



The

Criterion

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Serving the Church in Central and Southern Indiana Since 1960

August 22, 1997



Photo by Mary Ann Wynn

Life prayer

Praying the rosary during an Aug. 16 walk to an abortion clinic on East 38th Street in Indianapolis are (from left): Franciscan Sister Jonette Scheidler, school librarian at St. Joseph School in Shelbyville; St. Joan of Arc, Indianapolis, parishioner Irene Naghdi;

and Mary, Queen of Peace, Danville, parishioners Christopher Ritter, Paul Lauck, Kathleen Ritter and Mark Ritter. They were among nearly 300 Catholics who gathered for the first archdiocesan pro-life Mass and prayers for an end to abortion. See story page 2.

Criterion board of directors approves policies, elects officers

By William R. Bruns

New editorial policies for *The Criterion* have been approved by Archbishop Daniel M. Buechlein following their recommendation to him by the Board of Directors of Criterion Press, Inc., at its meeting on Aug. 13.

The policies, which have been under discussion by the board and staff for several months, were developed by the board's editorial committee.

The policies articulate and commit to writing "generally understood" policies and guidelines that, for the most part, have directed the newspaper for many years.

Introduced by a "Statement of Identity and Editorial Principles," the policies deal with the newspaper's emphasis in coverage (local), its balance and tone (to reflect catholicity and practical, lived faith), its editorials (to reflect the position of the paper and its publisher on public matters of interest to readers), and its letters-to-the-editor column (a responsible exchange of opinion). (See editorial, page 4, for complete text.)

In other action, the board filled vacancies and elected officers for the upcoming year.

The board recommended Suzanne

Deitsch, of the Richmond Catholic Community, to the archbishop for appointment to a second three-year term on the board; it also recommended Monsignor Richard C. Lawler, pastor of St. Mark Parish in Indianapolis and dean of the Indianapolis South Deanery, to the archbishop for membership on the board. The archbishop accepted both recommendations.

Monsignor Lawler succeeds Francis "Mike" Connelly, a member of St. Luke Parish in Indianapolis, who retired from the board after six years of service, four of those years as president. Father Frederick Easton, vicar judicial of the archdiocese, who also completed his term on the board, did not seek reappointment.

The directors reelected David Dreyer, a member of St. Thomas Aquinas Parish in Indianapolis, to a second term as president. Dreyer is judge of Marion County Superior Court.

This week's editorial commentary features The Criterion's new editorial policies and procedures. See page 4.

Lawrence "Bo" Connor was reelected vice president. A member of St. Pius X Parish in Indianapolis, Connor is retired managing editor of *The Indianapolis Star*. He also serves on the board's editorial committee.

The board members elected Morna Patrick as secretary. Patrick is a member of SS. Peter and Paul Cathedral Parish in Indianapolis. She is a district sales leader for Doncaster, a company that markets a design line of women's apparel.

Other board members, in addition to Archbishop Buechlein, who serves as chairman, are James Cain, vice president and financial consultant with NatCity Investments, Inc. and a member of Immaculate Heart of Mary Parish in Indianapolis; Dale Moss, columnist with *The Courier-Journal* of Louisville and a member of St. Augustine Parish in Jeffersonville; Benedictine Sister Ann Patrice Papesh, development director for Central Catholic School in Indianapolis and a member of Our Lady of Grace Monastery in Beech Grove; and T. Scott Pollom, first vice president with F. C. Tucker Company, Inc., and a member of Pius X Parish in Indianapolis.

Daniel Conway, associate publisher, and Suzanne Magnant, chancellor, serve as *ex officio* members.†

Sacramentary revision means Mass changes

WASHINGTON (CNS)—Now that the U.S. Catholic bishops have completed an entire revised Sacramentary, Catholics can expect to see a number of changes in the way Mass is celebrated.

The new book of Mass prayers must still be confirmed by Rome before it can be published and used in U.S. churches.

When it does appear, among the most obvious changes it will bring are:

- Simplified introductory rites—with six main options to choose from—at the start of Mass.
- An option to move the exchange of peace from just before Communion to the beginning of the Liturgy of the Eucharist.
- Occasional use of the Apostles' Creed.
- An option for people to adopt the same posture as the priest—arms forward, palms of the hands facing upward—while praying the Lord's Prayer.
- New invitations from the priest introducing the eucharistic acclamations.

Among the Mass prayers most familiar to Catholics—those recited at every Mass or most Masses, such as the Lamb of God or Lord's Prayer—most are unchanged. A few will have minor changes.

The bishops approved a revision of the Nicene Creed to say "for us and our salvation" instead of "for us men and our salvation." In place of "by the power of the Holy Spirit he was born of the Virgin Mary and became man," the newer version says, "was incarnate of the Holy Spirit and the Virgin Mary and was made man."

Alert Catholics may notice the priest using a new greeting at the beginning of Mass. Four new options are being added to those already in use.

Over time, they should also notice a much richer, fuller language and style in the proper prayers for each Sunday and feast.

The changes in those prayers are the most extensive and arguably most important contributions to improved worship in the revised Sacramentary.

The translations currently used had to be completed in two years and without prior Roman Catholic experience in using English as a liturgical language. Eleven years were spent developing the new

See MASS, page 2

MASS

continued from page 1

translations, and the translators this time could draw on what has been learned from using English as a language of liturgical prayer over the past quarter-century.

Besides enriching the English translations of the Latin texts, the revised Sacramentary includes some 300 original compositions in English.

These new prayers—especially the new optional opening prayers—often draw on themes and images of that day's Scripture readings, so that the prayers and the readings will be more integrally related each day.

One of the revisions affecting every Mass will take a little work for congrega-

tions to get used to. It aims at making full use of the eucharistic acclamations without causing confusion.

Currently, unless there is musical accompaniment, the rite offers no clear signal for which acclamation to use. All four are introduced by the same invitation from the priest, "Let us proclaim the mystery of faith."

In the revised Sacramentary, however, each acclamation will have its own unique invitation. After some initial explanation and effort, it is expected that people will come to automatically associate each acclamation with its proper invitation.

The revised Sacramentary permits use of the Apostles' Creed—allowed up to now only at children's Masses—as an alternative to the Nicene Creed at regular Masses.

The Apostles' Creed may be recited

whole or broken into three parts, with the priest asking before the respective parts: "Do you believe in God? . . . in Jesus Christ? . . . in the Holy Spirit?" The question-answer form of recitation is modeled after the profession of faith in the baptismal rite.

For the simplified opening rites, the priest can choose from one of six: a rite of blessing and sprinkling of water, a penitential rite, a litany of praise for God's mercy, the Kyrie, the Gloria, or any of the opening rites available for special occasions such as baptisms or funeral Masses. A seventh option is to add the Gloria to any of the other opening rites, except during Advent and Lent when liturgical norms rule out use of the Gloria.

During Lent, another new option will

let the priest invite the people to kneel during the opening penitential rite.

Weekday Mass-goers may sometimes hear new optional eucharistic prayers. There are four of these, based on the 1974 Swiss Synod Eucharistic Prayer, which is already approved in several other languages and is used in a number of countries.

The new eucharistic prayers, restricted to Masses for various needs and occasions, are not to be used on Sundays and other major feasts.

Father James P. Moroney, director of the bishops' national liturgy secretariat, said one of the most important revisions in the Sacramentary is one the average Catholic will never see—an extensive general pastoral introduction to the whole book plus pastoral introductions for each season.†

Archdiocesan Mass, prayer service honor 'supreme value of life'

By Mary Ann Wyand

Supporters of the pro-life movement believe two unborn babies' lives were saved—at least temporarily—on the morning of the first archdiocesan pro-life Mass last Saturday at St. Andrew the Apostle Church in Indianapolis. Prayers on the sorrowful mysteries were recited outside the Clinic for Women at 38th and Parker streets.

Nearly 300 Catholics, some from as far away as Shelbyville, Greensburg, Greenfield and Danville, gathered Aug. 16 for the Mass and rosary to pray for an end to abortion.

"We live in a world which seems to have declared war on children," Father Joseph F. Schaedel, vicar general, told pro-life supporters during his homily on the feast of St. Stephen of Hungary.

The Gospel reading for the feast day was Matthew 19:13-15, which reads in part, "But Jesus said, 'Let the children come to me . . . for the kingdom of heaven belongs to such as these.'"

Father Schaedel noted that the Gospel reading was providential for this pro-life liturgy, scheduled at 8:30 a.m. the third Saturday of every month at St. Andrew Church, 3922 E. 38th St.

"I'm happy to be here this morning to represent Archbishop Daniel Buechlein and the people of the archdiocese at this inaugural Mass for pro-life," Father Schaedel said. "Our Christian faith teaches us the supreme value of life and that children have a primary place in God's kingdom. We are called to be merciful, patient, strong, humble and gentle to those who are hurting."

Father Schaedel quoted Jesuit Father John Hardon of New York, who said, "There can be no stopping abortion without the Eucharist" and that "only the grace of God, an ocean of grace, will be able to stop this evil." God's grace works through Christian efforts, the vicar general said, especially through prayer, good works and participation in the sacraments.

The archdiocesan pro-life effort was inspired by Brooklyn Msgr. Philip J. Reilly's international ministry called Helpers of God's Precious Infants.

After the eucharistic liturgy on Aug. 16, Father Paul Landwerlen, pastor of St. Vincent de Paul Parish in Shelby County, led the group in the joyful mysteries of the rosary during the walk to the abortion clinic.

Catholics of all ages participated in the pro-life liturgy at St. Andrew and prayed the rosary outside the clinic in 90-degree heat. Most held rosaries, and some carried icons of Mary.

As the first of the long line of pro-life supporters neared the abortion clinic, a

young couple hurried inside the building. But pro-life supporters were thankful that no women entered the clinic while they prayed the sorrowful mysteries there with Father Vincent Lampert, pastor of Mary, Queen of Peace Parish in Danville and director of the archdiocesan Office of Pro-Life Activities.

St. Lawrence parishioner Tom Pottratz of Indianapolis, who helped organize the pro-life effort, told *The Criterion* on Monday that a pregnant woman walked away from the clinic early Saturday after speaking and praying with pro-life sidewalk counselors. He said sidewalk counselors also talked with another woman who left the clinic without having an abortion, after the pro-life group ended its prayer vigil outside the building.

On the walk back to St. Andrew Church for Benediction of the Blessed Sacrament, Father Schaedel led the prayers for the glorious mysteries.

Following Benediction, Father Lampert said he was asked by Pottratz and St. Mary parishioner Bob Rust of Greensburg to begin the Helpers of God's Precious Infants pro-life ministry in the archdiocese.

"We encourage you to go back to your parishes and bring your friends to these Masses on the third Saturday of every month," he said. "It's a great opportunity to support the Gospel of Life."

Providence Sister Marilyn Herber, parish life coordinator of St. Andrew, said the parish is proud to be able to host this Mass.

"The enthusiasm is unbelievable," Sister Marilyn said. "We had many of our own people here, and we are excited to see

so many people from elsewhere in the city and from out-of-town come and fill our church. During our walk to the clinic, I was struck by the number of people who went by in cars and honked and waved to us. To have this kind of witness on East 38th Street is a powerful sign."

Sister Marilyn said she believes that "God will continue to bless this group and bless the church, and we will all feel the experience of God's blessing because of these efforts."

Mary, Queen of Peace, parishioner Kathleen Ritter of Danville said she prays outside an abortion clinic every Saturday and was pleased to have so many Catholics pray the rosary at the Clinic for Women.

"We go to an abortion mill every Saturday as a family," Ritter said. "We always take along a picture of the Blessed Mother and pray for conversion of hearts."

St. Michael parishioner Jean Duncan of Greenfield said she regularly prays outside an abortion clinic and was thrilled by the wonderful response to this new ministry.

"The number of people who turned out was just overwhelming," Duncan said. "It was a gift from God. I noticed when we were praying that no people went into the clinic, and that too was a gift from God."

St. Monica parishioner David Proctor was among several dozen teen-agers who joined adults for the Mass and rosary.

St. Joseph parishioner David Caito of Shelbyville was one of about 15 Catholics from Shelby County who traveled to Indianapolis early Saturday to pray for life.

Caito said: "It was a great gift to be here and have Mass, to start with the Eucharist."†

Official Appointments & Announcements

Effective September 3, 1997

Rev. Anthony Volz, currently serving as pastor of Sacred Heart of Jesus, Terre Haute, and priest moderator and minister of St. Ann, Terre Haute, appointed pastor of St. Michael the Archangel, Indianapolis.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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23 delegates to attend Black Catholic Congress

By Margaret Nelson

Twenty-three persons from the Archdiocese of Indianapolis will make up the local delegation to the National Black Catholic Congress VIII in Baltimore Aug. 28-31.

This group, the largest to attend such a congress, will include Archbishop Daniel M. Buechlein, as well as priests, religious, parish leaders and "people from the pews," according to Father Kenneth Taylor, director of the Office of Multicultural Ministry.

Lillian Stevenson, a member of St. Rita Parish in Indianapolis said, "I'd like to go to the congress because I hope to obtain things that we as black Catholics in the U.S. can do to share our blackness with the whole church." She added, "That is one thing that is a mandate from the pope."

Stevenson heard Pope John Paul II make this statement when he was in New Orleans in 1987 and has seen it in his writing and talks several times since then.

"I like the camaraderie with people from across the country," said Stevenson. "I like learning what they are doing so that we can assist people here."

"With our new multicultural office, we can use insights into what other people are doing to assist with evangelization in their dioceses," she said. "And it will be good to meet and know black Catholic leaders of the church in the U.S.—like the bishops."

Connie Morris of Holy Angels Parish in Indianapolis said that the highlight of the congress will be the dedication of the Mother of Africa Chapel in Washington. "I'm sure the ceremonies for the dedication will be very exciting."

Morris said, "There will be a lot of workshops and no voting on issues" as in previous congresses. "We will be hearing about all kinds of issues on evangelization

and spirituality."

Father Taylor said, "My hope is that the delegates will come back from the meetings motivated and enthusiastic to revitalize black Catholics in the church here."

"The theme is evangelization," he said. "I hope more people are willing to get involved and get the word out here about the Catholic Church and the Catholic message."

Father Taylor said that this congress is structured differently than previous meetings. "The main thing will be the sharing that we do with the rest of the nation and bringing back good things that are going on around the country."

"The congress lets us know that we are not alone—that we struggle with the same kinds of issues," said Father Taylor. "I hope we can bring some solutions."

Other delegates include Jesuit Father Joseph Folzenlogen, coordinator of the archdiocesan Evangelization Commission; Sister of Our Lady of African Demetria Smith, educator for the archdiocesan Mission Office; Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis; and Divine Word Fathers Tony Clark and Chester Smith of St. Rita.

The goal of the congress has been stated: "In response to the call to evangelize, we gather to celebrate and affirm the many gifts of our African-American religious experience in the Catholic Church."

On their return, the members of the delegation will work with the Multicultural Ministry Office on a plan to spread the message of the congress. The hope is that this will motivate more black Catholics to become involved in their parishes, Father Taylor said.

The first National Black Catholic Congress was held in 1889. Since 1987, the congress has drawn black Catholics

together every five years "to celebrate their Catholicism, to plan for the future of African-Americans in the Catholic Church and to challenge those who live outside the black Catholic experience to see and share in the authenticity and richness of 'who we are and whose we are,'" according to John Gaither of the national office of the congress.

The Indianapolis delegation, along with the expected 2,000 other participants, will leave the Baltimore Convention Center on Saturday.

On that day, Aug. 30, they will make a pilgrimage to Washington to the Basilica of the National Shrine of the Immaculate Conception for the dedication of the Mother of Africa Chapel.†



Special service

Fathers Thomas Clegg, pastor of Good Shepherd Parish in Indianapolis, and Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis, process in to the 23rd annual Mass for senior citizens of the archdiocese. Archbishop Daniel M. Buechlein, assisted by Benedictine Father Noah Casey, presided at the Aug. 13 liturgy at St. Peter and Paul Cathedral. Fathers Clegg, Stephen Giannini, Thomas Stepanski, Taylor, and Franciscan Fathers Thomas Fox and Robert Seig celebrated. Archbishop Buechlein, the priests and a parish life coordinator served lunch to the 200 guests. Father Taylor, director of the Office of Multicultural Ministry, will attend the National Black Catholic Congress VIII with 22 others from the archdiocese. See related story on this page.

Youth Services Commission working to develop youth ministry

By Peter Agostinelli

A group of pastoral leaders from throughout the archdiocese held its initial meeting in July as the Archdiocesan Youth Services Commission. The group's goal is to better coordinate youth services.

The commission plans to:

- coordinate and monitor strategic plans for youth services
- provide a forum for networking, problem solving and conflict resolution
- raise issues concerning youth services between and among the secretariats, offices, schools, parishes and constituencies
- improve multicultural participation in youth activities.

Suzanne Magnant, chancellor of the archdiocese, chairs the commission. Currently it includes about 20 representatives from throughout the archdiocese—pastors, pastoral associates, youth

ministers, religious education directors, Catholic Youth Organization representatives and staff members of agencies such as Catholic Social Services.

The commission has roots in the recent evaluation of the offices of the Archbishop O'Meara Catholic Center, as well as discussion with parish religious education directors and members of the Council of Priests.

"The idea arose from discussions in the past year regarding concerns about a lack of coordination [of activities] and about an overlapping use of resources," Magnant said. "It became clear that we needed a single coordinating body of people to address these concerns."

Susan Weber, a planning consultant who works with archdiocesan agencies and parishes, will facilitate future commission meetings.

Jerry Ross, associate executive director of the Catholic Youth Organization (CYO), serves on the commission. He

thinks it will help evaluate how the archdiocese can better serve youth today and in the future. The commission also can help serve as a resource for people who work with youth, he said.

Ross said the CYO is one agency that could benefit from the commission's work. For example, he said, staff members of the CYO office often don't know about events or programs in towns such as New Albany or Terre Haute. The commission's work will assist in such communications for CYO and other agencies and ministries, he said.

Magnant said there are many youth issues and concerns that the new commission can address. For example, agencies such as St. Elizabeth's and other Catholic Social Service agencies may be able to assist youth with problems.

The outcome, Magnant said, will be healthier, better-developed young people who can contribute positively to the surrounding communities.

"We need to remember that young people contribute services as well as receive services," Magnant said. "They bring energy and spirit to our parishes and communities."

Ross agrees.

"A lot of times our youth are looked at as just another part of a parish," he said. "But the kids see themselves as being a very vital and significant part of parish life—whether it's school, athletics or service work such as reaching out to the homebound or the elderly. There are a lot of things they do. This commission will work to help youth do more of that and do it even better."

The commission's next meeting is scheduled for September 24.

(Magnant welcomes comments or suggestions regarding the Archdiocesan Youth Services Commission. You can send her e-mail at smagnant@archindy.org or write to her in care of The Criterion.)†

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The Criterion

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Editorial

Our editorial policies and guidelines

(The Board of Directors of Criterion Press, Inc., its editorial committee, and the staff of The Criterion have been discussing and developing editorial policies and guidelines during the last eight months. As reported in this issue, Archbishop Daniel M. Buechlein approved the policies as recommended to him by the board at the annual meeting of the corporation on Aug. 13. The complete text is reprinted here.)

Statement of Identity, Editorial Principles

The Criterion is a weekly publication of the Archdiocese of Indianapolis. As a newspaper published by and for Catholics in central and southern Indiana, The Criterion's mission is to inform, educate and evangelize its readers to help them live more fully as Catholics.

An instrument for teaching and sharing the Catholic faith, The Criterion is the archbishop's most consistent and direct form of communication with the people of the archdiocese. For the majority of Catholics in central and southern Indiana, the newspaper is their primary source of information about the teaching and practice of the Catholic Church.

The Criterion strives to be both a sign and cause of unity among Catholics in central and southern Indiana. By its publication of archdiocesan and parish news and feature stories, The Criterion seeks to unite Catholics from diverse geographic, economic, racial and cultural backgrounds into one family of faith in communion with the universal church.

The Criterion attempts to promote the unity of the church by serving as a forum for "responsible exchange of freely-held and expressed opinion among the People of God" (Communio et Progressio, 116). In a Catholic newspaper, authentic dialogue "should be animated by the desire to serve and to consolidate unity and cooperation. There should be a deep love for the Church and a compelling desire for its unity." (Communio et Progressio, 117.)

EDITORIAL POLICIES

Coverage

Priority will be given to archdiocesan and parish activities in news articles and feature stories. Important matters concerning the church in the United States and the universal church also will be regularly reported.

Balance and tone

The editors will strive to present a balance of articles that reflects the catholicity of the church as it is lived by the people of the archdiocese.

Articles and editorial comment will strive to promote "faith in action," the practical realities of living out the teachings of the church.

Editorials

Editorials set forth positions of the newspaper and its publisher on public matters and issues of concern to the church and the newspaper's readers. They are intended to help form opinion and promote discussion and dialogue among readers.

As part of The Criterion's commitment to accountability, all editorials are signed to identify for readers who is speaking for the newspaper. But all editorials, by definition, reflect the position or point of view of the newspaper and its publisher. In a Catholic newspaper, readers have the right to expect that editorial opinions are based on the authentic teaching of the Catholic Church and its application to daily life.

The executive editor is immediately responsible for the content of the newspaper, including its editorial commentary.

Letters to the editor

Letters from readers are published in The Criterion as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (Communio et Progressio, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

—For the Publisher and Board
William R. Bruns
Peter Agostinelli

Seeking the Face of the Lord

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



Teachers, youth and our 'old-fashioned' church

Our thoughts turn to our school principals and our directors of parish religious education programs and to all those who join you in teaching our youth. You have just had your late summer gathering for renewal and new inspiration.

What an important role you play and many of you do so at great personal sacrifice! Our thoughts and prayers and gratitude are with you as you launch another school year of programs.

Because of a scheduling problem, I was unable to be with you for your annual August workshop. Father Joseph Schaedel, the vicar general, and Dan Elsener, the head of our education secretariat, tell me that the meeting went well. They were particularly pleased about the spirited reports they heard describing the implementation of our Journey of Hope 2001 for our youth in our schools and religious education programs.

The Journey of Hope 2001 is having a blessed effect all around. At the final report celebration for our 1997 United Catholic Appeal in late June, all the parishes were invited to report on how they have been implementing the spiritual renewal phase of the Journey of Hope. Along with everyone else who was present, I was impressed by the variety of ways in which spiritual renewal is being pursued.

Now it's back to school again, and our thoughts, rightfully, turn to the needs of our youth. What a blessing that we can offer them a meaningful journey of hope! Earlier in the summer I happened to read an account of an interview with Chelsea Clinton that was occasioned by her graduation from high school. She was asked what she thought was of greatest concern for our youth. She responded that she thought her peers faced the dread of meaninglessness in their lives.

How sad if her observation is true. I think it is for so many young folks. Our youth have far more by way of comfort, convenience and choice these days than ever before, but clearly the values of secular materialism aren't working. Our youth hunger for true meaning, for spiritual and moral values. That should not be a surprise for people of faith.

A recent editorial in The Indianapolis Star caught my attention. Under the banner "A teen alternative," the editorial begins: "After a quarter century of promoting moral relativism in sex education, the federal government has given a slight nod to old-fashioned chastity. And family-planning types are none too happy."

The government is funding abstinence education programs for our youth. Planned Parenthood is upset because so-called safe sex is not part of the program. Leaders of the organization say abstinence will never work. Yet as the Star editorial says, "This after decades of pouring federal funding into safe-sex curriculums only to see the rate of teen-age sexual activity and pregnancy skyrocket to the highest level in the industrialized world." The editorial notes that by any objective standards the usual sex education curricula have been a monumental failure.

How could we be surprised? There are one or two premises of the safe-sex mentality: tacit permission to pursue sexual activity or the cynical presumption that, like brute animals, the sexual instinct of our youth is uncontrollable. Either presumption betrays our youth and undermines their strength of character.

Permissive attitudes about sexual promiscuity transfer to other immoral liberties. It amazes me to hear one of our youth (on occasion) tell me that the young woman or young man he or she is dating is "old fashioned" (which translates "not sexually promiscuous"). In this sense, our Catholic youth belong to an "old fashioned" church because of our moral stance in favor of chastity. They need a lot of support because youth generally don't want to be old fashioned!

Our Catholic schools and parish religious education programs face a tremendous challenge to provide the kind of information and motivation that wins youthful hearts and minds, not only in matters of sexual morality but in the large challenge of living the life of the Gospel as Jesus lived and taught it.

You teachers need our support to teach the challenging, undiluted truths of our faith. You especially need the support of parents.

The family home is the first school. The teaching and witness of you parents is crucial. Prayer and the clear teaching of moral values begins at home. What is taught in our schools and religious education programs needs affirmation at home. You need to know what is being taught to your children. Needless to say, what is taught in our schools and religious education programs should clearly reflect the teaching of our church as it is expressed in the Catechism of the Catholic Church. Our youth need the cheerful witness and collaboration of all of us, you parents and teachers and us pastoral leaders, too.†

The Criterion

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The Human Side/Fr. Eugene Hemrick

How to step away from incivility

A couple I have known for years just broke up, and I must admit I thought it was coming. During meals the husband or the wife viciously would cut the other down. It was like being on a battlefield.



Incivility has reached such a point in society that we now have organizations solely devoted to monitoring it.

Civil discourse was the topic of a recent panel discussion at the Woodstock Theological Center in Washington. Representatives of the media, government and the field of research discussed this concern. Their comments apply equally to homes, government, the business world and the church.

What causes incivility? How can it be curtailed?

Incivility occurs when people are disposed to approach the discussion of issues as a battle between truth and falsehood. This is the attitude that a discussion is a competition in which someone must win.

An adversarial posture is assumed, putting the other person on the defensive. What is needed is an appreciation for collaboration. The goal of a discussion is not to defeat someone, but to champion truth and to explore it together.

Interestingly, the field of psychology has devised a system to uncover relationships that encourage or hinder civility.

The system works by asking how you feel in the presence of another.

Do you feel you are in a child-to-parent relationship in which someone always is in need of correction?

Or, is it like an adult-to-adult relationship in which two people mutually have faith in each other and function as equals?

Pope Paul VI captured the essence of an adult-to-adult relationship when he

reminded us that dialogue is our most powerful means of creating church unity and that to use dialogue effectively we need to be humble and kind.

Humility requires that we know our shortcomings and act maturely.

Kindness encourages us to maintain a mature and respectful disposition toward another so that the best is brought out in him or her.

Among factors behind the current incivility in society are the six-second media messages and 10-second coverage of news developments, according to the Woodstock panel. Ours is an age of short, quick answers to important questions. And this encourages us to jump to conclusions and to speak without thinking, or to say bombastic things in order to capture attention.

Think about it! Is anything more insulting than to ask a well-thought question and receive a curt, thoughtless response?

Pope Paul VI reminded us that good dialogue also requires clarity. We need to think through what we say before we say it and avoid conveying the sense that we have no time to talk.

I would say that dialogue is the art of patiently choosing words so that they don't come across as bombshells or lack sincerity.

The Woodstock panel unanimously felt that the better people know each other, the better their chance of avoiding incivility. One U.S. representative told of an effort to achieve civility on Capitol Hill. It seems a bipartisan retreat was organized, with a number of Democrats and Republicans going off together by train to Hershey, Pa.

The train ride and time on retreat gave them an opportunity to get to know each other as persons, not opponents. "Once you know somebody, it's a lot tougher to criticize" that person, the panelist said.

I might add that Christ chose to bring peace by nurturing friendship and care among members of the human family.†

A View from the Center/Dan Conway

Monks of Saint Meinrad serve at home and abroad

Several months ago I attended a dinner for alumni of Saint Meinrad College and School of Theology. It is customary at alumni meetings for someone from Saint Meinrad to report on things that are happening "on the Hill." This particular meeting concentrated on the renovation of the Archabbey Church. We



also heard about the spirit and enthusiasm of the students, as well as the challenges Saint Meinrad faced in enrollment and finances. Father Mark, who is now beginning his second year as president-rector, presented this material in a brief talk that was informative, humorous, and truly inspiring.

After we heard about happenings at Saint Meinrad, Archabbot Lambert Reilly told us about the work his brother monks are doing away from Saint Meinrad. The primary "job" of a Benedictine monk is to live the monastic life. Most Saint Meinrad Benedictines pray and work at the monastery in southern Indiana. They teach in the schools, offer retreats and other spiritual programs, and work in a variety of assignments around the archabbey. But a surprising number are currently assigned to pastoral, teaching and contemplative ministries away from the archabbey.

Archbishop Daniel M. Buechlein, who made his solemn vows as a monk of Saint Meinrad in August 1963, is one example of this type of monk. Another is Father Noah, the director of the archdiocese's ministry to priests program.

Monks from Saint Meinrad can be found in many different places. Three are teaching

in Rome (Fathers Cassian, Ephrem and Vincent), and three teach in other places (Fathers Aurelius, Raymond and Sebastian). Two are serving in the missions (Brothers Dominic and Andrew in Guatemala). Three serve as resident chaplains (Fathers Mel, Hilary and Ralph), and four are living the contemplative or eremitical life (Fathers Frederick, Joachim, Marion and Prosper). Four monks are pursuing studies away from the monastery (Fathers Anselm, Edward, Godfrey and Peter).

In addition, many Saint Meinrad monks are actively engaged in pastoral ministry. Fathers Timothy and Malachy are in Owensboro, Ky. Five monks serve in the Diocese of Evansville (Fathers Camillus, Gregory, Harold, Micheas and Pius), and 11 are engaged in pastoral ministry in the Archdiocese of Indianapolis. This includes six in the Tell City deanery (Fathers Adrian, Benet, Gavin, Issac, Sean and Severin), two in Indianapolis parishes (Fathers Kilian and Michael), one in the New Albany Deanery (former Archabbot Bonaventure in Bradford) and one in Columbus (Father Richard). In addition, Father Boniface is president of Martin University, and Fathers Hilary and Ralph serve as chaplains in Beech Grove.

The monks' greatest gift to the church is their witness of prayer and work. But as this list of "monks on mission" clearly shows, Saint Meinrad's contributions to the universal church, and the church in Indiana, do not end "at the bottom of the hill."

(Information for this column was provided by Benedictine Father Tobias Colgan, secretary to Archabbot Lambert, and Barbara Crawford, Saint Meinrad's director of communications.)†

From the Editor Emeritus/John F. Fink

Most marriages in Arab society are still arranged by families

(This column was originally written for the June 20 issue, but it was not published because of a lack of space due to an

unusual number of letters to the editor in that issue. —Editor)



Most marriages in Arab society are still arranged. Dating doesn't exist among the Palestinians and other Arabs. At Arab universities, such as Bethlehem University or Bir-Zeit, young people socialize but they don't pair off as we do in the U.S.

Mothers of sons usually start the marriage process. When a mother decides it's about time for her son to marry (around the age of 18), she talks it over with her friends to see what girl would be the best wife for him. Marriages almost always take place within clans and often between cousins. (This is a reason why birth defects, such as deafness, are more common among Arabs.)

Women cannot be coerced into marriage, but they are encouraged to marry early. If a man agrees to marry a particular woman, and she accepts, the families will meet to discuss the arrangements. The young woman is usually in the kitchen listening and will, at some point, serve refreshments.

The adults discuss the *mahr*, the amount of money that will be given by the groom's family to the bride's family. This is often a very high price, especially among the wealthy.

Before the wedding, the bride and groom will sign a contract (like our prenuptial agreement) that includes the amount of alimony the bride will receive in case of divorce. Modern women insist on an *ismeh* in the contract, a statement that she can request a divorce.

The groom's family pays for everything in connection with the wedding, including the bride's dress, the reception, etc.

If a man discovers that his wife was not a virgin when they married, he may divorce her. Divorce for any other reason is difficult, but there are three settlements, depending upon how determined the parties are to divorce: *ta'leq*, where the woman keeps her jewelry and the man pays alimony; *muba'ra*, where the woman keeps her jewelry but receives no alimony; and *khula*, where the woman gives up everything. After a divorce, the father gets custody of the children.

Marriages between Muslims and Christians are very difficult, but they do occur. Yasser Arafat's wife, for example, is a Christian and he is a Muslim. What usually happens, though, is that the Christian converts to Islam. This is a source of the decreasing percentage of Christians in the Holy Land.

The woman who taught our class [at Tantz] about Arab marriages, Laila Nazzari, is not your typical Palestinian woman. When I asked her how she escaped an early marriage, she said she did it by "going on strike." She rejected all the men suggested for her by staying in her room because she knew that her father was wealthy enough to send her to the United States for her education.

After she got her bachelor's degree and started teaching at Bir-Zeit University, she met her husband, Nafez, another teacher there. When they decided they wanted to marry, Laila again had to "go on strike" until her father agreed to the marriage, even though it was outside their clan. After both families were resigned to the marriage, the rest of the process proceeded as described above. Laila even had to remain in the kitchen while she listened to negotiations over the *mahr*.

Laila admitted that Western culture is now influencing Arab culture, especially because of television. It is becoming more difficult for them to retain their centuries-old traditions.†

To the Editor

Pax Christi mistaken

I read with disgust the article in the August 15, 1997, issue of *The Criterion* concerning the statement by Pax Christi urging UPS to expand its full-time work force. The leadership of Pax Christi is seriously mistaken in claiming that part-time employees have fewer benefits and less job security than full-time employees. I would challenge them to find a company that offers better benefits to full-time employees than UPS offers to part-time employees.

I was also surprised to learn that Pax Christi would side with a union that, in the past, has resorted to highly immoral tactics in order to maintain the lush lifestyles of a few fortunate union officials.

I suppose that it takes a certain amount of moral courage to address issues such as slave labor in China and the genocidal abortion laws in this country. Obviously the leadership of Pax Christi USA lacks that courage.

J. Matthew Dattilo
Jeffersonville

Pax Christi and UPS

Regarding your lead article in the Aug. 15, 1997, issue: What in the world does Pax Christi know about the operations of UPS that entitles it to suggest that UPS should employ more full-time workers?

The very nature of UPS's delivery system requires many employees for relatively short periods of time. What does Pax Christi suggest—that UPS pay workers 40 hours pay for 20 or 30 hours work? Or is it suggesting that UPS pay fewer workers for 40 hours work and lay off the workers that they would no longer need? I suggest that Pax Christi has no idea of

what UPS operations require or how it should magically turn 20-, 30-, or even 35-hour-per-week employees into 40-hour, full-time employees.

Pax Christi says it would be willing to pay more than its present \$6,000 per year to UPS so that UPS could have a full-time work force. How much more? \$2,000? \$4,000? \$10,000? It is obvious that Pax Christi knows nothing of how competitive free enterprise works. I suggest that Pax Christi stick to its international peace mission and leave UPS's business to UPS.

I also object to *The Criterion's* publishing this article in such a prominent location. It gives the impression that *The Criterion* is in agreement with Pax Christi and I suggest that *The Criterion* has no more knowledge of UPS's operational needs than does Pax Christi. The idea that all UPS has to do is make more full-time employees and pass the cost on to its customers is ludicrous. There is nothing unjust or immoral in hiring workers to do only the work that there is to do and at the time when it needs to be done. There is no inherent justice or morality in paying workers to be on the job when there is no work to be done.

David Wright
Indianapolis

(Placement of news articles is an editorial judgment based on a number of factors, especially the news value of the article. On Aug. 12, when the Aug. 15 issue was being produced, the UPS strike was one of the top news stories in the country—as it continues to be. Readers who wish to know this newspaper's position on an issue will find it in the "Editorial" section on page 4—not in the placement of a news story on page 1. —WRB)

Cornucopia / Cynthia Dewes

Please catch me before I read again

The very first word I was able to read was, "STOP." Riding along as usual while my dad did his errands, I was suddenly roused from my childish torpor by the realization that I could read the sign at the edge of the road. But "stop" was not prophetic when it came to my reading career.



Sad to say, we're in a time when literacy is not the norm. The media constantly report horror stories about high school graduates who can't read their cereal boxes, and business employees whose training manuals must be written at the elementary-grade levels they can grasp.

We're told that speed and easy access are not the only reasons for phenomena like *USA Today* and "TV spot news" and other quick fixes for the intellect. We're told that Johnny just can't read anymore, and so we're admonished to "Read—It will change your life."

Now, I have to say that reading didn't change my life. It didn't even shape my life. The fact is, during much of the time, it simply

was my life. I am what I am today because of reading *Little Women* and *The Confessions of St. Augustine* and *A Farewell to Arms*. Not to mention the Tarzan books, Brother Cadfael mysteries and ethnic cookbooks.

The thing is, I will read anything that doesn't move, and even some things that do. I read signs on passing buses, T-shirt pronouncements, and the cover of every sensational rag in the check-out line at the supermarket. I read all the subtitles on movies even when I understand the language being spoken, and all the fine print on toothpaste packages. I am—I admit it—a reader.

There are precocious kiddies whose parents attempt to teach them to read at a tender age. They're read the story of Peter Rabbit while still in the womb and submitted to alphabet flash cards while sitting in the bathroom being potty-trained. Every simple baby question they ask is answered for them in scientific detail, with correct English grammar and a rich vocabulary. These are the trophy tots.

But most of us learn to read because we are 1) alive, 2) curious about the world around us, and 3) exposed to older readers whom we admire. If reading leads to eco-

nomics advancement or professional excellence or emotional enrichment, so much the better.

Even when parents are not particularly well-educated their kids will profit from their example as readers. So what if Dad reads detective stories and Mom reads romance novels? It will likely lead the sprouts to comics and cartoons, which may lead to *Heidi* and *Lassie Come Home* and *A Wrinkle in Time*.

Readers generally like the feel of books, the smell of print on paper, and the configuration of the written word. They're apt to sneer at computer information which is, after all, intrinsically temporary.

Readers may become excellent players of Trivial Pursuit games because their heads of full of... well, trivia gleaned from reading. And sometimes they even know what they're talking about.

But possibly the best thing about reading is that it is a solitary vice that is neither immoral, illegal or unhealthy. It's something we can do alone or with others, in the bathtub, on the exercise machine or while riding on public transportation. Except for being

smacked upside the head occasionally for reading at the table, reading is an innocent and wholesome activity.

The Gospel says, "In the beginning was the Word." Ain't it the truth?†

Check It Out . . .

Archbishop Daniel M. Buechlein will present two talks on family life, "The Importance of the Family," a reflection day, Sept. 15 at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The fee is \$25 payable by Sept. 3. Information: 317-545-7681.

"Black and Catholic: The Gifts We Share," a guided retreat for men and women, will be held Sept. 12-14 at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Dominican Father Thomas Jackson, Black Dominican Preaching Team, Chicago, is the presenter. The fee is \$110 per single, \$180 per married couple. A \$30 non-refundable deposit due Sept. 2. Information: 317-545-7681.

All couples of the archdiocese who will celebrate their 50th wedding anniversary during 1997 are invited to a Golden Jubilee Mass at 2 p.m. Sept. 7, at SS. Peter and Paul Cathedral. Couples who have already passed this milestone are also encouraged to attend. Archbishop Daniel M. Buechlein will preside at the Mass. A reception for jubilarians and their families will immediately follow Mass. For information or an invitation, contact the Youth and Family Ministries Office at 317-236-1596 or 800-382-9836 ext. 1596.

A weekend course, "Teachings of the Christian Contemplative Tradition," will be offered this fall by Saint Meinrad School of Theology at Benedict Inn, Beech Grove, on weekends Sept. 13-14, Oct. 4-5, and Nov. 15-16. This is a graduate-level course. Information: 812-357-6599, 800-730-9910.

Youth Ministry Association will hold a Renewal Day, Sept. 12 at the upper shelter at Brown County State Park. The cost is \$9 for adult and \$4 for children under 10. Register by Sept. 1. Information: 317-786-4371.†

VIPs . . .



Mr. and Mrs. Frank Herbertz of Indianapolis celebrated their 40th anniversary Aug. 17. The couple was married Aug. 17, 1957, at St. Philip Neri Parish in Indianapolis. They have five children: Eileen Horan, Chris, Dan, John, and Andy Herbertz. The Herbertzes also have 10 grandchildren. They are parishioners at St. Barnabas Parish in Indianapolis.

Mr. and Mrs. James P. McNulty of Indianapolis will celebrate their 50th anniversary Aug. 23 with a Mass of Thanksgiving at St. John the Evangelist Parish in Indianapolis. A luncheon will follow at Indy Anna's in Indianapolis. The couple was married Aug. 23, 1947, at St. Philip Neri Parish in Indianapolis. They have three children: James M. and Thomas McNulty, and Colleen M. Kenney. The couple also has 14 grandchildren.

Susan Johnson, a native of Indianapolis, entered the Congregation of the Sisters of St. Francis, Oldenburg, on May 18, 1997. She spent the summer at the motherhouse in Oldenburg and in mid-August will move to the convent on the campus of Marian College to continue her postulant year in the community. She has been a life-long member of Holy Cross Parish in Indianapolis and has been involved in the Rite of Christian Initiation of Adults and parish council.



Mr. and Mrs. Walter Witte will celebrate their 60th anniversary with a Mass of Thanksgiving at 5 p.m. at St. Andrew Parish, Richmond, Aug. 31, with a reception there from 2 p.m. to 4 p.m. The couple was married Sept. 1, 1937. They have seven children: Father John Ryan, Betty Pope, Carolyn Green, Mary Ann, Walter Jr., Joseph Witte, and the late Anthony Witte. They also have 19 grandchildren, 14 great-grandchildren, and two great-great grandchildren.†



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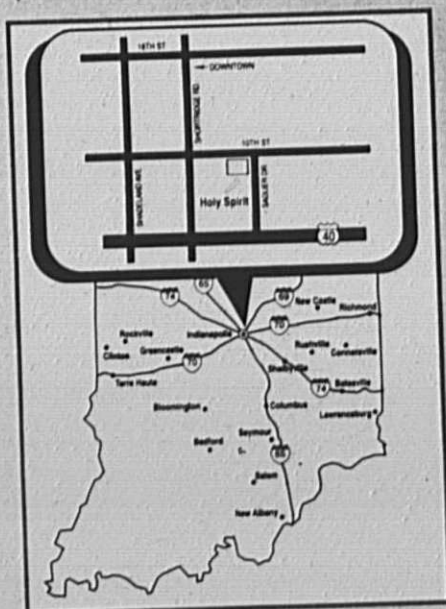
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GET GOING AGAIN

Fast Fact:

Holy Spirit Parish in Indianapolis offers Wee Church classes and Children's Liturgy of the Word for young people in addition to religious education classes for older students. Father Henry Tully coordinates Rite of Christian Initiation of Adults sessions and assists Benedictine Sister Joann Hunt and Father Joseph Riedman with adult religious education opportunities for the far eastside faith community.



**Journey
of Hope
2001**

accommodate a growing faith community on the eastside, he said. "Holy Spirit Parish is located in the midst of stable and well-kept neighborhoods. Most of the houses are not overly large, and residents have stayed on the eastside. As a result, we have many long-time, loyal parishioners."

ioners and how they came forward during the capital campaign to address the parish financial needs."

The abundance of volunteer help with all aspects of the renovation project saved the parish a great deal of money, he said, and ensured that the 50th annual parish festival in

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July 1996 would go on as scheduled.

"The annual Holy Spirit summer festival is yet another sign of the parish working together," Father Riedman said. "Festival proceeds go toward future capital expenses—sort of a depreciation fund."

Parishioners of all ages volunteer their help with the festival, which attracts thousands of people every July.

"Each year we have about 130 teen-agers who commit a minimum of four hours of service to the festival," Holy Spirit youth ministry coordinator Joe Connelly said. "They help set up booths, deliver ice and serve cold drinks, then help tear down the booths and clean up the grounds."

Holy Spirit youth "do a very good job of living out their faith and showing adult parishioners that there's a world outside this parish," Connelly said. "Every year the teens volunteer for a week of community service. For the last two years, they have gone to St. Timothy's Episcopal Mission in Irvine, Ky., a summer work camp in the north-west corner of Appalachia, to help the poor there. The kids help people who are monetarily and materially less fortunate, and they get to experience a rural culture."

Serving as "a voice for the poor" is an important part of stewardship, he said. "It's important to help in the parish, but stewardship is also about helping the people of this parish come together so that others outside this faith community can grow and prosper in different ways as well. The kids share their summer work-camp experiences with the parish by speaking at Masses during Stewardship Weekend in October."

Holy Spirit teens also serve the poor by volunteering with adults at the St. Vincent de Paul Society warehouse in Indianapolis and helping prepare holiday food baskets at Holy Cross Parish on the city's near-eastside, he said.

Starting on Oct. 11, about 50 youth will assist their pastor with the eucharistic liturgy for the evening Masses on the second Saturday of every month during the school year.

"We've started the training sessions," Connelly said. "The teens will be in charge of all aspects of the liturgy from art and environment to serving as greeters, lectors, cantors, choir members and eucharistic ministers. They have many gifts that need to be tapped into by the entire faith community. It's not enough for the kids to recognize that they are welcomed in their faith community. As the adult church, we have the responsibility to get them involved, help them recognize the gifts they have, and empower them to use them. Otherwise, they are not going to recognize that that is part of their calling from God."

Confirmation is the "centerpiece" of Holy Spirit's

youth ministry program, he said. "Through the confirmation program, the teens participate in a variety of social and service opportunities. Last year we had 54 kids in the confirmation class. This year we have 60 teen-agers."

The new parish preschool, which opens on Aug. 25, is another excellent example of parish stewardship, Connelly said. "The building used to be a bus garage. We're trying to utilize our funds in more creative ways, so we sold the buses. We recognized that this building could serve as a preschool, and we could evangelize young children."

New preschool teachers Judy Moloy and Sue Catton are both members of Holy Spirit, so they expected to have parish support for this venture. However, the teachers said they had no idea that parishioners would respond so enthusiastically by building the classroom facilities and donating kitchen cabinets, child-size tables and chairs, appliances, a television and video cassette recorder for the media center, numerous educational toys and books, a hand-painted mural, and a crucifix for the classroom wall.

"The volunteer support for this preschool has been magnificent," Moloy said. "Parish members and school families did all the work. They transformed the garage into a quality large-group instruction area with a kitchen and three bathrooms."

Catton said the building was "an open shell" when Holy Spirit School principal Kent Schwartz asked the teachers for their ideas in late spring.

"He gave us the opportunity to express our feelings on what we thought would work best for the preschool, then parishioners got right to work getting it ready for the children," Catton said. "Plumbers volunteered their time to finish the bathrooms, and other parishioners drywalled and painted and did everything else. The preschool was finished at well below cost because of parish volunteerism. Everybody was excited about it and wanted to be a part of



Holy Spirit Preschool teacher Sue Catton of Indianapolis welcomes two 4-year-old boys, Eric Ahonen and Harry Mowery, during their recent visit to the new educational facility, which will be called The Stepping Stone. Aug. 25 is the first day of school and preschool at Holy Spirit Parish.

making it happen for the children."

Father Riedman named the preschool The Stepping Stone, Schwartz said, because "He wants it to be used as a stepping stone into Catholic education at Holy Spirit School."

Volunteer support for the school benefits Holy Spirit's special education classes, Schwartz said, as well as the language, art and music curriculum.

"Parishioners and parents are so involved in the education and ministry of the children here," he said. "That's part of what makes this parish so strong."

Benedictine Sister Joann Hunt, Holy Spirit's director of religious education, has a core group of 75 volunteers to help with a wide variety of ministry needs for the nearly 2,000-household parish.

"I could not do what I do here without all these people," Sister Joann said. "We have people waiting to help as catechists, learning what to do and how to do it, before they begin teaching classes. We have a lot of volunteer support, and parishioners know they won't have to help with parish ministries all by themselves. They help because they want to serve God and become a part of parish life. That's what it's all about."†

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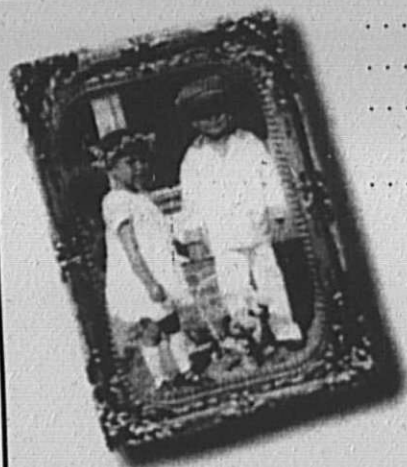
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Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 24, 1997

- Joshua 24:1-2, 15-17, 18
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua, rarely appearing in the Liturgy of the Word, is the source of the first Scriptural reading this weekend. Joshua was the first lieutenant for Moses. He evidently had been a slave in Egypt, working for the pharaoh, and with Moses, fled from bondage to the land God promised.

The Book of Joshua is history, but it is in the sense of Hebrew religious history. In this sense, the most important element was religion, so the book concentrates upon the role of God in the lives and experiences of people and the people's response to God.

No definite date may be given as the time when the book was composed, or even when the Exodus occurred.

The reading for this weekend presents a scene often observed in stories about the Exodus. The people quarrel, and they even doubt God. This is the backdrop for this selection.

Joshua gathers his assistants together. He challenges the people either to accept God uncompromisingly, or commit themselves to their own designs. He then emphatically declares that he and his household will serve God and none other.

The people assert that they too will be loyal only to God. They say that their loyalty proceeds from the fact that God has never deserted them.

As this weekend's second reading, the church offers the Epistle to the Ephesians. Unfortunately, in the political and philosophical climate of today, these verses are dismissed at times, or at least questioned by those who say that they deny women equality in society or in marriage.

Before leaping to this conclusion by reading the text as if it were a modern document, it is well to recall that this Scripture was considered revolutionary for its time.

In the first century A.D. in the Roman

Empire, women were little more than slaves. Fathers virtually sold their daughters in marriage to the highest bidder. Husbands literally ruled their wives. The law gave women or wives few rights, if any at all.

By contrast, this lesson calls husbands to love their wives as majestically as Christ loves the church. The epistle calls upon men to give their lives for their wives.

To wives, the epistle gives the advice that none should react to their husbands as if driven or coerced, but willingly to care and to cooperate.

St. John's Gospel supplies the third reading.

In this reading, the scene very much resembles that of the Hebrews as they fled Egypt. The disciples dispute among themselves, and they dispute Jesus.

Jesus says that spiritual blindness reveals the absence of God. The Lord insists that no one can come to God without Jesus.

The reading concludes with the report that some disciples walked away from Jesus.

Reflection

For weeks, the church has been instructing us in how to be disciples. This weekend it warns us that not everyone called to the Lord, or initially or casually impressed by Jesus, remains a disciple.

It is a sobering thought. Why do those who once turned to Jesus then decide to turn away?

Jesus provides the answer. Ultimately, human pride and exaggerated self-confidence lead people to abandon the path of the cross.

Only in absolute trust in the Lord, in complete faith, does true discipleship survive and indeed thrive.

The first reading provides an insight. The Hebrews were helpless without God as they stumbled across the sands of Sinai. Sadly, some were too foolish to realize their great limitations.

Joshua, the faithful deputy of Moses, knew that without God all was hopeless. So, to God, he pledged his own loyalty, and that of his household.

We need God. And if we acknowledge the need, God lavishly supplies. †

Daily Readings

Monday, Aug. 25

Louis of France, married man and ruler

Joseph Calasanz, presbyter, religious founder and educator

1 Thessalonians 1:1-5, 8b-10

Psalm 149:1-6, 9

Matthew 23:13-22

Tuesday, Aug. 26

1 Thessalonians 2:1-8

Psalm 139:1-3, 4-6

Matthew 23:23-26

Wednesday, Aug. 27

Monica, married woman

1 Thessalonians 2:9-13

Psalm 139:7-12

Matthew 23:27-32

Thursday, Aug. 28

Augustine, bishop and doctor of the church

1 Thessalonians 3:7-13

Psalm 90:3-4, 12-14, 17

Matthew 24:42-51

Friday, Aug. 29

The Martyrdom of John the Baptist

1 Thessalonians 4:1-8

Psalm 97:1-2, 5-6, 10-12

Mark 6:17-29

Saturday, Aug. 30

1 Thessalonians 4:9-11

Psalm 98:1, 7-9

Matthew 25:14-30

Sunday, Aug. 31

Twenty-second Sunday in Ordinary Time

Deuteronomy 4:1-2, 6-8

Psalm 15:2-5

James 1:17-18, 21b-22, 27

Mark 7:1-8, 14-15, 21-23

Question Corner/ Fr. John Dietzen

Reader debates column about the nature of hell

Q In your column some weeks ago, you say that hell is at least theoretically possible, but we don't know if anybody is there.



It seems that fear of hell is not one of your favorite pastoral incentives. You quoted the pope as asking whether a God who loved us so much could permit anyone to be "condemned to eternal torment."

Yet the pope also says in the same book (*Crossing the Threshold of Hope*) that Matthew's Gospel speaks clearly of those who will go to eternal punishment.

Your attempt to portray the pope as being soft on hell by quoting him out of context is most unfortunate.

You say we don't know if anyone is in hell. The same argument could be said about heaven. Have you ever met anyone who has been there? Was anyone ever good enough to see God in heaven? (Indiana)

A Can you really envision Pope John Paul II as "soft" on anything important? Far from being soft, he was making clear that, in this matter of achieving salvation, we are dealing with a mystery, and we must be careful to treat it as such.

A mystery is simply a combination of two or more facts that we know to be true, but that seem to be incompatible, to cancel each other out.

How can there be three divine persons, each of them God, but only one God? How can Jesus be the infinite, all-perfect God and at the same time perfectly human, with all the imperfections that implies except sin?

How can something which by every ordinary criterion is a simple piece of bread be the body of Christ?

There are even a multitude of natural mysteries. How can an object, which to all human appearances is a totally inert thread of glass, conceal movements conveying a billion particles of energy and power? No one really understands that either.

At any rate, one cannot attempt to "solve" a mystery, particularly a mystery of faith, by denying or minimizing one

part and exaggerating the other.

The balancing act may not be comfortable, or as neat as we would like, but that's the nature of mystery.

Thus, the pope points out God's infinite, unconditional love for each of us. At the same time he recalls the Scripture-based reminder that individuals are capable of separating themselves eternally from God.

Has anyone in history been excluded from eternal happiness?

"The silence of the church," as the pope remarks, "is therefore the only appropriate position for Christian faith," even, he says, for someone like Judas. The Holy Father, like the rest of us, stands in awe before this mystery. We just don't know.

Heaven is another matter. Doctrines like the communion of saints, the ascension of our Lord and the assumption of his mother; the canonization, one way or another, of thousands of saints; and the holy Scriptures themselves declare our belief that heaven is wildly populated with human beings.

You are right. Fear of hell is not one of my favorite pastoral incentives, as it was not for Jesus. He warned us to be watchful, that God's invitations were refused only with great loss and suffering. But his constant, predominant appeals were to our faith and trust in him, and to the love of his—and our—heavenly Father, which appeared among us in and through Jesus himself.

Q I am Catholic and was married by a justice of the peace to a Catholic. We were later divorced, then remarried by the same judge. Can we be married by a priest now? (Illinois)

A If neither of you were ever married except to each other, there is nothing preventing your being married in the church at this time. This assumes, of course, that all the other usual requirements and intentions for a marriage are present. If either of you has been married to someone else, you need to discuss that marriage with a priest.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)†

My Journey to God

The Letter Box

The letter box opens easily yet is hard to open. Inside lie creased pages and colorful cards covered with precious script, treasured words in cursive scrolls and loops that unfold memories too priceless to toss away. Some say letter writing is a bygone tradition, a forgotten art. But who could ever forget the love that went into these envelopes? And so the letter box sits on a shelf in my pie safe, its contents rarely read but always remembered. For who could have known these heartfelt notes would become final letters, unspoken good-byes sent a lifetime ago?

By Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)



Entertainment

Movie Review/Gerri Pare

Free Willy 3: The Rescue barely floats

Once again, Willy the whale has a boy on his side, two boys actually, when danger strikes in *Free Willy 3: The Rescue*, a late-summer release from Warner Bros.



As the third movie about the whale's relationship with a young lad named Jesse (Jason James Richter), the film treads water—plus

Richter is nearly a man at 17.

And so, enter Vincent Berry as 10-year-old Max, who gets a nasty surprise when he goes on his first real fishing trip with his dad (Patrick Kilpatrick).

It seems that Max's dad earns his living off the Pacific Northwest coast as an illegal whaler—and Willy is his prey. Max is supposed to make his first kill, but he'd rather kill their whaling operation.

Meanwhile, Jesse, on board a research vessel as an assistant, has lured Willy and his pregnant mate back to his boat for a visit only to see evidence that Willy has had a close shave with a whaler.

But Jesse must produce hard evidence that Max's dad is the culprit. Realizing that Max is torn between loyalty to his dad and concern for the whales, Jesse decides to go it alone, sneaking onto the whaling vessel for proof of their illegal mission.

With pedestrian direction by Sam

Pillsbury, suspense in the story is watered down to the point of evaporation.

On the other hand, the aquatic cinematography of the magnificent mammals in sparkling waters is breathtaking, made even more scenic by the gorgeous backdrop of the rugged coastal mountains. The nature footage is the real selling point of the movie since the narrative is a blandly predictable affair.

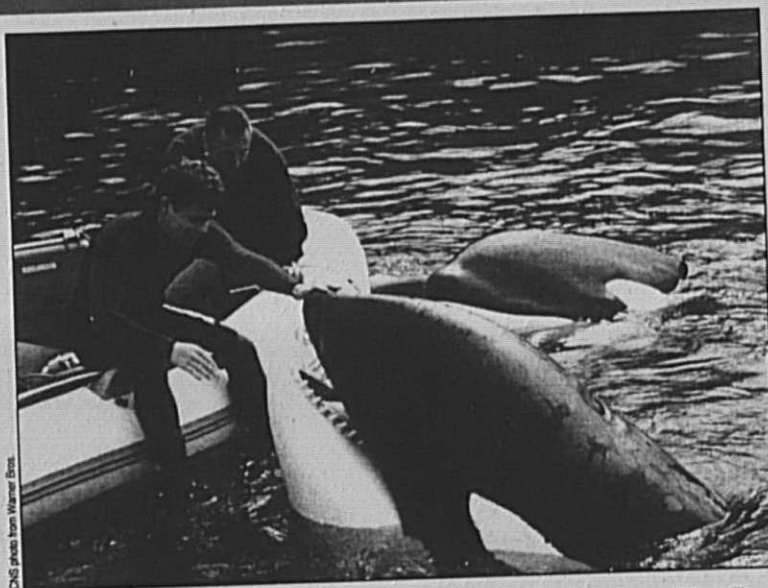
At 10, Berry is a sturdy child actor and hits the right notes in looking conflicted as he anguishes over doing what his dad wants—or doing the right thing.

Young children might end up with a mixed message since both of Max's parents strongly defend their illegal activities as their only means of survival, and Jesse and his buddies also break the law in order the catch the whalers in the act.

The first two *Willy* movies were fine family films, but by now the boy-with-whale scenario has become more tired than tried and true. It is passable entertainment, but the latest film does not capture the human relationships as well as its predecessors.

Due to a brief barroom brawl and some rationalization of misdeeds, 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.

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



Jason James Richter as Jesse and August Schellenberg as Randolph greet Willy in *Free Willy 3: The Rescue*. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. The Motion Picture Association of America rates the movie PG, with parental guidance suggested.

Cop Land characters get caught in cover-up

Sagging action hero Sly Stallone tries to work out his acting muscles alongside Robert De Niro, Harvey Keitel and Ray Liotta in the gritty drama *Cop Land* from Miramax.

Although the movie is not very satisfying, the surprise is that Stallone is believable as phlegmatic Freddy Heflin, the middle-aged and unfulfilled sheriff of a sleepy New Jersey town who must shake off his complacency when a conspiracy develops in his jurisdiction.

His two-bit turf is largely populated by very tight-knit New York cops with Keitel's Ray Donlan as their tough leader.

Freddy always wanted to be one of New York's finest, but a heroic act in his teens that saved a girl's life left him deaf in one ear, disqualifying him from the big-city force.

And so Freddy is reduced to scolding bickering schoolboys, investigating garbage disputes and seeing the woman (Annabella Sciorra) he saved and came to love being mistreated by her faithless cop husband (Peter Berg).

The sheriff's sadness is as palpable as his steps are sluggish.

Setting in motion a chain of events that finally cracks Freddy's lethargy is a violent confrontation on the bridge connecting New York and New Jersey.

This confrontation between Ray's cop nephew (Michael Rapaport) and two black men ends in a shooting.

The black men are found shot dead under confusing circumstances which could get the young cop nailed—except that Ray and his buddies in blue immediately arrive on the scene and institute an elaborate cover-up.

They pretend Ray's distraught nephew has committed suicide by jumping off the bridge and say his body must have been washed away by the current.

In fact, Ray hides his nephew in his own home. Freddy finds out, but plays dumb when internal affairs snoop Robert De Niro presses him to rat on Ray.

The sheriff keeps the secret until he discovers that Ray now deems it necessary to kill his nephew to quash the police department inquiry.

No longer able to deny to himself that Ray is one dirty cop, Freddy must take a stand, but it seems that every other NYPD cop in town is just as corrupt—and is ready, willing and able to sacrifice anyone who makes waves.

To his credit, writer-director James Mangold stresses character over action in this tale of one man forced to open his eyes to the ugliness of compromised cops abusing their power.

With his newly bloated physique accentuating his hangdog expression, Stallone conveys an over-the-hill failure who feels second-rate and powerless and who would just as soon look the other way than face the fact that his town may be controlled by the mob.

However, many of the film's characterizations are superficial. Ray's cop is an unchanging hard case whose colleagues (also including Robert Patrick and John Spencer) tow the line, and De Niro's role is underwritten as a standard-issue NYPD internal affairs investigator.

A more interestingly complex character is Liotta's cop, Figgys, who has always followed Ray's orders. As a result of the cover-up, Figgys's strain is beginning to show, especially after his partner winds up dead.

Befriending the sheriff, Figgys seems capable of deceit, betrayal—and perhaps an unlikely heroism.

Sciorra and Cathy Moriarty, in smaller but telling roles, register strongly as the fed-up wives of police officers who are on the brink of desperate action.

However, when Stallone's sheriff is finally motivated to react to all the wrongdoing around him, the script surrenders to a simplistic shoot-out to resolve the conflict. For a movie with a lot on its mind—corruption, arson, adultery and murder—this conclusion is a distinct letdown for viewers.

Due to intermittent intense violence, sexual references, occasional profanity and much rough language, the U.S. Catholic Conference classification of the film is A-III for adults. The Motion Picture Association of America rating of the movie is R for restricted. †

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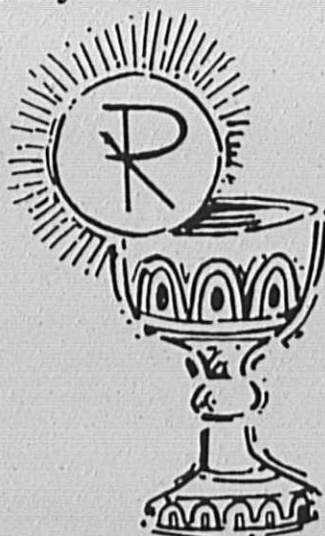
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The Movie Review Line is made available through the Catholic Communications Campaign.

Youth News/Views

Field studies teach important life lessons

By Kristina Goebes

Special to The Criterion

Roncalli High School's annual Summer Field Studies Program offers high school students an amazing wilderness journey and invaluable life lessons.

This two-week nature trip in late June had many different aspects, which is precisely what made it an unforgettable journey.

First, and most obvious, it was an adventure across America for Roncalli staff and students as well as students from Cathedral High School and Southport High School in Indianapolis and Our Lady of Providence High School in Clarksville.

Our caravan included 12 15-passenger vans, a truck, trailer and 4-wheel drive vehicle. Thus we began our drive west across five states to our destination of Rocky Mountain National Park in Colorado.

The second memorable aspect of our trip was that our days were filled with very physical activities unique to the remote terrain of the national park.

Field studies instruction includes camping, hiking, rock-climbing, summiting mountains and rafting down some of the finest whitewater on the North American continent.

Friendship was the third wonderful aspect of this experience. We began the trip as strangers, yet after two weeks of physical, emotional and spiritual challenges we came home as the best of friends.

The fourth and, for me, the most powerful aspect of our journey was faith. I discovered that I can find God in the people and in the beautiful world surrounding me. I learned to carry that faith, that new bond with God, back home to Indiana.

There are endless stories about our trip, yet words cannot accurately describe the numerous multifaceted and complex emotional experiences that occur during Summer Field Studies.

It is important to help others, but on this trip I also learned to seek help from my friends. I brought this lesson home, and put it to use writing this account.

Nativity parishioner Sarah Hasty of Indianapolis, a 1997 Roncalli graduate and freshman at the University of Southern Indiana in Evansville, participated in the Summer Field Studies Program for the second time.

"It's not just about the outdoors," Hasty said. "It's about spending time in unfamiliar conditions with friends both old and new."

St. Jude parishioner Dawn Weseli, a 1996 Roncalli graduate and University of Dayton sophomore, served as a *shepa*, or student leader, for the educational trip.

"The best part was going back to the mountains," Weseli said. "I always look forward to it, and I always come home renewed."

Then there were those students who found it impossible to describe Roncalli's Summer Fields Studies program in words. Such was the case for 1997 Roncalli



Roncalli High School senior Mike McCoy, from Nativity Parish in Indianapolis, watches St. Roch parishioner Matt Moebes of Indianapolis, also a Roncalli senior, practice his guitar skills during a break from Roncalli Summer Fields Studies activities in Rocky Mountain National Park in Colorado.

graduate and Indiana University freshman Lucas Schroeder of St. Barnabas Parish in Indianapolis.

Schroeder said the only word he could think of that came remotely close to describing how he felt about the two-week journey was "Wow!"

Although our incredible field studies adventure only lasted a brief time, the

memories, lessons learned and friendships made will be remembered for many years by the students who journeyed to Colorado together this summer.

(Kristina Goebes is a 1997 Roncalli High School graduate and a freshman at Indiana University/Purdue University at Indianapolis. She is a member of Nativity Parish in Indianapolis.)†

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The Active List

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

August 22

A liturgy to celebrate the beautification 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, hosted by Swallow House, will follow.

A liturgy to celebrate the beautification of Frederic Ozanam, founder of the Society of St. Vincent de Paul, will be held at 5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis.

August 23

Our Lady of Mount Carmel, Carmel, Religious Education Department & Bible Study Council will host a seminar, "Reading the Bible as It Was Meant to be Read," presented by Rev. John Buckel, professor of Scripture, St. Meinrad School of 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 its 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 nine "St. Joseph's Way: Silence," 6-7 p.m., followed by confession and Benediction.

The Catholic Choir of Indianapolis will provide music for the 10:30 a.m. Mass at St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis.

At Mary's Rexville Schoenstatt & Hermitage, "The Blessed Virgin and the Eucharist" at 2:30 p.m., with Jesuit Fr. John 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.

August 29 - 31

Sept. 5 - 6
The 23rd Annual Oktoberfest will be hosted by the German-American Klub in German Park, 8600 S. Meridian, Indianapolis. 4 p.m.-midnight on Friday and Saturday; 1-9 p.m. on Sunday. Information: 317-888-6940.

August 30 - 31

Saint Mary-of-the-Woods College, St. Mary, will host the annual Fall Classic horse competition at the Mari Hulman George School of Equine Studies, beginning with pre-classic events at 5 p.m. on Saturday. Information, registration: Cindy Durham, 812-535-5239.

August 31

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week nine "St. Joseph's Way: Silence," 6-7 p.m., followed by confession and Benediction.

At Mary's Rexville Schoenstatt & Hermitage, "Real Presence and Perpetual Adoration" at 2:30 p.m., with Jesuit Fr. John 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.

St. John the Evangelist Church, Greensburg, will host the parish picnic featuring a grand raffle, games, music, roast beef and chicken dinners, 11 a.m.-6 p.m. in the parish pavilion and gym.

September 1

St. Anthony of Padua, 4773 E. Morris Church Street, Morris, will host a Labor Day picnic and church festival featuring chicken and roast beef dinners, turtle soup, raffle, crafts, games, entertainment. 10 a.m.-8 p.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold a special Labor Day Mass at 9 a.m. Music will be provided by the Catholic Choir of Indianapolis.

St. Peter Parish, Franklin County, 1207 East Road, Brookville, will host the annual Labor Day Festival, 10 a.m.-7 p.m. with country-style chicken dinners, turtle soup, games, crafts, and raffle. Dinners served from 10:15 a.m.-2:45 p.m. Carry-out available.

September 2

Parenting in Cultures of Change Seminar presented by Janice Gabe at Bishop Chatard High School, 5885 Crittenden, Indianapolis, 7-9 p.m. Admission: Free.

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 gathers at 7 p.m. to pray for 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

—See ACTIVE LIST, page 15

Welcome to ENOCHSBURG

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Sunday
Aug. 31st

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"FAMOUS FIRESIDE INN FRIED CHICKEN" CHICKEN DINNER

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| Family (Household) Size | For Free Meals Must be at or below figures listed | | | For Reduced-Price Meals Must be at or below figures listed | | |
|--|--|---------|--------|---|---------|--------|
| | YEARLY | MONTHLY | WEEKLY | YEARLY | MONTHLY | WEEKLY |
| 1 | \$10,257 | \$855 | \$198 | \$14,597 | \$1,217 | \$281 |
| 2 | 13,793 | 1,150 | 266 | 19,629 | 1,636 | 378 |
| 3 | 17,329 | 1,445 | 334 | 24,661 | 2,056 | 475 |
| 4 | 20,865 | 1,739 | 402 | 29,693 | 2,475 | 572 |
| 5 | 24,401 | 2,034 | 470 | 34,725 | 2,894 | 668 |
| 6 | 27,937 | 2,329 | 538 | 39,757 | 3,314 | 765 |
| 7 | 31,473 | 2,623 | 606 | 44,789 | 3,733 | 862 |
| 8 | 35,009 | 2,918 | 674 | 49,821 | 4,152 | 959 |
| For each additional family member add: | | | | | | |
| | +3,536 | +295 | +68 | +5,032 | +420 | +97 |

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

The Active List, continued from page 14

7 a.m.-5:30 p.m. Mass.
Benediction before Mass.

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

Saturdays

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

Monthly

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

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 exposit

tion of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

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

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

St. Joseph 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.

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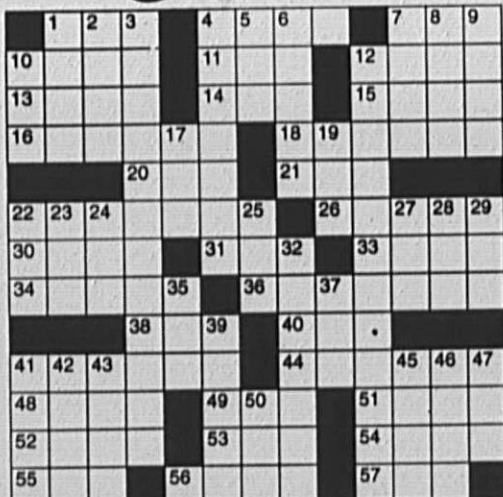
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Crossword

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ACROSS

- Mordred, for one (Esther 10:3)
- "Burnt offerings without —" (1 Ch 21:24)
- "He made known — ways" (Psa 103:7)
- Acty
- Down under hopper
- Foot covering
- Philemon (Abbr)
- Hither and —
- Potter's material (Isa 29:16)
- Lag joints
- Greek city (Acts 18:1)
- Goldfish, e.g.
- de Janeiro
- Outstanding
- Mons ifry
- Biblical tally (1 Sam 15:27)
- Drink like a cat
- "Oh let not the — be angry" (Gen 18:32)
- Opera songs
- Gentle utterances
- "And will — with him, and he with me" (Rev 3:20)
- Cager's org.
- Make pure

- Gold vessels (Ex 37:16)
- Comedian King
- Boxing great
- Cab
- Used the doorbell
- "I am — off" (Lam 3:54)
- Vivacity
- Print widths
- "His — are as pillars" (Sol 5:15)
- Book after Acts (Abbr)
- The law, to believers (Gal 3:24)
- Conger
- Facial spasm
- Depot (Abbr)
- Prepares to leather
- Hopini's father (1 Sam 1:3)
- Hit hard
- "Rejoice in my sufferings for —" (Col 1:24)
- Goof up
- Sis. and aves.
- Critics
- "The — goeth down" (Ecc 1:5)
- Baseball stat
- "The Prince of —" (Isa 9:6)
- "It is a — thing" (Dan 2:11)
- Son of Sham (Gen 10:22)
- Sports enthusiasts
- Angel headgear
- Test
- "Go, and — no more" (John 8:11)
- Haul

DOWN

- Writer of Revelation
- Actor Estrada
- "That which is — in his sight" (Hab 13:21)
- It's clear (Rev 21:11)
- Tic-tac-toe win
- Submarine feature
- "Hide it there in a — of the rock" (Jer 13:4)
- " — do all things through Christ" (Phil 4:13)
- "The — the limit"
- Health resort

Answers on page 18.

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Pope offers message of hope, dedication to youth

CASTEL GANDOLFO, Italy (CNS)—The Blessed Virgin Mary's assumption into heaven reminds Christians of the glory that awaits them after death, Pope John Paul II said.

In the example of Mary "assumed into heaven, we are shown the eternal destiny which awaits us beyond the mystery of death: a destiny of full happiness in divine glory," the pope said during Mass Aug. 15, the feast of the Assumption.

From her exalted place in heaven, Mary watches over all believers, he said during the Mass at Castel Gandolfo, his summer residence south of Rome.

He prayed that Mary would give special guidance to young people "who are more exposed to the enticements and temptations of fleeting myths and false teachers."

The pope told young people at the Mass that the Aug. 19-24 celebration of World Youth Day in Paris would be an occasion for them to experience Mary's maternal concern.

"Mary will help you realize you are an integral part of the church and will urge you not to be afraid to assume your responsibilities as credible witnesses of God's love," he said.

For his midday recitation of the Angelus, the pope was joined by hundreds of young people from several countries who were on their way to the gathering in France.

Trying to speak over their shouts, songs and chants, the pope said: "Enough, enough. You have to save something for Paris."

But at the same time, he egged them on by calling out

the countries they were from and waiting for them to respond with cheers.

The pope told them to model their lives on that of Mary "so that from your hearts, opened to the truth and fascinated by the beauty of creation, there would flow significant gestures of acceptance and of generous dedication to your brothers and sisters."

The fact that Mary was assumed, body and soul, into heaven, he said, highlights the "very high dignity of every human being, including in his or her corporeal dimension." The pope asked young people to remember that their bodies are the temples of God and not to conform themselves "to the mentality of this century. Jesus, master of immortality, calls us to follow him with a purity of life and authentic love"†

Archdiocese of Indianapolis Mission Office Report

July 1, 1996 - June 30, 1997

| # | PARISH | Propagation of the Faith Membership | World Mission Sunday | Visiting Missionary Collection | Mass Stipends | Holy Childhood Association | Afro-Native American Missions | Eastern Europe Collection | American Bishops' Overseas | Holy Places | Holy Father Peter's Pence Jun-96 | Campaign for Human Development | Religious Retirement Fund | Future Priests Jun-96 |
|----|---------------------------------|-------------------------------------|----------------------|--------------------------------|---------------|----------------------------|-------------------------------|---------------------------|----------------------------|-------------|----------------------------------|--------------------------------|---------------------------|-----------------------|
| 1 | SS Peter and Paul Cathedral | 244.00 | 311.00 | 692.15 | 800.00 | - | 307.00 | 151.00 | 269.00 | 253.08 | 362.00 | 506.00 | 714.00 | 503.75 |
| 3 | Holy Angels | 682.80 | 859.60 | 1,001.54 | - | 100.00 | 879.25 | 638.75 | 757.00 | - | 589.50 | 461.00 | 651.50 | 701.75 |
| 4 | Holy Cross | 249.00 | 348.00 | 182.50 | - | 420.74 | 339.00 | 332.00 | 426.00 | 163.00 | 152.00 | 110.00 | - | 281.93 |
| 5 | Holy Name | 1,761.00 | 1,039.00 | 3,785.79 | 1,000.00 | - | 676.50 | 521.00 | 808.00 | 391.00 | 712.00 | 1,337.29 | 2,361.62 | 1,972.00 |
| 6 | Holy Rosary | 118.00 | 164.00 | 336.00 | 95.00 | - | 113.00 | 78.00 | 119.00 | 65.00 | 254.00 | 288.00 | 406.00 | 681.00 |
| 7 | Holy Spirit | 3,014.75 | 4,044.50 | 6,763.90 | 270.00 | 1,203.39 | 2,674.00 | 2,394.76 | 3,842.54 | - | 3,079.00 | 3,426.50 | 8,749.00 | 3,316.00 |
| 8 | Holy Trinity | 704.50 | 661.00 | 840.46 | 410.00 | - | 592.90 | 607.73 | 480.62 | - | 591.00 | 712.22 | 1,269.55 | 1,103.00 |
| 9 | Immaculate Heart of Mary | 1,150.00 | 798.00 | 3,750.78 | 1,210.00 | - | 546.00 | 1,038.64 | 85.00 | 1,419.00 | 581.00 | 1,231.56 | 1,453.00 | 1,334.14 |
| 10 | Nativity | 1,352.57 | 1,080.25 | 2,966.01 | 275.00 | 398.93 | 870.75 | 802.59 | 875.68 | 352.40 | 856.83 | 1,148.97 | 1,369.00 | 1,210.63 |
| 11 | Our Lady of Lourdes | 1,405.00 | 1,796.20 | 3,375.85 | - | 1,240.50 | 1,054.00 | 1,234.00 | 1,209.00 | 481.24 | 1,216.00 | 1,359.72 | 2,856.39 | 1,330.65 |
| 12 | Christ the King | - | 4,440.00 | 6,028.34 | - | 2,145.00 | - | - | - | - | 4,075.75 | 4,024.25 | 7,907.55 | 5,989.15 |
| 13 | Sacred Heart of Jesus | 459.00 | 538.00 | - | - | - | 424.00 | 252.00 | 320.00 | 103.00 | 40.00 | 201.00 | 771.00 | 535.00 |
| 14 | St. Andrew | 470.25 | 564.00 | 1,398.05 | - | - | 387.00 | 390.40 | 440.79 | 99.60 | 594.61 | 523.00 | 858.00 | 668.34 |
| 15 | St. Ann | 601.00 | 454.00 | 642.85 | - | - | 303.00 | 224.00 | 267.50 | 113.51 | 552.00 | 301.00 | 1,024.50 | 721.00 |
| 16 | St. Anthony | 1,316.92 | 1,009.43 | 1,777.38 | 4,555.00 | 53.00 | 894.83 | 1,063.87 | 1,050.31 | 379.77 | 1,176.57 | 1,957.85 | 3,704.47 | 2,323.38 |
| 17 | St. Barnabas | 1,103.00 | 1,929.00 | 7,820.04 | 600.00 | 216.00 | 1,583.00 | 1,412.00 | 1,129.00 | - | 1,630.44 | 1,047.00 | 3,825.00 | 3,933.60 |
| 18 | St. Bernadette | 258.25 | 344.24 | 1,009.16 | - | - | 101.00 | 100.00 | - | 69.00 | 100.00 | 160.00 | 292.28 | 344.83 |
| 20 | Good Shepherd | 325.00 | 219.00 | 1,022.08 | - | - | 116.00 | 35.00 | 275.00 | 254.00 | 518.00 | 12.00 | 894.00 | 1,644.50 |
| 21 | St. Christopher | 1,434.75 | 2,677.80 | 9,409.62 | 95.00 | 319.20 | 2,505.83 | 2,984.75 | 2,686.50 | 31.00 | 3,322.53 | 2,722.39 | 11,272.52 | 5,831.53 |
| 23 | St. Gabriel | 579.00 | 1,713.16 | 4,051.96 | - | - | 694.95 | 877.00 | 1,035.15 | 165.00 | 1,061.00 | 823.00 | 2,968.95 | 2,403.24 |
| 25 | St. Joan of Arc | 936.03 | 1,479.00 | 3,135.66 | - | 10.00 | 1,008.40 | 1,117.00 | 1,231.86 | 133.60 | 1,274.95 | 1,448.52 | 2,124.50 | 1,702.29 |
| 26 | St. John the Evangelist | 672.65 | 1,100.30 | 2,992.95 | - | 676.70 | 669.30 | 652.00 | 662.00 | 672.00 | 963.35 | 987.05 | 2,069.15 | 2,057.50 |
| 27 | St. Joseph | 494.33 | 864.58 | 2,155.35 | - | - | 456.12 | 773.25 | 628.61 | - | 610.00 | 503.66 | 1,333.50 | 705.00 |
| 28 | St. Jude | 761.00 | 1,194.00 | 3,275.87 | 675.00 | 761.00 | 901.00 | - | 628.00 | - | 1,045.00 | 456.00 | 7,293.00 | 3,000.00 |
| 29 | St. Lawrence | 1,527.00 | 2,096.00 | 4,686.62 | - | - | 1,608.00 | 1,257.00 | 1,777.00 | 940.55 | 2,929.00 | 1,885.00 | 4,030.00 | 3,167.00 |
| 30 | St. Luke | 2,372.00 | 2,650.03 | 10,960.00 | - | - | 1,035.00 | 884.00 | 1,523.00 | 1,924.00 | 2,327.16 | 1,586.00 | 9,421.00 | 4,724.68 |
| 31 | St. Mark | 1,838.00 | 1,812.00 | 5,481.56 | 430.00 | 560.43 | 157.50 | 255.00 | 1,712.00 | 1,986.00 | 144.00 | 1,838.00 | 5,294.00 | - |
| 32 | St. Mary | 591.39 | 650.00 | 3,179.94 | - | - | 509.13 | 450.47 | 408.25 | 263.11 | 789.35 | 511.32 | 870.32 | 850.07 |
| 33 | St. Matthew | 2,884.10 | 4,290.00 | 9,274.83 | 155.00 | 1,943.20 | 1,628.50 | 2,171.62 | 2,600.80 | 984.55 | 2,986.00 | 4,695.84 | 8,479.39 | 3,903.06 |
| 34 | St. Michael the Archangel | 676.82 | 1,401.77 | 4,589.03 | 750.00 | - | 659.00 | 458.82 | 768.60 | - | 1,185.00 | 1,793.00 | 4,182.00 | 1,050.00 |
| 35 | St. Monica | - | 4,342.50 | 12,476.46 | 275.00 | 109.00 | 3,631.00 | 2,339.00 | 4,495.75 | 1,031.50 | 2,334.63 | 6,214.00 | 6,179.90 | 6,849.60 |
| 36 | St. Patrick | 220.00 | 25.00 | 90.00 | - | - | 261.50 | 193.00 | 160.00 | - | - | 10.00 | 35.00 | 343.00 |
| 37 | St. Philip Neri | 753.00 | 951.00 | 1,235.75 | - | - | 380.00 | 362.00 | 490.00 | 353.00 | 709.00 | 999.50 | 1,351.00 | 1,019.00 |
| 38 | St. Pius X | 1,266.47 | 1,600.00 | 7,467.59 | - | - | 800.00 | 1,100.00 | 5,318.00 | - | 1,100.00 | 4,113.26 | 10,241.50 | 6,422.00 |
| 39 | St. Rita | 100.00 | 100.00 | 293.35 | - | - | 200.00 | 100.00 | 110.00 | 100.00 | 150.00 | 205.00 | 200.00 | 150.00 |
| 40 | St. Roch | 1,188.00 | 846.50 | 3,087.93 | - | 50.00 | 1,071.58 | 1,060.10 | 1,719.36 | 318.15 | 1,099.99 | 1,356.37 | 1,881.41 | 977.00 |
| 41 | St. Simon the Apostle | 616.00 | 614.25 | 4,689.59 | - | 411.85 | 352.00 | 347.00 | 422.00 | - | 571.00 | 729.00 | 1,187.00 | 856.00 |
| 42 | St. Theresa of the Infant Jesus | 1,469.00 | 1,738.07 | 2,921.52 | - | - | 458.78 | - | 734.59 | - | 1,542.00 | 1,533.84 | 3,683.53 | 990.40 |
| 43 | St. Thomas Aquinas | 580.00 | 1,142.00 | 4,560.12 | - | 226.25 | 674.00 | 493.00 | 1,648.86 | 841.61 | 678.60 | 1,645.00 | 3,238.00 | 310.00 |
| 44 | Aurora | 689.89 | 514.45 | 1,036.92 | 100.00 | 341.35 | 255.25 | 294.02 | 339.00 | 385.97 | 579.25 | 282.00 | 859.00 | 889.50 |
| 45 | Batesville | 3,531.98 | 3,343.16 | 5,736.03 | - | 587.86 | 2,404.15 | 2,358.75 | 2,628.97 | 657.15 | 2,940.78 | 3,034.71 | 8,098.84 | 3,916.83 |
| 46 | Bedford | 578.57 | 625.88 | 1,619.53 | - | 73.47 | 421.81 | - | 615.77 | - | 737.30 | 589.73 | 1,587.60 | 626.87 |
| 47 | Bloomington | 871.51 | - | 5,682.68 | - | - | - | - | 357.00 | - | 1,252.38 | 1,498.00 | 1,150.03 | 1,053.09 |
| 48 | St. Charles Borromeo | 1,071.00 | 876.00 | 614.00 | - | - | 775.00 | - | 875.00 | - | 1,069.30 | 474.00 | 1,518.50 | 1,614.00 |
| 49 | St. John the Apostle | 972.53 | 929.00 | 9,140.22 | - | - | - | 792.80 | 181.00 | - | 471.05 | 2,556.91 | 2,348.32 | 1,770.68 |
| 50 | St. Paul Catholic Center | 450.02 | 804.86 | 1,230.57 | - | - | - | - | 990.92 | 450.00 | - | 1,163.00 | 1,245.00 | 479.00 |
| 51 | Bradford | 776.00 | - | 2,000.00 | - | - | - | - | - | - | 765.00 | 855.00 | 900.00 | 1,316.00 |
| 52 | Brazil | 2,075.40 | 1,921.50 | 3,493.42 | 585.00 | 297.46 | 1,148.35 | 1,062.92 | 2,227.70 | 600.25 | 1,311.96 | 1,770.93 | 2,783.80 | 1,832.63 |
| 53 | Brookville | 1,308.00 | 2,544.00 | 9,175.69 | 1,275.00 | - | 1,234.27 | 1,097.00 | 1,577.00 | - | 2,314.94 | 1,620.00 | 4,134.05 | 2,715.00 |
| 54 | Brownsburg | 166.00 | 235.25 | 555.60 | - | - | 137.00 | 123.00 | 152.00 | - | 123.00 | 106.00 | 252.80 | 284.52 |
| 55 | Brownstown | 769.00 | 625.00 | 903.00 | 150.00 | - | 445.00 | 285.00 | 485.00 | 25.00 | 888.00 | 540.00 | 893.00 | 1,880.00 |
| 56 | Cambridge City | 491.25 | 143.00 | 505.37 | - | - | - | - | 209.00 | - | 303.77 | 120.00 | 321.75 | - |
| 57 | Cannelton | 484.00 | 572.05 | 558.00 | - | - | 361.00 | 266.75 | 425.25 | 187.50 | 367.40 | 465.65 | 464.65 | 444.77 |
| 58 | Cedar Grove | 155.00 | 278.00 | 667.00 | 535.00 | - | 86.00 | 15.00 | 174.00 | 96.00 | 178.00 | 164.00 | 472.25 | 273.00 |
| 59 | Charlestown | 1,264.00 | 1,864.00 | 4,910.95 | - | 465.50 | 877.00 | 790.00 | 1,220.00 | 1,471.92 | 1,811.00 | 1,889.00 | 959.80 | 467.26 |
| 60 | Clarksville | 469.14 | 493.32 | - | - | 300.00 | 371.81 | 299.00 | 392.05 | 265.30 | 476.46 | 512.16 | 7,276.95 | 3,421.56 |
| 61 | Clinton | 2,119.00 | 3,526.39 | 4,948.73 | - | - | 2,704.00 | 1,673.50 | 2,095.50 | - | 795.90 | 1,388.00 | 2,591.00 | 1,919.00 |
| 62 | Columbus | 1,788.00 | 1,768.10 | 2,578.18 | 415.00 | 289.81 | 801.00 | 556.00 | 776.00 | 795.90 | 1,388.00 | 1,262.00 | 1,663.50 | 785.00 |
| 63 | Connersville | 899.00 | 1,024.22 | 1,458.98 | - | 369.50 | 538.00 | 311.00 | 383.00 | 728.26 | 1,439.43 | 393.00 | 1,286.56 | 1,143.90 |
| 64 | Corydon | 1,468.01 | 926.22 | - | - | - | 189.15 | 555.00 | 730.00 | 292.00 | 1,439.43 | 393.00 | 1,286.56 | 1,143.90 |
| 65 | Danville | 581.00 | 447.00 | 1,032.30 | - | 95.96 | 314.00 | 272.00 | 416.00 | 395.11 | 367.00 | 353.00 | 757.00 | 416.00 |
| 66 | Dover | 354.95 | 461.92 | 521.20 | - | - | - | 143.00 | 214.02 | - | 325.00 | 439.65 | 509.97 | - |
| 67 | Edinburgh | 370.00 | 411.25 | 10.00 | 70.00 | - | 86.00 | 116.00 | 262.01 | 175.25 | 436.20 | 384.20 | 338.04 | 380.76 |
| 70 | Enochsburg | 417.00 | 398.00 | 2,114.79 | - | - | 165.00 | 105.00 | 134.00 | - | 261.00 | 385.00 | 846.00 | 756.44 |
| 72 | Fortville | 388.10 | 672.55 | 1,580.49 | - | 1,869.50 | 274.00 | 84.02 | 218.00 | 10.00 | 1,001.84 | 446.90 | 1,722.51 | 1,027.95 |
| 73 | Franklin | 204.50 | 354.04 | - | - | - | 243.99 | 165.50 | 199.13 | - | 208.95 | 185.20</ | | |

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Archdiocese of Indianapolis Mission Office Report—Continued

July 1, 1996 - June 30, 1997

| # | PARISH | Propagation of the Faith Membership | World Mission Sunday | Visiting Missionary Collection | Mass Stipends | Holy Childhood Association | Afro-Native American Missions | Eastern Europe Collection | American Bishops' Overseas | Holy Places | Holy Father Peter's Pence Jun-96 | Campaign for Human Development | Religious Retirement Fund | Future Priests Jun-96 |
|-----|---------------------------------|---|----------------------------|--------------------------------------|------------------|----------------------------------|-------------------------------------|---------------------------------|----------------------------------|----------------|--|--------------------------------------|---------------------------------|-----------------------------|
| 90 | Liberty | 205.00 | 540.00 | 775.00 | - | - | - | - | - | - | 15.00 | 15.01 | 305.00 | 285.00 |
| 91 | Madison | 1,249.00 | 1,802.00 | 2,748.35 | 6,075.00 | 448.75 | 959.00 | 695.00 | 1,071.00 | 701.00 | 1,775.84 | 1,494.00 | 2,901.00 | 2,959.50 |
| 95 | Martinsville | 800.00 | 486.81 | 2,899.60 | - | - | - | - | 570.00 | - | 600.00 | - | 1,174.52 | 700.00 |
| 96 | Milan | 97.00 | 309.15 | 493.00 | - | - | 221.07 | 324.00 | 262.00 | - | 582.09 | 327.35 | 470.00 | 320.50 |
| 97 | Millhouses | 559.00 | 978.31 | 470.75 | 770.00 | 32.50 | 350.25 | 321.14 | 350.00 | 65.00 | 616.00 | 421.00 | 794.00 | 1,000.00 |
| 99 | Mitchell | 284.76 | 250.01 | 1,091.73 | - | - | 257.21 | - | 232.50 | 70.75 | 247.39 | 250.22 | 387.09 | 381.15 |
| 100 | Montezuma | 60.00 | 40.00 | - | - | - | 100.00 | 17.00 | 95.00 | - | 45.00 | 100.00 | 246.00 | 144.00 |
| 101 | Mooreville | - | 654.00 | 1,441.70 | - | - | - | - | - | - | 819.50 | 825.00 | 937.00 | 1,036.00 |
| 102 | Morris | 614.30 | 742.15 | 551.81 | 690.00 | - | 532.50 | 551.65 | 1,480.60 | 440.38 | 492.00 | 695.00 | 1,095.25 | 704.96 |
| 103 | Napoleon | 316.00 | 394.25 | 650.00 | - | - | 204.00 | 294.00 | 216.00 | - | 265.50 | 360.00 | 467.00 | 364.00 |
| 104 | Nashville | 515.78 | 729.03 | 1,547.00 | - | - | 244.72 | 425.75 | 575.62 | 155.00 | 642.20 | 1,135.00 | 2,896.34 | 2,240.13 |
| 105 | Navilleton | 621.69 | 732.03 | 2,894.84 | - | - | 303.06 | - | 723.95 | - | 536.66 | 1,349.32 | 1,291.00 | 940.00 |
| | New Albany | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 106 | Holy Family | 2,438.00 | 2,020.00 | 4,323.98 | 3,325.00 | 115.00 | 1,129.00 | 871.00 | 1,915.00 | 594.25 | - | 1,825.00 | 4,744.00 | 469.00 |
| 107 | Our Lady of Perpetual Help | 1,017.64 | 1,425.80 | 1,233.80 | - | - | - | - | 1,465.65 | - | 1,107.80 | 996.05 | 1,731.30 | 916.50 |
| 108 | St. Mary | 2,031.00 | 2,327.00 | 3,821.62 | 2,620.00 | 220.00 | 1,556.50 | 1,337.50 | 1,449.50 | 234.00 | - | 2,090.25 | 3,657.00 | 1,882.00 |
| 109 | New Alsace | 387.00 | 426.00 | 696.34 | - | 100.00 | 170.00 | 113.00 | 253.00 | 76.00 | 241.00 | 231.00 | 751.50 | 336.00 |
| 110 | New Castle | 621.15 | 547.00 | 1,443.50 | - | - | 198.00 | 216.30 | 509.26 | 298.10 | 311.00 | 420.00 | 632.80 | 571.00 |
| 111 | New Marion | 174.00 | 150.00 | 343.00 | - | - | 147.00 | 135.09 | 137.00 | 160.00 | 261.00 | 186.28 | 265.00 | 380.50 |
| 112 | New Middletown | 89.00 | 141.00 | 131.00 | - | - | 50.00 | 32.00 | 54.00 | 76.00 | 111.00 | 77.00 | 106.00 | 86.00 |
| 113 | North Vernon | 1,268.50 | 508.00 | 2,286.66 | 1,660.00 | 506.25 | 882.00 | 1,045.00 | 1,864.00 | - | 969.55 | 790.00 | 2,798.00 | 1,923.93 |
| 114 | Oak Forest | 122.00 | 54.00 | 262.00 | - | - | - | 74.00 | - | - | 198.00 | 127.00 | 151.00 | 69.00 |
| 115 | Oldenburg | 1,237.30 | 1,065.65 | 2,908.31 | - | - | 858.25 | 864.60 | 1,019.90 | 376.07 | 1,216.53 | 1,059.30 | 1,447.75 | 982.35 |
| 116 | Osgood | 678.45 | 538.70 | 1,272.80 | 730.00 | - | 471.50 | 264.42 | 540.86 | 270.00 | 585.46 | 564.00 | 1,705.41 | 1,317.65 |
| 117 | Paoli | 96.45 | 108.00 | 156.55 | - | - | 103.05 | 134.74 | 191.50 | - | 122.02 | 143.49 | 107.49 | 134.26 |
| 118 | Plainfield | 1,486.00 | 1,476.00 | 2,314.34 | - | - | 271.00 | 129.00 | 447.00 | - | 902.00 | 385.00 | 1,008.00 | 921.61 |
| | Richmond | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 119 | Holy Family | 1,100.00 | 1,631.01 | 2,744.43 | - | - | 806.50 | 296.59 | 1,084.00 | 599.00 | 1,025.00 | 1,098.00 | 3,874.60 | 1,343.00 |
| 120 | St. Andrew | 4,120.50 | 1,574.55 | 2,564.91 | - | - | 639.15 | 394.92 | 772.50 | 500.41 | 892.00 | 894.00 | 2,196.75 | 1,248.16 |
| 121 | St. Mary | 1,488.00 | 1,128.71 | 2,606.52 | - | - | 1,189.00 | 442.84 | 1,379.00 | - | 778.00 | 2,656.00 | 2,130.25 | 1,040.50 |
| 122 | Rockville | 248.00 | 160.00 | - | - | 94.00 | 107.00 | 130.00 | 185.00 | 160.00 | 185.00 | 170.00 | 470.00 | 494.00 |
| 123 | Rushville | 1,235.00 | 1,145.00 | 1,088.00 | 450.00 | 573.90 | 652.00 | 492.00 | 949.00 | 186.55 | 961.00 | 903.00 | 1,382.00 | 1,838.00 |
| 124 | St. Anne, Jennings Co. | 425.00 | - | 521.13 | - | - | 155.00 | 20.00 | 2,220.00 | - | - | 185.00 | 161.00 | 549.50 |
| 125 | Holy Cross, St. Croix | 119.00 | 113.00 | 154.00 | - | - | 88.00 | 129.10 | 76.25 | 84.00 | 37.00 | 70.50 | 239.25 | 93.00 |
| 126 | St. Denis, Jennings Co. | 253.00 | 266.00 | 333.00 | - | - | 138.60 | 151.60 | 191.00 | - | 106.00 | 150.00 | 310.60 | 225.00 |
| 127 | St. Isidore, Perry Co. | 180.15 | 129.22 | 314.00 | - | - | 138.00 | 114.50 | 99.00 | 131.30 | 86.50 | 137.25 | 164.75 | 91.05 |
| 128 | St. Joseph, Crawford Co. | 120.00 | 140.00 | 280.00 | - | - | - | - | 130.00 | - | 80.00 | 156.00 | 100.00 | - |
| 129 | St. Joseph, St. Joseph Hill | 639.00 | 694.72 | 1,387.48 | - | - | 470.64 | 477.35 | 597.41 | - | 574.97 | 748.77 | 1,266.51 | 830.97 |
| 130 | St. Joseph, Jennings Co. | 210.50 | 1,498.00 | 779.97 | 2,055.00 | - | - | - | - | - | 255.00 | 405.00 | 535.80 | 903.93 |
| 131 | St. Joseph, St. Leon | 732.00 | 817.00 | 1,329.00 | 175.00 | 27.30 | 470.00 | 392.00 | 595.00 | 257.00 | 391.00 | 758.00 | 1,854.00 | 1,262.00 |
| 132 | St. Mark, Perry Co. | 157.00 | 496.00 | 795.25 | - | - | 258.00 | - | 1,339.00 | 284.60 | 280.00 | 379.00 | 440.00 | 449.00 |
| 133 | St. Mary-of-the-Knobs | 2,139.34 | 1,818.00 | 3,632.77 | - | - | 1,130.17 | 1,142.00 | 1,553.00 | 1,070.15 | 1,748.40 | 1,767.33 | 3,370.00 | 1,770.35 |
| 134 | St. Mary-of-the-Rock | 305.00 | 225.00 | 214.25 | 250.00 | - | 197.00 | 181.00 | 126.00 | - | 108.00 | 184.00 | 171.00 | - |
| 135 | St. Mary-of-the-Woods | 220.00 | 392.25 | 27.00 | - | - | 45.00 | 61.00 | 317.00 | 5.00 | 100.00 | 223.00 | 548.00 | 238.75 |
| 136 | St. Maurice, St. Maurice | 210.00 | 205.00 | - | - | - | 27.00 | 185.00 | - | - | - | 246.00 | 372.85 | 260.75 |
| 137 | St. Meinrad, St. Meinrad | 459.00 | 282.00 | 553.00 | - | - | 100.00 | 136.00 | 282.00 | 148.97 | 139.00 | 626.00 | 332.00 | 699.00 |
| 138 | St. Nicholas, Ripley Co. | 813.00 | 724.72 | 745.29 | - | 481.99 | 390.80 | 464.00 | 783.07 | 52.15 | 555.00 | 735.43 | 1,660.55 | 1,079.00 |
| 140 | St. Peter, Franklin Co. | 534.00 | 430.65 | - | - | - | 331.50 | 194.55 | 324.35 | 135.60 | 297.00 | 580.27 | 1,313.40 | 360.00 |
| 141 | St. Peter, Harrison Co. | 130.00 | 166.04 | 181.85 | - | - | 54.00 | 43.00 | 72.00 | 74.00 | 181.00 | 64.00 | 169.00 | 90.00 |
| 142 | St. Pius, Ripley Co. | 40.00 | 115.25 | 113.00 | - | - | 97.75 | 95.29 | 153.00 | - | 112.32 | 124.00 | 141.00 | 151.00 |
| 143 | St. Vincent de Paul, Shelby Co. | 1,180.00 | 865.42 | 1,884.50 | 100.00 | 53.20 | 737.50 | 540.00 | 1,229.05 | 610.00 | 1,228.30 | 1,354.62 | 3,406.05 | 1,604.00 |
| 144 | Salem | 270.14 | 237.25 | - | - | - | 230.25 | 158.76 | 237.50 | 110.00 | 201.40 | 213.30 | 397.35 | 255.00 |
| 145 | Scottsburg | 471.56 | 572.70 | 677.00 | - | - | 488.50 | 395.85 | 538.85 | 308.61 | 471.00 | 213.30 | 829.00 | 706.74 |
| 146 | Seelyville | - | 100.00 | 445.00 | - | - | - | - | - | - | - | 100.00 | 100.00 | - |
| 147 | Sellersburg | 909.39 | 694.34 | 2,506.85 | - | 50.00 | 619.90 | 442.96 | 169.00 | - | 664.90 | 732.56 | 1,056.16 | 977.51 |
| 148 | Seymour | 2,115.00 | 2,969.00 | 3,264.45 | 785.00 | 763.07 | 1,010.00 | 1,198.50 | 1,616.50 | - | 2,179.00 | 1,630.00 | 3,674.00 | 2,556.00 |
| 149 | Shelbyville | 1,325.00 | 2,897.95 | 3,082.80 | - | 1,017.28 | 860.50 | 922.62 | 1,059.22 | 593.59 | 1,061.00 | 1,225.00 | 2,408.00 | 1,044.00 |
| 150 | Siberia | 237.00 | 189.00 | 130.25 | - | - | 171.00 | - | 148.50 | 160.00 | 103.00 | 218.00 | 278.00 | 304.00 |
| 151 | Spencer | 246.91 | 220.00 | 1,271.90 | - | - | 123.00 | 241.51 | 155.78 | 25.00 | 335.09 | 129.05 | 592.00 | 426.75 |
| 152 | Starlight | 1,057.00 | 800.00 | 988.00 | - | - | 755.00 | 506.00 | 613.00 | 260.00 | 460.00 | 829.00 | 1,321.00 | 768.00 |
| 153 | Tell City | 1,032.00 | 1,375.75 | 2,590.09 | - | - | 646.00 | 468.50 | 859.20 | 1,389.32 | 1,075.00 | 1,413.50 | 2,345.75 | 1,429.89 |
| | Terre Haute | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 154 | Sacred Heart of Jesus | 318.50 | 206.00 | 1,280.21 | 400.00 | - | 258.40 | 431.65 | 469.14 | 425.87 | 318.75 | 229.50 | 1,081.90 | 739.94 |
| 155 | St. Ann | 102.00 | 110.85 | 628.85 | - | - | 143.00 | 106.50 | 71.00 | - | 160.00 | 283.00 | 723.00 | 442.25 |
| 156 | St. Benedict | 160.00 | 278.00 | 1,643.74 | - | - | 94.00 | 57.00 | 135.00 | - | 174.00 | 137.00 | 577.00 | 263.00 |
| 157 | St. Joseph | 383.20 | 307.25 | 3,705.97 | - | - | 205.42 | 33.00 | 273.00 | 696.19 | 504.00 | 325.50 | 411.00 | 2,718.22 |
| 158 | St. Margaret Mary | 447.40 | 777.42 | 853.06 | - | - | 578.07 | 331.50 | 485.50 | 170.00 | 421.47 | 490.41 | 911.35 | 410.00 |
| 159 | St. Patrick | 2,897.00 | 3,085.00 | 3,311.20 | - | 670.00 | 2,258.00 | 2,297.00 | 3,011.00 | 852.00 | 2,906.00 | 3,714.66 | 11,079.00 | 3,271.00 |
| 160 | Troy | 611.74 | 361.60 | 285.00 | - | - | - | - | - | - | 239.00 | 186.50 | 201.00 | 433.50 |
| 161 | Universal | 161.00 | 193.00 | - | - | - | 95.00 | 73.00 | 115.00 | - | 120.00 | 113.00 | 232.00 | 90.00 |
| 162 | Vevay | 80.00 | 93.00 | 219.00 | - | - | 56.00 | 60.00 | 48.00 | 22.00 | 67.00 | 47.00 | 131.00 | 135.00 |
| 163 | West Terre Haute | 42.00 | 180.00 | 251.70 | - | - | 25.00 | 15.00 | 36.00 | 171.00 | - | 127.00 | 229.00 | - |
| 164 | Yorkville | 435.00 | 426.00 | 737.00 | - | - | 319.00 | 211.00 | 254.00 | 65.00 | 291.00 | 482.00 | 528.00 | 367.00 |

Rest in peace

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

ALDRICH, Bernice (Miller), 79, St. Lawrence, Indianapolis, July 29. Mother of Judy Irelan, Dick, Jody, Mike Aldrich. Sister of Paul G. Miller. Grandmother of 10, great-grandmother of six.

COLLIGNON, Herbert A., 83, St. Boniface, Fulda, Aug. 3.

EINEMAN, Arthur, 72, St.

Mary, Greensburg, Aug. 15. Husband of Marjorie (Meyer) Eineman. Father of Ron, Mike Tom Eineman. Brother of Ruth Gross. Grandfather of three.

FOX, Alice M., 88, St. Ambrose, Seymour, July 25. Mother of Barbara Vanek. Grandmother of three.

GERTH, Tracey Ann, 35, St. Ann, New Castle, Aug. 9. Daughter of Charles F. Gerth. Sister of Chuck, Mike Gerth.

HOFFMANN, L. Thomas, 75, Mary, Queen of Peace, Danville, July 21. Husband of Judith (Malone) Hoffman. Father of Barbara Quandt, Ann Kleinschmidt, Thomas, John Hoffman. Brother of Mariam Williams, George Hoffman. Grandfather of nine.

KLUMP, Thelma Theresa, 83, St. Paul, New Alsace, Aug. 9. Wife of Joseph Klump. Sister of H. James Pohlman. Aunt of several nieces and nephews.

LORICA, Felician A., 83, St. Ambrose, Seymour, July 14. Mother of Marciana Wright, Betty Balde, Anita Adams, Paulito Lorica, Josephina Deguzman. Sister of Domingo Abo, Mercedes Llarina, Erlinda Pinafiel. Grandmother of 25, great-grandmother of 11.

MILLER, Virginia M., 68, St. Roch, Aug. 10. Mother of Glenna Baker, Edward, James Miller. Sister of Betty Miller, Regina Freeland. Grandmother of nine, great-grandmother of five.

MITRIONE, Raymond M., 69, St. Mary, Richmond, July 29. Husband of Evelyn Mitrone. Father of Beverly McClure, Jerry Neff. Brother of Dominic Mitrone, Rosemary Parker, Josephine Thomas. Grandfather of two.

MURELLO, Mary, 74, Holy

Rosary, Indianapolis, July 30. Step-mother of Tony, Michael, Roy Jr. Murello, Barbara Jo Barnette. Grandmother of 11, great-grandmother of five.

NEUKAM, Marjorie, 65, St. Michael, Brookville, Aug. 8. Mother of Sharon Reese, Rhonda, Brent Neukam. Grandmother of two, step-grandmother of one, step-great-grandmother of three.

NUSBAUM, Patricia Jean, 68, Mary, Queen of Peace, Danville, Aug. 5. Wife of Harry E. Nusbaum. Mother of Harry J. Nusbaum, Peggy Smiley. Sister of Chris O'Brien, Gertie Stewart. Grandmother of one.

OTT, Germaine, 87, St. Paul, Sellersburg, Aug. 4. Mother of Rita C. Dobbins, Judy Pennell. Grandmother of six, great-grandmother of 16, great-great-grandmother of two.

REINHART, Opal, 81, St. Ambrose, Seymour, July 8. Mother of Stephen, Charles, James, Dennis Reinhart, Cathy

Powell. Grandmother of 11, great-grandmother of one.

SCHMITT, Joseph Leon, 70, Mary, Queen of Peace, Danville, Aug. 3. Husband of Mary (Stevens) Schmitt. Father of Catherine Pitts, Lawrence, Joseph R., David A. Schmitt. Brother of Loretta Long, Ruth Nelson. Grandfather of nine, great-grandfather of eight.

SIBERT, Bruce D., 60, St. Andrew, Richmond, July 24. Husband of Della Sibert. Father of Vicky Jelly, Kim Arnold, Karen Gabbard, Scott Mathews. Brother of Michael, Joe Sibert, Patty Alberts, Linda Spaulding, Dawn Baker, Roberta Hignite, Jennie Lovelace, Athalia Bymaster. Grandfather of eight.

SPITZNAGEL, Harvey E., 60, St. Augustine, Jeffersonville, July 26. Husband of Dora F. Spitznagel. Father of Kenneth, Ronald A., Martin G., Matthew D., Randall R., Captain Robert A. Spitznagel. Brother of Frank, Hubert, Joseph Spitznagel, Mary Lou

Noon. Grandfather of 13, great-grandfather of one.

SULLIVAN, Daniel J., Jr., 67, St. Margaret Mary, Terre Haute, Aug. 1. Husband of Gail Sullivan. Father of Carol Burns, Gail Clune. Brother of Ed Sullivan, Mildred Walsh. Grandfather of five.

TILFORD, Donald, 81, St. Matthew, Indianapolis, Aug. 2. Husband of Jane Tilford. Father of Mary Ann, Maxwell, John Tilford.

TINDER, John G., 80, St. Matthew, Indianapolis, Aug. 10. Husband of Eileen (Foley) Tinder. Father of Mary Ann Wagner, Patricia M. Stephens, Ellen M. Dumm, Susan T. White, John D., James G. Tinder. Half-brother of Jack Tinder. Grandfather of 11.

WEILER, Eleanor S., 90, St. Elizabeth, Cambridge City, July 30. Mother of Mary Bessmer, Howard, John Weiler. Sister of Marcella Wilhelm. Grandmother of nine, great-grandmother of 10.

Vatican: Pope has no plans for new Marian dogmas

VATICAN CITY (CNS)—Despite continuing requests for Pope John Paul II to proclaim new Marian dogmas, a Vatican spokesman said no such proclamation is planned or even being considered.

"This is not under study by the Holy Father nor by any Vatican congregation or commission," Joaquin Navarro-Valls, the papal

spokesman, told Catholic News Service Aug. 18.

The pope will not solemnly proclaim Mary "Corredemptrix" (Co-redeemer), "Mediatix" (Mediator) and Advocate, Navarro-Valls said. "This is crystal-clear."

Navarro-Valls made his remarks Aug. 18, after publication of a *Newsweek* magazine article reporting on the

number of requests sent to the Vatican requesting that Mary be declared Co-redeemer.

At the Vatican's request, an international theological commission studied the question beginning in August 1996. Its unanimous recommendation against such a move was published in early June by the Vatican newspaper, *L'Osservatore Romano*.

"The response of the commission, purposefully brief, was unanimous and precise: It is not opportune to abandon the road marked out by the Second Vatican Council and proceed with the definition of new dogma," the newspaper said.

Marianist Father Johann Roten, who served on the commission, said Aug. 18, "We simply talked about the co-redemption at this point."

Father Roten, who heads the International Marian Research Institute at the University of Dayton, said the commission met two or three times in one week. He described it as "an impromptu consultation more than anything else."

He said he was not aware of any Vatican commission studying Marian dogma, but added if the pope were to make a declaration about

Mary, he would be likely to appoint a more formal study commission.

In June, *L'Osservatore Romano* published lengthy commentary on the theological commission's response.

Father Salvatore M. Perrella wrote that the documents of the Second Vatican Council, Pope John Paul's 1987 encyclical *Redemptoris Mater* and his recent audience talks

explain why the term "Co-Redeemer" has been avoided for 50 years in papal teaching.

They all point out "that no creature, not even by her active cooperation, can be named on the level with the Word of God in his particular redemptive function," said Father Perrella, a professor at Rome's Marianum Theological Faculty.

In September 1995, Pope John Paul began an exhaustive series of weekly audience talks on the Blessed Virgin Mary and her role in salvation history. He delivered the 59th installment of the ongoing series at his Wednesday audience Aug. 13.

The Vatican newspaper headline over the text of the 10th of his talks summarized a key point in the whole series: "Mary's place is highest after Christ."

During that Jan. 3 address, the pope said his series would sing the Virgin's praises, but in "the proper context."

"With regard to the measure and balance to be maintained in both Marian doctrine and devotion," he said, the Second Vatican Council "strongly urges theologians and preachers of the divine word 'to be careful to refrain... from all false exaggeration.'"

"This exaggeration," the pope said, "comes from those who adopt a maximalist attitude which seeks to extend systematically to Mary the prerogatives of Christ and all the charisms of the church."

Pope John Paul seemed to rule out the new Marian dogmas when he said, "It is always necessary in Marian doctrine to safeguard the infinite difference existing between the human person of Mary and the divine person of Jesus."

At an audience in April, the pope said, "The church's teaching makes a clear distinction between the Mother and the Son in the work of salvation, explaining the Blessed Virgin's subordination—as cooperator—to the one Redeemer."†

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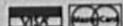
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