



# The Criterion

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August 1, 1997

## Thank you, Franciscans

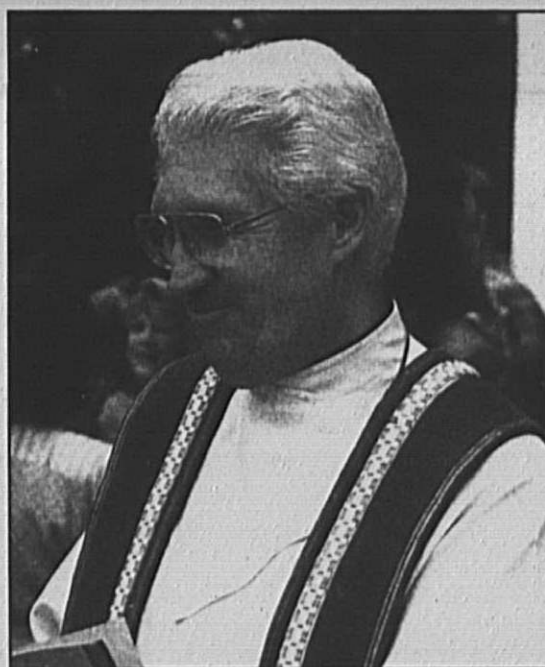


Left: On July 27, during a special liturgy observing 75 years of service by the Franciscan friars to St. Roch Parish in Indianapolis, St. Roch's final Franciscan pastor, Father Michael Ewert, greets parishioner Anita Kaiser at the sign of peace.

Below left: Franciscan Father Kurt Hartrich delivers the homily at the liturgy. Father Kurt, a son of the parish, is minister provincial of the order's Sacred Heart Province.



Father James Wilmoth (below), the former pastor of St. Michael the Archangel Parish in Indianapolis, is the new pastor of St. Roch. In June, the Franciscan friars announced their withdrawal from the parish due to decreased numbers of friars available for parish work.



## St. John the Apostle, Bloomington, begins construction at new site

By Sue Hetzler

BLOOMINGTON—St. John the Apostle Parish in Bloomington has started construction on a new church in western Monroe County that will become one of five new Roman Catholic churches in the Archdiocese of Indianapolis. It is expected to be complete sometime in the late summer of 1998.

Father Daniel Donohoo, pastor of St. John, said the new church is a response to a boom in population growth in and around the Bloomington area. It is also the result of a parish-wide desire to return to the family-oriented neighborhood parish, he said.

Last year the parish welcomed more than 50 new families. With that kind of growth expected to continue, Father Donohoo said the parish had simply outgrown its 27-year-old facilities.

"Demographic studies show that our area is one of the fastest growing in the state of Indiana and in the archdiocese," he said. "A new church building will mean a greater opportunity for the parish to come together and build on the strong sense of community we already have, and it will allow us to reach out more to western Monroe County residents."

The parish will add a second Sunday Mass to accommodate additional parishioners. Funding for a new bell tower will

come from a parish capital campaign that will coincide with the archdiocesan-wide capital and endowment campaign that begins this fall.

The church will be located on a 38-acre tract of land on West State Road 46 and Union Valley Road. It is situated on the crest of a wooded hillside that is described by Building Committee Chairman Mark Ryan as tranquil, and peaceful with "a lot of room to create a prayerful atmosphere."

The unique design of the 33,864-square-foot brick structure came about after two years of extensive planning and consultation with parishioners and New Albany archi-

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# ST. JOHN

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fects Michell, Timperman and Ritz. Construction will be done by Wehr Constructors, Inc., of Louisville.

Among the unique features of the building are the conjoining of three individual sections that make one large building. Dominating the center section of the sanctuary and narthex wing will be a limestone wall and stained-glass windows behind the altar area, amphitheater-style seating, and a side chapel for daily Mass.

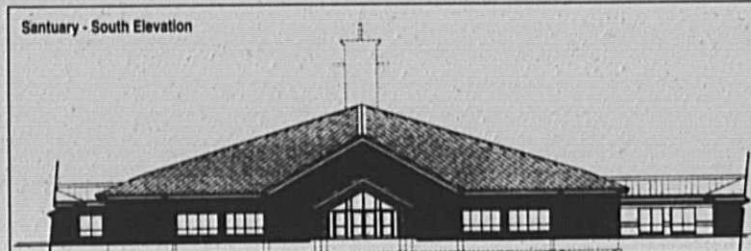
The fellowship wing or Family Life Center will house eight classrooms, a library-conference room, staff offices, a fully equipped institutional-sized kitchen, and a community room large enough to be used as a basketball court. The third section will be the pastoral wing, which was designed to accommodate administrative offices and a separate three-bedroom rectory.

"I like to be where the parishioners are," said Father Donohoo. "I believe it's important to have access to them and for me to be available to them."

An official groundbreaking ceremony

has tentatively been set for mid-August. Ryan said additional landscaping will

also be done for future development of the site.



This architectural rendering of the new St. John the Apostle Church in Bloomington shows the south elevation of the proposed church building. The entire structure will have two additional sections.

## Indiana Catholic Conference participates in jobs forum

By Brigid Curtis

Jobs, jobs, jobs—the three biggest challenges facing government officials, private industry, nonprofit organizations and church leaders in light of recent federal and state welfare reform laws that require former welfare recipients to work in order to maintain certain benefits.

Does Indiana have enough jobs with benefits to employ those moving from welfare to work? That's a question M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC) was invited to help answer at the lieutenant governor's first Jobs Council Forum, held July 21 at the Indiana Statehouse.

"We pledge our commitment to working in partnership with the governor and his administration in moving persons from welfare to work," said Ryan. "We want to add our resources to the efforts, but they should never be seen as a substitute for government commitments to assisting the poor—especially children."

"As advocates of the poor, we must recognize that the solutions of moving individuals from welfare to work do not rest alone with peoples' failure or unwillingness to work, but also with the economic climate. We must consider the numerous technological advancements and changes which have taken place over the years and look at the global economy as a whole."

Since nearly a third of all the nation's children living in poverty reside in single parent homes, Ryan noted his concerns that adequate benefits be available for low income mothers who are forced to work, often outside the home, under the new welfare reform laws; and that transitional benefits are made to keep children safe when their mothers are working.

Over the past few months, the ICC has taken an active role in seeking partnership with state officials to learn how the various Catholic ministries that aid the poor will be affected and to discuss how they can be prepared to respond to the growing needs of the poor.

Ryan said: "During recent meetings with state officials, I have become hopeful (on seeing) the talent, commitment and innovations demonstrated by the O'Bannon administration in tackling the transitional period of moving people from welfare to work."

The purpose of the jobs council forums, which are taking place in different locations throughout Indiana, is to review all of the economic development programs in the state. In doing this, the state will be better equipped to complete a statewide evaluation of Indiana's job creation and job retention efforts.

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



### African dance

Little Flower parishioners Randi Purvis (from left), Jill Suesz and Liz Torzewski perform an African liturgical dance before July 20 Mass. The young people were invited to learn the dance from Sister of Our Lady of Africa Demetria Smith, with assistance from parishioner Mary Hines, during a parish Family Night. Sister Demetria is mission educator for the archdiocesan Mission Office.

## Benedictine Srs. Cathleen Anne, Sheila Marie to profess vows

Benedictine Sisters Cathleen Anne Lepore of Marlboro, Maine, and Sheila Marie Fitzpatrick of Effingham, Ill., will make temporary vows of religious profession Aug. 2 at Our Lady of Grace Monastery in Beech Grove.

Both sisters have completed their novice years, a period of preparation and study necessary before they could make these religious vows of obedience, stability and conversion of life.

Sister Cathleen Anne holds a bachelor's

degree in physical education from Westfield State College and a master's degree in athletic training from Indiana University. Prior to entering the religious community in 1995, she was an athletic trainer at a sports medicine center in Bloomington.

Sister Sheila Marie has a bachelor's degree from the University of Illinois and a master's degree in information science from the University of Pittsburgh. She works at Eli Lilly and Co. as a senior scientific systems analyst.

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# St. Magdalen Parish celebrates two beginnings

By Barbara Jachimiak  
Special to The Criterion

St. Magdalen Parish in New Marion is celebrating its sesquicentennial this year. Archbishop Daniel M. Buechlein will preside at the anniversary Mass at the church in New Marion in Ripley County at 1 p.m. on Sunday, Aug. 10. A catered dinner at South Ripley Elementary School in Versailles will follow.

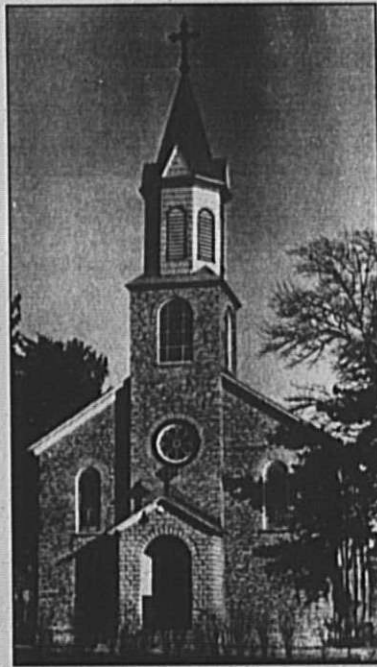
The colorful history of St. Magdalen will be published in the near future. The following is a brief overview of its history that will be included in the book.

"Few churches in Indiana have had the colorful past of St. Magdalen Church, now located in New Marion, Indiana. Few churches can claim that the love of a small group of people for God and their church was so strong that it resulted in the birth of their parish not once, but twice—first with the original pioneers and then with their descendants.

"Research into the historical background of this Ripley County parish revealed an interesting series of similarities in the two beginnings. It was apparent immediately that St. Magdalen has two histories.

"The first began when it was originally organized in 1847 in the area four miles south of New Marion known as Marble Corner, and ended when the church building was razed to make way for the Jefferson Proving Grounds in 1941. The second began with St. Magdalen's re-awakening from the ashes of World War II in 1943 until the present time.

"From about 1830 when the area was



The original St. Magdalen Church (left) was destroyed to make way for the work of the Jefferson Proving Grounds. The current St. Magdalen Church (above) replaced it in 1947.

chosen by a group of German immigrants as their settlement until 1833, residents had no real place to attend Mass. Until about 1837, the Catholics in the area attended Mass at Madison—no easy task in an era of no roads. Arrangements were made at that time with the Diocese of Vincennes to have Mass said two or three times a year in a building in the settlement by priests who would travel from Indianapolis to Madison. A log

dwelling house was converted into a church. As more parishes were organized in the surrounding area, priests could come from them to say Mass at St. Magdalen once a month.

"A log church was dedicated in 1847, and parishioners of St. Magdalen had their first spiritual home in which to worship. A stone church was erected in 1851 and this building stood until 1941 when it was destroyed to make way for the Jefferson Proving Grounds.

"Although it had no church building, St. Magdalen still had a congregation, and in 1943, a small group of descendants of the original pioneers began having Mass on the second floor of the Odd Fellows Hall in New Marion and later in a brick structure formerly used as a bank. Those former parishioners of the destroyed church again petitioned the

bishop, now of the Archdiocese of Indianapolis, to reorganize the parish. The request was granted. The former bank building was dedicated as the "new" church in 1947, about 100 years after the dedication of the first log church in 1847.

"St. Magdalen was originally a mission church with a membership of about 30 families, and served by mission priests from Madison or Indianapolis. In 1947 it was reestablished as a mission church—again numbering 30 families. At the present time it is a mission of St. John the Baptist Catholic Church in Osgood.

"St. Magdalen cemeteries also had similar histories. The original cemetery was situated near the log church built by the parishioners. When the stone church was erected in 1861, a new cemetery was begun nearby. The old graveyard was moved to that location. Tombstones from it were placed in the foundation of the new stone church. A cross monument was erected at the site of the original cemetery. The second cemetery was also moved—this time to North Madison adjacent to St. Patrick's Cemetery—in 1941 when the beautiful stone church was destroyed. It remains at that location today. Ironically, Jefferson Proving Grounds was closed in 1995 by the U.S. government.

"Though the parish is administered by Father Frank Eckstein of St. John the Baptist Catholic Church in Osgood, and many activities are shared by the two parishes, St. Magdalen is cared for and constantly improved entirely through the efforts of its dedicated parishioners. Apparently, their Catholic faith and their pioneer spirit have never diminished in the people of St. Magdalen Church in more than 150 years of existence."

## Saints from North America number 12, plus those who have been declared blessed

(Coverage of the beatification process of Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, has raised questions from readers regarding the number and identity of American saints and beati (blesseds). Editor Emeritus John F. Fink provides the following information)

There are currently 12 North American saints plus six others besides Mother Theodore who have been declared blessed. Eight of those 12 saints are known collectively as the North American martyrs, who were canonized in 1930: John de Brébeuf (patron of Brebeuf Jesuit Preparatory School in Indianapolis), Isaac Jogues, René Goupil, Gabriel Lalemant, John de Lalande, Anthony Daniel, Charles Garnier, and Noël Chabanel.

The other four North American saints all worked in the United States: Frances Xavier Cabrini, the first U.S. citizen to be canonized—in 1946; Elizabeth Ann Bayley Seton, the first person born in the United States to be canonized—in 1975; John N. Neumann, first bishop of Philadelphia, canonized in 1977; and Rose Philippine Duchesne, canonized in 1988.

North Americans who have been beatified (that is, declared blessed, the step before canonization) besides Mother Theodore are Kateri Tekakwitha (the first Native American to receive that honor) in 1980; Canadians André Bessette and Marie-Rose Durocher in 1982; Spanish Franciscan missionary to California Junipero Serra in 1988; and Juan Diego (Cuahtlatohuac), a Native American from Mexico, in 1990.



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## Editorials

### Justice and the death penalty

When the U.S. bishops have spoken out against capital punishment, one of the reasons they give is that justice is not meted out indiscriminately in this country. The poor, who cannot afford the best legal help, are disproportionately the ones who are put to death for their crimes.

Evidence for that is contained in a report from the Death Penalty Information Center. It says that, since 1973, a total of 69 people who were sentenced to death have been freed because new evidence proved them innocent or because of errors in their trials. Almost a third of those 69 people have been released in the past four years, many of them because DNA analysis has proved them to be innocent. This scientific evidence wasn't available earlier.

Why are innocent people convicted? It generally occurs because police forces, under pressure to solve a vicious murder, arrest someone who they think might have committed the crime. If that person is poor, he is assigned an attorney who might be overworked or who assumes that the client is guilty, and the attorney more or less goes through the motions of defending him (it's usually a "him"). The court-appointed attorney doesn't have the resources for an elaborate investigation. The jury dutifully finds the accused guilty, and he is sent to death row.

If 69 people from death row have been subsequently released, it could be said that the justice system worked eventually, but certainly not at first.

Just this past July 18, David Milgaard, who spent 23 years in prison in Canada for a sex killing was exonerated when DNA testing of a semen sample preserved since 1969 proved that he was not the killer; another man has now been charged. Fortunately for Milgaard, Canada does not have a death penalty. If he had been in prison in the United States, he might have been executed sometime during those 23 years.

Considering the number of people tried for capital crimes in the United States, 69 people wrongly convicted in 24 years might not be a large number. But one person executed for a crime he didn't commit is too many. Perhaps scientific evidence such as DNA testing will help prevent such lapses in the justice system in the future.

The primary reason, though, to oppose capital punishment remains that all life is sacred. As Pope John Paul II wrote in his encyclical *The Gospel of Life*, punishment should not go to the extreme of execution "except in cases of absolute necessity; in other words, when it would not be possible otherwise to defend society. Today . . . such cases are rare if not practically nonexistent."

—John F. Fink

### It's up to parents to mind the Internet

Efforts to protect children from smut on the Internet got sidetracked last month when it came up against the First Amendment and lost.

The United States Supreme Court agreed unanimously that the Communications Decency Act signed into law by President Clinton last year was unconstitutional.

The court decided that in trying to make on-line communications safe for children it would also keep adults from getting material that they have a legal right to see.

The decision was not unexpected, so the Clinton administration was ready with another stratagem for the industry—a uniform rating system so that parents can block out objectionable material.

The president told industry leaders: "The Internet community must work to make these labels as common as food safety labels are today. . . . We must not allow pornographers and pedophiles to exploit a wonderful medium to abuse our children."

Industry leaders are to meet in the fall to work on an industry-wide voluntary plan that would allow parents to rate World Wide Web sites according to their content and block out those they consider inappropriate.

Whether the rating system will be effective is unclear, but the words of Senator Dan Coats of Indiana, co-author of the defeated decency act, need to be heeded.

"Parents are going to have to realize that a computer without any restrictions to children is just as dangerous to their minds and development as a triple-X store," he said.

Until an effective way to protect children is found, it's up to parents to do some at-home lecturing and censoring of their own.

—Lawrence S. Connor

(Lawrence Connor, a member of St. Pius X 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.



### God steers us down vocation's path

As someone called by Jesus Christ, through the church, to become a Benedictine monk and priest and now an archbishop, I can't imagine myself enjoying a more fulfilling way of life. I still wonder how all this happened.

The first personal invitation to consider whether God was calling me to become a priest didn't come from a priest. It was my fourth grade teacher, Providence Sister Marie Annette, who stopped me during lunch hour one day and simply asked, "Mark, are you going to be a priest?" I said "I don't know" and ran off to play. The invitation kept on asking, however. It gained prominence as I joined the Boy Scouts and had a lot of contact with priests and seminarians who were active in the scouting movement in Jasper. They were ordinary guys who made a positive impression on me. In the late 1940s and '50s it was the more usual thing to go into the seminary at the high school level, which is what I did. Ninety-four of us entered together in 1952. Of that number eighteen of us would be ordained priests in 1964. Along the way, because of the witness of a seminary rector, spiritual director and Benedictine teachers, I wrestled with the question "Is God calling me to the monastic life?" During my freshman year in college I decided yes. I entered the novitiate in 1958 and found happiness, much to my parents' relief. (They had worried about me being a monk.) I made solemn monastic vows in 1961 and was ordained a priest in 1964.

I remember how thrilled and relieved I was on the day of final vows. It was as if, finally, I knew where God wanted me and the search for my path in life was over. Ordination to priesthood simply confirmed my journey and sense of interior freedom. It wasn't easy to get to that point. I was on the verge of leaving the seminary and the monastery at least three times along the way. I think every healthy youth wants to be married and have a family. I was no exception. Was God calling me to give that up? Why? I struggled often with the temptation to think that I could never be holy enough to be a good monk and priest. A wise spiritual director helped me realize that no human person could be worthy or holy enough. If that were the

case, there would be no monks or priests. For reasons too complicated to describe here, I almost left the seminary because I thought I would never have the self-confidence or the ability to speak as a public leader. Had I known back then what path God had in mind I think I would have bolted! I definitely think God has a sense of humor and irony as well!

I tell of these vocational challenges for four instructive reasons. First, these personal challenges demonstrate that no vocational path is without struggle. Second, the direction of my vocational journey in life speaks of how the power of God's grace works through our human weakness, sometimes despite us. Third, my particular life in the church tells how important is God's role in our life choices. Had I gone on my own steam alone, had I done only what I thought I wanted to do, I almost certainly would not be who and where I am today. Fourth, my path tells of the importance of prayer and spiritual direction and friendly companions in listening for God's call. Everybody needs help in sorting and sifting through layers of desires and obstacles to uncover his or her deepest desires along with a sense of God's will. In my experience there are layers of desires. We are often tempted to go with those on the surface . . . comfort, convenience and unbridled choice. I sometimes thank God that he didn't give me what I asked for because I thought I wanted it!

I am glad God is in charge. I am not married, but I am not wanting for good friends and love in my life. I don't have a family, but I have many more "spiritual sons and daughters" than I can possibly love, and that's real. I can't remember when I was bored last! Now, I find myself doing a lot of public speaking and most of the time I even enjoy it. Yes, there are challenges and tough times, but I can't imagine how any other path in life would allow me to help make more of a difference in our world. I see my priesthood touching what I consider the very heart of reality. I encourage any youth I can to give God a chance! And I keep on praying to remember God is in charge, not me.



## To the Editor

### Concerned about texts

After reading the editorial "Using the catechism to maintain a balance in teaching materials" in the July 18 issue of *The Criterion*, I was quite dismayed at the comments Archbishop Buechlein made regarding the accuracy of the material that is being put in textbooks and other teaching material that presumably will be used to teach children in our Catholic schools. He states that after having attended a bishops' meeting in Kansas City on June 19, he shared with other bishops his concern that the catechetical materials reviewed "reflect a deficiency in 10 areas." These areas include some of the most important doctrines and beliefs that are at the very core of our Catholic faith, such as the Trinity, the church's role as authoritative teacher, the sacraments, sin, Christian moral life and the concept of heaven and hell—all teachings that are the very basis of what we believe as Catholics! The archbishop observed that these deficiencies appear to be an imbalance when authors place too much emphasis on what is human and material, and too little on what is divine and spiritual.

Archbishop Buechlein further states that the publishers of the catechetical material reviewed by the committee welcomed and appreciated the comments. However, he did not say whether the material already published and presumably in the hands of those who will be using this material in the classroom will be replaced by textbooks that more accurately present the authentic teaching of the Catholic faith. Exactly what type of material can we expect to be placed in the hands of our educators who will be teaching our children? Who has the final decision as to the content of the books and teaching material that will be used by our educators? This article begs for an answer.

Dorothy Harting  
Greenfield

*Archbishop Buechlein's report to the bishops stresses the fact that the publishers whose catechetical materials have been reviewed by the committee on the use of the catechism have welcomed the bishops' guidance. This suggests that the materials they publish will more accurately and completely reflect church teaching—especially in the areas noted by the archbishop as reflecting a pattern of doctrinal deficiencies. —Editor*

### We need to work together

I read *The Criterion* and enjoy it most of the time. I do see a need to show other religions, mainly Protestant. In another church publication I read, there is mention of Catholic affairs, again mainly Roman Catholic. I think we need to work together. The other world religions are breathing down our necks, and many young people are embracing, or at least thinking of joining, them. In the world today, Christianity is being hurt; many people are killed or imprisoned because of their faith.

I believe God wishes us to work together and to realize in many ways we are all (Christians) alike.

I am reading Billy Graham's book *Just as I Am*. He is amazing.

I am 80 years young and know that without God there is little in this world to hold to. Agape,

Ovilla White  
Indianapolis

### Church's social teaching

Why has it taken the British government so many years to publicly say they are sorry for their lack of concern during the "Irish Potato Famine"? Could the answer lie in the fact that most elected officials on both sides of the Atlantic are strong proponents of free market economics, and it can be argued that it was the "no-government-regulation-of-business" policy that added to the tragedy?

Where do we get the idea that it's wrong for the government to help the poor? We would do well to know what our church teaches regarding economic matters. If more Catholics were well-read regarding the official teaching of the church on matters of eco-

nomics, I believe there would be more support for the disadvantaged and the poor in our society. It disturbs me that so many of my Catholic friends seem more in line with the Republican Party than our bishops when it comes to economic justice. Please take the time to read papal encyclicals, especially those focusing on economic matters.

The Indiana Catholic Conference, the political voice of the church [in Indiana], has many public policy brochures that we would do well to read.

Thank God for Archbishop Daniel and his fellow bishops for being truly pro-life. Ireland would have been blest to have had such men making public policy at a time when the poor could have been saved if only the government had intervened. May our prayer be for the poor and may we who have so much be willing to experience a little discomfort so that others might simply be able to have the very basics that every human being should have simply because we are created in the image and likeness of God.

Patrick M. King  
Indianapolis

### Catechism report excellent

Thanks to Archbishop Buechlein for his report at the bishops' meeting on the weaknesses in our current religion textbooks. The report was excellent. Especially good was that the report noted the texts were weak on giving youth the Gospel Christ, the fact that the church was founded by Christ, and that they were deficient in teaching original sin and sin in general. An outstanding report.

With all the terrible things happening to our young—drugs, suicides, sex for fun—we must focus on giving them Christ. Without him, they cannot go through the minefield of our sick modern society.

Fr. Rawley Myers  
Colorado Springs, CO

### Dewes column lauded

Thank you, Cynthia Dewes, for your Fourth of July column on freedom—and what it really means. Thank you for sharing poignantly and powerfully the gift of your son and his gifts to you! God bless.

Valerie Dillon  
Indianapolis

### Kudos for the archbishop

Thank you for the special section in last week's issue of *The Criterion* that celebrates Archbishop Daniel M. Buechlein's five years as our spiritual leader and 10 years as a bishop of the church.

During the archbishop's five years of dedicated service in the Indianapolis Archdiocese, he has displayed a caring attitude and a real concern for his people. It has taken a tremendous amount of skill and patience to deal with the many problems confronting the Catholic Church today and to ensure that all its members' spiritual needs are being provided for.

Due to the growth of our churches and schools and with the serious problems in the inner-city schools, he has developed an awareness and understanding with the corporate and public communities that we must work together to achieve excellence in our educational system.

By working with our youth, he has demonstrated his ability to instill in them good spiritual values that will give them the opportunity to change our culture for the better. A challenge that he will not ignore is to restore the family unit once again. We must all share this responsibility with him.

We were blessed by God's wisdom when he sent Archbishop Daniel to us at just the right time. He is a disciplined man, a dedicated priest, a real leader. I have faith in his guidance because I see God's hand in his endeavors. His busy schedule never deters him from his prayer life. Because he is a man of God, we, the clergy and laity, must encourage him and show our willingness to support him in leading us on our "Journey of Hope."

Patricia DeVault  
Indianapolis

## A View from the Center/Dan Conway

# How could this happen in our church?

A headline in last week's *Indianapolis Star* once again told a story we Catholics did not want to hear.



A suspended priest in Texas has been convicted of multiple counts of child abuse, and his diocese has been convicted of negligence in its handling of the situation. Is this just more

example of sensationalism in the news media? Is it a sign that the problem is worse than we thought? How could this happen in our church?

Child abuse is evil, and it is widespread in all segments of our society. Child abuse by church personnel (priests, religious and lay people) is evil, and it is scandalous. It should never happen—to anyone, anywhere. But it does happen, and all of us are responsible.

We are all responsible because child abuse is a social problem, a church problem, and a family problem. We are all responsible because the children who suffer from the grave indignities done to them by abusive adults are our children, our students, our neighbors and our parishioners. We are all responsible because the people who work for the church (priests, religious and lay people) work for us, and with us, in the name of Jesus. Evil done in Jesus' name causes great scandal and intolerable pain. It should never happen. But it does.

We do not know the particulars of the case in Dallas, and we do not judge the suspended priest or his diocese. But we know the intense agony that is experienced

by victims, their families, the church, and the community whenever this kind of public tragedy occurs. We extend to all concerned our prayers and our tears.

The National Conference of Catholic Bishops has issued clear guidelines for dealing with child abuse. These guidelines include policies and procedures for: 1) preventing such abuse before it occurs, 2) responding immediately and decisively when it does occur, 3) providing healing and assistance to all victims of child abuse, and 4) communicating openly with victims, families and communities while respecting the basic right to privacy of all concerned.

The Archdiocese of Indianapolis has taken these general guidelines and applied them to our situation in central and southern Indiana. Our child abuse policy is distributed to all church personnel (priests, religious and lay people—employees and volunteers), and its provisions are strictly observed. In addition, counseling and pastoral assistance are always made available—without question and in confidence—to those who have been the victims of abuse in the family, the church or society at large. For more information about this assistance, interested persons may call 317-236-7325, or toll-free 800-382-9836, ext. 7325.

Child abuse is an evil that should never happen, but in a world darkened by sin, it does happen. That's why all of us need to work harder than ever to prevent it and, when necessary, respond to it immediately, openly and decisively. That's also why we all need the light of Christ and the comfort and hope of the Holy Spirit.

## From the Editor Emeritus/John F. Fink

# Jesus' long journey out of Galilee and away from Herod

As I said in this column last week, after the death of John the Baptist, Jesus tried to keep from calling attention to himself and to stay away from Herod Antipas. This is the point in his public life when he went on long trips with his apostles.



He first tried to start a trip to the north by having his apostles row to Bethsaida on the north-east side of the Sea of Galilee. A storm on the lake ended those plans, and they put the boat in at Gennesaret, on the western shore of the lake.

Now Jesus changed his plans. Instead of going to Bethsaida, and then probably into the district of Gaulanitis, ruled by Philip, Herod's brother, he and his apostles took off from Gennesaret and traveled all the way up to Tyre in modern Lebanon. The route there took them through the Wadi Amud, one of the wildest and most beautiful nature areas of Galilee. Today it remains a nature preserve.

Somewhere in the region of Tyre, Jesus met with the Syrophenician woman, who begged Jesus to expel the evil spirit from her daughter. Jesus was harsh with her, saying that it was "not right to take the food of the children and throw it to the dogs," indicating that his mission was to the Jews, not to non-Jews. But when the woman replied that "even the dogs under the table eat the children's scraps," Jesus healed the woman's daughter. She was telling him that not only the Jews needed him, but also the Gentiles.

Next, Mark tells us, the group "left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis." If you look at a map, you will see that Tyre is way up in Lebanon. The Decapolis is on the eastern side of the Sea of

Galilee. This was no overnight journey Jesus made. He traveled across Phoenicia to Gaulanitis and then south to Decapolis. At that time there was a road from Tyre and Sidon, in modern Lebanon, through the Golan Heights to Caesarea Philippi and then on to Damascus, Syria.

Caesarea Philippi is the city built in the Golan Heights by Philip in honor of Caesar Augustus and himself. His father, Herod the Great, had already built Caesarea by the Mediterranean Sea, and Philip built Caesarea Philippi. Today, the ruins of a temple to the Roman gods stand there.

From there, Jesus went south and would have reached the Sea of Galilee at Tel Hader. In his book "With Jesus in Galilee," Benedictine Father Bargil Pixner says that the journey to Phoenicia probably started in April of the year 29 and that he was in the Decapolis during the summer of that year.

When he got to Decapolis, he found that he was already well-known. Apparently the man from whom Jesus had earlier expelled a legion of demons there had done his job well in making Jesus known because Mark and Matthew report large crowds coming to see him and of his performing many miracles. Once again he found a crowd with nothing to eat except seven loaves and a few fish, so he multiplied these to feed 4,000 people just as he had done earlier to feed 5,000. Please note that this was in Decapolis and these people, at least most of them, would have been Gentiles. This second feeding indicated that Jesus had decided that his mission was to the Gentiles as well as to the Jews.

Jesus then returned to Capernaum. He began to tell his followers that he was the Bread from Heaven and that anyone who ate this bread would live forever. When he insisted that his flesh was real food and his blood real drink, he started to lose many of his disciples. It was time for Jesus' next journey with his apostles, which we'll examine next week.



It appears to me that "stuff" is taking over. Today a few books lying here or a knickknack there, tomorrow the world. We're up to our chins in consumer products and the flood is rising. Poor us.



Anywhere we look, the growth industry these days seems to be storage barns. Does that tell us anything?

We receive catalogs so diverse, so narrow in projected appeal, so tacky, so expensive or so esoteric that we worry about how our names got on their mailing lists. We feel guilty about the trees which fell for their existence and concerned for the Third World countries that could live for a year on the postage they consume. Believe it or not, there's even a catalog of catalogs! It offers catalogs for everything from antique plumbing fixtures to "Things You Never Knew Existed." But you have to be wary of the ones with "fantasy" or "demure" in the titles.

We're mystified by what is out there for our consumption. I like kitchen stuff as well as anyone, but what's with a doodad that slices tomatoes? Excuse me? Or how about a bagel gripper or an herb mincer? It's enough to aggravate us into one of those "Grandma did it on a wood stove" diatribes.

from one catalog, maybe a measly paring knife or a small saucepan just the right size for one morning egg, you'll be on every kitchen product mailing list from here to France. Or, to make an innocent purchase of a single hard-to-find book will ensure the arrival of Barnes and Noble, Doubleday, Borders, ta-da, ta-da, in perpetuity.

Even worse, if you buy something from a military catalog even as innocuous as a kid's camo outfit, you'll be deluged, not only by more military equipment offers, but also conspiracy literature, militia training and survivalist videos. And religious catalogs will bring you more things in heaven and earth, Horatio, than are dreamt of in your philosophy!

sales, etc. etc. ad infinitum. It's something like the food chain.

Antiquing is very big nowadays, also. This means we browse through displays of things, mostly from our own childhoods, that our mothers could hardly wait to discard years ago. We seize them up with happy cries and fill entire rooms with them, buying more and more frames and shadow boxes and even bigger houses to display them in.

Last but not least, there's our passion for shopping malls, TV shopping channels, and just buying stuff any old way. Long ago, most of us left need behind in favor of the willing suspension of disbelief in advertising.

Poor us. If it's attractive, exciting, weird, or new enough, we'll buy whatever is put in front of us. But when we speak self-righteously of having an option for the poor, are we sure we're not speaking of ourselves?

St. Francis Hospital and Health Centers has named **Terrance E. "Terry" Wilson** as the hospital's new executive vice president and chief operating officer. Wilson, 39,

comes from Milwaukee, where he served since 1995 as vice-president at St. Luke's Medical Center and executive director at St. Luke's South Shore in Cudahy, Wis.

executive director of Catholic education, and Lentz is the associate director of Catholic education. Titled "Commitment to Tradition; Commitment to Change; Forming Diocesan

Leaders," the program was sponsored by the National Conference of Catechetical Leadership (NCCL) and the United States Catholic Conference (USCC).

A VIP on page 6 in the July 4 issue said Benedictine Postulant Margaret (Peggy) Clegg taught first and second grades at Central Catholic School for 16 years, serving as cafeteria manager last year. The correct information is she taught first and second grades at Holy Name School for 16 years, prior to serving as cafeteria manager at Central Catholic School last year.

**Fatima Retreat House Board of Directors** has elected new officers for 1997-98. Thomas A. Moynahan, president; Patricia Polis McCrory, vice-president; Steve James, secretary-treasurer. Kevin DePrey continues as director of the retreat house. Located at 5353 E. 56th St. in Indianapolis, Fatima Retreat House is owned and operated by the archdiocese.

Two persons from the archdiocesan Office of Catholic Education, **G. Joseph Peters** and **Annette Lentz**, were delegates to the Catechetical Leadership Institute in Washington, D.C. Peters is the associate

A presentation and training session for current and prospective users of **LOGOS Catholic Scholar's Pack** is scheduled Aug. 4 from 1 p.m. to 4 p.m. in the auditorium of the Archbishop O'Meara Catholic Center in Indianapolis. The CD-ROM library system has been made available to archdiocesan parishes in conjunction with the implementation of the Automated Church system software. The program is free. Information: Erin Hazel at 800-382-9836 ext. 7323.

**"Managing Stress: Stress Without Distress,"** a program to take distress out of stress, will be offered at 7 p.m. Aug. 8 at the St. Francis Hospital and Health Centers south campus, 8111 S. Emerson Ave. Information: Kerry Minnis at 317-783-8477.

**New first-aid remedies** will be discussed at a workshop at 7 p.m. Aug. 5 at the St. Francis Hospital and Health Centers South Campus, 8111 S. Emerson Ave. Information: 317-865-5865.

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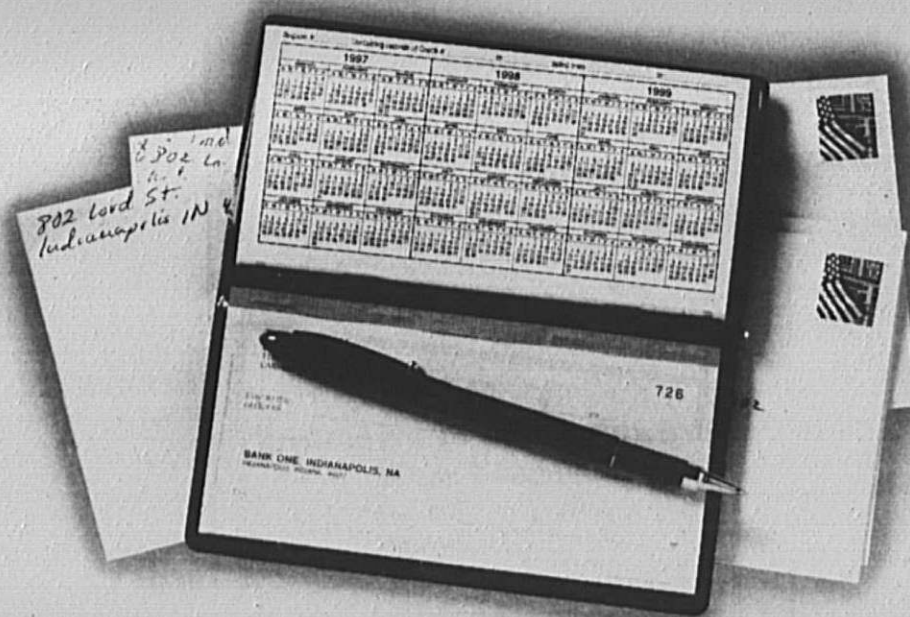
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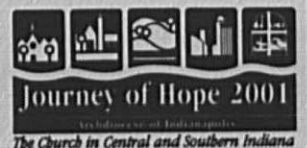
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Money. We need it to live, raise our families, run our businesses, fund our churches. We work hard to get it, struggle to use it wisely and worry when it isn't there. The parables of Jesus often portray our relationship with money in a positive light. But they also teach us not to let financial pressure slow the process of salvation. ✠ Too much concern over making ends meet can mean a dead end for spiritual progress. ✠ There's hope. In fact, there's the Journey of Hope 2001, happening right now in parishes throughout the Archdiocese of Indianapolis. It invites you to get together with other Catholics to put things in their proper perspective, restart your relationship with God, and get going again on the way to a more joyful life. ✠ Join us. It won't lighten your debt load, but it will certainly lighten your spirit. ✠ And think of what you'll save.



GET GOING AGAIN





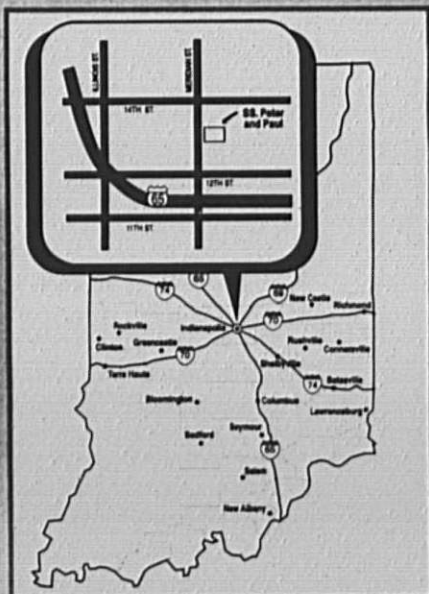
## Indianapolis East Deanery

# SS. Peter and Paul Cathedral Parish Indianapolis

By Margaret Nelson

### Fast Fact:

With volunteers and donations of food from all over the Indianapolis area, SS. Peter and Paul Parish feeds the homeless and hungry of the neighborhood. Every morning, 70 to 90 people get a hot meal in the breakfast program. And every Sunday afternoon, nearly 200 full-course meals are served to the poor at the 'Cathedral Kitchen' in the lower level of the Damien Center building east of the church.



**Journey  
of Hope  
2001**

# Music is an integral part of SS. Peter and Paul Cathedral

**M**usic at SS. Peter and Paul Cathedral Parish is multifaceted, according to the pastor, Father Richard Ginther.

That's because music is needed for all parish liturgies—the two Masses each weekend, as well as the many weddings celebrated at the church. Music is also provided for archdiocesan events, from the Holy Week events to ordinations. And the church has become a popular setting for concerts.

Ed Greene is director of music at Cathedral Parish. He plans the music, directs the parish choir, and acts as accompanist for the Cathedral Choir.

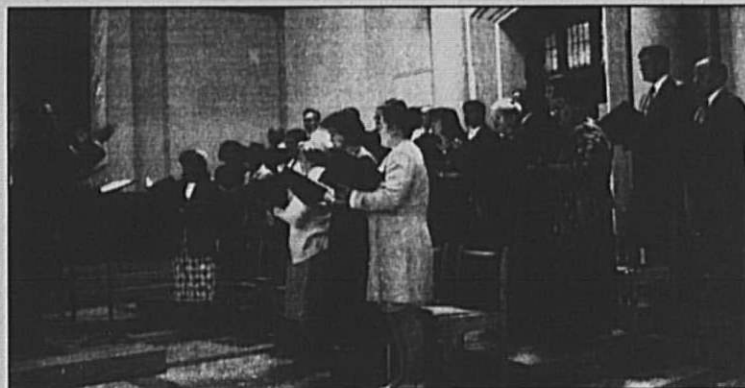
The parish has six cantors, all trained and certified by an archdiocesan program provided by the Office of Worship. They are Judi Sullivan, Marilyn Martin, Joseph Vitale, Franciscan Sister Catherine Schneider, Sarah Zabriskie and Terry Kirts.

Since last August, there have been two choirs. The one that sings for the parish every other week and for archdiocesan liturgies has about 28 members and is

known as the Cathedral Choir. Geraldine Miller is director.

The other is known as the SS. Peter and Paul Parish Choir. Ed Greene directs what started as a summer choir, "but they didn't want to quit," he said with a smile. The parish choir is scheduled about once a month throughout the year—around the "every other" weeks

the Cathedral Choir sings. "The parish group grew out of the interest that St. Bridget folks brought when they came," said Greene. "We hadn't talked about that before. We discussed whether it should be a gospel choir



Ed Greene, music director at the cathedral, leads the parish choir, which sings at the 10:30 a.m. Mass one Sunday each month.

and some other options, but decided that it would be better for the parish if we would blend a lot of different styles of music.

"Like the parish itself and the whole archdiocese, our parish has become kind of unique, too," he said.

In 1994 the SS. Peter and Paul staff worked with leaders of nearby St. Bridget so that there would be a smooth transition when their parish closed.

## The Northside K of C Club pool is open!

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Geraldine Miller (fourth from left) leads the archdiocesan choir, which sings every other week at the cathedral. The group also participates in archdiocesan liturgies, such as the Christ Mass and ordinations.

"I see us as a nice blend of people, not only because we're African-American and Caucasian, but we're gaining a few Spanish. So we are expanding into bilingual—Spanish- and English-language music.

"We have parishioners from all over the city. And I understand St. Bridget was pretty much that way, too. By putting St. Bridget and SS. Peter and Paul parishes together, it is a nice blend of socioeconomic as well as ethnic and racial backgrounds," said Greene.

"Of course, the St. Bridget folks brought with them the *Lead Me Guide Me* hymnal they had purchased," he said. "To make use of that, we expanded our own repertoire to include traditional African-American music.

"And it seems as though the whole parish enjoys that music."

Greene said, "It wasn't easy for me at first. Many of the texts are not written down. But once I got going, I found myself singing that music at other times—after I left church. It is more easily remembered. It becomes a part of you—something you take with you from the liturgy.

"That's been a real blessing of that kind of music that we didn't expect," he said.

The cathedral's organ is being renovated. Greene explained that, in January of this year, an Indianapolis organ firm, Goulding & Wood Pipe Organs, pulled out the gallery organ upstairs and started renovating it. Workers built a new console (where the organist sits and plays) and completed other repairs. The organ was out of commission between Epiphany and Palm Sunday. But there is still a good bit to do with the organ in the way of renovations.

The cathedral's environment is good for the music ministry, Greene said. "The reason the organ is upstairs is that the space is considered valuable. The gallery is the best place acoustically for it, as well as for instrumental and choral music. So we wanted to preserve that

Both use the space well, he said.

"The whole place is flexible, but it is also hard work (setting up for large groups)," Greene said. Cathedral staffers Riley Wilkins and Steve Brown set up and tear down the chair arrangements.

"They have moved the altar, ambo—everything out of the sanctuary and make wonderful use of the space," said Greene. "Sometimes the groups are all up in front, sometimes in the balcony, and sometimes they use the sides.



Judi Sullivan is one of six cantors at SS. Peter and Paul Cathedral. She has been trained and certified in an archdiocesan program.

guitar to trumpet." They are usually not connected to either choir.

"On the feast of SS. Peter and Paul, we used a flute with the choir" for two musical pieces during the liturgy.

"Most of the time, we just use it with the psalm or the Lamb of God. We have a member of the parish, Karen Sheely, who plays the flute very well."

as a valuable music space and part of that was renovating the organ. The Cathedral Choir is able to move back and forth more easily (than the parish choir) so it often sings from the gallery as well as down in front.

"The groups who make the best use of the cathedral's space for music are those who come in for concerts on a regular basis," Greene said. Henry Leck directs both the Indianapolis Children's Choir and Butler University's "Rejoice" Concert at Christmas time.

## SS. Peter and Paul Cathedral (1892)

Address: 1347 N. Meridian St., Indianapolis, IN 46202  
Telephone: 317-634-4519

Fax: 317-634-0151

Fax: 317-634-0151

Church Capacity: 1,000 &  
Number of Households: 220

Pastor: Rev. Richard M. Ginther

In Residence: Rev. James R. Bonke, Rev. William Stumpf

Pastoral Minister: Sr. Joan Frame, SP

Pastoral Associate/Events Coordinator: Lillian Hughes

Music Director: Ed Greene

Executive Assistant: Ron Massey

School: Holy Cross Central School, 125 N. Oriental,  
317-638-9068 (K-8)

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Saturday Anticipation — 5:00 p.m.

Sunday — 10:30 a.m.

Holy Day — 8:00 a.m., noon, 5:15 p.m.

Weekdays — 8:00 a.m., noon; Sat. 8:00 a.m.

Why does Cathedral Parish certify its cantors? "It started when Charles Gardner was music director," said Greene, speaking of the man who is now head of the archdiocesan secretariat for Spiritual Life and Worship. "It came from a desire for the cathedral to be a liturgical model for the archdiocese—not only with the presiders, preachers, lectors and keyboarders, but for cantors as well."

Before the liturgy, Greene practices the music with the song leaders. "They are expected to be able to prepare themselves and they do it very well. Often these people are asked to participate in archdiocesan as well as parish liturgies."

A piano dominates Greene's office at the cathedral rectory. "This is where the planning gets done," he said. Through the summer, when he is not teaching (he's an elementary music teacher in Indianapolis Public Schools), Greene tries to plan the liturgies through Christmas. His only day off is Monday. During winter months, Greene is in the office one day a week, teaching four days. So he is there Saturday, Sunday and Monday.

Most of the musicians at SS. Peter and Paul Cathedral Parish were deeply involved in the July meeting of the National Association of Pastoral Musicians. In fact, Greene was co-chair of the orchestra and instrumentalists for the liturgies.

Now the cathedral staff is looking forward to a Nov. 9 hymn festival. It will feature the choir and ensemble of St. Mark Parish in Indianapolis, where Dianne Gardner is music director. Both choirs at the cathedral will participate.



### Very Neat and Clean!

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### Larger Than It Looks!

Roomy older home has two enclosed porches, eat-in kitchen, formal dining room, large living room, 1½ baths, three bedrooms, plus full basement with additional storage and large rooms. Detached home office in one bedroom with enclosed porch, eat-in kitchen and good size living room. Two-car garage, two concrete block out buildings on rectangular 5+ acre parcel. \$144,900.



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## Franciscans mark jubilees

Twenty-six Sisters of St. Francis in Oldenburg who have served the archdiocese were honored for their religious jubilees during a Mass and dinner at the motherhouse on July 26.

**75 years:** Sister Mary Lucian Burkard taught at St. Louis, Batesville; Holy Family, Oldenburg; Our Lady of Lourdes and the former St. Francis de Sales, Indianapolis; St. Martin, Yorkville; St. Anne, Hamburg and St. Mary, Lanesville. Sister Mary Elise Jakoby ministered at the motherhouse.

**60 years:** Sister Mary Paula Baumann taught and served as principal at St. Andrew, Richmond. Sister Carolyn Bissmeyer taught at Immaculate Conception Academy, Oldenburg, and Marian College, Indianapolis.

Sister Alverna Chandler taught at Holy Name in Beech Grove; St. Mary, North Vernon; St. Mary, Greensburg; and St. Paul, New Alsace. Sister Carmen Hiebl taught at Holy Trinity, Little Flower, St. Lawrence, Our Lady of Lourdes, Indianapolis; St. Mary, New Albany, and St. Michael, Charlestown.

Sister Mary Boniface Konrad taught at Little Flower, St. Michael, the former St. Francis de Sales, and Secchina High School in Indianapolis; St. Andrew, Richmond; and Immaculate Conception Academy; Sister Mary Rachel Schulte taught at St. Mary, New Albany; and served at Marian College.

Sister Mary Inez Schuman was administrator and teacher at Sacred Heart, Clinton, and 17-year principal at Our Lady of Lourdes, Indianapolis. Sister Adele Zahn taught at Immaculate Conception Academy in Oldenburg and was professor and dean at Marian College.

**50 years:** Sister Marta Aiken taught at St. Mary Academy and Marian College in Indianapolis, and Immaculate Conception Academy. Sister Irene Hoff taught at St. Bernadette, Our Lady of Lourdes and St. Francis de Sales in Indianapolis; St. Mary, Rushville. Sister Timothy Kavanaugh taught at Shelbyville, Bedford; Ritter High School and was principal and she is now pastoral minister of St. Gabriel in Indianapolis. Sister Kathleen McCarthy taught at St. Lawrence, Lawrenceburg; and Holy Trinity, Indianapolis.

Sister Mary Grace Plumbo taught at Holy Rosary and St. Michael, Indianapolis; and St. Mary, Aurora. Sister Dolores Jean Nellis taught at Connersville; New Albany; Immaculate Conception Academy; and high schools in Indianapolis. Sister Catherine Raters taught at St. Mary, Our Lady of Lourdes, St. Bernadette and Martin University in Indianapolis. Sister Louise Ann Rossi taught in the Evansville Diocese.

Sister Jacinta Stein taught at Little Flower, St. Monica, St. Lawrence, Our Lady of Lourdes in Indianapolis; St. Mary, Greensburg; St. Vincent de Paul, Bedford; and St. Mary, Aurora. Sister Virginia van Bente taught at St. Louis, Batesville; and Our Lady of Lourdes, Indianapolis and was a librarian.

Sister Marie Werdmann, teacher principal and parish associate at St. Bridget and Holy Cross, Indianapolis. Sister Claire Whalen was professor and dean at Marian College.

Marking 25 years: Sister Mary Moster and Sister Donna Prickel.

Honored for 15 years: Sister Mary Beth Hefti and Sister Ann Marie Quinn.



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

# The Sunday Readings

Sunday, Aug. 3, 1997

- Exodus 16:2-4, 12-15
- Ephesians 4:17, 20-24
- John 6:24-35

The Book of Exodus is the source of this weekend's first reading.



Exodus is the story of the Hebrews' flight from Egypt and their subsequent wanderings across the barren Sinai peninsula.

Then, as now, the Sinai desert was most uninviting. It is arid, and little grows there.

Understandably, the Hebrews were lost very often and, not at all surprisingly, they were at times without food and water needed for survival.

They hardly wanted to return to slavery and to life beneath the heels of the Egyptians. Yet Egypt was the only home they ever had known, and at the very least it had provided nourishment and drink for them.

So they complained to Moses and Aaron, his brother, about the many hardships of the exodus. They asked where they were being led. They wondered how powerful or wise God could be if God's protection and leadership only drew them farther into the badlands of the Sinai desert.

God spoke to Moses and assured him that soon food would come.

That evening quail flew to the site. The next morning the ground was covered by thin flakes which the Hebrews could eat.

Scholars speculate that these flakes were excreted by the birds, and that the birds had come in a normal migration from colder territories to the north of the Mediterranean Sea.

For some, this discovery says that the food came from heaven. Others believed this manna was nothing more than a natural phenomenon. Therefore, in this latter reasoning, God hardly was present in this lifesaving occurrence.

To the Hebrews, the opposite message was evident. God acts always through nature. The fact that this migration, which for many, many centuries was a pattern in the existence of these birds, occurred when the people so badly needed relief was a sign to them of God's power and loving protection.

The Epistle to the Ephesians again furnishes the second reading.

This weekend's theme is the same as that of the second reading last week. Christians are vivified by the Holy Spirit. In them, through their love for God, the risen Jesus lives.

St. John's Gospel again supplies the Liturgy of the Word with its Gospel proclamation. It almost is an immediate continuation of the passage read last week.

Last weekend, the church, through John, spoke of the multiplication of the loaves and fish. This week the connection between Jesus and the bread is more emphatic and direct. Jesus is the "Bread of Life." In fact, the Lord makes this statement, according to the Gospel, in the very place of the multiplication.

It is Jesus who nourishes the faithful. The variety this week in theme is that the response of the crowd becomes much more important. Last weekend, Philip's faith was tested. Those who consumed the bread distributed by Jesus were silent and receptive.

This week the crowd is skeptical. They question and argue. Jesus recalls Moses and insists that Moses gave no manna from heaven, and that God provided this nourishment.

God gives the bread of life. If anyone eats this bread, hunger will never come again.

## Reflection

Each week, and indeed each day, the church provides for our spiritual nourishment in the Eucharist. It is the finest food available. No one who eats this bread of life will ever hunger. This heavenly bread will fortify the faithful for eternal life itself.

The greatest moment of the church is in praising God in the Eucharist, reconciling people with God in the Eucharist, and sharing the everlasting, divine life of Christ with people in the Eucharist.

So, of course, the church spends time in defining the Eucharist, setting it before us as God's great gift, as the bread of life.

It warns us of ourselves, of our doubts and self-interests. It compares us to the crumbling Hebrews and to those uneasy people around Jesus in the Gospel story.

But, still, God—through the church—gives us the bread of life.

In our faith, we recognize our need for this holy food, and we see God's lavish gift in the church's blessed sacrament offered to us in Holy Communion.

## My Journey to God

### The Little Bird that Sings

At 4 a.m., a little bird with the lungs of a lion tossed its voice into the air. I clung to sleep, but the bird sang and sang and sang with gusto, driving sleep from my mind.

Night was just beginning to retreat. I listened to the little bird; it seemed to be high on life, casting its song to the birthing of a new day.

It was not going to be what we consider a perfect day because tiny drops of rain clung to the window pane. Yet the trusting bird sang as the sky became lighter.

Like the little bird that sings to greet the morning that has not arrived, I say prayers in the darkest hours of my life. I trust God to hear my prayers, to catch my pain-filled cries in his mighty hands. I depend on God to sustain me through this difficult time, and I believe that the darkness will in time turn to lighter skies.

(Mary Rubeck Benson is a member of St. Lawrence Parish in Indianapolis.)



When I whisper, sing, pray my thanks, and share joy with God, I am like the little bird that sings joyful notes, sending rainbows of loving thankfulness that warms the God who loves me and brings smiles to his countenance.

By Mary Rubeck Benson

## Daily Readings

Monday, Aug. 4  
John Mary Vianney, presbyter  
Numbers 11:4b-15  
Psalm 81:12-17  
Matthew 14:13-21

Tuesday, Aug. 5  
The dedication of the Basilica of St. Mary Major in Rome  
Numbers 12:1-13  
Psalm 51:3-7, 12-13  
Matthew 14:22-36

Wednesday, Aug. 6  
The Transfiguration of the Lord  
Daniel 7:9-10, 13-14  
Psalm 97:1-2, 5-6, 9  
2 Peter 1:16-19  
Mark 9:2-10

Thursday, Aug. 7  
Sixtus II, pope and martyr and his companions, martyrs

Cajetan, presbyter and religious founder  
Numbers 20:1-13  
Psalm 95:1-2, 6-9  
Matthew 16:13-23

Friday, Aug. 8  
Dominic, presbyter and religious founder  
Deuteronomy 4:32-40  
Psalm 77:12-16, 21  
Matthew 16:24-28

Saturday, Aug. 9  
Deuteronomy 6:4-13  
Psalm 18:2-4, 47, 51  
Matthew 17:14-20

Sunday, Aug. 10  
Nineteenth Sunday in Ordinary Time  
1 Kings 19:4-8  
Psalm 34:2-9  
Ephesians 4:30 - 5:2  
John 6:41-51

Question Corner/ Fr. John Dietzen

## Genetic engineering should consider ethics

**Q** I enjoy your articles on questions of faith. Now I have one on genetic engineering.



The *Catechism of the Catholic Church* clearly suggests that some gene-altering procedures are moral and other procedures are not.

It would appear the church accepts some prebirth surgeries, for Down syndrome, for example. Others (for left-handedness? eye color?) seem disapproved by the church.

Some day it may be possible to isolate the "gay" gene and alter it.

When are such measures approved? Or when do they, as the catechism says, violate the "personal dignity of the human being and his integrity and identity"? (No. 2275) (New York)

**A** The same fundamental moral principles apply for prenatal surgery as for surgery on any other human person.

Many questions may be considered:

- Do the benefits expected outweigh the risks?
- What burdens (pain, cost and so on) will the surgery (or lack of surgery) entail for the patient and others?
- What degree of hope exists that the surgery will be successful?
- If it is successful, is the hoped-for result proportionate to the "defect" being corrected?

The unique delicacy, technological complexity and experimental nature of embryonic gene replacement and repair will naturally greatly affect answers. But they are still valid questions requiring careful study.

For example, use of super high-risk procedures would be more acceptable in attempting to correct the chromosomal defects in Down syndrome children than they would be to alter eye color or even the "inconvenience" of being left-handed in a mostly right-handed world.

The catechism makes this fairly clear earlier in the same section that you mention.

Any procedures on the human embryo are lawful if they "respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing, the improvement of its condition of health or its individual survival" (quoting the 1987 Vatican document *The Gift of Life*).

We will need much more information than we presently possess, I believe, especially in the specialized fields of psychology and genetic biology, before we can properly apply these norms to altering the sexual orientation of the embryo.

**Q** After my recent hospital visit to a friend with Alzheimer's, the volunteer who distributes Communion there told me my friend needs special permission from the church to receive the Eucharist.

I have an aunt with the same disease who is being cared for at the same hospital. Do these patients need special permission to go to Communion? (New Jersey)

**A** I don't know where the Communion minister received her information, but it is wrong.

Alzheimer's patients, in the mid- or later stages of the disease, normally fluctuate wildly in their level of awareness.

Even people close to them often don't know how conscious they are of their surroundings at any given moment.

I have no idea why anyone should feel these patients should not receive Communion. It is always the church's policy to give the benefit of the doubt in reception of the sacraments, especially the Eucharist.

There's no valid reason to change that policy for Alzheimer's patients.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship with people of other faiths, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions to Father Dietzen at the same address.)



# Entertainment

Movie Review/Gerri Pare

## 4 Little Girls revisits 1963 church bombing

In his first feature-length documentary, director Spike Lee revisits the horrific murder of four Sunday School children and shows how that gave greater impetus to the South's civil rights movement in *4 Little Girls*, a new release from HBO.



Before airing on HBO later this year the film will get a limited theatrical release, which qualifies it for Oscar consideration. Folk singer Joan Baez' plaintive rendition of *Birmingham Sunday* sets the stage for archival footage of the Deep South steel city, where in 1963 black school children had begun to join in civil rights protests, serving five-day jail sentences alongside adult convicts.

On a Sunday morning that September, a bomb exploded in the basement of the Sixteenth Street Baptist Church, killing four girls as they attended Sunday School. Three were 14, the youngest just 11.

Rather than putting an end to integration efforts there, it sent shock waves through the country and proved to be a watershed event that reaffirmed commitment to ending segregation.

Lee makes frequent, telling use of irony as he interviews a number of those who lived in the city at the time.

Victim Denise McNair's father describes identifying his daughter's body, whose skull had been crushed by concrete.

Next the defense attorney for the Klan member eventually convicted of the murders describes Birmingham as "a wonderful place to live and raise a family."

Likewise, former Alabama Gov. George Wallace, much older and slurring his words to the point of requiring subtitles, describes the African-American aide standing alongside him as his best friend, but the aide looks utterly miserable under the probing eye of the camera.

The documentary primarily focuses on the four victims, not the aftermath of nailing smug racist "Dynamite Bob" Chambliss.

Their parents and siblings vividly remember what the girls were like and the hopes they had for the future they were so viciously denied.

This puts human faces on the long-deceased children, and also clearly demonstrates that they were not the only victims. One sister speaks of years of anxiety attacks that followed the bombing because she was almost paralyzed by constant fear after the sanctity of a church had been violated.

Brief but grisly morgue shots of the girls' mutilated bodies, and one mother's tour of her daughter's preserved bedroom, which contains the chunk of cement that penetrated the child's brain, edge toward the maudlin, but Lee does not neglect putting the tragedy

into a broader historical perspective.

Coverage of the church bombing with its despicable bloodshed focused national attention on institutionalized racism and brought new energy to the civil rights movement.

"We were able to transform a crucifixion into a resurrection," Rev. Jesse Jackson explains.

Longtime CBS anchorman Walter Cronkite concurs, opining that until then the white community did not understand the depths of the Klan's hatred, but such a perverted act of blowing up children in a Sunday school basement was "the awakening."

Also during 1963, Medgar Evers was killed and civil rights activists organized the huge march on Washington. However, Lee zeroes in on the Birmingham bombing as a seminal moment in the country's racial history.

The participation of the Southern Christian Leadership Conference and Dr. Martin Luther King Jr.'s nonviolent involvement are also covered, with King describing the city as "a symbol of hard-core resistance to integration."

Wrenching as the documentary is, viewers may be heartened by how several of the victims' parents have rejected looking for vengeance or hating those responsible, feeling that God is the ultimate judge and that hatred is self-destructive.

Vintage footage of police turning high-pressure fire hoses and ferocious dogs on nonviolent marchers has no need of actual dialogue to make a point, and police commissioner "Bull" Connor's vicious expres-



## Film Classifications

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### Recently reviewed by the USCC

Box of Moonlight	O
Good Burger	A-II
Operation Condor	A-III
The Swan Princess: Escape from Castle Mountain	A-I
The Winner	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.

sions are just as damning.

And, with the recent burnings of both black and white churches throughout the country, the documentary is very topical in reminding Americans that what has happened before in an atmosphere of hate can indeed occur once more.

Due to some grisly shots of corpses and news footage of police brutality, the U.S. Catholic Conference classifies the film A-II for adults and adolescents. It is not rated by the Motion Picture Association of America.

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

TV Review/Nancy Frazier O'Brien

## Nothing Sacred pilot has flaws

WASHINGTON (CNS)—A Los Angeles priest who was consulted about the pilot episode of a new ABC-TV comedy series centering on the life of a young priest criticized the series and rebuked its producer for implying that the church had approved the show.

Meanwhile, the head of the U.S. bishops' Office for Film and Broadcasting called the pilot episode "a mixed bag" and the television reviewer for the Jesuit magazine *America* said it "looks like the best television series ever produced about the rich and often complicated lives of American Catholics."

The series, *Nothing Sacred*, is scheduled to air at 8 p.m. Eastern time on Thursdays beginning on Sept. 25. It stars Kevin Anderson as Father Ray, a young priest in a big-city parish.

Capuchin Franciscan Father Gregory Coiro, director of media relations for the Archdiocese of Los Angeles, said he gave the series a negative review when the ABC Broadcast Standards and Practices department asked his opinion of the script of the pilot episode in March.

"The pilot's script contained a number of inaccuracies concerning Catholic belief and practice in addition to numerous instances of erroneous, offensive, insulting and objectionable dialogue," Father Coiro said in a July 21 letter to William Donohue, president of the Catholic League for Religious and Civil Rights.

The New York-based Catholic League had criticized the series' pilot for what Bernadette Brady, league vice president, called its "very, very negative portrayal of the priesthood."

After viewing the half-hour pilot episode, Brady said, "They're belittling what is sacred."

Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting, said the pilot episode was "a mixed bag" in terms of its presentation of Catholicism.

"It tries to humanize a priest and his sincere efforts to help his parishioners," Herx said July 22 in a telephone interview from his New York office. "But it presents him as kind of mixed-up—struggling, as we all are, to understand his faith."

Herx said the episode has "a major problem with credibility" when it depicts a

bishop listening to a taped confession and "using it to discipline the priest."

But he said the series at least serves as a response to the complaint that prime-time television pays no attention to religion.

"Finally someone is paying some attention to the Catholic religion," Herx said. "But the real question is where the series will go in its quest for ratings."

James Martin, who reviews TV shows for the weekly *America* magazine, said that, judging from its pilot episode, *Nothing Sacred* was "a wonderfully effective drama about Catholicism in the United States penned by sensitive writers and acted by a marvelous cast."

Martin said the Father Ray character "comes across as a decent person and a committed priest" with "very human hopes and dreams and flaws."

His review was scheduled to appear in the magazine's Sept. 13 issue, but might be moved up because of the controversy over the show, Martin told CNS July 22.

In his letter to Donohue, Father Coiro said he was "incensed" at statements by David Manson, executive producer, that the pilot script had been reviewed by the Los Angeles Archdiocese, "giving the impression that the program somehow has been approved by a representative of the Catholic Church."

Father Coiro's letter also noted that, "Mr. Manson's statement, while true, is misleading and deceptive" and that he commends "the Catholic League for Religious and Civil Rights for telling the truth about *Nothing Sacred* in the face of its executive producer's attempts to deceive the public."

ABC promotional materials for *Nothing Sacred* say the Father Ray character struggles every day "with sacrificing his own personal goals and desires for a parish that commits every sin in the proverbial book."

*Entertainment Weekly* describes the character as an "irreverent priest who questions the existence of God, feels lust in his heart, and touches people's souls."

In a July 10 statement on the series, Donohue noted that ABC is owned by Disney, which also produced the movie *Priest* through its Miramax film company.

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## Campus/Young Adult News

# 12 World Youth Day pilgrims hope to strengthen their faith

By Mary Ann Wyand

Twelve young adults from central and southern Indiana will represent the Hoosier state and Archdiocese of Indianapolis as pilgrims during the 12th annual World Youth Day events Aug. 19-24 in Paris.

They will join Pope John Paul II and Catholic youth and young adults from five continents for the international spiritual pilgrimage. The theme chosen by the Holy Father is based on the disciples' question to Jesus, "Lord, where do you live?" and Christ's response of "Come and see."

Since May, the Hoosier pilgrims have been preparing for the pilgrimage during monthly gatherings.

St. Francis of Assisi parishioner Shannon Ulrich of Muncie is the only married pilgrim in the group organized by the Office for Youth, Young Adult and Campus Ministries in the Archdiocese of Indianapolis.



Ulrich said her husband, Jeff, will care for their preschool daughters, Emma and Madeline, while she journeys to France with her sister, Megan Farrell of St. Michael Parish in Greenfield, and 10 other pilgrims.

"My youngest sister is going and I felt it would be a wonderful opportunity to get to know her better in a very enriching and spiritual environment," Ulrich said. "She is 11 years my junior."

Ulrich said she also is looking forward to the fellowship she will share with other young adults who are searching for their places in the church.

"My main goal is to determine what my place is within the Catholic Church," she said. "I go to church every week, sometimes just out of habit, but I know it could be a more meaningful experience. I am hoping to be able to establish a better pathway to God in my spiritual search so I can become closer to him. I would like to be able to recognize God better in my daily life, to see him in all the little things we take for granted, and to learn from those things. Hopefully, then, I can become a better [Christian] example to my children and friends."

Ulrich said she also hopes to determine what the church expects from her generation and age group.

"It seems to me the church has always focused on the older, more established members and also on the children," she said. "Once I was graduated from college, and had a family, I felt that there is not always a place for me and my family in the church. I hope that some meaningful discussion will address that issue."

St. Mark parishioner Mark Sekel of Indianapolis said he decided to take vacation time from his job as a corporate analyst to participate in the World Youth Day pilgrimage. He looks forward to praying with the Holy Father at Mass and meeting people from other countries.

"It is more than a trip to Paris," Sekel said. "It is an opportunity to participate in an event that draws people together who, on the surface, appear to be very different, but in reality have a very strong common bond: faith in God and belief in the Catholic Church."

Good Shepherd parishioner Christy Bruck of Indianapolis, a social worker who assists mentally handicapped adults, said she attended World Youth Day '93 in Denver, Colo., and felt called to join the pilgrimage to Paris this year.

"Part of the World Youth Day theme is 'Come and see,'" Bruck said. "That's just what I want to do. I feel that God has called me to go there for reasons I don't know, and I want to see what he has in store for me. I thought the pilgrimage to Denver was a once-in-a-lifetime opportunity, and then when I heard about Paris I prayed about it and felt I needed to go. I decided that God has given me a second opportunity."

Bruck said she plans to discuss her pilgrimage experiences with others when she returns home. "I want to share my stories with Catholics and non-Catholics and maybe put just a little bit of God in their hearts so they can look and find him, as well."

St. Monica parishioner Mike Kirkmeyer of Indianapolis, who works as a systems analyst, said he opted to sign up for the pilgrimage "to experience something different" and as a way to set aside time for spiritual growth.

"Even though I was born Catholic, I wasn't confirmed until I was 29," Kirkmeyer said. "I haven't had any retreat experiences, and it has only been during the last few years that my religion has become more important to me. I just want to absorb it all, then go from there. I don't get that

[time for spiritual growth] in my everyday life."

St. Bartholomew parishioner Cindy Lecher of Columbus said she enjoys her busy career as an emergency department nurse but is looking forward to this time away from her work so she can focus on her faith.

Lecher said she has been studying French, but other than working on her foreign language skills, she has no other goals or expectations for the pilgrimage.

"I'm just trying to have the faith to let God decide what this is going to be about," Lecher said, "instead of me deciding what it's going to be about."

Her cousin, St. Mary parishioner Carol Lecher of Greensburg, was a chaperone for teen-age pilgrims during World Youth Day at Denver four years ago. Now she is an optometrist in Greensburg and is looking forward to making the Paris pilgrimage with other young adults.

"Everybody seemed to really enjoy the time in Denver," Carol Lecher said. "It seemed to confirm everybody's commitment to the church and involvement in the church. Everybody was so positive and happy, and there was a tremendous spirit of cooperation and excitement for the future. It was a rewarding experience."

This year, she said, "I'm looking forward to spending time with people from other places and hopefully experiencing personal growth and strengthening my commitment to my faith."

Indiana University student Kevin Sochocki attends St. Paul Catholic Center in Bloomington and works as an educational program coordinator for a state-funded program.

"I quit going to church for a few years as a teen-ager," Sochocki said, "then was confirmed at age 20 when I was older and ready to accept my faith."

The Greenfield native said he has been "really involved

in my church in Bloomington" and teaches a catechism class for teen-agers there.

After participating in a Kairos retreat last year, Sochocki said, he recognized the spiritual benefits of participating in the World Youth Day pilgrimage.

"I want to learn more about myself and my faith," he said, "and share that with other people."

Bedford resident Julia Pauley finds time from her work as a manufacturing engineer for an automaker to help as a volunteer catechist for the confirmation program at St. Paul Catholic Center in Bloomington. She said her friend, Kevin Sochocki, encouraged her to register for the archdiocesan pilgrimage to Paris.

"World Youth Day sounded like one of those opportunities I couldn't pass up, a once-in-a-lifetime chance to be involved in World Youth Day and visit Paris," Pauley said. "I'm hoping I can figure out exactly how I want to keep my faith involved in the rest of my life and focus my faith

and energies as far as helping the church and being a part of my faith community."

Good Shepherd parishioner Marlene Stammerman of Indianapolis ministers to youth and young adults at St. Michael Parish in Greenfield. Last spring she was honored for exemplary service as the Female Youth Ministry Coordinator of the Year by the archdiocesan Office for Youth, Young Adult and Campus Ministry.

Stammerman chaperoned teen-agers from Greenfield during the World Youth

Day pilgrimage to Denver in August of 1993 and will coordinate the trip to Paris.

"I'm looking forward to going as a person of faith, not as a youth minister," Stammerman said. "Being selected as the trip coordinator was a nice blessing, and I'm excited to be offered the chance to do that. We're committed to having our evening meal together every day on the pilgrimage so we can all touch base as a group. We're all excited about the pilgrimage to Paris."

(Other archdiocesan pilgrims are Kathy Kremer from St. Michael Parish in Greenfield and St. Christopher parishioner Linda Lehman of Indianapolis, an administrative assistant in the archdiocesan Office for Youth, Young Adult and Campus Ministries. Lehman will report on the pilgrimage for The Criterion.)

*"I feel that God has called me to go there for reasons I don't know, and I want to see what he has in store for me."*

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## The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements 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.

### August 1

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville, will have a Monte Carlo Night and reverse raffle from 7 - 11 p.m. Admission: \$5.

The Catholic Charismatic Renewal of Central Indiana will gather at Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Teaching will begin at 7 p.m. followed by praise, worship and Mass. Fr. Joe Folzenlogen will be the celebrant.

St. Christopher Church, Indianapolis, Singles & Friends will attend Classic Movie at Dusk at the Indianapolis Art Museum "The Big Sleep". Information: 317-299-9818.

### August 1 - 2

Catholic Central School, 1155 E. Cameron, Indianapolis, will have an International Festival, 5 p.m. - midnight, featuring rides, games, food, drinks, Bingo and Monte Carlo. Mass at Good Shepherd, 4:30 p.m. Saturday.

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis,

will hold a garage sale in Schafer Hall. Friday hours are 8 a.m. - 2 p.m.; Saturday hours are 8 a.m. - noon.

### August 2

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville will have the annual chicken noodle dinner and summer festival featuring games, rides, face painting, bingo, raffle, outdoor grill, auction, crafts, variety talent contest, lip sync contest, praise concert, El Dorado Band.

Our Lady of Lourdes Grade School Class of 1928 will hold its 69 year Reunion at the Marriott Hotel, 7202 E. 21st St., Indianapolis, beginning with 1 p.m. lunch. Information: 317-781-8949.

St. Joseph Hill Parish, 2605 St. Joe Rd., W., Sellersburg, will have a parish yard sale, 8 a.m. - 3:30 p.m. 465 families will contribute sale items.

### August 1 - 3

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold an inter-faith guided retreat for men and women "Stories From

Spiritual Traditions of the World", presented by John Shea. Information, registration: 317-545-7681.

St. Christopher Church, Indianapolis, Singles & Friends will attend Symphony on the Prairie - Gershwin & Rachmaninoff. Information: 317-299-9818.

### August 3

St. Cecilia Church, Oak Forest, 6 miles west of Brookville on St. Mary's Rd., will hold the annual parish festival featuring a chicken dinner, raffle and games. Dinners served 10 a.m. - 3:30 p.m. Carry-out available.

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week five St. Joseph the Worker", 6 - 7 p.m., followed by confession and Benediction

St. Martin Church, 639 S. Shelby, Louisville, will hold a special Mass for the honor and devotion to God the Father at 5 p.m. Prayer service will follow the Mass.

St. Boniface Church, Fulda will host a parish picnic with a quilt raffle, grand raffle and turtle soup from 11 a.m. - 5 p.m. Information: 812-357-2438.

### August 4

All Saints Catholic School, 337 N. Warman St., Indianapolis, will have registration for grades kindergarten through 8 from 3 -

5 p.m. Grades 1 - 8 registration fee of \$100 is required. Financial aid available. Information: 317-636-3739.

St. Anthony Kindergarten will open for the 1997-98 school year at All Saints Catholic School, 337 N. Warman St., Indianapolis. There will be morning and afternoon sessions, before and after care along with transportation available through the Hawthorne Community Center. Registration fee: \$52. Information: 317-636-3739.

### August 4 - 8

Sacred Heart Church, 1530 Union St., Indianapolis, will have Vacation Bible School from 6:45 - 8:30 p.m. for pre-school through grade 6.

### August 7

Holy Name Church Altar Society will hold a summer rummage sale from 8 a.m. - 3 p.m. in the Holy Name School cafeteria, 21 N. 17th Street, Beech Grove.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold an Introduction to Centering Prayer workshop, 7 - 9 p.m. Information/registration: 317-788-7581.

St. Christopher Church, Indianapolis, Singles & Friends will attend Animals and All That Jazz at the Indianapolis Zoo featuring live jazz, discount admission, extended hours, food and beverages beginning at 6 p.m. Information: 317-879-8018.

### August 8

St. Roch Parish, Indianapolis, Youth Athletic Board will host a Summer Monte Carlo Night in the school cafeteria, 3603 S. Meridian, Indianapolis, from 7 p.m. - midnight. Proceeds to benefit St. Roch CYO athletic programs. Information: 317-783-6155.

### August 8 - 9

St. Monica Church, 6131 N. Michigan Rd., Indianapolis will hold the Festival of the August Moon with ethnic foods, teen dance, entertainment and beer garden, 4 p.m. - midnight. Information: 317-255-1944; 317-253-2193.

### August 8 - 10

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a vacation retreat, "The Art of Living Joyfully", for men and women over 40, presented by Fr. John Catoir. Information, registration: 317-545-7681.

The Abbey Press Gift Shop, State Road 545, St. Meinrad, will have a summer yard sale. Friday & Saturday hours are 10 a.m. - 5 p.m.; Sunday hours are 11 a.m. - 4 p.m.

### August 9

Holy Angeles Church, 740 W. 28th St., Indianapolis, will have a Tailgate Flea Market and fish fry, 8 a.m. - 6 p.m. Information: 317-926-3324.

St. Christopher Church, Indianapolis, Singles & Friends St. Vincent de Paul Service Day. Carpool from the church at 8 a.m. or come to the distribution/client services center. Information: 317-879-8018.

St. Joseph Hill, Sellersburg, will hold a holy hour for religious vocations following 5:30 p.m. Mass.

### August 10

St. Magdalen Church, New Marion, 150th Anniversary Mass celebrated by Archbishop Daniel at 1 p.m., followed by a meal at South Ripley Elementary School, Versailles.

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week six, "Exercise of St. Joseph's Fatherhood", 6 - 7 p.m., fol-

lowed by confession and Benediction

At Mary's Rexville Schoenstatt & Hermitage, "Prayer Before the Blessed Sacrament" at 2:30 p.m., with Fr. Haddon, followed by Mass at 3:30. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: 8 mile E. of 421 on 925-S, 10 south of Versailles.

St. Mary Church, Lanesville, will host the parish picnic featuring quilts, chicken and ham dinners, 10 a.m. - 6 p.m. Information: 812-952-2800.

### August 11 - 15

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, Chess Club will sponsor a Chess Camp teaching fundamentals through advanced strategies. Registration, information: 317-251-1473.

### August 12

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

St. Christopher Church, Indianapolis, Singles & Friends will celebrate August birthdays at the Forbidden City on W. 38th Street, 7 p.m. RSVP by 8/11: 317-329-8203; 317-288-9818.

### August 13

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.

### Recurring Weekly

### Sundays

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

—See ACTIVE LIST, page 15

## Country Style Chicken Dinner St. Paul's Church New Alsace, Indiana Sunday, August 10, 1997

Dinners 11:00 a.m. - 4:00 p.m. EDST (fast)

Continuous serving

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## St. Monica

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Saturday, August 9th  
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## The Active List, continued from page 14

**Mondays**

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

**Tuesdays**

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

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 Shepherds of Christ Associates of St. Joseph Parish, St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies to 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.

St. Mary Church, New Albany, Shepherds of Christ Associates gathers at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to the hearts of Jesus and Mary. Information: 812-969-3112.

St. Christopher Church, Indianapolis, Singles & Friends will attend Animals and All That Jazz at the Indianapolis Zoo, 6 p.m. Information: 317-879-8018.

**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 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 Tuesdays**

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

**First Fridays**

Holy Guardian Angels Church, 405 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, St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic

adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

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

**First Saturdays**

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. 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.

**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 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 Tuesdays**

St. Anthony of Padua, 310 N. Sherwood, Clarksville, Family Planning Class. Information: 812-282-4826

**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, 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.

**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. Information: 317-545-5704; 317-632-4157.

**Bingos**

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N.

Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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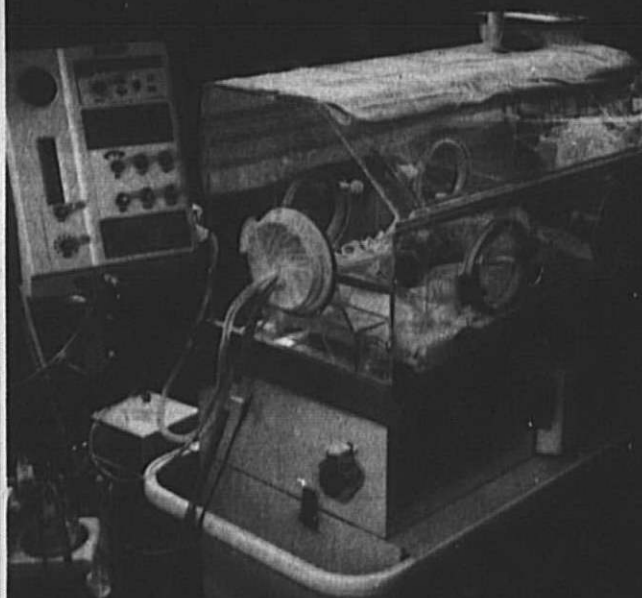
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## News briefs

### U.S.

#### Dallas Diocese says it will appeal \$120 million judgment

DALLAS (CNS)—The Diocese of Dallas said it will appeal a judgment of \$120 million ordered against it by a jury July 24 in a sex abuse case involving a former Dallas priest. It was the largest verdict of its kind in the country in a sex abuse case involving a Catholic priest. In Dallas, the civil lawsuit alleged sexual abuse by former priest Rudolph "Rudy" Kos while he served in the diocese from 1985 until being removed as a pastor in 1992 following a complaint of abuse. The plaintiffs in the civil lawsuit, who sought \$146.5 million in damages, include 10 former altar

boys or their friends and the parents of a young man who committed suicide in 1992.

#### U.S. church officials: Plan early to see pope in Cuba

WASHINGTON (CNS)—U.S. dioceses planning pilgrimages to Cuba for Pope John Paul II's January visit need to make plans well in advance, said U.S. church officials. "They need to go through several steps in terms of getting both the travel license from the United States and the entry visa from the Cuban government," said Thomas Quigley, policy adviser on Latin American, Caribbean and East Asian affairs for the U.S. bishops' Office of International Justice and Peace. He and Jesuit Father Drew Christiansen, director of the office, said July 25 that no firm application deadline had been set, but cautioned it was doubtful that those who wait until November or December to apply would be able to go.

Pope John Paul is scheduled to make his first visit to Cuba Jan. 21-25.

### World

#### Spanish parishes install bank machines for collections

MADRID, Spain (CNS)—The Spanish church, historically dependent on government subsidy to meet its needs,

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has discovered something new for helping it toward financial self-sufficiency: the electronic alms box. A bank machine that accepts electronic donations has been installed in the entrance of St. Claudio Church, outside the city of Leon, and serves as the model for a new trend expected to invigorate donations. "It is becoming the main means of collecting donations," said Father Mario Gonzalez, an official of the Leon Diocese. "In Leon, there are 40 other parishes waiting to have them installed, and I believe there are some now installed in other cities, such as Valladolid and Madrid."

### Congo archbishop appeals for U.S. aid for his war-torn Contry

WASHINGTON (CNS)—An archbishop from the Democratic Republic of Congo said his archdiocese is performing only about 60 percent of its normal work following months of conflict in the country. Archbishop Laurent Monsengwo Pasinya of Kisangani, Democratic Republic of Congo, was in Massachusetts and Washington, D.C., to raise funds to be able to continue parish work in his archdiocese, he said in a mid-July interview. But he added that he also wanted to make people aware of the situation in the Democratic Republic of Congo, formerly Zaire, "because the church is a communion." When forces loyal to former Zairian President Mobutu Sese Seko retreated from the army of Laurent Kabila in May, they left a trail of destruction that hit hard in the Kisangani Archdiocese. Much of the church's property was stolen or damaged. Mobutu's

soldiers stole jeeps and looted rectories, health centers, schools and parishes, said Archbishop Monsengwo.

### People

### Netanyahu to Pope: "We are doing all in our power" for peace

ROME (CNS)—Israeli Prime Minister Benjamin Netanyahu has told Pope John Paul II, "We are doing all in our power to remove the obstacles to further progress in the quest for peace." Responding to a personal letter from the pope, Netanyahu said his government has maintained its contacts with Palestinian leaders even "when circumstances have prevented us from pursuing this quest at the accustomed open level." The prime minister's letter to the pope, dated July 6, was released in Rome July 25 by the Israeli Embassy to the Holy See. Netanyahu wrote in response to a mid-June letter from Pope John Paul expressing his continued prayers for peace in the Middle East and his discouragement that peace talks were "practically at a standstill."

### U.S. teens to be baptized by Pope John Paul II in Paris

OGDEN, Utah (CNS)—Megan Lynn Costello was all set to be baptized and confirmed on Pentecost Sunday this spring when she had a sudden change of plans. She was selected to be baptized by Pope John Paul II in

Paris Aug. 23 along with nine other youths from around the world. "This has all happened so quickly," she said. "I think the only thing that's real to me right now is my dress." The 15-year-old student at North Ogden Junior High School in Utah had already made plans with other members of the St. James Parish youth ministry group to visit Paris for World Youth Day. But she had no idea until May 13—five days before Pentecost—that her request would be granted to be received into the church by the pope himself during the event. The Aug. 23 ceremonies will mark the first time that the pope has conducted a baptism as part of World Youth Day observances.

### German tennis star Steffi Graf leaves church for personal, not financial reasons

WASHINGTON (CNS)—German tennis star Steffi Graf announced she has left the Catholic Church "based on personal reasons" and not because of any financial issue with the church. Graf issued a statement July 23 through the Stamford, Conn.-based Corel Women's Tennis Association Tour. "My decision is based on personal reasons and shall please be respected as such. There is no dispute with the church about taxes or anything else. All church taxes have been paid correctly," Graf said.

(These briefs were compiled from reports by Catholic News Service.)

## UNLIMITED AMBITION, LIMITED MONEY

by Todd Amann, CBC intern  
(Adapted from *Defense Monitor*, April-May 1996.)

We have the most powerful military in the world, but must work to make education more affordable, the environment cleaner, communities that work. Larding the Pentagon with unnecessary billions while cutting basic investment in education and children isn't conservative. It isn't liberal. It's indefensible.

- We are wasting billions of dollars in an arms race with ourselves.
- Total number of U.S. troops currently "busy" overseas is 54,000 (less than 4 percent of current active duty force of 1.5 million).
- Defense Department spokesman says, "We're committed to it (new \$74 billion F-22 fighter program) even though I can't project a threat right now that justifies an F-22."
- Defense Secretary William Perry says, "The quality of our equipment has not been declining."

- The U.S. can safely and sensibly reduce its annual military budget to about \$200 billion and continue to maintain the strongest military forces in the world.
  - A \$254 billion military budget is four times that of the second largest spender, Russia; five times that of Japan and seven times that of Germany.
  - It is nearly 17 times as large as the combined spending of the countries listed by the Pentagon as our most likely enemies (North Korea, Iran, Iraq, Libya, Syria, and Cuba).
  - More productive and effective approaches to countering potential threats are to eliminate the weapons themselves before they can be delivered, safeguard nuclear materials so that the next explosion in Oklahoma is not that of a nuclear bomb and address the reasons why nations may wish to acquire sophisticated weaponry, such as ballistic missiles in the first place.
  - America supports cuts in defense spending; 77 percent said they opposed Congressional addition of unrequested spending items to the 1996 military budget.
- Only when the American public becomes informed and makes its views known will change take place.*

## SIGN THE ARIAS PEACE PLEDGE

Dear friends: The world's governments spend \$868 billion a year on military forces and weapons purchases. This monumental expenditure drains both developed and developing countries of valuable resources, while their people face sharp cuts in health, education, research and job training programs. It is now time to invest in our common future by addressing human priorities. Therefore, I have joined with 67 citizens' groups around the world to promote a practical plan to solve this problem.

The Year 2000 Campaign to Redirect World Military Spending to Human Development calls for the appointment of United Nations regional envoys who would help countries negotiate mutual reductions in military forces with their neighbors. It aims to establish an international Code of Conduct to bar the export of arms to unelected governments, human rights violators and countries engaged in acts of armed aggression. The Year 2000 Campaign would also oppose World Bank and IMF loans to countries that fail to report complete and accurate military budgets. The result would be more security for all human beings in all countries—and more funds available for human development. I urge you to join me in supporting the Year 2000 Campaign by signing and sending the cards below.

*"Everybody cuts, everybody wins"*

### The Year 2000 Campaign to Redirect World Military Spending to Human Development

Dr. Oscar Arias  
c/o The Year 2000 Campaign  
Suite 600, 1601 Connecticut Ave., N.W., Washington, D.C. 20009, USA

Dear Dr. Arias:

I am a citizen of \_\_\_\_\_. I support the Year 2000 Campaign to Redirect World Military Spending to Human Development. I pledge that I will write my country's leader to urge him or her to:

1. Support a U.N. resolution appointing envoys to negotiate regional military cuts.
2. Vote against World Bank/IMF loans to countries that refuse to report complete and accurate military budgets.
3. Establish a Code of Conduct barring the export of weapons to dictators and human rights abusers.
4. Review every area of the military budget to find and cut unnecessary spending, and then redirect the savings to economic development, such as health, education, and job training programs.

Furthermore, I pledge to write at least one newspaper and call at least one television/radio station to inform them about The Campaign and the Arias Peace Pledge.

Sincerely,

Name (signature and print) \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_ Code/Country \_\_\_\_\_

For more information, contact Pam Richardson at pdd@clark.net or 202-319-7191.

President Bill Clinton  
The White House  
1600 Pennsylvania Ave., Washington, D.C. 20500  
Fax: 202-456-2461 E-mail: president@whitehouse.gov

Dear President Clinton:

I support the Year 2000 Campaign to Redirect World Military Spending to Human Development. As part of my peace pledge to Dr. Oscar Arias, I am writing to ask you to:

1. Support a U.N. resolution appointing envoys to negotiate regional military cuts.
2. Vote against World Bank/IMF loans to countries that refuse to report complete and accurate military budgets.
3. Establish a Code of Conduct barring the export of weapons to dictators and human rights abusers.
4. Review every area of the military budget to find and cut unnecessary spending, and then redirect the savings to economic development, such as health, education, and job training programs.

Thank you for considering these points.

Respectfully,

Name (signature and print) \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

SIGN THIS PLEDGE

SEND THIS LETTER



# Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and

## Franciscan Sister Richard Marie Elstro was 94



Franciscan Sister Richard Marie Elstro died on July 19 at the age of 94.

A Mass of Christian Burial was celebrated at the motherhouse chapel of the Sisters of St. Francis in Oldenburg.

Born in Richmond, Sister Richard Marie entered the Oldenburg Franciscan community in 1922 and professed her first vows in 1928. She was to celebrate her 75th anniversary with the community on July 26.

She taught at Holy Family School in Oldenburg and at St. Mary Academy, Indianapolis; and served as business teacher at Immaculate Conception Academy in Oldenburg for 14 years. She also taught in Texas and Ohio, retiring in 1980.

brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**BURKHART, Margaret**, 88, Holy Guardian Angels, Cedar Grove, July 19. Aunt of several nieces and nephews.

**BYERLEY, Dorothy (Sieg)**, 75, St. Bernard, Frenchtown, July 20. Mother of David J., Gregory P., Byerley, Therese Beyerley, Rosemary Richardson, Martha Paez, Margaret A. Jones. Sister of Elaine Sieg, Margaret Kiesler, Elizabeth Briscoe. Grandmother of 13, great-grandmother of 12.

**CONNER, Anna E. (Pascan)**, 76, Good Shepherd, Indianapolis, June 14. Wife of James R. Conner. Mother of James R. II, Joseph Michael, Jerald T., Theresa, Deborah Conner, Dawna Conner-Burrin, Angela K. Padgett. Sister of Charles Pasco, Bennie, Stevie Servicz, Johnnie Servich, Helen Taylor, Julie Petroski. Grandmother of 18, great-grandmother of nine.

**DEITEMEYER, Evelyn M.**, 77, St. Andrew, Richmond, July 18. Mother of Robert Deitemeyer, Jr., Linda Morgan, Denise Weatherly. Sister of Virginia Eliason, Marilyn Wyson, Joann Keller, Vera Gibson, Carol Cerqua. Grandmother of eight, great-grandmother of seven.

**DOYLE, Dorothy F. (Whitaker)**, 86, Holy Spirit, Indianapolis, July 18. Mother of Barbara Jean Clark, Robert, Donald, Charles (Bud) Doyle. Grandmother of 11, great-grandmother of 13.

**ELLER, Katherine M.**, 101,

St. Andrew, Richmond, July 23. Mother of Joseph, John, Ruth, Helen Eller. Grandmother of 12, great-grandmother of 13.

**FLYNN, Joseph L.**, 76, St. Pius X, Indianapolis, July 26. Father of Patricia J. Hughes, Jo Ellen, Kelly J. Flynn. Brother of Bernard Flynn. Grandfather of five.

**FOREMAN, James A., Sr.**, 81, St. Philip Neri, Indianapolis, July 16. Husband of Elizabeth M. Foreman. Father of James A. Jr., Thomas W., Linda S. Foreman. Stepfather of Tom E., Sharon L. Harritt, Jeanette M. McCaslin, Betty M. Puckett. Grandfather of nine, great-grandfather of 10.

**FOSSO, Helen (Nichols)**, 73, St. Simon the Apostle, Indianapolis, July 17. Mother of Ron, Don, Kevin, Steven Fosso. Sister of Don Nichols, Velma

Greggs, Judy Wallace, Jean Falk. Grandmother of three.

**HOFF, Alvin**, 73, St. Mary, Aurora, July 23. Husband of Mary Hoff. Father of Connie Mangold, Judy Prator. Brother of Anthony Hoff, Henrietta Ballenger, Martha Ertel. Grandfather of four.

**KELLY, Sally E. (Wagner)**, 54, St. Simon the Apostle, Indianapolis, July 18. Wife of John J. Kelly. Mother of Mary Kelly Mahony, Bridget, Meghan, John Jr., Kelly. Daughter of Glen O. Wagner. Grandmother of one.

**KENNEDY, Rick M.**, 36, Our Lady of Lourdes, Indianapolis, July 14. Husband of Anne (Gedig) Kennedy. Stepfather of two. Son of Geraldine Kennedy. Brother of Alan Kennedy.

**KNIPPER, Dorothy**, 83, St. Andrew, Richmond, July 15.

Sister of Rita Kanost, Doris Wilbur.

**MARION, Patricia "Patty"**, 66, St. Gabriel, Connerville, July 21. Wife of Dale Marion. Mother of Charles, Jeff Marion, Nancy Pierce. Sister of Mary Lineback. Grandmother of three.

**NOLTE, Robert J.**, 79, Prince of Peace, Madison, July 20. Husband of Connie (Negley) Nolte. Father of Sandi Norman, Dennis Nolte. Brother of Clifford Nolte, Gloria Bicknaver, Patricia Backscheider. Grandfather of six, great-grandfather of nine.

**NOVICH, Dorothy P.**, 82, Holy Spirit, Indianapolis, July 12. Mother of Mary (Novich) Nohl, Sophie Guzman, Carol Engstrom, Phyllis Rodriguez. Sister of Susan Stemont. Grandmother of 13, great-grandmother of 12.

**RECEVEUR, Leo J.**, 65, Holy

Family, New Albany, July 23. Husband of Pauline E. Receveur. Father of Dr. Ronald, Darell, Gary Receveur. Brother of Cletus Receveur, Evelyn Graf, Agnes Richmer, Doris Klein. Grandfather of five.

**RUNKEL, James A., Jr.**, 39, Holy Spirit, Indianapolis, July 18. Husband of Karen (Boyll) Runkel. Father of Jessica, Sarah Runkel. Son of James A. and Margaret Runkel, Sr. Brother of William Edward, Kenneth Runkel, Sharon Bonnett, Stephanie Eaves.

**SARGENT, Mary Elizabeth**, 84, Holy Spirit, Indianapolis, July 15.

**STAGGE, James Michael**, 35, St. Mary, Greensburg, July 21. Son of Kenneth J. and Anne Marie (Cord) Stagge. Grandson of Clara Stagge. Brother of Steven, John Stagge, Barbara Schwering.

## Study of popular Catholicism shows common core of faith

MARYKNOLL, N.Y. (CNS)—A study of popular Catholicism as practiced by communities in seven areas of the developing world revealed a common core of faith despite greatly diverse cultural forms, say the study's coordinators.

Along with use of the term "people of God" for the church, Catholics should now recognize the varied ways communities live out their faith by speaking of "peoples" of God, they said.

In terms of mission, the approach of the church to these expressions of "popular Catholicism" should be a "flexible approach" of respectful seeking to understand while presenting the gospel as a challenge to all cultures.

The study, initiated in 1995, was conducted by the Maryknoll Center for Mission Research and Study with the support of a \$304,000 grant from The Pew Charitable Trusts in Philadelphia.

Jean-Paul Wiest, director of the center, and Thomas Bamat, a Maryknoll lay missionary in Brazil who coordinated the study, communicating with Wiest by e-mail, reported on the findings in a joint interview in July with the Catholic News Service at Maryknoll.

The study focused on a particular community in each of seven areas: Chile, Ghana, Hong Kong, India, Peru, the Caribbean island of St. Lucia and Tanzania.

"Popular Catholicism" was defined as the beliefs and practices of "Catholics who belong to the popular sectors of soci-

ety." Those sectors were made up of the "common people (who) do not enjoy much wealth, status or power."

According to Wiest and Bamat, the cultures in all the communities studied were undergoing the processes of modernization, but the faith of popular Catholicism showed resilience in adapting to changes.

That does not mean a static immovability but an adaptation that holds onto the faith and its role in life despite social change, they said.

These communities were often found to use Catholic symbols in ways not officially intended by the church, and to mix Catholicism with non-Catholic practices, seemingly without any sense of contradiction.

Researchers found instances of tension between communities practicing "popular Catholicism" and the "official" church tradition. They called for church representatives to show sensitivity in recognizing ways the faith was expressed in different cultures.

But they also identified a need in those communities for more instruction about Jesus and the Bible to counter misinterpretations on such matters as witchcraft and evil.

The study showed tension was most pronounced in a Tanzanian community called Marian Faith Healing Ministry, popularly known as *wanamaombi*, or "the petitioners." The community is led by a Tanzanian, Father Felician V. Nkwera.

Father Nkwera, whose priestly faculties have been suspended, was born to a Catholic family. Shortly after his ordination in 1968, he reported a vision of "the Heavenly Mother" telling him that she had chosen him to "help my children" and that people would be healed through his prayers.

Christopher J. Comoro, a professor of sociology at the University of Dar es Salaam in Tanzania, directed the *wanamaombi* study. He said in an interview with CNS that the movement was traditionalist in some ways, including use of "a lot of Latin." Its practices include praying the rosary and praying for souls in purgatory.

The central ritual of the group is an all-night vigil on first Saturdays, which includes "prayers of exorcism and healing" and ends with the people being encouraged to go to Mass at their churches. However, Comoro said members of the community come into tension with the church because they insist on kneeling to receive Communion, and some priests will not make concessions to this demand.

Comoro said the movement attracts Tanzanians in part because it has "no colonial overtones."

Jesuit Father Michael Amalados, a member of the Jesuit General Council, helped with the study of the Mukkuva people in a fishing village in India's state of Tamil Nadu.

He said the villagers are poor people, and their "popular Catholicism" expressed their "ongoing struggle for liberation." He called for a dialogue between official church leadership and "popular Catholicism."

The supervisors of the study said the findings were being shared with local bishops and with some local ecumenical and interreligious groups of the seven areas.

A July 15-31 summer session at Maryknoll included presentations about results of the study and the implications for the church's mission work.

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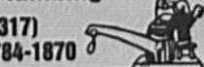
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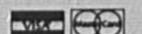
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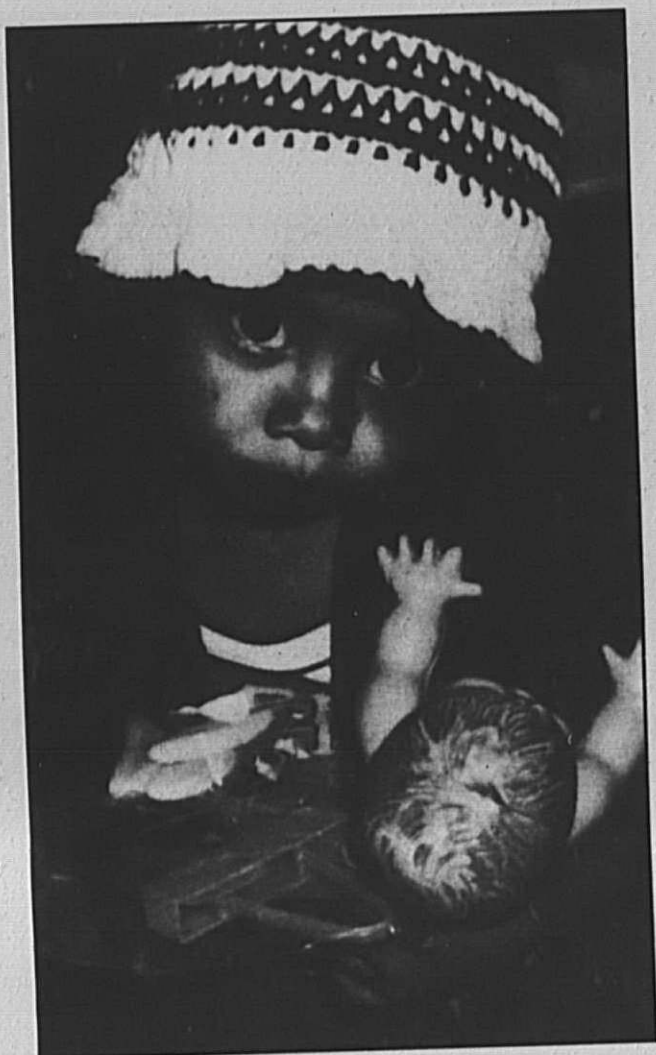
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