 p.m. - midnight. Information: 812-232-7279; 812-232-8421.

July 11 - 13

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a TOBIT week-end for engaged couples. Information, registration: 317-545-7681.

July 12

St. Mary School, North Vernon, will hold the second annual golf scramble at Muscatatuck Country Club. Tee times are 8 a.m. and 1 p.m. Lunch at 11:30 a.m. Cost

per golfer, \$40. Information, registration: 812-346-8549; 812-346-6613; 812-346-4754.

July 12 - 13

St. Lawrence Parish, Lawrenceburg, will hold a church festival featuring food booths, Italian and chicken dinners, raffles, crafts, games, and a beer garden beginning at 5 p.m. on Saturday. 11:30 a.m. - 6:30 p.m. on Sunday.

July 13

St. Christopher Church, Indianapolis, Singles & Friends will attend the Indianapolis Indians vs. New Orleans Zephyrs baseball game at Victory Field. Information: 317-299-9818.

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week two, "Joys and Sorrows of St. Joseph," 6 - 7 p.m., followed by confession and Benediction.

St. Joseph Parish, Corydon, Church picnic will be held at the Harrison County Fairgrounds, 10:30 a.m. 4 p.m. EDST.

St. Augustine's Home will host an evening of prayer and reparation in the chapel, 2345 W. 86th St., Indianapolis, beginning at 7:30 p.m., sponsored by

Mariamante-Lambs of Christ Chapter of Shepherds of Christ Associates, St. Malachy.

July 15

St. Christopher Church, Singles & Friends will attend the James Taylor concert at Deer Creek. Information: 317-879-8018.

July 16

The archdiocesan Family Life Office and Prince of Peace Church, Madison, will hold a seminar, "Annulment...What Is It?" presented by Jean Galanti of the Metropolitan Tribunal in the Catholic Community Center, 305 W. State St., Madison, 7 - 9 p.m. Information, registration: 812-265-4166; 800-382-9836, ext. 1586; 317-236-1586, ext. 1586.

July 17 - 19

St. Christopher Parish, Indianapolis, will have a summer festival featuring food, games and rides.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 6:30 p.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 of each month, 1:15 p.m.

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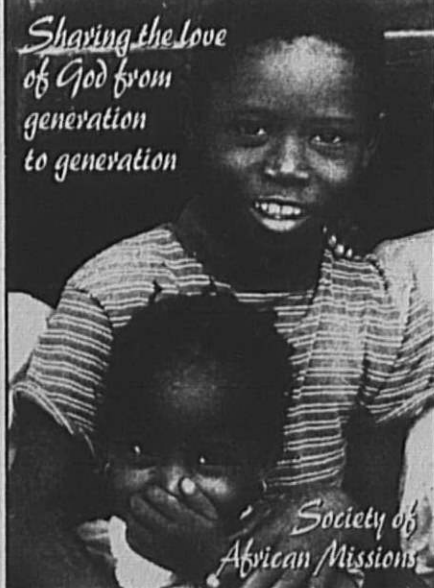
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Youth News/Views

Youth ministry update cites diverse programs

KANSAS CITY, Mo. (CNS)— Youth ministry is "a top priority for the entire church community," the U.S. Catholic bishops said last month in a statement adopted unanimously at their spring general meeting in Kansas City.

The 75-page statement lays out the essential goals and elements of Catholic youth ministry to and with young people. Titled *Renewing the Vision—A Framework for Catholic Youth Ministry*, it was written by the Subcommittee on Youth of the bishops' Committee on the Laity.

The statement takes its direction from Pope John Paul II, noting that he "has emphasized repeatedly the importance of young people and ministry with them."

The introduction describes the statement as "a blueprint for the continued development of effective ministry with young and older adolescents."

It builds on the bishops' 1976 statement titled *A Vision of Youth Ministry*. It says that statement "was the catalyst for a dramatic increase in new and innovative pastoral practice with adolescents." Since the late 1970s, the church has seen the growth of multidimensional parish youth ministries throughout the country.

Bishop G. Patrick Ziemann of Santa Rosa, Calif., head of the Laity Committee, presented the new statement to the bishops. He said it differs from the 1976 statement in two ways.

"It recognizes that youth need to be incorporated into the full life of the church," Bishop Ziemann said, and also notes that "the whole parish community needs to be responsive to the needs and concerns of youth."

The new statement cites "three essential goals" for youth ministry:

- To empower young people to live as disciples of Jesus Christ in our world today.
- To draw young people to responsible participation in the life, mission and work of the Catholic faith community.
- To foster the total personal and spiritual growth of each young person.

The document reaffirms the definition of youth ministry set out by the 1976 statement, which said: "Youth ministry is the response of the Christian community to the needs of young people and the sharing of the unique gifts of young people with the larger community."

It says that renewal in youth ministry since 1976, based on that vision, has been "one of the most hopeful signs in the United States Catholic Church."

The approach to youth ministry that has evolved and matured over the past two decades is ministerial, pastoral, relational and goal-centered, it says.

Youth ministry also has become multidimensional, the statement notes, "a needed response to social-only, athletics-only or religious education-only youth programming" once found in parishes.

Since the late 1970s, it says, youth ministries have grown in quality and scope, with more parish resources and trained personnel devoted to the task, but new challenges and developments in the past 20 years prompted the update.

"The changes in our society present the church with a new set of issues," it notes. "We are deeply concerned by America's neglect of young people. The United States is losing its way as a society by not



These teen-agers listen to a speaker at Sccecina Memorial High School in Indianapolis. Responding to the multidimensional needs of teen-agers in today's society, the U.S. bishops updated their 1976 statement, *A Vision of Youth Ministry*, last month with a 75-page document titled *Renewing the Vision—A Framework for Catholic Youth Ministry*.

ensuring that all youth move safely and successfully into adulthood."

The bishops' statement adds that "new research has provided insight into the factors that make for healthy adolescent development," paving the way for more refined models of effective as well as comprehensive youth ministry.

It says the growth in the church's understanding and practice of all ministry since the 1970s must be incorporated into the total vision and strategy of youth ministry. The statement recounts and analyzes "eight fundamental ways to minister effectively with adolescents" spelled out in the bishops' 1976 statement: advocacy, catechesis, community life, evangelization, justice and service, leadership development, pastoral care, prayer and worship.

It says the idea of helping young people find and develop a personal relationship with Christ is at the heart of effective youth ministry.

It says that approach—which was developed in the bishops' 1976 statement out of the Gospel story of the disciples meeting Jesus on the road to Emmaus after the Resurrection—has become a "guiding image" for the church's youth ministry.

"The Emmaus story will continue to guide the church's ministry with adolescents," the statement says, "but a new image is emerging to guide ministry with adolescents—the image of young people with a mission. Just as Jesus sent out the 12 and the 72 to carry out his mission, today he sends out young people to proclaim the Good News and to build a world that is more just, more peaceful, more respectful of human life and creation."

(Copies of the bishops' 75-page statement will be available for purchase later this year by calling the National Conference of Catholic Bishops' Publications Office at 1-800-235-8722.)

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Leadership institute is July 21-25 at Purdue

There's still time to register for the 1997 Christian Leadership Institute, which is scheduled July 21-25 at Purdue University in West Lafayette.

This year the leadership training experience for high school youth is hosted by the Pastoral Office for Formation of the Lafayette Diocese and sponsored by the Archdiocese of Indianapolis and the Evansville, Lafayette, Gary and Fort Wayne/South Bend dioceses.

The nationally-recognized program for youth aged 15 to 18 fosters leadership potential and teaches skills for youth to be effective Catholic leaders among peers and adults in their high schools, parishes and communities.

Registrations are \$210 per person and include housing, meals, a T-shirt and institute materials. To register, contact the Pastoral Office for Formation of the Lafayette Diocese at 765-474-6644, extension 20, or 1-800-544-1684, extension 20, or by FAX at 765-474-3403, by July 16.

Discount tickets are still available for the Catholic Youth Organization's annual Archdiocesan CYO Day at King's Island amusement park near Cincinnati, Ohio, on July 30. Adult tickets are \$19 and admission for children and seniors is discounted to \$14.95. Preschoolers aged 2 and under, are admitted free. For tickets or information, contact the CYO Youth Center office at 317-632-9311.

Four Catholic high school student athletes were honored in June for outstanding achievements in sports. Cathedral High School graduate LeAnne Eddington of Indianapolis was named Indiana Miss Softball for 1997. Cathedral graduate Katrina Merriweather of Indianapolis was named to the Indiana Girls' All-Star basketball team sponsored by The Indianapolis Star. Sccecina Memorial High School graduate Kelly Gamble of Indianapolis was named the City Female Athlete of the Year, and Cardinal Ritter High School graduate Bobby Beyer of Brownsburg was named the City Male Athlete of the Year by The Indianapolis Star. Since 1979, Catholic high school students have earned the City Female Athlete of the Year award 17 times. Since 1950, 15 Catholic high school students have been honored as the City Male Athlete of the Year.

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

BESSLER, Bernadine M., 75, St. Louis, Batesville, June 22. Sister of Mary, Edward Klumper.

BOGGS, Ann Marie, 89, Our Lady of Lourdes, Indianapolis. Mother of Charles L. Boggs. Sister of Marian Johnson. Grandmother of two, great-grandmother of four.

BUENING, Helen M., 81, St. Mary, Greensburg, June 26. Mother of Joseph E., Philip A., Jerome A., John V., Alvin C., Raymond E., Robert J., Donald P., Ruth E. Buening, Mildred K. Busch. Sister of Paul Roell. Grandmother of 28, great-grandmother of 20.

DI CIOCCO, Rosaria, St. Barnabas, Indianapolis, June 24. Mother of Geraldine Miller, Rosemary Clemente, Betty Anne McLain, Cecelia Losiewicz, Dolores Newberry, Alvera Billock, Rita Berow. Sister of Joseph, Albert Segreti, Vera Fullerton. Grandmother of 35, great-grandmother of 10, great-grandmother of eight.

GRIESHOP, John Allen, 72, St. John the Baptist, Osgood, June 1. Husband of Patricia (Struwing) Grieshop. Father of Daniel Grieshop. Grandfather of three.

HOLTKAMP, Robert

William, 69, St. Mary, Greensburg, June 25. Husband of Pauline (McDermott) Holtkamp. Father of Barbara Schasney, Patricia Berube, Paul, Michael Holtkamp. Brother of Raymond Holtkamp. Grandfather of seven, step-grandfather of two.

JOHNSON, Carolyn, 52, St. Gabriel, Connersville, June 20. Mother of Ron, Jr., Christopher, Don Johnson. Daughter of Robert Johnson, Betty Johnson. Sister of Dick Miller, Marilyn Thompson, Betty Powell.

KNOEBEL, Kirsten Merritt, 32, St. Matthew, Indianapolis, June 14. Daughter of Ronald H. and Nancy (Greiner) Knoebel. Sister of Christian M. Knoebel, Christopher G., Kevin C. Potter. Granddaughter of C. H. "Bud" and Fern (Gray) Knoebel.

LORENZ, Leona C., 85, Prince of Peace, Madison, June 20. Mother of Marilyn Peterson, Maurice G., John T. Lorenz. Sister of Grover Lowe. Grandmother of 11, great-grandmother of 16.

MILNER, Bernadine E. (Barrett), 94, Holy Name, Beech Grove, June 9. Mother of Betty R. Redick. Grandmother of one, great-grandmother of two.

MORGAN, Oscar R., 32, Little Flower, Indianapolis, June 21. Husband of Bonnie K. (Colver) Morgan. Father of Keith D. Morgan. Son of Mack R. Morgan, Mary Jane Suarez. Brother of Sam Morgan, Jorge Olivarez, Tammy Garza. Grandson of Ernesto Almazan, Elisa Maldonado.

O'GARA, Joseph P., 63, Little Flower, Indianapolis, June 11.

Husband of Bonda (Collins) O'Gara. Father of Andrea K. Crites, Joseph A. O'Gara. Brother of Ted O'Gara. Grandfather of four.

ROHRIG, Austin, 2 months, St. Nicholas, Sunman, June 18. Son of Amanda and John Rohrig. Grandson of Garry and Mary Sapp, John and Linda Rohrig.

SALZARULO, Josephine Ruth, 82, St. Mary, Richmond, June 22. Mother of W. Peter, Henry H. Salzarulo, M.D., Joana E. Hanley, Marguerite M. Haines. Sister of Marguerite E. Salzarulo, Georgiana Daniels. Grandmother of nine.

SCHOENSTEIN, Robert J., Sr., 81, Prince of Peace, Madison, June 22. Husband of Martha (Davis) Schoenstein. Father of Robert Schoenstein, Jr. Brother of Louise Schnabel. Grandfather of three.

SCHUCK, Henry G., 77 Holy Guardian Angels, Cedar Grove, June 9. Husband of Wilma Schuck. Father of Jonathan, Samuel, Douglas Schuck, Susan Berg. Brother of Clara Fohl. Grandfather of seven.

SCOLLARD, John C., 84, St. John, Indianapolis, June 19. Brother of Julia C., Margaret M. Scollard.

SIMON, Robert G., 74, St. Bernard, Frenchtown, June 16. Husband of Ella M. (Dubois) Simon. Father of William B., Edward J., Paul R., John D., Robert L. Simon, Nina F. McClelland, Marie Hendrich, Annette Miller, Mary J. Hawkins. Brother of Albert Simon, Lucille Gettelfinger, Annabelle Jackson, Magdalene Kaper, Kathleen Harpe. Grandfather of 17, great-grandfather of one.

WALKER, Joyce A., 61, St. Mary, New Albany, June 23. Sister of Dolores W. Krementz, Juanita M. Engle.

WACHTL, Donald J., 81, St. Gabriel, Connersville, June 24. Husband of Jeanne Wachtl. Brother of Robert, Maurice, Allen, Norman Wachtl, Grace Zenner, Eunice Curry, Margaret Sabo, Harriet Reinicke, Helen Withrow.



Seattle Archbishop Thomas J. Murphy, pictured here on Palm Sunday in 1990, died June 26 at age 64. He had been undergoing treatment for leukemia.

Archbishop Murphy dies after suffering cerebral hemorrhage

SEATTLE (CNS)—Archbishop Thomas J. Murphy of Seattle died shortly after 8:30 a.m. June 26 at Providence Seattle Medical Center after suffering a cerebral hemorrhage the night before.

"The church in western Washington has lost its spiritual shepherd, and those of us who worked closely with him have been deprived of his wise leadership and warm wit," said an announcement from the Seattle Archdiocese.

The archdiocese said Archbishop Murphy died "surrounded by members of his staff and some of his close friends."

"His was a peaceful, prayerful death, and the archbishop was sent out of this life surrounded by prayer and song," the announcement added.

The funeral Mass was celebrated at St. James Cathedral in Seattle on July 3, the feast of St. Thomas.

Archbishop Murphy had been in critical condition in the intensive care unit at the medical center, where he had resumed chemotherapy for a new onset of leukemia.

The 64-year-old archbishop was first hospitalized Dec. 1 with reduced kidney

function and acute leukemia. He remained in the hospital for 39 days but resumed his public ministry Feb. 10 with a Mass and anointing of the sick at St. James Cathedral.

A native of Chicago, Archbishop Murphy had been a bishop since 1978 and had headed the Seattle Archdiocese since 1991.

Providence Sister Anita Marie was teacher

Providence Sister Anita Marie Donovan died on June 26 at the age of 97.

A Mass of Christian Burial was celebrated at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on July 1.

The former Mary Margaret Donovan was born in Pittsburgh and entered the congregation of the Sisters of Providence in 1916, professed first vows in 1918, and final vows in 1924.

Sister Anita Marie taught in Sacred Heart School in Terre Haute; St. Andrew, St. Jude, St. Catherine, Holy Spirit and St. Agnes in Indianapolis and St. Mary in Richmond, as well as schools in Illinois, Massachusetts, Oklahoma and the District of Columbia.

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Director of Faith Formation

St. Gabriel's Church in Indianapolis is searching for a director of faith formation to be responsible for the formation of faith of preschool-age children through college-age parishioners. Send résumé to: Search Committee, St. Gabriel Church, 6000 West 34th St., Indianapolis, IN 46224.

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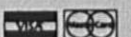
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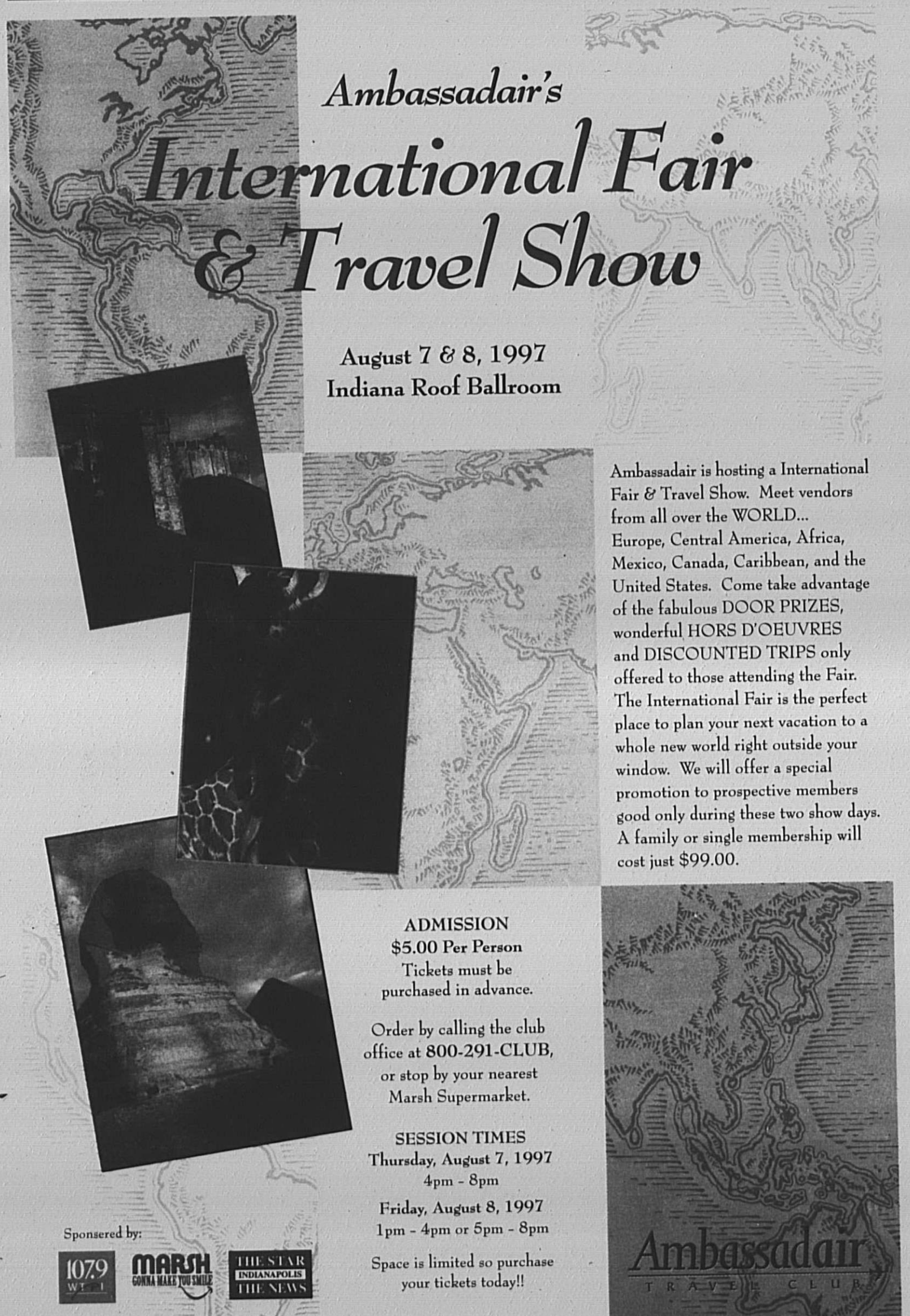
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