



The Criterion

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August 15, 1997

Pax Christi urges UPS to make its work force full-time

Catholic peace organization's letter to UPS president says a full-time work force is 'a matter of justice and sound social policy'

WASHINGTON (CNS)—The leadership of Pax Christi USA has urged United Parcel Service (UPS) to "employ a full-time work force to the greatest extent possible."

One of the main issues in a Teamsters strike against UPS that began Aug. 4 has been the union's demand that the company create more full-time positions for its part-time workers.

An Aug. 8 Pax Christi letter to UPS president Kent Nelson said a full-time work force was "a matter of justice and sound social policy." The letter was released Aug. 8 during Pax Christi USA's national convention in Washington.

The letter said that 57.3 percent of UPS employees are part time and nearly 80 percent of those hired recently are part-timers.

Negotiations between UPS and the Teamsters on a new five-year contract broke off Aug. 1 and then resumed Aug. 3 at the request of federal mediators. But the strike was called after those talks collapsed.

A second round of talks with federal mediators began Aug. 7 and broke off again Aug. 9 after UPS said it would not move from its last offer, which included the creation of 1,000 new full-time jobs over the life of a five-year contract.

Of the 308,000 UPS employees, 185,000 are represented by the Teamsters. About two-thirds of Teamsters members

are part-time workers at UPS.

"We understand that you offer benefits to your part-time employees and we think you should be commended for this," said the letter to Nelson, signed by Colleen McHenry-Cornell, chair of the national council of Pax Christi, the international Catholic peace organization.

"However, part-time workers make lower wages, have much less in benefits and have far less job security than workers with similar full-time work," McHenry-Cornell said.

"We also understand that companies need to make a profit in order to stay in business and that this needs to be a consideration in all business decision-making," she continued. "However, we also believe that the needs of the workers and their families are just as important a factor in determining just and moral relationships between labor and management."

The letter quoted from the *Catechism of the Catholic Church* and the U.S. bishops' 1996 statement *Economic Justice for All* in urging UPS to "keep in mind the ... principles of social justice articulated in Catholic social teaching."

Pax Christi does about \$6,000 in business each year with UPS. Going to a full-time work force "might mean an increase in our cost, but we believe that justice demands that we be willing to take on this added expense," McHenry-Cornell said. †



Church celebrates Assumption of Mary

The Assumption is depicted in this stained glass window at Notre-Dame du Sacre-Coeur in Québec. The holy day of obligation, celebrated Aug. 15, commemorates the taking into heaven of Mary — soul and body — at the end of her life on earth.

Bishops approve home mission collection, new books for the liturgy

WASHINGTON (CNS)—The U.S. Catholic bishops have approved a new national Collection for the Home Missions and the texts of new official liturgy books for use at Mass.

The liturgy books are the first part of a new Lectionary, which is the book of readings used at Mass, and a new Sacramentary, the book of the prayers at Mass.

The new texts, which must still be confirmed by Rome, mark the first major revisions of the Mass in English in more than a quarter-century.

The bishops' decisions were announced Aug. 11 by the National Conference of Catholic Bishops. They were the result of mail balloting conducted in July after votes taken during the bishops' national meeting in June were inconclusive.

The decisions were a result of balloting conducted last month

Bishops who head dioceses—the only ones allowed to vote on financial decisions—approved the Collection for the Home Missions by a vote of 141-44. At least 130 votes—two-thirds of the diocesan bishops—were needed for passage.

The collection is to be taken up in all U.S. parishes on the last Sunday of April each year, starting in 1998. Its goal is \$7 million a year to assist poorer dioceses in the United States and its possessions and to help fund other evangelization and

formation programs, especially those that reach out to Catholic minority groups.

The collection replaces the 40 percent portion of the fall Mission Sunday Collection that used to go to the home missions. Several years ago the Vatican asked bishops of the three remaining countries that kept

part of their mission collection at home to phase that practice out and begin devoting all proceeds to the foreign missions.

The mail ballot that concluded four years of work by the bishops on a new Sacramentary consisted of a single vote on a single prayer.

By a vote of 192-48 they approved a change in words the priest uses to invite people up to Communion. Instead of saying, "Blessed are those who are called to his supper," he will say, "Blessed are those who are called to the banquet of the Lamb."

With that vote the bishops completed work on the new English Sacramentary that had occupied substantial portions of every national meeting since 1992, when they adopted special procedural rules to guide them through the review and voting process.

The new Sacramentary must be submitted to the Vatican Congregation for Divine Worship and the Sacraments for

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BISHOPS

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confirmation. Approval from Rome is needed before it can be published and distributed for use in parishes.

In their action on the Lectionary, the bishops voted 199-50 to "approve the submission of Volume I of the Lectionary for Mass . . . to the Apostolic See for confirmation and authorize, after a period of five years, a full review of the Lectionary with a view to its possible updating."

For both the Lectionary and the Sacramentary, approval required affirmative votes by at least 174 bishops—two-thirds of the active Latin-rite bishops in the country.

The Lectionary vote represented the conclusion—at least for now—of a long struggle over the degree to which horizontal inclusive language is acceptable in English translations of Scripture intended for use in the liturgy.

In 1992 the U.S. bishops approved and submitted to Rome a revised Lectionary based on a partially-updated translation of the New American Bible, adapted to reflect criteria for inclusive language in such texts which the bishops had adopted in 1990.

In 1994 the Vatican informed the bishops that changes would have to be made

before the Lectionary would be confirmed.

Although most of the negotiations and communications were conducted in secrecy and strict confidentiality, Vatican and U.S. church officials involved said publicly that one of the key issues was the use of certain translation techniques in the proposed Lectionary to make the English text inclusive.

This spring a working group of three U.S. archbishops and several Vatican officials spent a week hammering out differences and agreeing on a compromise text. While inclusive language was kept in the translation of some passages, changes were made in other passages to reintroduce masculine terms.

Because of time constraints, only the first part of the revised Lectionary—containing the texts for Sundays and major feasts—was presented to the bishops for a vote in June. The second part is to be dealt with in November. The format of the formal motion presented to the bishops left no room for them to amend the compromise translation.

After several bishops took the floor to express strong dissatisfaction with the text and some of the norms for translation imposed by the Vatican, the bishops amended the motion approving the text to add authorization of a review and possible updating of the text after five years.†



St. Magdalen sesquicentennial

As St. Magdalen Parish in New Marion marks its 150th anniversary on Aug. 10, Archbishop Daniel M. Buechlein presides at the outdoor Mass for the Batesville Deanery parish. Father Francis Eckstein (second from left), pastor of St. Magdalen, and Father Elmer Burwinkel concelebrate. Mike Bohn, a Roncalli High School graduate who now attends Loyola University in Chicago, serves as the archbishop's master of ceremonies.

200 archdiocesan educational administrators meet

FRENCH LICK—Almost 200 directors of religious education, principals and pastors met Aug. 6-7 at French Lick for "Companions on a Journey," a gathering of archdiocesan educational administrators.

Add to that group Father Joseph Schaedel, vicar general, and representatives from the Office of Catholic Education (OCE), the Mission Office and the Evangelization Office and it was what Annette "Mickey" Lentz called "a nice mix of catechetical leaders." Lentz is associate director of Catholic education administrative personnel and professional development. She helped coordinate the event.

Holy Cross Father Timothy Scully, vice president and senior associate provost at the University of Notre Dame, was the spoke on "Christ as Teacher" during the Wednesday night dinner.

Father Timothy pointed out that Jesus' teaching style was one of passion and urgency. He said that, to follow Jesus, leaders must be excited about what they are doing in education and formation.

He pointed out that Jesus took time and

walked with the people in order to know those he taught. He called his disciples by name. The priest suggested that educators take time to know their students.

Father Timothy said that Jesus taught with authority—putting his actions and words together. He suggested that educational leaders integrate who they are and what they teach.

He asked the Catholic educators to remember that they are not just teaching subjects—that teaching is a sacramental act of love. "We're not in control, God is," he said. He told his audience to remember that they are changing people's lives.

A member of the Notre Dame faculty since 1989, Father Timothy is the founder and former director of the university's Alliance for Catholic Education, which provides Catholic teachers for understaffed parochial schools in poor areas, while offering recent college graduates intensive teacher training and opportunities for Christian community and personal growth.

Father Schaedel presided at the Thursday

morning Mass. In his homily, he talked about building the virtues of the Journey of Hope 2001 celebration. He talked about the importance of the educational leaders being companions to others on the Journey of Hope and bringing God to life for them.

Quoting Archbishop Daniel M. Buechlein, he said, "There is no more important work in the archdiocese than the work done by educational leaders."

The first general session on Wednesday morning was led by Daniel Elsener, secretary for Catholic education for the archdiocese. He spoke of the administrators' role in the Journey of Hope.

Elsener emphasized the importance of spirituality, evangelization and stewardship. He discussed how the educational leaders would participate in the Journey of Hope programs.

The emphasis in all archdiocesan programs should be on spirituality, Elsener said. He called the leaders to more generous giving of time, talent and treasure.

Religious educators met with OCE's Department of Religious Education on

Wednesday afternoon. New parish administrators of religious education met with Benedictine Sister Mary Emma Jochum, administrator of religious education at St. Paul, Tell City, and Bob Meaney.

On Thursday, all participants used a rotating schedule to attend four presentations by staff members of the OCE: "Educational Planning and Governance," led by Joe Peters and Barbara Renn; and "Making Standards Work to Produce Effective Catholic Education and Faith Formation," by Christian Community Sister Michelle Faltus and Karen Oddi.

Other topics were: "New Frontiers in Education," an instructional technology program by Joe Kappel and Barbara Fox; and "Catholic School Educator and Parish Catechists Formation and Certification," by Bob Meaney and Mickey Lentz.

The workshop concluded with commissioning of new religious education administrators.

Educators from Bedford, Indianapolis, Richmond, and Sunman helped Lentz coordinate the event.†

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ParishCapitalNeeds

Infrastructure poses immediate challenges

Immaculate Heart of Mary Parish identifies lengthy list of short- and long-term needs

By Sue Hetzler

Immaculate Heart of Mary Parish and school has been the anchor in Indianapolis's Meridian-Kessler neighborhood for more than 50 years. While both local and world events have often dictated how the parish's history has unfolded, its slow and steady growth has only made it a stronger foundation for the community of nearly 800 families it now serves.

The parish and school are located in one of the more affluent neighborhoods in Marion County. About 10 new families join the parish every month, mostly professionals in their late 20s and early 30s. The fact that there are more than 70 attorneys on the membership rolls is just one example of the parish's allegiance with the county's professionals.

Father Jeffrey Godecker, pastor of Immaculate Heart since 1995, said the parish is one that has "recycled itself." Unlike many other Marion County parishes, the average age of parishioners is going down rather than up.

From outside appearances, this contemporary church with simple stone walls and a jutting steeple seems to be in excellent condition. There's no disputing the church's structural integrity.

"Our buildings are not falling down around us," said Father Godecker. "But the infrastructure—the heating system, roofs and windows—require immediate attention. We've just let it all go too long."

Now the parish is looking at a projected \$2 million to \$4 million cost in capital improvements over the next five to eight

years. Rating top in priority is Immaculate Heart's aging steam-fed heating and air conditioning system, slated for replacement next summer at the cost of close to \$900,000.

The system is out of date and inefficient. It's only been through minor modifications that the church can be cooled at all during the hot summer months.

For years, the parish has patchworked repairs on the system to stretch its lifetime and free up funds for other smaller maintenance needs and operational expenses. Now the parish finds itself in a situation all too common among parishes throughout the archdiocese—deferred maintenance needs can be put off no longer, and the cost for the now major repairs and renovations is out of reach for the normal budgeting process.

Michael Halloran, executive director of stewardship and development for the archdiocese, says Immaculate Heart is not alone in its struggle to meet deferred maintenance needs. But the parish phase of this archdiocesan-wide capital campaign will provide the impetus for many parishes to address those long-overdue maintenance problems and get facilities back into proper working order, he said.

"This generation is taking responsibility and saying, 'This is enough.' We want our churches and schools to be safe, efficient and up to date," said Halloran. "And it's going to take \$40 million for the archdiocese to begin to do it."

During the past 30 years, many parishes in the archdiocese have spent their budgets on immediate ministry needs rather than long-term capital needs. The result has often been that many parishes, including

Father Jeffrey Godecker, pastor of Immaculate Heart of Mary Parish, looks over the aging steam-fed heating system that will be replaced with funds from the parish capital campaign.



Immaculate Heart, are now facing a long list of maintenance needs that carry a heavy price tag.

"Replacing this system is just something we didn't think about in the past," Father Godecker said. "It was out of sight, out of mind."

The cost of putting in the new HVAC system will be absorbed with funds from the parish phase of the archdiocesan-wide capital and endowment campaign. Although final approval by the pastoral council is still pending, discussion has focused on a \$1.5 million goal for the campaign.

"It is an attainable goal for this parish," Father Godecker said. "I believe Immaculate Heart has a great capacity as a strong, dynamic parish. We have parishioners who believe in Immaculate Heart, and they believe in its importance to the Meridian-Kessler neighborhood."

Last year, Father Godecker and the pastoral council established a Facility Improvement Committee to study alternatives and make recommendations for short- and long-term facility improvements. That committee has since identified several capital improvement needs that will be addressed over the next five to eight years.

Immediate maintenance needs, along with the new HVAC system, include a new school roof, window and door replacements at the school, restroom renovations in the

church and school, and technology infrastructure upgrades.

Secondary plans call for library expansion, development of youth space in the basement of the parish center, and additional meeting rooms and classrooms for adult education. The parish also hopes to add new space for a kindergarten class and science lab, start a before- and after-school program, modify the worship space, and further develop the media center.

Father Godecker said Immaculate Heart of Mary is one of the few true neighborhood parishes left, with 75 percent of its parishioners living within two miles of the church. He noted most of the school's 380 students still walk to school, and that's the way parishioners want it to stay, he said.

"Immaculate Heart is one of the most exciting places to be in Indianapolis. It's a place where church, school and neighborhood are all still one piece."

(Sue Hetzler is the director of communications for the archdiocese.)

Richmond Catholic Community plans to build high school

RICHMOND—Father Todd Riebe, a Comboni Missionary priest who is administrator of St. Andrew, St. Mary and Holy Family Parishes in Richmond, announced last week that plans to build a Catholic high school in Richmond are progressing.

Each of the three parishes in Richmond has its own pastoral council. And all three parishes have members on a combined council for the Richmond Catholic Community.

At its June meeting, the Richmond Board of Total Catholic Education unanimously recommended to the three pastoral councils that the Richmond Catholic Community move toward opening a Catholic high school in Richmond.

Each parish had its own elementary school until 1976, when the three consolidated into the present St. Elizabeth Ann Seton Catholic School.

Father Riebe said, "Parents who have sent their children to Seton Catholic and parishioners who support the goals and vision of Catholic education have longed for the possibility of extending the good work of Seton Catholic School to the high school years."

After many years of discussion, a committee of parents and parishioners was set up two years ago under the auspices of the local Board of Total Catholic Education and the archdiocesan Office of Catholic Education.

A professional consulting group conducted a formal feasibility study to examine the support for a Catholic high school, the financial resources of the Richmond community and the number of students that would be available for such a school.

The study indicated that support, both

within and outside the Catholic community, is strong. It showed that financial resources can be found within the community. And the study indicated that, if such a school were opened, it would realistically grow to a population of 250 to 350 students.

The board studied the results of the feasibility study and consulted with the archdiocesan Office of Catholic Education before its June decision.

At the July meeting, the individual parish pastoral councils were polled. Twenty-four of the members believed that the board should move toward the opening of a Catholic high school. Six council members thought it unwise.

Father Riebe said that the process leading to the establishment of the high school will be lengthy. The first phase will begin immediately and last about three years. He stressed the importance of the parishioners' concentrating their efforts on the Journey of Hope 2001 goals: spiritual renewal, evangelization and stewardship during those three years.

Father Riebe observed that many parents who support a Catholic high school are not sending their children to Seton or to the parish religious education programs.

He calls this "an opportunity to help parents recommit themselves to their faith and to take always more seriously their responsibility to share their faith with their children."

"As individual parishes and as a Catholic community, we must plan for the renovation of our buildings and be committed to passing on to the next generation what we have received in good condition," Father Riebe told the mem-

bers of the three parishes.

Calling for sacrifice for a "Catholic community that is renewed and committed to the treasure of our faith," Father Riebe said that the result will be more than a Catholic high school. It will bring a "strong and vital presence of the Catholic Church in Richmond into the next millennium."

The second phase of the process, after the first three-year phase, will involve the parishes taking direct steps to establish the high school.

The High School Steering Committee will schedule meetings in the next few weeks so that all parishioners will have opportunities to participate in the planning.

Of the steering committee, Joe Peters, associate executive director of Catholic education for the archdiocese, said, "This is a very serious group with a focused goal in mind—a Catholic high school. They are willing to work with the Richmond Catholic Community and the archdiocese to see this school become a reality."

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Editorial

Renaissance in Catholic education

It's that time of year again. We are approaching our American cultural new year, when schools reopen following the summer break. The academic year affects all of us, even those who no longer attend, or have children attending, school.

In the Archdiocese of Indianapolis, administrators and teachers in our 64 elementary schools, six parish-supported high schools, and three private Catholic high schools are again preparing to open their doors. And if recent enrollment trends continue—and there is no reason to believe that they won't—our Catholic schools will also be preparing to receive record numbers of students. (Last year's total enrollment was 23,971 students in preschool through grade 12.) Since 1990, enrollment in archdiocesan schools has increased by about 20 percent, and this is typical of what is happening throughout the country.

In the 1970s and '80s, the conventional wisdom predicted the demise of parochial schools. On the subject of Catholic schools, a certain malaise gripped educators, pastors and parishioners alike.

Rising costs (especially when compared to the artificially low costs of schools staffed and heavily subsidized by religious women and men) seemed to militate against the long-term viability of our schools.

Some questioned the need for Catholic schools in a nation where the Catholic Church was no longer an immigrant church. After all, we had arrived: we were better educated; many were moving into the professions and into politics; why, a Catholic had even been elected to our country's highest office!

Some wondered whether education

should continue to be part of the mission of the church. American public schools had become, for the most part, really public schools rather than schools heavily influenced by the Protestant ethos as they had been since the 18th century.

But then something happened. During the 1990s, a dramatic turnaround has occurred not only in the way Catholics themselves see Catholic schools but also in the way many non-Catholics, especially in our center cities, view Catholic education.

What's behind this surge of interest?

Experts point to a number of factors, including a faith-based atmosphere and a faith-driven curriculum, site-based management, high academic standards, clear moral and behavioral expectations, and the involvement and commitment of parents.

In addition, the church itself has a clearer vision of Catholic education and its own role in the formation of youth (and adults for that matter). We have recommitted our resources—human, physical and financial—to the education and formation of the individual as an integral part of our mission as a church. Catholic education in the last days of this millennium continues its classic stance of forming the whole person—recognizing not only the importance of the intellect but also caring for and developing the physical, emotional and spiritual dimensions of each individual who is seen and cherished as uniquely gifted by her or his creator.

To the educators who carry out this ministry of our church so well, we say, "Thank you!" And we add, "Carry on! We appreciate you, and we are grateful for your good work and for your commitment. You have our support."

—William R. Bruns

Seeking the Face of the Lord

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



No perfect saints in the seminary

One of the favorite things I get to do as archbishop is to be with our seminarians for a day during their summer retreat. I did that last Monday. Time with our seminarians is a shot in the arm because they are good-spirited, generous men who are seeking God. They are dedicated to the goal of checking out whether God is truly calling them to the priesthood.

I am impressed by seminarians because they are giving God a chance! Not many people have the alertness of faith, the generosity or the courage to do so to the degree that these guys are willing to do.

Our archdiocese is blessed to have a sizable and wholesome group of priesthood candidates who bring a variety of talents and background to their seminary formation. At a relatively young age, they are ordinary guys who know what life is about. Yet, they are extraordinary in that they are not interested in making "comfort, convenience and choice" the primary goals of their life. They are bent on serving God and the church in some way, namely in whatever way they discern to be God's will.

Sometimes potential candidates for the priesthood think they have to be "perfect" saints before they enter the seminary. If the criterion for priesthood was "perfect" sanctity, there would be no priests! Short of the Blessed Mother, there have not been, and will not be, perfect saints. Holy priests, yes. Perfect saints, no.

Potential candidates for the priesthood are sometimes daunted by the need for holy priests. It is easy to forget that for most of us it takes all our life to become holy. Nobody is automatically holy. We become holy only by the grace of God and the sacraments of the church. As God calls us to a state in life, in this case the priesthood, God gives the grace to become holy priests. The challenge is to want to be holy and to be willing to start over again and again.

Sometimes potential candidates for the priesthood can't get themselves to talk to the vocation director because they dread the minimum five years of priestly formation (after college) before the call to ordination. It sounds like such a long time! In some respects it is, but ask any seminarian who is approaching ordination to the diaconate and he will tell you the time flew frightfully fast!

Why so much time in priestly

formation? Like any specialized profession, such as medicine, there is a lot to learn both academically and experientially in order to serve as a priest. But even more important for the priesthood candidate, the process of becoming spiritually grounded in a deep way, the process of becoming skilled and committed in the habit of prayer, takes time. Becoming a person who is willing to be a public, spiritual leader also requires the time to assimilate that kind of personal identity while coming to a deeper self knowledge. "Know thyself" has always been considered a basic condition for sanctity. Nobody can do this perfectly, but candidates for the priesthood take the time to do the best they can.

I venture to say that from a holistic point of view, an ordinary person who gives himself to the total program of priestly formation enjoys one of the finest forms of education in all the world. I recall when, many years ago now, a cousin of mine surprised me when he remarked that he would give his right arm to receive the education I was receiving in the seminary.

The time of priestly formation is given to serious discernment or reflection to see if a person is called by God and the church to become a priest. Obviously not every seminarian is so called and that is all right. I don't know of anyone who did not go on for ordination as a priest who would not tell you that he valued his formation and education. Those guys are qualified to do great things in our society and they do. Yet, some potential candidates still feel that if they enter a seminary program and find that they are not called to priesthood, they and their family and friends will somehow think they have failed. No way! Those who fail are those who think they are called to be priests, or might be called, but do not give God (and themselves) a chance to make an informed decision.

Some potential candidates do not pursue ordination to the priesthood because they convince themselves that they can serve the church just as well in lay ministry. The comparison doesn't work. Ordained ministry is of a different order and capacities. The real question is what is God's call?

Pray, gratefully, for our seminarians as they go back to school!†



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Stories, Good News, Fire/Fr. Joe Folzenlogen

Reaching out, standing up, moving from behind the table

This summer I had the opportunity to coordinate our Catholic Church area at Indiana Black Expo. During the three days of the exhibit at the convention center, I was able to observe and reflect on the behavior not only of the workers in our booths, but also of those in neighboring booths.

Some workers sat behind a table and waited for passers-by to walk up and take a piece of literature or ask a question. Very few approached, and before long the workers would get bored and take out some reading material or would wander off to look at other exhibits themselves.

But there were other volunteers who would push their chairs right up to the table; they would pick up a flyer and one of their bookmarks, pencils, magnets, or key chains; and they would stretch an arm across the table and offer their materials to the people moving along the aisle. Others pushed the chair away and stood up to do this. Still others moved the table away from the aisle so they could stand in front of it and make even more direct personal contact with people.

The more I have thought about this experience, the more I have come to believe there is an important lesson here for our overall Catholic evangelization efforts. We often ask the question, "How can we get more people to come to our parishes?" What I observed at Black Expo made me realize again that we also need to ask the question, "How do we go out to people and make contact with them where they are?"

Yes, we do need to evangelize ourselves if we hope to evangelize others. It is critical that our liturgies be vibrant, our communities warm and welcoming, and our programs responsive to real needs.

We might be able to come up with a gimmick or two that would lure people to show up once, but if the substance of a true faith community is missing, they will not return a second time, much less become members.

So in addition to developing and sustaining strong faith communities, we also need to extend ourselves beyond the boundaries of those communities if we hope other people will learn about the great gift of the life we share in Christ and be attracted to becoming part of it. After all, this is how Jesus operated. He did not set up an office in the temple or local synagogue or find a place to have regularly scheduled services. He preached along the roadside as he traveled from town to town, and so did his disciples.

In our day, there are many good reasons for our parish communities to have set places and times to worship, learn, and serve. But they also need to be a base of operations from which we can move out into our surrounding communities. This does not mean opting for high pressure, hard-sell techniques. Rather, our approach is much more a genuine day-to-day awareness of and responsiveness to the real needs of the real people with whom we live and work.

It is the kind of thing that happens in a conversation over a cup of coffee about something that really matters. It is noticing when someone is particularly up or particularly down and in a natural way talking to them about it. It is talking in simple ways about how our faith has made a difference in our lives.

Once again Jesus is a good model. Take a look at the story of the woman at the well in the fourth chapter of John's Gospel. Jesus begins to evangelize this person by asking her for help, then getting her to talk about the reality of her life, and then awakening in her a desire for more spiritual gifts. We need to step out from behind our tables and meet people in this way.†

A View from the Center/Dan Conway

We're all responsible for the problem of child abuse

My recent column on the problem of child abuse ("How could this happen in our church?") stimulated some strong reaction. Three readers wrote to say they were outraged by my statement that "We are all responsible because child abuse is a social problem, a church problem, and a family problem."



The angry readers who wrote to me were appalled that I would assign "collective guilt" to the grievous sins of individuals. Each writer said to me (in these or other words): "How dare you accuse me of something that is not my individual responsibility! I am not responsible for the personal sins of others."

At the risk of reopening Pandora's box, I would like to clarify what I meant when I said we are all responsible for the problem of child abuse. First of all, I did not mean that we are all collectively responsible for the sins of individuals. I agree that sin is personal and that each individual is responsible for his or her actions. My irate correspondents assumed that I was making some kind of politically correct statement about "social sin," and they were quick to inform me that this "liberal preaching" is "pure fallacy and a cop-out."

When I said that we are all responsible for the problem of child abuse, I was not making a political statement. And I was certainly not trying to "explain away" the inexcusable actions of any individuals who may be guilty of child abuse. I was referring to the fact (which even today is not well known) that child

abuse is an evil that pervades all segments of our society. And I was trying to help readers who may be struggling with the question, "How could this happen in our church?"

The simple answer, of course, is that we are a church of sinners. But when a problem is as serious, and widespread, as child abuse is today, more needs to be said. And much more needs to be done.

For the record, the *Catechism of the Catholic Church* (#1868) says that "sin is a personal act." But it also teaches that "we have a responsibility for the sins committed by others when we cooperate in them." Cooperation in the sins of others ordinarily involves active participation or encouragement, but it can also include more passive, or indirect, forms of cooperation (e.g., "not disclosing or not hindering [the sins of others] when we have the obligation to do so.") The catechism (#1869) goes on to say: "Thus sin makes men accomplices of one another and causes concupiscence, violence and injustice to reign among them... Structures of sin are the expression and effect of personal sins."

My column on child abuse was not suggesting that all of us are somehow personally "aiding and abetting" child abusers. It was not even about the structures of sin that help perpetuate child abuse. I was simply saying that child abuse is caused by the presence of sin and evil among us—and that we all bear some responsibility for dealing with this problem. And so I say again, we are all responsible for the problem of child abuse. More importantly, we are all challenged to help prevent child abuse and, when necessary, to bring the healing ministry of Jesus to all who suffer.†

From the Editor Emeritus/John F. Fink

Jesus leaves Galilee and spends his last winter across the Jordan

For the past several weeks, we have been tracing the travels Jesus made with his apostles in his effort to stay as far away as possible from Herod Antipas, the governor of Galilee.



Antipas lived in Tiberias, the city on the Sea of Galilee he built in honor of the Roman emperor, not far from where Jesus lived in Capernaum.

In the late fall of the year 29, Luke's Gospel tells us, some of the Pharisees came to Jesus and advised him to "leave this place and go somewhere else. Herod wants to kill you" (Lk 13:31). (He had already killed John the Baptist.) So Jesus left Galilee by crossing the Jordan River and going to the other side of the Sea of Galilee, to Bethany Beyond the Jordan, or Batanea. This was just north of the Region of Peraea, which was also governed by Herod Antipas, but Bethany was in Antipas's brother Philip's territory. Jesus was safe here and he spent his last winter continuing to teach his apostles.

It should be noted that John's Gospel has Jesus going first to Jerusalem for the Feast of Hanukkah. While there, the Jews tried to stone him for blasphemy. Then, John says, "Jesus went back across the Jordan to the place where John had been baptizing in the early days" (Jn 10-40). John also says, "And in that place many believed in Jesus" (10-42). At the time John was writing, there was a flourishing Jewish-Christian community there.

It was in Batanea that Jesus gave us his teaching about marriage: "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another,

she commits adultery" (Mk 10:11-12). It was also here that he said that "whoever does not accept the kingdom of God like a child will not enter it" (Mk 10:15) and where the rich young man asked what he must do to inherit eternal life. Jesus ended up saying that "it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God" (Mk 10:25).

About this time, Lazarus fell ill in Bethany near Jerusalem and word was sent to Jesus at Batanea. Jesus traveled to Bethany despite the warning from his apostles, "Rabbi, the Jews were just trying to stone you, and you want to go back there?" (Jn 11:8). Of course, he did go back there, a journey that would have taken four days, the length of time Lazarus was in the tomb before Jesus' arrival. He then raised Lazarus from the dead.

Only John's Gospel gives us the story of the raising of Lazarus. But Matthew and Mark tell us about Jesus' journey from Batanea to Jerusalem by way of Jericho. While on the way, Jesus again told the apostles that, when they got to Jerusalem, he was going to be handed over to the chief priests and the scribes and that he was going to be put to death. As if they didn't hear that, James and John then came up to him and asked if they could sit on the right and left sides of Jesus when he came into his glory.

In Jericho, before the uphill walk to Jerusalem, he cured the blind man, Bartimaeus, and stayed overnight with Zacchaeus the tax collector.

After raising Lazarus from the dead, Jesus hid in the village of Ephraim, on the edge of the Judean Desert, 12 miles from Jerusalem. He remained there until the events of Holy Week. I will probably write about those events during Lent.†

To the Editor

Charism and call

Archbishop Buechlein has had some valuable things to say concerning vocations in his recent columns, but his response to the question, "If priests could marry, wouldn't we have a lot more priests?" in the July 25th issue left a lot to be desired. Answering in the negative, the archbishop went on to ask, "If marriage is the issue, why are not more married men entering the ministry of other faith denominations whose percentages have dropped significantly?"

If the archbishop is implying that most Protestant denominations also have a "vocation crisis," this is simply not true. At least in the case of full-time pastorates for these denominations, there are more applicants than there are ministry positions available. To say that our own shortage of vocations is a result of materialistic values or lack of parental encouragement ignores the fact that a sufficient number of Protestants seem to be answering the call. Are we more materialistic than they are?

I believe that God is calling a sufficient number of married and unmarried people to ordained leadership in the church. God is also blessing many unmarried people with the charism of celibacy to be lived out by most of them in the supportive context of a religious community. But the call to orders and the charism of celibacy are not necessarily—or even usually—given to the same person. The Roman authorities admit this when they recognize the validity of married priests in the Eastern rites and when they accept presently married former Episcopal priests into the ranks of the Catholic clergy.

I believe the Holy Spirit is even now answering our prayers for vocations to the

diocesan priesthood. A majority of the people who are the church in this country have heard the answer and have called for the elimination of mandatory celibacy so that our future as a eucharistic people may be preserved. Unfortunately, those in authority don't seem to be listening to what the Spirit is saying to the church.

Charles Smith
Indianapolis

Belief seen in faces

We, too, were dismayed by the article on the misunderstanding of many Catholics about the Real Presence [of Christ in the Eucharist]. But we cannot agree with letter writers who look around at Mass, deploring what they assume their fellow parishioners believe.

We have the privilege of serving as eucharistic ministers at our parish. What a spiritual boost to distribute the Eucharist! What a blessing to see the faith on the faces of everyone receiving Holy Communion!

Billy Graham would envy the fervent way we Catholics "come forward" every Sunday to receive the Body and Blood of Jesus—faith-filled seniors, teen-agers, parents, little children and young adults. As eucharistic ministers, we are privileged to see those believing faces, some almost mystic, some at peace, some in pain, some joyful, some repentant, some so very solemn, but all coming down the aisle to receive Jesus into their hearts, united in the Eucharist.

We count ourselves very lucky.

Joann and Bill Wood
Indianapolis

The Bottom Line / Antoinette Bosco

Can God and science really mix?

Do you ever feel as if a series of events is sending you a message? Over a



few recent days, everything I came across had to do with outer space, the cosmos, extraterrestrial life, quantum theory, God in history and whether science and religion are friends or foes.

It was a barrage: the incredible photos from Mars, followed by speculation about water that used to be there and the life it might have contained; an episode of *The X-Files*, with strange visitors from outer space; an article in the Sunday *New York Times* magazine titled "The Cosmos According to Darwin," about physicist Lee Smolin's radical theory that "black holes and bub-

ble universes hold the key to life, beauty and us"; and a review of *Contact*, a movie about communicating with aliens in other galaxies.

Then, coincidentally, when I was standing at one of my bookcases a book fell out, followed by another. In the first I had inserted a clipping of an interview with a Jesuit astrophysicist titled "Would You Baptize an Extraterrestrial?"—and Other Theological Questions." The second book was *Quarks, Chaos & Christianity, Questions to Science and Religion*, by John Polkinghorne, a physicist and Anglican priest.

So I ask, Didn't all this mean I was supposed to write a column on this subject?

Actually, I have always been interested in these questions. I majored in chemistry and science in college and spent endless hours seeking to learn what was of sci-

ence and what was of God. I reflected on Galileo's struggle with the church, which gave him such grief over his discoveries in astronomy. And I meditated on his belief that there is a book of Scripture and a book of nature, and that both were written by God. Thus, there is no conflict between God and science.

Now physicists have made great strides, with much credit to—some might say with great confusion caused by—Albert Einstein, the great 20th-century physicist whose theories put permanent holes in the notions of absolute space and time and changed all former views of what his colleagues called "the fabric of the universe."

In recent years, several eminent physicists have acknowledged that their discoveries seem to point to the conclusion that we and all of creation are not here by accident. All has been designed by a supernatural architect.

This is a modern version of one of St. Thomas Aquinas' arguments for the existence of God: the argument from design. It was the clincher for me in my

youth. When I graduated from the College of St. Rose, the study of science had convinced me there is a God.

When scientists as eminent as Sir John Eccles, a Nobel laureate in physiology, argue that every scientific discovery points to incredible mysteries and harmonies that could only come from a divine hand, what I long ago discovered is affirmed.

No matter what mysteries of creation are unraveled by science, none will ever disprove God. Rather, each new discovery only points up all the more the genius of the Creator. There is no contradiction between science and religion.

As Polkinghorne put it: "Our scientific explorations are insights into the rational order with which God has endowed his universe. Our experiences of beauty are a sharing in his joy of creation . . . Our religious experiences are encounters with his hidden presence . . . We are God's creatures."

(Antoinette Bosco writes for Catholic News Service. Cynthia Dewes is on vacation.)†

Time capsule

Father Stephen Jarrell, pastor of SS. Francis and Clare Parish in Greenwood, blesses contents of a time capsule to be sealed in the wall of the nearly-completed church after the 9 a.m. Mass on Aug. 10. The altar servers are Adam and Tony Bauer. A plaque on the wall instructs future parishioners that the box should be opened on St. Clare's Feast Day in 2047. Contents included messages from Father Jarrell, parishioners and religious education students; programs of recent liturgies; ministry reports—and an Aug. 8 copy of *The Criterion*.



VIPs . . .



Mr. and Mrs. Charles E. Maurer, Sr. of Richmond will celebrate their 50th anniversary Aug. 17 with a Mass of Thanksgiving at St. Andrew Parish in Richmond. A reception will follow at the Knights of Columbus Hall in Richmond. The couple was married Aug. 12, 1947 at St. Andrew Parish in Richmond. The Maurers have five children: Charles Jr., Kenneth, Raymond, Diane Maurer, and Joan Mikesell. They also have 17 grandchildren and five great-grandchildren.

Brother of Holy Cross Michael Becker marks his 40th anniversary with his order. He is among 23 Brothers of Holy Cross whom celebrated anniversaries at a Mass of Thanksgiving at Sacred Heart Basilica, Notre Dame on June 21. A former student at Cathedral High School in Indianapolis, Brother Michael, has worked on the staffs at sev-

eral Holy Cross institutions, the past 14 years in the province business office at Notre Dame.



Mr. and Mrs. Walter Probst of Sunman celebrated their 50th anniversary Aug. 10 with a Mass of Thanksgiving and reception at St. Nicholas Parish, Sunman, hosted by their children and grandchildren. The couple was married Aug. 13, 1947 at St. Nicholas Parish. They have five children: Patty Fledderman, Carol Bruns, Ron, Roger, and David Probst. The couple has 12 grandchildren and one great-grandchild.

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GET GOING AGAIN



Journey of Hope 2001

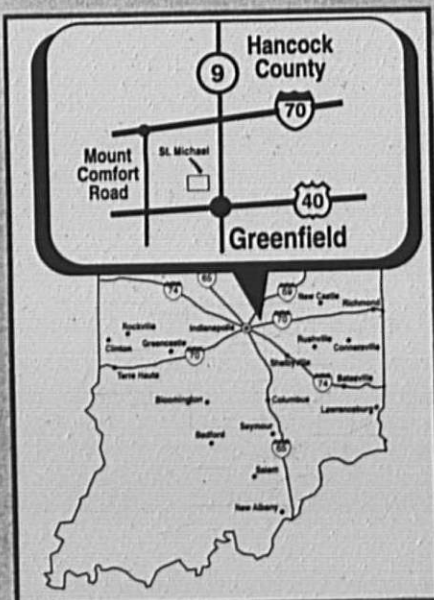
Indianapolis East Deanery

St. Michael Parish Greenfield

By Margaret Nelson

Fast Fact:

At St. Michael, the parish has an annual Youth Fest. This year, on Aug. 10, families gathered for the 10:45 a.m. Sunday Mass. Afterward, they registered children for the elementary school, the parish religious education program for public school students, and the youth ministry program for young people in high school. The Knights of Columbus had a cook-out for all in attendance.



**Journey
of Hope
2001**

Spiritual growth is focus of St. Michael, Greenfield

GREENFIELD—The staff at St. Michael Parish in Greenfield works to make sure parishioners of all ages have an opportunity to grow strong in their faith.

Much like the housing development in Hancock County—and even the corn in the field just behind the church—the parish and its programs are flourishing.

The pastor, school principal, religious education administrator and youth ministry coordinator are among those who are there to help all parishioners learn more about their Catholic faith.

The staff and faithful take special pains to educate the young. "The children here seem to get to be kids longer," said Pam Costello, principal of St. Michael School. "They don't seem to be as exposed as other children to all the unpleasantness we see in our society."

Marlene Stammerman is coordinator of youth ministry. She works with young people from grades seven through 12. St. Michael offers a comprehensive youth ministry that involves all aspects of faith formation, she said. That includes religious education, as well as social and service activities.

"We also do a lot with leadership training and personal growth opportunities," said Stammerman.

The coordinator takes care of preparing the youth for the sacrament of confirmation, which they receive during their junior and senior years of high school.

"I'm a strong advocate of having confirmation in the latter years of high school. That way, they get two and a half years to explore religious education," Stammerman said.

She said that after devoting more than two years to exploring faith issues, "They often decide that they do want to commit to being part of community and to continue that in their lives."

Stammerman has 315 names on her mailing list—not all of whom are active members of the youth ministry group.

"It has developed over the last couple of years that kids who are involved have started bringing other Catholic youth who are just on the mailing list," she said. "They are evangelizing, but they don't know it."

"Really positive things are happening,

not just with the young people, but within families," said Stammerman. "The youth are getting more involved with their siblings. It is one of the biggest blessings of doing the program."

"Another blessing is the retreat program," she said. "The young people have really responded to it." The parish has a retreat program for each grade level.

St. Michael uses peer facilitators for the retreats. After they have gone on a retreat, they get to come back as facilitators. This has surfaced a wide variety of leaders who step up and take these roles, Stammerman said.

The family focus has become important to St. Michael parishioners' youth ministry efforts. Many of the service projects are done as families.

Stammerman has designed a processing tool that gets parents more than cursory answers about the retreats from the kids, like: "How was the retreat?" "Fine." "What did you do?" "Stuff." She wants the retreats to be growing experiences for the parents, too.

The last part of the retreat is devoted to sharing the good "stuff" that went on with their brothers, sisters, and parents.

The youth minister also keeps in touch with college kids from the parish. She tries to send a monthly newsletter about fellow parishioners. And she gets "Study Buddy" packages to them at exam time.

There are periodic gatherings for college students at the parish when they are home. "I try to visit the campuses at least once a year to get the young people hooked up with the Newman Center and other campus ministries."

Judy Brothers is part-time administrator of religious education. This is the fourth year she's been involved in the program. Along with the pastor, Father Robert Mazzola,

she coordinates the religious education program and sacramental preparation. Brothers also coordinates the Bible Day Camp.

She said that the parish has a strong Rite of Christian Initiation of Adults (RCIA). The pastor works with a special initiation team to carry out that program.

Two volunteers are responsible for the Little Rock Scripture Study.

Preparation for receiving the sacraments—Eucharist and



St. Michael, Greenfield, staff members sharing ideas are (from left): Judy Brothers, administrator of religious education; Father Robert Mazzola, pastor; Pam Costello, school principal; and Marlene Stammerman, coordinator of youth ministry.

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Looking over materials to be used at St. Michael School in Greenfield are staffers (from left) Theresa Frieden, Linnea Green, Judy Bodkin, Pam Costello and Jami Gentry.

reconciliation—is done with an approach that is more family-based than classroom-oriented.

"We provide materials to the families and let them work with their children at home—at their own growth rate," said Brothers. Children then receive the sacraments when the parents, with the help of the pastor, determine they are ready—not on a certain date or at a designated grade level.

For both sacraments, there are special retreat days and those preparing are encouraged to attend with their families. "We work with everyone as a group," to supplement the family education, Brothers said.

Dates for the retreats are publicized months ahead, so most families are able to be there. "In a lot of families, both parents attend," said Brothers. "The parents are dedicated to getting themselves and the kids here."

At St. Michael, more children attend the religious education program—from 225 to 250 per Sunday—than attend the school.

Pam Costello will start her third year as principal of St. Michael School with 184 students. There were 145 when she began, so the enrollment has increased more than 11 percent each year.

The growth in the Hancock County area influenced one of the goals of St. Michael's School Commission. Because of the housing development, the commission is anticipating growth for the school, as well.

This realization has brought about the opening of an afternoon kindergarten session. The commission has also decided to uncap the enrollment limit for each grade level—and "let it grow," said Costello.

Because the enrollment had been dropping off in the middle school grades, the parish has a new recruitment and retention effort. Programs were introduced to interest new people and appeal to those already familiar with the school.

The middle school enrollment has remained steady for the past three years.

"Part of that is a good discipline program and very caring, dedicated teachers in the middle school," said Costello.

There is a lot of family support and involvement, she said.

St. Michael School offers programs that many Catholic schools do not have: physical education, music, art, library, French, and Indiana Junior Historical Society. Band is offered to middle school students.

The older students have also formed a choir. And several cantors serve at the school liturgies.

"The middle school has an excellent rotating program of six-week minicourses in the practical arts," said Costello. "They have special study areas. It's always a lot of fun." Offerings include cooking, sewing, woodworking, debate and economics.

The principal talked about all the mothers, grandmothers and other parishioners who brought their sewing machines to help the students during the minicourses. And she said that the dads who helped with the woodworking "got as much out of it as the kids did."

"We have a viable athletics program in cooperation with the CYO," said Costello. "In addition, we have a lot of cooperation with the public schools here—in terms of playing on their teams."

Costello said that the relationship with the public schools involves shared time when kindergarten through fifth-grade students participate in the physical education program in Weston Public School. It is especially helpful in development of motor skills in the younger children, she said.

The public schools have also been "very gracious" in providing bus transportation for the St. Michael School children, she said.

This year, for the first time, the school is offering before- and after-school programs, to accommodate working parents.

In talking about the school commission's plans for growth, she said, "It should tie in with the archdiocesan capital campaign. It seems to be needed."

Father Mazzola said that the parish staff is "in flux." The secretary, Maria Guzman, and bookkeeper, Lucy Worland, are new to the team. A new religious education coordinator will begin to work in the parish soon, though Brothers will remain on the staff. "We are very much into stewardship of life," said Father Mazzola. "We continue to work with the archdiocese on its stewardship program every fall. We are using the new archdiocesan governance—we are part of the pilot program."

"We are in the process of focusing plans for the parish for the next 10 years. We are trying to meet the needs of all the parishioners," said Father Mazzola. He said that space is cramped, making it difficult to schedule all the meetings.

"We stress the Sunday Eucharist," he said. "We emphasize the importance of families—that the parents are the primary educators. We support religious education and youth ministry."

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Sunday — 8:00, 10:45 a.m.

Holy Day Anticipation — 7:00 p.m.

Holy Day — 8:30 a.m., 7:00 p.m.

Weekdays — Mon., Tues., Fri. 8:30 a.m.; Wed. 7:00 p.m., Thurs. 7:30 a.m.

He sees that parents of children in the school and religious education programs have a revised copy of the late Cardinal Bernardin's *Growing in Wisdom, Age and Grace*.

"To keep us on track in all of this, I ask everyone on the commissions and councils to share their thoughts on how what they have done has been of help to our parishioners. It makes the focus different at the meetings," said Father Mazzola.

In a July letter to parishioners, Father Mazzola stressed the importance of the parents' example, especially in their attitude toward attendance at Mass and being part of the Catholic community.

The family life and social concerns commissions have been sponsoring one family activity a month—like the recent ice cream social, the fall weiner roast and a parish campout. The parish picnic will be Sept. 14. The youthfest was Aug. 10.



Amy Arvin (from left), Andrew Merrick, Jacob Fox and Mike Davis join in the singing during the Archdiocesan Youth Conference. The four were among 29 youth from St. Michael Parish in Greenfield who attended the April 5 event.

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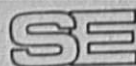
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Three doctors to head Catholic physicians' guild

Society of Saint Raphael's second annual Mass and dinner planned for Sept. 24

By Sue Hetzler

Archbishop Daniel M. Buechlein has appointed three local doctors to head the year-old Catholic physicians' guild, the Society of Saint Raphael. Doctors Paul Muller, Damian Eversman and Niceta Bradburn will be the guild's first coordinators, serving terms of one, two and three years.

Muller is retired from private practice in obstetrics and gynecology and is an active member of the archdiocesan Pro-Life Council. From 1957-71, he was the residency director for the obstetrics and gynecology program at St. Vincent Hospital, then medical director there from 1971-84.



Dr. Paul Muller

Muller is a member of St. Vincent's Institutional Review Board and was the co-founder of the Osler Club for

Retired Physicians at the hospital. He has had several articles published in the *American Journal of Obstetrics and Gynecology*.

Eversman is the chief medical resident at Indiana University Medical Center (IUMC) in Indianapolis. He recently



Dr. Damian Eversman

returned from Eldoret, Kenya, where he taught at the Moi University School of Medicine and worked at the district hospital that provides care to the indigent population of Western Kenya. Eversman was named the Outstanding Resident in Research this year for his work in biliary and pancreatic disease. Upon completion of his duties as chief resident at IUMC, Eversman will begin a fellowship in gastroenterology there. He is a member of St.

Monica Parish and is active in the Knights of Columbus and the Cursillo movement. Bradburn is the director of Newborn Services at St. Vincent Hospital in Indianapolis and a clinical assistant professor at Indiana University. Last year, she was awarded the Edwin L. Gresham Award in recognition of her significant contributions in perinatal medicine. She is the secretary/treasurer of the Indiana Neonatal Society.

The three physicians were chosen to lead the Society of Saint Raphael because of their varied medical experience and interest in forming a specialized group for Catholic doctors.

"These doctors have a sincere interest in meeting with their Catholic peers in a social setting and in a forum setting where they can examine and discuss some of the issues they face every day," said Father Joseph F. Schaedel, vicar general for the archdiocese and guild chaplain. "There are many times that physicians face medical

and ethical issues that intersect with their Catholic faith. This group hopes to address some of those issues."

The society will gather at least semi-annually—for a day or evening of recollection and for an annual Mass and dinner, this year being held on Sept. 24. Mass will begin at 6 p.m. at St. Peter and Paul Cathedral with Archbishop Buechlein presiding. A reception and dinner will follow at 7 p.m. at the Indianapolis Athletic Club.

Catholic physicians, osteopaths and medical residents interested in joining the Society of Saint Raphael or attending the second annual gathering should contact Sue Hetzler of the Catholic Communications Center at 317-236-1585 (or 800-382-9836, ext. 1428).

Cost of the dinner for physicians is \$50; \$25 for physicians-in-training.

(Sue Hetzler is director of communications for the archdiocese.)

Number of Catholics creeps toward 1 billion, yearbook shows

VATICAN CITY (CNS)—The number of Catholics in the world is creeping toward an official 1 billion, according to the Vatican's Central Office of Church Statistics.

The newest edition of the office's *Statistical Yearbook of the Church* said the world's dioceses reported a Catholic population of 989.4 million.

The statistics office estimated another 4.6 million live in China and North Korea, where government restrictions prevent reporting to the Vatican.

The statistical yearbook, reflecting data valid for the year ending Dec. 31, 1995, came off the Vatican printing presses in early August.

For the second year in a row, the yearbook reported a shift in the classification of countries with the largest number of Catholics; the Philippines has climbed ahead of the United States.

According to the yearbook, the five countries with the most Catholics are:

- Brazil with 134.8 million Catholics.
- Mexico with 86.3 million Catholics.
- The Philippines with 58.7 million Catholics.
- The United States with 57 million Catholics.
- Italy with 55.6 million Catholics.

According to the yearbook, the world had 404,750 religious and diocesan priests at the end of 1995, an increase of 289 over the previous year.

Under the heading of "pastoral workload," the yearbook highlighted discrepancies in the ratio of Catholics for every priest from country to country:

- In Brazil, there were 8,708 Catholics for every priest.
- In Mexico, there were 6,804 Catholics per priest.
- In the Philippines, there were 8,823 Catholics per priest.
- In the United States, there were 1,117 Catholics per priest.
- In Italy, there were 980 Catholics per priest.



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News briefs

U.S.

Peace groups protest use of plutonium on space probe

CAPE CANAVERAL, Fla. (CNS)—Catholic and other peace groups are opposing the Oct. 6 launch of the Cassini space probe because they say its use of plutonium puts people and the environment at risk. NASA officials have dismissed such concerns, pointing to a safety record showing no problems for 23 missions over the past three decades that have used plutonium-based energy. Cassini's cargo will contain 72.2 pounds of plutonium 238, the largest amount ever carried on an exploratory space satellite. Opposition to the launch drew more than 150 people to a protest at the front gates of the National Aeronautics and Space Administration headquarters in Cape Canaveral July 26 to oppose the launch of the probe that will study Saturn.

Home schooling, religious education documents produced

WASHINGTON (CNS)—Parents who want to home school their children or simply provide their children's religious education at home now have the guidelines to do so in the Diocese of Pittsburgh and the Archdiocese of Chicago. The Pittsburgh Diocese published *Faith Education in the Home* as a guide for home schoolers. And the Chicago Archdiocese has developed official guidelines for home catechesis for students not attending parish-based religious education programs.

World

Pope urges scout leaders to continue work as role models

VATICAN CITY (CNS)—Pope John Paul II sent a message encouraging Italian Scout leaders to continue their work as role models and educators. On the occasion

of a national Scout meeting near Naples in early August, the pontiff sent a letter to Bishop Arrigo Miglio of Iglesias, one of the main authorities in the movement, which in Italy has a Catholic character. In his Aug. 7 message, the pontiff called Scout leaders "precious collaborators for the church and for all of Italian society in the mission of educating girls, boys and youth."

Indianapolis priest: African-American youths must know history

PORT-OF-SPAIN, Trinidad (CNS)—A U.S. priest said the Catholic Church in the black community has reached maturity, but African-American youths still need to know more about their history. "The church has moved in stages, from baby, to childhood, to adolescence, and it's now in adulthood," Divine Word Father Chester Smith of Indianapolis told Trinidad's weekly *Catholic News*. "People are freer to express their 'African-Americanness.' More and more young people are joining the church, and this is good. The church is beginning to minister to the community, and people are growing holistically," he said.

Archbishop Foley: Knights' help with church broadcasts critical

MONTREAL (CNS)—The Knights of Columbus' financial help in broadcasting Vatican Masses and other events goes a long way. The Knights paid \$100,000 for satellite downlinks making the broadcasts available in 64 countries with a combined estimated viewership of 1.6 billion, according to U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications. "That means the cost to the Knights of Columbus for every person reached by these telecasts is less than one-thousandth of a cent per year," Archbishop Foley told the Knights Aug. 7 during their 115th annual supreme council meeting in Montreal.

Italian bishop suggests members of crime networks be excommunicated

VATICAN CITY (CNS)—Reacting to a spate of organized crime killings, a southern Italian bishop suggested that members of crime networks be excommunicated from

the church. "This would make any person with a conscience think twice," Bishop Antonio Riboldi of Acerra told Vatican Radio Aug. 8. "If a person no longer has a conscience, if he has lost it or sold it to the devil, then we must appeal to God for a miracle." Italian media had earlier quoted the bishop as saying that any member of an organized gang has automatically excommunicated himself through committing or being associated with violence.

People

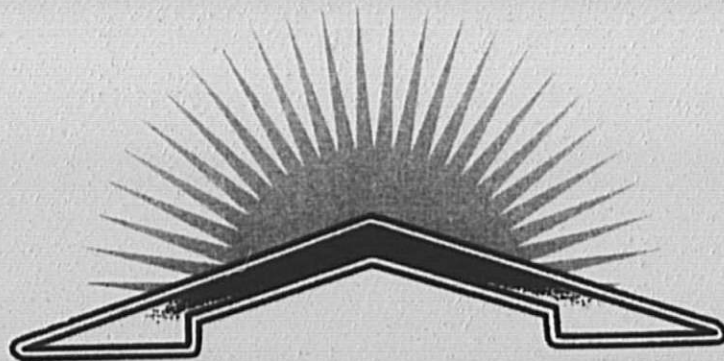
Pope to beatify layman who founded St. Vincent de Paul Society

VATICAN CITY (CNS)—Pope John Paul II has repeatedly said the church needs more lay saints, and in Paris Aug. 22 he will move a young French man closer to that honor. Best known as the founder of the St. Vincent de Paul Society, the soon-to-be-Blessed Frederic Ozanam also was a scholar, a husband and a father. Pope John Paul will celebrate the beatification Mass during his visit to Paris for World Youth Day. Beatification is the final step before canonization, the declaration of sainthood.



Calming the waters

A depiction of Jesus calming the waters is sculpted in sand at Delaware's Rehoboth Beach during an annual summer sand castle contest. The piece was created by Randy Hoffman, an artist noted for sculptures of religious themes along Delaware and Virginia beaches.



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Entertainment

Movie Review/Henry Herx

187 loses credibility with violent outcome

A good high school teacher goes bad in the melodramatic thriller *187*, a new release from Warner Bros.



The title is a police code for homicide, and when Brooklyn science teacher Trevor Garfield (Samuel L. Jackson) sees it scrawled all over a failing student's textbook, he

knows precisely what it means.

What he doesn't know is that the student is on probation and will be sent to prison if he fails, something he learns too late to save him from being viciously stabbed by the vengeful student.

A year and a half later, recovered from the nearly fatal attack, Garfield is back in the classroom, still dedicated to teaching but more wary and less confident.

He has moved to Los Angeles, where he's working as a substitute for a teacher who left because of threats from surly gang members in one of her classes.

Garfield proceeds to take control of the class cautiously but firmly, relying on his experience and wit to keep the gang members from disrupting the rest of the class.

Soon the gang's leader, Benny (Lobo Sebastian), stops coming to class, breaks

probation and disappears into the city's underworld.

But Benny's top lieutenant, Cesar (Clifton Gonzalez Gonzalez), keeps up the harassment until, with everyone's attention on a classroom experiment, he swipes Garfield's pocket watch.

Fearful of a lawsuit, the principal cautions Garfield about accusing Cesar of stealing the watch.

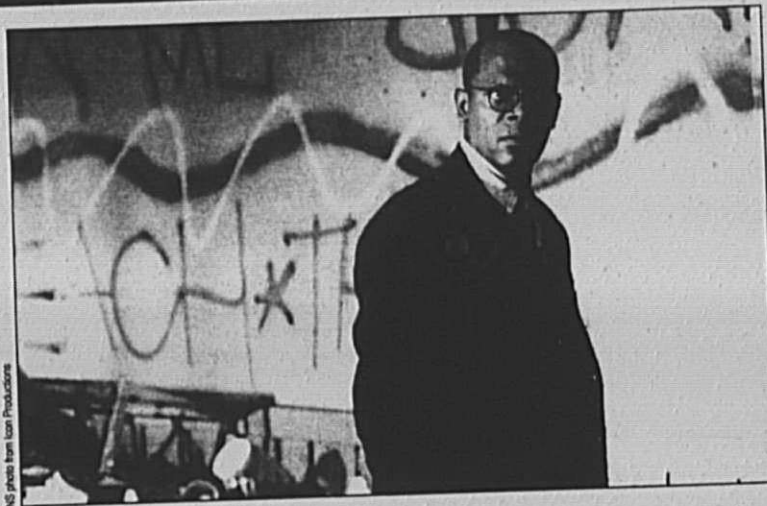
Furious over the principal's indifference, the teacher breaks into the student's locker and takes the watch back.

What had been a series of skirmishes between the two now escalates into total war as Cesar's gang turns to violence until Garfield snaps, kills Benny and almost kills Cesar.

Like Garfield, the movie itself goes haywire at this point, with the narrative floundering in a series of melodramatic implausibilities, then ending in a fatal but dramatically phony game of Russian roulette.

Directed by Kevin Reynolds from a script by Scott Yagemann, the story of an idealistic teacher facing student thugs with no support from school administrators has been retold many times since 1955's *Blackboard Jungle*.

This particular version benefits from Jackson's convincing performance as a good teacher committed to helping his students but frustrated by school administrators unwilling to enforce classroom discipline.



Samuel L. Jackson is teacher Trevor Garfield in the dramatic thriller *187*. The U.S. Catholic Conference classifies the film A-IV for adults, with reservations. The Motion Picture Association of America rating is R for restricted viewing.

Though the focus is on the teacher-gang conflict, the credibility of the school context is helped by a good supporting cast, especially a burned-out social studies teacher (John Heard); a young woman (Kelly Rowan) who is just beginning her teaching career; and a mixed-up student (Karina Arroyave) whose life is turned around by "Mr. G."

Credibility goes out the window, however, with Garfield going off the deep end and turning into a secret avenger with a bow and arrow.

It's too outlandish even for melodrama, especially as the character is presented as a man of integrity and religious belief, simply too intelligent to use vio-

lence as a means of paying back his tormentors.

The story of a good man being pushed too far loses credibility as well as sympathy when the script pushes the violence to extremes after turning him into a mad avenger.

Because of intense violence, menacing situations, a flash of nudity, much rough language and occasional profanity, the U.S. Catholic Conference classification is A-IV for adults, with reservations. The Motion Picture Association of America rating is R for restricted viewing.

(Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)†

Movie Review/Henry Herx

Air Bud is a formula kids, canine comedy

A likable lad and a basketball-playing canine manage to overcome the plot clichés in the formula comedy *Air Bud*, a new summer release from Disney.

The story follows the travails of lonely preteen Josh Framm (Kevin Zegers), whose father recently died. Josh's mother (Wendy Makkena) takes him and his preschool sister to live in a new town, and the grieving family members begin to rebuild their lives.

When Josh makes friends with a stray dog he names Buddy, his mother reluctantly lets her son keep him, despite the dog's comic propensity for knocking over open paint buckets and hiding the morning newspaper.

What Josh doesn't know is that Buddy has run away from a cruel master (Michael Jeter) who had trained the dog to do a variety of tricks as part of a third-rate clown act.

Josh learns of the dog's athletic talents when shooting hoops one day; he sees Buddy use his snout to loft a basketball toward the backstop and easily score a basket.

Buddy soon becomes the beloved mascot of the school's basketball team.

After the team's cruel coach is replaced by a former pro basketball star (Bill Cobbs), Buddy is sent in to play in the big game when the team runs out of substitutes.

Lurking in the background during all of this is the dog's original owner, who pops up periodically to try to wrest Buddy from Josh.

The emotional issue of who legally owns the dog finally is decided in a court of law.

Directed by Charles Martin Smith from a script by Paul Tamasy and Aaron Mendelsohn, the proceedings are cheerfully manipulative in alternating heartwarming scenes with ones of slapstick silliness.

Buddy is a golden retriever with a win-

ning personality and a lot more talent than playing basketball.

Young Zegers is personable enough, though he really shines whenever he's with Buddy.

The story spends a good deal of time setting up the big emotional scene in which Josh tries to save Buddy from his former clown master by attempting to chase the dog away. However, the scene turns out flat and needlessly phony.

What does work well are the basketball scenes, especially Buddy's part in winning the big game—which is certainly worth seeing.

Youngsters will find much of this Disney boy-and-his-dog story appealing, although their elders are less likely to overlook its flaws.

Because of some scenes of menace and a few vulgarities, the U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG, with parental guidance suggested.†

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Film Classifications

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Recently reviewed by the USCC

Air Bud	A-II
187	A-IV
Picture Perfect	A-IV
Spawn	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.

Twentieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 17, 1997

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

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



Proverbs is a favorite source of spiritual reading for Christians, but interestingly it rarely appears in the Scriptural lessons of the liturgy.

Traditionally, the book has been attributed to King Solomon.

This authorship cannot be viewed in the way in which authorship is seen today. But it would be inaccurate to remove Solomon totally from the composition of this work.

The kings encouraged the collection of such pious statements and, in any event, Solomon was an inspiration in writing such statements as he was regarded as the wisest of persons.

Probably, judging from its language, Proverbs appeared first in the late sixth or early fifth centuries before Jesus. Since it mentions the king, it presumably was written before the collapse of the two Jewish monarchies.

In this reading, Proverbs employs a technique frequent throughout the Old Testament's Wisdom Literature. It personifies wisdom. Wisdom speaks and acts. The first person is used in describing wisdom.

Whether or not this merely was a literary device is another question, but Christians often see this personification of wisdom as a reference to God, the source of all wisdom.

This reading is strong with the imagery of an important meal.

The Epistle to the Ephesians, which provides the second reading, originally was addressed to a community of Christians living in one of the greatest religious shrines in the Roman Empire.

Ephesus, located on the coast of the Mediterranean Sea in what today is Turkey, was not only a thriving seaport in all which that implies, but it was best known as the site of the magnificent temple to Diana, the Roman goddess of the moon.

Understandably amid all the license and the pagan fervor present in Ephesus,

Christians were daunted. The epistle calls them to persevere in their Christian beliefs and to behave appropriately with each other.

St. John's Gospel gives us the last reading. It is an eloquent account of the Lord as the "living bread come down from heaven." It echoes the topic of last weekend's reading.

Again, members of the audience quarrel among themselves, but Jesus speaks with finality. He is the bread of life. Unless a person partakes of this holy bread, then this person is doomed. But those who eat the living bread commune with life itself.

This bread and wine, the body and blood of Christ, are neither imaginary nor symbolic. They are "real," as this weekend's reading attests.

Background

The weekends of the summer are occasions for the church to speak of discipleship.

During Holy Week and the Easter season, the church presented us with the divinity and majesty of Jesus. Then at Pentecost, the church introduced itself as Christ living, blessing and redeeming still in this day and time.

The church called us to respond, to follow the Lord as disciples.

In the succeeding weeks, the church spoke of the demands of discipleship. Very often, especially in the face of our own instincts and of a hostile culture, following Jesus was no easy task.

The secular challenges affecting a person's commitment to living a Christian lifestyle still apply today.

Now, and for the past few weeks, the church has reassured us that in discipleship we can rely upon the help of God's strength.

In the readings last weekend and again this weekend, the church reminds us that in Jesus, in the Eucharist, we literally consume and bring into our very being life itself. It is the life of God, untouched by the changes and troubles of earthly life, not subject to death.

The church then calls Christians to be of good cheer. As disciples, in Holy Communion, we fortify ourselves with the very person of Jesus, the eternal Son of God, the Redeemer, the living bread come down from heaven. In the Eucharist, we find the spiritual nourishment we need to face the secular challenges of living a Christian lifestyle.†

Daily Readings

Monday, Aug. 18
Jane Frances de Chantal,
married woman and religious
foundress
Judges 2:11-19
Psalm 106:34-37, 39-40, 43-44
Matthew 19:16-22

Tuesday, Aug. 19
John Eudes, presbyter,
religious founder and educator
Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, Aug. 20
Bernard, presbyter, abbot
and doctor of the church
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16a

Thursday, Aug. 21
Pius X, pope
Judges 11:29-39a

Psalm 40:7, 7-10
Matthew 22:1-14

Friday, Aug. 22
The Queenship of the
Virgin Mary
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, Aug. 23
Rose of Lima, virgin
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, Aug. 24
Twenty-first Sunday
in Ordinary Time
Joshua 24:1-2a, 15-17, 18b
Psalm 34:2-3, 16-23
Ephesians 5:21-32 or
Ephesians 5:25-32
John 6:60-69

Question Corner/ Fr. John Dietzen

'Priestless service' isn't a substitute for Mass

Two of our children and their families live in parishes where there is no longer Sunday Mass, except maybe once a month. One of these parishes has a "priestless service" most Sundays. The other has one occasionally.



We always have believed and taught our children that nothing substitutes for the Sunday celebration of the Eucharist. We still believe that, but what do you do when it's not available? Since these services are not eucharistic celebrations, are we still obliged to attend Mass? Are we excused? Will these services gradually substitute for Mass? As a committed Catholic I find that impossible to believe. Is that where we're going? (New Jersey)

responsibility of the hierarchy was to assure, in whatever way necessary, that Christian communities had the eucharistic celebration available to them at least every Sunday. Your feelings fit very well the tradition of the church.

To answer your specific questions, the obligation to participate in the Mass on Sundays and other holy days still exists. It binds all Catholics unless they are excused for a sufficiently serious reason.

One can assume, I believe, that no bishop would allow a service without the Eucharist on Sunday unless a very serious reason prevented the people in that community from getting to Mass.

Such services may be offered instead of Mass, but they can never be a genuine substitute for it. There's a radical difference between the two. The duty to participate in the Mass does not transfer to a service without the eucharistic sacrifice.

Does the Catholic Church have a group of missionaries or volunteers working in poor countries? I feel like God is asking me to put aside my worldly ways and help out. How can I get information?

Catholic Relief Services (CRS) and the Catholic Medical Mission Board have remarkable records for helping serve serious needs in other countries.

CRS provides emergency, disaster-type assistance and attempts to initiate long-term developments in deprived regions of the world. The agency maintains offices or local representation in about 70 countries. The CRS headquarters is located at 209 W. Fayette St., Baltimore, Md. 21201.

The Catholic Medical Mission Board provides medical supplies and arranges medical and paramedical personnel for hospitals, clinics and dispensaries in many countries. That agency's office is located at 10 W. 17th St., New York, N.Y. 10011.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)†

My Journey to God

Cloister Reflection

My hand grasped tightly the distracting mosquito but a heart of compassion unfurled hand's fingers giving freedom to the tiny distracter.

Did she sense her reprieve?
her second chance?
her resurrection moment?

Did she inhale gratitude
and exhale new actions of praise?

Did she begin her day again
resolving to love others more deeply?

Or, did this tiny individual merely
resume her buzzing patterned flight
unaware that she had guided
a creature a zillion times her size
into a centered moment
of praise and gratitude—



humbly reminding me to hold a
compassionate heart for those
who distract me
as likewise,
I pray that same heart of compassion
allows me reprieve when I distract—
rather than simply being told—
to go buzz off!!!

By Sister Selena Kilmoyer, O.C.D.

(Carmelite Sister Selena Kilmoyer is a member of the Carmel community at the Monastery of the Resurrection in Indianapolis.)

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 15

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

Catholic Charismatic Renewal of Central Indiana will gather for a Children's Mass at the Chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Children's teaching will begin at 6:30 p.m. followed by praise, worship and Mass. Fr. Al Ajamie will be the celebrant. Information: 317-927-6900.

August 15 - 17

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

August 16

Christ the King Parish, Indianapolis, King's Singles will volunteer at the St. Vincent de Paul warehouse. Meet at Christ the King at 9 a.m.

St. Christopher Church, Indianapolis, Singles & Friends will attend Symphony on the Prairie - Prairie Pops Big Band. Carpooling will be arranged. Information: 317-879-8018.

St. Roch Church, 3600 S. Pennsylvania, Indianapolis, will hold an All Alumni Parish Dance. Mass at 5 p.m. followed by social hour, dinner buffet, and dance. Music provided by Good Times Indianapolis Sound. Information, reservations: 317-784-1763.

August 17

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week seven "Humility & Obedience of St. Joseph," 6 - 7 p.m., followed by confession and Benediction.

St. Pius Church, Ripley County, will have the annual picnic, featuring handmade quilts, variety of games, and cafeteria supper. Mass at 10:30 a.m. followed by chicken dinners until 2 p.m. Directions: 1/2 mile south off

Hwy. 48 on 500 E, 6 miles SW of Sunman, 6 miles NW of Milan.

Holy Angels Church, Indianapolis, will have the annual parish picnic at Riverside Park, Shelter 5 near 29th & Riverside Drive.

Roncagli High School Parents' Organization will sponsor "Sundae in the Park" from 2 - 4 p.m. at the Perry Park Shelter, 415 Stop 11 Road, Indianapolis. Free ice cream, games and activities for all ages.

Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will hold a Holy Hour to pray for vocations, exposition of the blessed sacrament followed by Benediction in the chapel at 4:15 p.m.

August 17 - 21

Benedict Inn, 1402 Southern Ave., Beech Grove, will have a guided retreat "Women in Scripture." Check-in 6:30 p.m. Sunday, departure 1 p.m. Thursday. Information, registration: 317-788-7581.

August 18

St. Christopher Church, Indianapolis, Singles & Friends Eagle Creek bike ride, 6 p.m. Information: 317-879-8018.

August 19

Sacred Heart Church, 1530

Union Street, Indianapolis will sponsor "Focus Love," a parish and neighborhood outreach summer fun night in the parking lot at 6:30 p.m.

August 21

Roncagli High School, Indianapolis, Band Boosters will sponsor a night at the Burger King on Madison and Epler Avenues. 4-8 p.m. Profits go to the Roncagli Band Boosters. Information: 317-692-6808.

August 22

A liturgy to celebrate the beatification of Frederic Ozanam, founder of the Society of St. Vincent de Paul, will be held at Holy Cross Church, 125 Oriental St., Indianapolis, at 8 a.m. A continental breakfast will follow.

August 23

Our Lady of Mount Carmel, Carmel, Religious Education Department and Bible Study Council will host Rev. John Buckel, Professor of Scripture, St. Meinrad School Theology. Registration: 9:30 a.m. Information: 317-846-3475.

The Catholic Widowed Organization will attend the Southside K of C Dinner at 6 p.m.

August 23 - 24

The Sisters of Saint Francis will hold a Franciscan Awareness Weekend at the Franciscan Convent, 22143 Main St.,

Oldenburg, open to single Catholic women interested in religious life. Information, registration 812-933-6462.

August 24

St. Joseph Church, Terre Haute, will have the parish picnic in Deming Park at the East and West Ute Shelters beginning with 11:15 a.m. Mass.

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

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

August 26

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

Recurring Weekly

Sundays

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

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 gather at 7 p.m. to pray for

—See ACTIVE LIST, page 15

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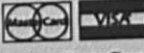
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The Active List, continued from page 14

vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary. Information: 812-969-3112.

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

Benedict Inn, 1402 Southern Ave., Beech Grove, Introduction to Centering Prayer, 7-9 p.m.

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 the Clinic for 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 Angel 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.

—See ACTIVE LIST, page 18

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Campus/Young Adult News

Little Sisters sponsor Schott's pilgrimage

By Mary Ann Wyand

St. Roch parishioner Dominique Schott of Indianapolis said she feels like her invitation to participate in the World Youth Day pilgrimage to Paris this month as a lay delegate for the Little Sisters of the Poor was a "one in a million" chance.

Actually, Schott is "one in a hundred"—technically one of 108—international delegates selected by the Little Sisters of the Poor to spend five retreat days at their motherhouse in Brittany, France, this week, and five days with the sisters at their homes for the elderly poor in Paris during World Youth Day events next week.

Last week, the University of Notre Dame honors graduate who majored in French and theology said last week she loves the language, country and culture and can't wait to return to France. The World Youth Day pilgrimage marks her fourth trip to the European country she now considers her second home.

Schott spent a month studying in France through a foreign home-stay program during the summer before her senior year at Roncalli High School in Indianapolis.

As a college junior, she studied in Angers, France, for a year with the Notre Dame Angers Program at the Catholic University of the West.

Last summer, she taught classes in English and the American culture to French children at the American Village camp in the northern part of France.

And on Sept. 24, a few weeks after the World Youth Day pilgrimage, she will return to France for the fifth time as a Fulbright Scholar to teach English for a year at a French secondary school in Lunel, a small town in southern France near the Mediterranean Sea and Pyrennes Mountains.

Schott said the retreat time with the Little Sisters of the Poor and the World Youth Day pilgrimage will help her discern her vocation.

"I got to know the Little Sisters when I visited [the late] Franciscan Father Dan Pfeilschifter at St. Augustine Home for the Aged in Indianapolis," Schott said. "I felt really close in spirit to the Little Sisters, and knew that I needed to look into religious life as a possibility because I have a restlessness about my vocation. I spent a few days with the sisters at St. Augustine Home last summer, then traveled to Notre Dame with some of the sisters for a conference on Mary. Then I left for France to live and work for the summer."

While touring Paris, Schott arranged to visit one of the Little Sisters' homes for the elderly. "I met with the sisters and some of the residents there," she said, "and had a wonderful time visiting them."

During her senior year at Notre Dame, Schott said she corresponded with the Little Sisters in Paris and Indianapolis.

"Sister Josephine [of the Precious Blood, the former superior in Indianapolis] called me last fall and said, 'We want to nominate you to be one of our delegates to World

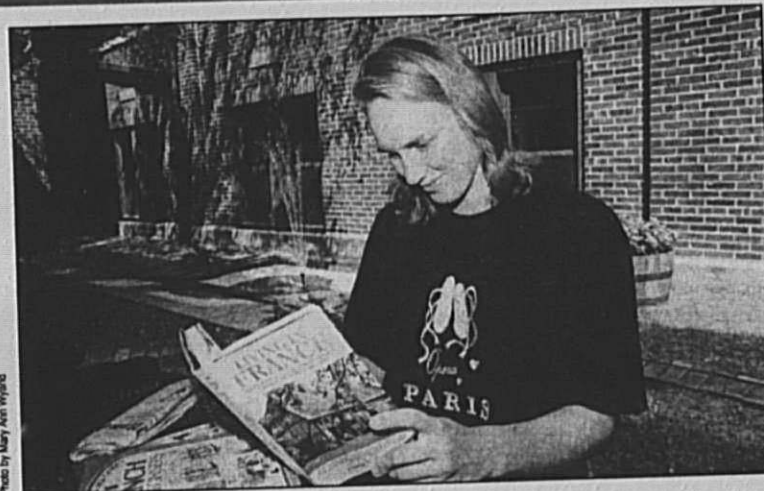


Photo by Mary Ann Wyand

St. Roch parishioner Dominique Schott of Indianapolis looks up information about France. She will attend World Youth Day in Paris with the Little Sisters of the Poor.

Youth Day," Schott said. "I was floored. In January, Sister Josephine called me and told me I had been selected."

Schott left for France on Aug. 11 for the five-day retreat with delegates from throughout the world at the Little Sisters' motherhouse in Brittany.

"The delegates spend time in prayer and reflection with the Little Sisters to get to know them and see what their prayer life is like," she said. "Then we travel to Paris together to stay in the Little Sisters' six homes for the aged around the city and participate in World Youth Day events."

Schott said she plans to offer her World Youth Day experiences to God.

"Like everything I do, I'm just going to hand it to God and say, 'Let me do your will, whatever it is,'" she said. "I'm surprised every time with what God comes up with for me. It's so amazing. It always works out. I don't worry because

I know God will take care of me."

Schott said she is looking forward to participating in a Mass celebrated by Pope John Paul II with youth and young adults from many countries.

"I love everything he has written that I've read," she said. "His book about his vocation is beautiful. It's a simple story of one person and his pathway to try to know what God's will is in his life."

By chance, Schott said, she was able to attend a Vatican audience on Dec. 27, 1995. "I asked if I could attend and they let me," she said. "Now I'm lucky enough to be able to attend World Youth Day. I feel like right now is not the time to make a vocation decision, but that the Lord is calling me to look at it in all ways. And because I feel a shared spirit, a unity, with the Little Sisters, it's a blessing to be able to spend more time with them. I love having them as friends." †

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Youth News/Views

Scout organizes blood, bone marrow drive

By Mary Ann Wyand

Blood and bone marrow donors save lives, so Holy Spirit parishioner Tom Lutholtz of Indianapolis decided to organize a marrow registry and whole blood drive in memory of his father for his Eagle Scout project.

The Cathedral High School freshman named the drive "Dare to Share" and secured a grant from the Indianapolis Foundation to finance laboratory expenses so Central Indiana Regional Blood Center staff members can collect blood and blood samples for marrow testing this Sunday.

The marrow registry and whole blood drive is scheduled from 8:30 a.m. until 1:30 p.m. on Aug. 17 at the Holy Spirit Parish Center, located at 7243 E. 10th St. in Indianapolis. There is no expense for donors. For more information, call the Lutholtz residence at 317-353-2393.

"Finding exact bone marrow tissue matches for people needing a bone marrow transplant can be difficult," Tom explained in his Eagle Scout project description for the grant application. People with bone marrow diseases will have a better chance of finding marrow donor matches and possibly saving their lives if the number of people in the National Marrow Donor Program Registry is increased through a recruitment drive.

The marrow registry and blood drive are dedicated to his late father, Bill Lutholtz, who died of acute lymphocytic leukemia on Nov. 6, 1995.

Watching his father's cancer journey wasn't easy, Tom said, and now he welcomes the opportunity to help other people suffering from leukemia and other cancers.

"For me, it was like standing behind a wall and having to listen in and look in on this, but not being able to actually interact with it," he said of his father's terminal illness. "The most I could do was talk and listen, so it was mainly a learning experience for me. One thing dad always taught me was to look forward in life, and if you have any questions be sure to ask someone, because otherwise you'll be sorry you never found it out. He told me to look into

Teens write daily updates for World Youth Day Web site

WASHINGTON (CNS)—Almost 13,000 U.S. teens and young adults are planning to head to Paris for World Youth Day.

But for the many youths unable to attend the mid-August events in France with Pope John Paul II, a Web site will offer a chance to still feel a part of it.

Youths from New Hampshire, Vermont, Utah, Missouri, Oklahoma and Wisconsin will be filing daily reports via the Web site of the National Conference of Catholic Bishops/U.S. Catholic Conference. The reports will feature their perspectives of the events.

The World Youth Day page can be accessed at www.nccbuscc.org/laity/youth/wyd/journal.

The Web site should be up and running by Aug. 14 and be operational through Aug. 26. World Youth Day events are scheduled Aug. 19-24. Photos and four messages will be posted on the Web page daily. †

what you're curious about and move forward."

In the process of researching his Eagle Scout project as a member of Boy Scout Troop No. 9 in Indianapolis, Tom worked with his mother, Catherine, who is a librarian at the Indianapolis/Marion County Public Library's Central Library.

Because blood and marrow donors must be 18, both

Tom and his older sister, Annie, a Secena Memorial High School senior, must wait to donate blood or participate in the marrow registry. But on Nov. 5, the day before the second anniversary of her father's death, Annie intends to celebrate her birthday by donating blood for marrow testing in the hope of giving someone with cancer a second chance at life.†

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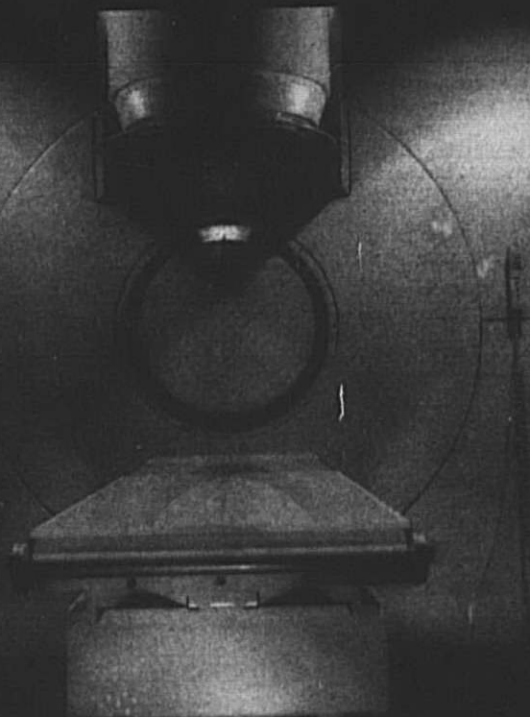
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

CHRISTIAN, Louise (Haller), 91, St. Mary, New Albany, Aug. 1. Mother of Ruth Wright, Alma Franklin, Paul Christian. Grandmother of eight, great-grandmother of five.

GATTERER, Gladys, 90, St. Anthony of Padua, Clarksville, July 31. Mother-in-law of Tom

Summitt. Grandmother of one, great-grandmother of three.

GEORGE, Brandon, 14, St. Isidore, Bristow, July 23. Son of Mike and Kathy George. Brother of Eric George. Grandson of Jim and Virginia George, Chester Dauby.

HARDEBECK, Edith M., 81, St. Mary, Greensburg, Aug. 8. Mother of Raymond, Jr., Ronald J., Patricia Hardebeck, Roselyn Welsh, Anita Van Dyke, Karen Thomas, Judith Davis. Grandmother of 21, great-grandmother of 36, great-great-grandmother of one.

HEPPNER, Virgil F. "Bud," 80, Holy Family, Oldenburg, Aug. 6. Husband of Dorothy

Heppner. Father of Connie Moody. Grandfather of two.

JOHNSON, Paul E. "Jelly," 88, Our Lady of Perpetual Help, New Albany, July 23. Husband of Celestine Johnson. Father of Jeane Wolfe. Grandfather of four, great-grandfather of nine

KAPPMAYER, Stanford W., Sr., 91, Holy Trinity, Indianapolis, July 29. Husband of Pauline Kappmeyer. Father of Stanford Kappmeyer, Jr. Grandfather of two, great-grandfather of four.

LAMPING, Bernadette V., 99, Holy Family, Oldenburg, Aug. 6. Mother of George Lamping, Doris Gries, Lorine Walke, Esther Young. Sister of Cora LeMasters. Grandmother of 16, great-grandmother of 28, great-great-grandmother of seven.

LAUER, Glenn Stephen, 35, St. Roch, Indianapolis, July 27. Husband of Jasna Lauer. Father of Glenn, Korie, Jacob Lauer.

Son of Glenn and Theresa Lauer. Brother of Robert, David, Theresa, Luanne Lauer, Christine Nease. Grandson of Lew Wyen.

LITZELMAN, Severin C. "Dutch," 83, St. Anthony, Indianapolis, July 30. Husband of Agnes M. (Schefschel) Litzelman. Brother of Donald A. Litzelman, Alfreda Albin.

MAPLE, Teresa M., 66, St. Louis, Batesville, Aug. 7. Mother of Dave, Tim, Greg Maple. Sister of Robert Dwenger. Grandmother of seven, great-grandmother of one.

MAZZA, Elizabeth, 90, St. Roch, Indianapolis, July 30. Mother of Charles, Michael, Anthony, Christine Mazza, Marion Mascari, Regina Isenberg. Sister of Mary Jugg, Peg Mendragon. Grandmother of 25, great-grandmother of 26.

MEYER, Marvin J., 69, St. Michael, Brookville, Aug. 2. Husband of Evelyn Meyer. Brother of Arnold, Charles, Donald, Harold Meyer, Helen Wilhelm.

MEYER, Mary Ann (Gerling), 85, St. Anne, Hamburg, Aug. 5. Wife of Carl Meyer. Mother of George C., Lawrence A., James W., Dennis E., Thomas J. Meyer. Grandmother of 20, great-grandmother of 25.

ROSEBROCK, Carl, 84, St. Roch, Indianapolis, July 30. Husband of Helen Rosebrock.

SABOTIN, Justina "Tina," 79, Holy Trinity, Indianapolis, Aug. 4. Wife of Frank Sabotin, Jr. Mother of Mary Louise Swails, Frank Y., David L. Sabotin. Sister of Joseph Verhonik, Elizabeth Bybee, Angeline Beach. Grandmother of 11, great-grandmother of 16, great-great-grandmother of one.

SIMMERMEYER, Elizabeth, 90, St. Mary of the Rock, St. Mary, Aug. 9. Mother of Ethel Schomber, Agatha Glaub,

Ruthann Rudolf, Kathryn Fichtner, Zola Ernestes, Arthur, Dennis, Raymond "Butch," Carl "Buck" Simmermeyer.

Grandmother of 26, Great-grandmother of 30, great-great-grandmother of one.

STICKLER, James "Bob," 80, St. Anthony of Padua, Clarksville, July 24. Husband of Mary "Bea" Stickler. Father of

David, Stephen Stickler. Brother of Mildred Schuler. Grandfather of four, great-grandfather of three.

TREDWAY, Mary Helen, 73, St. Roch, Indianapolis, July 24. Wife of Donald P. Tredway.

WALLE, Maurice A., 88, Christ the King, Indianapolis, July 30. Uncle of nieces and nephew.

The Active List, continued from page 15

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.

Third Saturdays
The Archdiocesan Pro-Life Office and St. Andrew Church, 3922 E. 38th St., Indianapolis, will have a Mass for Life at 8:30 a.m.

Fourth Sundays
The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social. Information: 317-547-6651

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.

St. Joseph Parish, 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 be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, or 1-800-382-9836.

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

Third 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.

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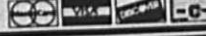
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The Diocese of Fort Wayne-South Bend is seeking applicants for the position of Diocesan Director of Liturgy. The person in this position is responsible for overseeing the areas of Environment and Art, Liturgical Music and Rite of Christian Initiation. Other duties include preparation of diocesan liturgies, responding to liturgical questions, and the publication of two newsletters for liturgical ministers. The director also serves as liturgical advisor to the Bishop. The director is responsible for liturgical needs assessment, development of programs, and training new liturgical ministers. Ability to work with clergy and parish liturgical ministry essential. M.A. in Liturgical Studies. Minimum of 5-7 years in diocesan or parish liturgical ministry necessary. Must be a practicing Roman Catholic with a strong commitment to and understanding of Church teachings.

Interested persons may send a résumé with references to: Msgr. J. William Lester, P.A., Diocese of Fort Wayne-South Bend, 1103 S. Calhoun Street, P.O. Box 390, Fort Wayne, IN 46801. Telephone: 219-422-4611. Fax: 219-423-3382.

Development Director

Lafayette Catholic Schools seeks dynamic, energetic, professional fund raiser. Candidate must have a strong sense of Church, be a self-starter and possess good organizational, communication, and public relations skills. The ability to coordinate, delegate, and motivate volunteers a must. Demonstrated success in planned-giving and grant-writing preferred.

The deadline for résumés is August 31. Submit to Lafayette Catholic Schools Development Office, 2410 South Ninth Street, Lafayette, IN 47905 or FAX 765-742-2881.

Cafeteria Help

Brebeuf Jesuit Preparatory School is looking for part-time cafeteria help. Must be able to think on your feet, move fast, have a healthy sense of humor, and like teenagers. Call between 8:00 a.m. and 12:00 p.m. at 317-876-4725.

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Send résumé to: Search Committee, 4525 Arlington Avenue, Fort Wayne, IN 46807-2601. Fax: 219-456-3072.

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