



# The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

August 29, 1997

## Pope calls on young Catholics to live faith as signs of hope

*He says God's Word changes those who accept it 'because it is the rule of faith and action'*

PARIS (CNS)—Baptism and confirmation lead to intimacy with God and solidarity with all people, Pope John Paul II told young people after baptizing 10 of their peers.

During his Aug. 21-24 stay in Paris for the celebration of World Youth Day, the pope repeatedly called young Catholics to live their faith as signs of hope and unity in an often troubled and divided world.

"The Word of God transforms the lives of those who accept it because it is the rule of faith and action," the pope said Aug. 23 at the vigil service, which included the initiation of five young men and five young women into the church.

At every appointment with the young people, Pope John Paul expressed his confidence that they would take their rightful place in the church and would put the values of their faith to work in the world.

During the days, which the pope

described as "dense and hot" because of the packed program and the unusually high temperatures, he highlighted two examples of faith and action for the young

people to follow: Blessed Frederic Ozanam, whom he beatified Aug. 22, and St. Therese of Lisieux, whom he announced would soon be proclaimed a doctor of the church.

After the closing Mass at the Longchamp race-track, the pope announced he would make the procla-

mation about St. Therese, who died at the age of 24, because of her teachings on spirituality. The Oct. 19 proclamation will mark the first time in 27 years that the Catholic Church has had a new doctor of the church.

St. Therese will become the 33rd saint honored with the title and the third woman. St. Teresa of Jesus (Avila) and St. Catherine of Siena were proclaimed doctors in 1970 by Pope Paul VI.

The pope told the young people St. Therese "calls you to an infinite generos-

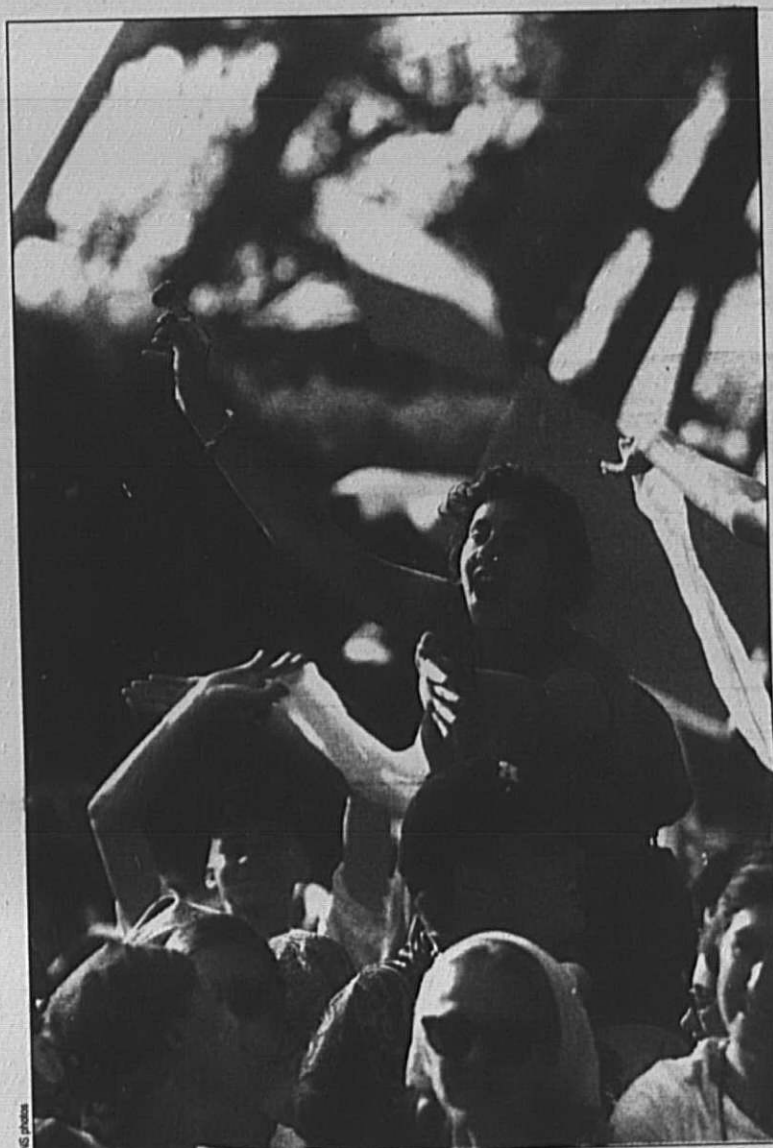
ity; she invites you to remain in the heart of the church as disciples and ardent witnesses of Christ's charity."

Police closed entrances to the racetrack well before the Aug. 24 Mass began because, they said, it had already reached its capacity of 900,000 people. Police estimated that at least 100,000 more stood outside along the fences, bunched as close as possible to large

Turn to page 25  
for a report on local  
young adults who  
attended World  
Youth Day.



Pope John Paul II blesses the estimated 1 million people who gathered at Longchamp race track near Paris for the final Mass of World Youth Day.



A young woman extends her welcome as Pope John Paul II enters the Champs de Mars near the Eiffel Tower in Paris Aug. 21 for World Youth Day.

television screens in order to watch the event.

During the Mass, the pope gave first Communion to the 10 young people who were baptized just 15 hours earlier. Megan Costello, a 15-year-old from Ogden, Utah, represented North America in a group that included a French soldier, a Cuban and a Bolivian, a Cambodian and a Chinese now living in Taiwan, a Tahitian, a Russian, a

Kenyan and a young man from Burkina Faso.

The young people barely inclined their heads during the Aug. 23 baptisms as the pope poured a large measure of water over them, soaking hair, glasses and the fronts of their shirts.

Costello looked like she was holding

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## St. Mary's Child Center receives national program accreditation

St. Mary's Child Center in Indianapolis learned last week that it has been granted accreditation by the National Association for the Education of Young Children (NAEYC).

The recognition is achieved by only 5 percent of the 8,000 programs seeking accreditation.

The center on Dr. Martin Luther King Jr. St. will now be able to display the NAEYC torch that denotes early education programs that are committed to excellence.

"We're very pleased at this recognition of our efforts for young children and families," said Connie Sherman, director

of St. Mary's early childhood program.

St. Mary's Child Center serves 112 children, ranging in age from 3 to 5, who are at risk for developmental delay due to medical or environmental causes.

Child care centers, preschools, kindergartens and before- and after-school programs are eligible to undergo the voluntary accreditation process, which includes intensive self-study, collecting information from parents, teachers, administrators and classroom observations.

St. Mary received an on-site visit by early childhood professionals specially trained by NAEYC to validate the self-study results. Then all of the information

was reviewed by a team of national experts. Accreditation lasts for three years.

"The heart of NAEYC accreditation focuses on the child's experience," said Sherman. "The process carefully considers all aspects of program provision, including health and safety, staffing, staff qualifications, administration and physical environments."

"But the greatest emphasis is on the children's relationships with the staff and how the program helps each child grow and learn—intellectually, physically, socially and emotionally," said Sherman.†



# YOUTH

continued from page 1

her breath during the rite, taking a big gulp of air after the pope proclaimed her baptized in the name of the Father, Son and Holy Spirit.

Dressed in big white capes by their godparents, the young people also were confirmed during the candlelight vigil service.

"Live from now on as children of the light who know that they are reconciled by the cross of the savior," Pope John Paul told the young people at the vigil.

Baptism and confirmation do not remove Christians from the world, "for we share the joys and hopes of people today," he said. "The Lord calls us to undertake our mission right where we are."

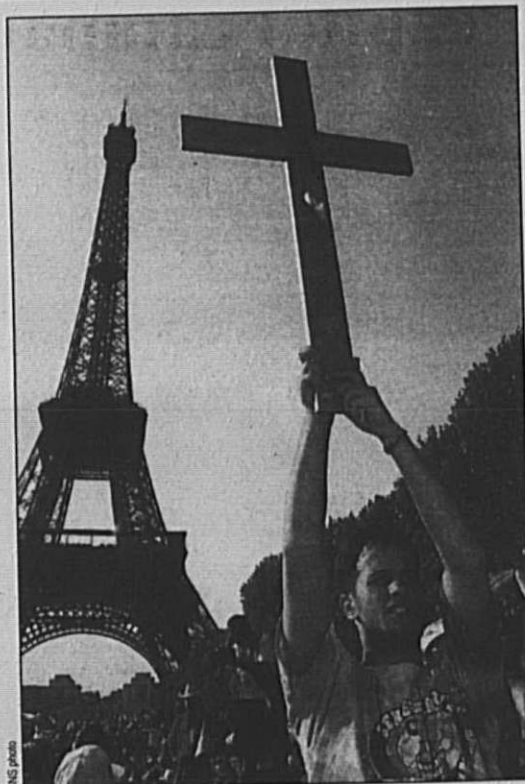
Part of the mission, he said, is to build unity not just among people of different countries and races, but also among divided Christians and with people of other faiths.

The vigil took place on the eve of the 425th anniversary of the St. Bartholomew's Day Massacre, when thousands of minority Protestants were killed by the majority Catholics on the streets of Paris amid strong religious tensions.

"We cannot forget" the massacre, the pope said at the beginning of his speech. "Christians did things which the Gospel condemns."

Acknowledging the sins of the past, he said, "is an act of honesty and courage" that helps people learn and commit themselves to avoiding the temptation to similar acts in the future.

"Belonging to different religious traditions must not constitute today a source of opposition and tension. Quite the contrary, our common love for Christ impels us to



Sean McDonnell, 23, from Troy, Mich., holds up a cross while waiting for Pope John Paul II to arrive and greet World Youth Day pilgrims in Paris Aug. 21. Michigan was said to have the largest U.S. delegation to the event.

seek tirelessly the path of full unity," he said.

At the closing Mass, the pope said the Christian life is part of a natural human quest, the search for meaning and ulti-

mately the search for God.

"This world is wonderful and rich. It sets before us countless treasures. It enchants us. It attracts both our reason and our will," he said. "But in the end, it does not satisfy our spirit."

"The longer we live," the 77-year-old pope said, "the more we realize how precarious life is and the more we wonder about immortality. What exists beyond the frontiers of death?"

The answer lies in the cross and resurrection of Christ, he said. Death will not have the last word when God's gift of his Son is accepted.

Just as he told 350 representatives to the Youth Forum from 130 countries during a more intimate Mass Aug. 23, the pope told the World Youth Day participants they were not to keep their experiences of faith to themselves, but were to share them with the world.

The pope took an hour out from public appearances Aug. 22 to visit the grave of his friend, Dr. Jerome Lejeune, a geneticist and a strong pro-life voice in France. Although groups supporting legalized abortion and the ruling French Socialist

Party criticized the papal stop as a gesture of support for "anti-abortion commandos," the visit to the grave took place without incident.

In a message to the youths gathered for the Aug. 21 welcoming ceremony at Champs de Mars, a park stretching to the base of the Eiffel Tower, the pope said the key to living the Christian life is loving service of one's brothers and sisters.

"Whoever does not accept this cannot be a disciple," he wrote in the message that he did not read because the ceremony was running much longer than scheduled. Even without reading the text, the pope left the park 45 minutes later than planned.

"Accepting to follow Christ, you proclaim that the way of perfect love passes through the total and constant gift of oneself," he said. "Wherever people are suffering, wherever they are humiliated by poverty or injustice, and wherever a mockery is made of their rights, make it your task to serve them."

Pope John Paul said the beatification of Frederic Ozanam, founder of the St. Vincent de Paul Society, was taking place during the youth gathering as a particular call to young people to imitate Ozanam's example of putting faith into action. The Frenchman was 20 years old in 1833 when he and his friends formed the first St. Vincent de Paul conference.

Young people, the pope said, "must understand that if they want to be authentic Christians, they must take the same road."

The pope prayed that their eyes would be open to the needs of others; "May they see these needs as challenges."

But like Blessed Frederic Ozanam, he said, their service to the poor must go beyond offering material assistance to helping them develop and to combat injustice.†

## Moral decisions, Christian virtues topic of St. Raphael Society gathering

By Sue Hetzler

Benedictine Father Mark O'Keefe, president-rector of Saint Meinrad College and School of Theology and medical ethicist, will offer Catholic physicians his perspective on how to balance Catholic tradition

with professional decision-making during a presentation at the second annual dinner of the Society of Saint Raphael.

The Society of Saint Raphael is a new Catholic physicians' guild, formed last year to assist Catholic doctors in their spiritual

and professional lives and to help maintain and strengthen their Catholic identity. Membership in the guild is open to all Catholic physicians, osteopaths and physicians-in-training in the Archdiocese of Indianapolis and surrounding areas.

The guild's second annual Mass and dinner will be held on Sept. 24, beginning with the celebration of Mass with Archbishop Daniel M. Buechlein at 6 p.m. at St. Peter and Paul Cathedral. A reception and dinner will follow at 7 p.m. at the Indianapolis Athletic Club.

Father Mark has a doctorate in moral theology from The Catholic University of America in Washington, D.C. He also teaches medical ethics at Saint Meinrad School of Theology and is an ethical consultant at St. Mary's Medical Center in Evansville, Ind., and Memorial Hospital in Jasper, Ind.

"I asked myself what was the most important thing I could say to these doc-

tors and how could I help them be not only good doctors but good Catholic doctors," said Father Mark. "I want to make the point that the Catholic tradition offers wonderful resources for moral decision-making and moral choices in health care."

Father Mark's presentation is titled, "The Catholic Physician: Moral Decisions and Christian Virtues." He said the broader picture of virtue is often a neglected topic.

"But it's important that any Catholic health care worker have the virtue of compassion," explained Father Mark. "It's not enough to just know the moral principles and rules. You have to have compassion."

The idea of a Catholic physicians' guild is one that Father Mark said is "vitaly important" because of its potential to help doctors become more acutely aware of how their faith affects their medical practice. Rapid advances in medical technology can present a number of moral questions to physicians, he said, and "a

guild like this can help them find their identity as Catholic doctors."

Father Mark has written several books on medical ethics and health care issues, including *What Are They Saying About Social Sin?* and *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality*. He has also written articles that have appeared in *New Theology Review*, *Theological Quarterly*, *New Blackfriars* and other theological journals.

More than 150 Catholic physicians and their guests are expected to attend this year's gathering. Cost is \$50 per person for physicians, \$25 for physicians-in-training.

For more information about the Society of Saint Raphael, or to register for the second annual Mass and dinner, contact Sue Hetzler of the Catholic Communications Center at 317-236-1585 (or 800-382-9836, ext. 1585).

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



Father Mark O'Keefe, O.S.B.

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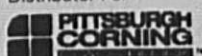
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# CCF trustees review capital campaign reports

By Peter Agostinelli

The Catholic Community Foundation, Inc., held its quarterly meeting Aug. 20 at the Archbishop O'Meara Catholic Center.

In addition to regular reports on the activities of the foundation's committees, the trustees reviewed a planning study report on the upcoming archdiocesan-wide capital and endowment campaign, as well as a campaign plan and timetable.

Archbishop Daniel M. Buechlein, the board's chair, introduced the reports with reflections on the campaign's case for support. He said the case includes both the capital and endowment needs of individual parishes as well as the broader mission needs of the archdiocesan church.

"For most Catholics, the parish is their primary contact with the Catholic Church," Archbishop Buechlein said. "It is where they worship, where they teach and learn the faith, and where they reach out to others in fellowship and service."

"The capital campaign that we are beginning now is designed to strengthen all 151 parishes and missions in this archdiocese. That's why 60 percent of all funds raised in this campaign will be used for the capital and endowment needs of individual parish communities."

"But an archdiocese is more than the sum of its parts," the archbishop added. "We are not just a federation or association of independent parish churches. We are not a congregational church. We are Catholics—united as one family of faith by the ministry of the local bishop and in communion with all other dioceses through the ministry of the bishop of Rome, the pope. As Catholics, we are called to look beyond our individual parish boundaries to the broader needs of our diocese and of the universal church."

"This is why our capital campaign involves all parishes working together—for their own good and for the good of the archdiocese as a whole. As an archdiocesan church, we have capital and endowment needs that extend beyond the individual needs of our parishes and schools. And, so, in this campaign we will be inviting every Catholic household—more than 70,000 families—to join in supporting the long-range mission and ministries of their archdiocese."

Dan Conway, archdiocesan secretary for stewardship and communications, presented reports on the campaign planning study and the campaign timetable.

Conway reported that a planning study conducted in May by Ketchum, Inc., the archdiocese's consulting firm, included interviews with 50 clergy and lay leaders at both the parish and archdiocesan levels. The firm also conducted six regional meetings with more than 200 pastoral leaders throughout central and southern Indiana. The findings yielded the following observations:

- Communications continue to be a problem in the archdiocese (especially between individual parishes and staff members of the Catholic Center), but the majority of the study's participants are aware of the Catholic Church's strong impact on individuals and communities in central and southern Indiana. They also were knowledgeable about the Journey of Hope 2001 celebration and the basic elements of the capital campaign.

- Most of those who were interviewed or participated in a group discussion agreed that the campaign is a "high" or "reasonable" priority for the archdiocese. Many also agreed that a capital and endowment campaign is the appropriate means to meet the

needs identified in the campaign's case for support. Many called attention to the planned-giving component of the campaign as essential to meeting the long-range needs of archdiocesan parishes, schools and agencies.

Concerns raised in the study include the importance of strong leadership from the archbishop, the clergy and influential lay leaders; the need for a clear and compelling case for support; and the presentation of this case in settings that allow for personal discussion and dialogue.

- An overwhelming majority of the study's participants agreed that individual parish campaigns must be tailored to the particular needs and circumstances of each parish community.

- Concerns in this area include the size of parish goals—especially for "total stewardship" parishes; the difficulty in generating individual parishioner support for the 40 percent archdiocesan share; confusion that may be caused when the

United Catholic Appeal returns in 1999; possible conflicts arising from the number of parishes that have just completed, or are planning, separate capital campaigns; and the importance of obtaining

the necessary counsel and assistance at the local parish level.

- Most of those interviewed believe that the campaign's goal of \$40 million is "ambitious, yet achievable."

- An overwhelming majority of those who participated in the study recommended that the archdiocese proceed with plans for the capital and endowment campaign.

As a result of its planning study, Ketchum has made the following recommendations to Archbishop Buechlein:

- Proceed with a \$40 million capital and endowment campaign to meet the needs of individual parishes and schools as well as the broader mission and ministry needs of the archdiocesan church.

- Develop a clear and compelling case for support that addresses the communications issues identified in the study—especially the 40 percent share for the archdiocesan mission.

- Conduct the campaign over 18 months (July 1997 through December 1998)

- Recruit clergy and lay leaders from all regions of the archdiocese to provide leadership for the campaign.

- Communicate the case to major gift prospects; solicit all major gift prospects at "challenging" and "appropriate" levels; and establish a donor-recognition program to acknowledge leadership gifts.

- Integrate opportunities for planned giving into all phases of the campaign.

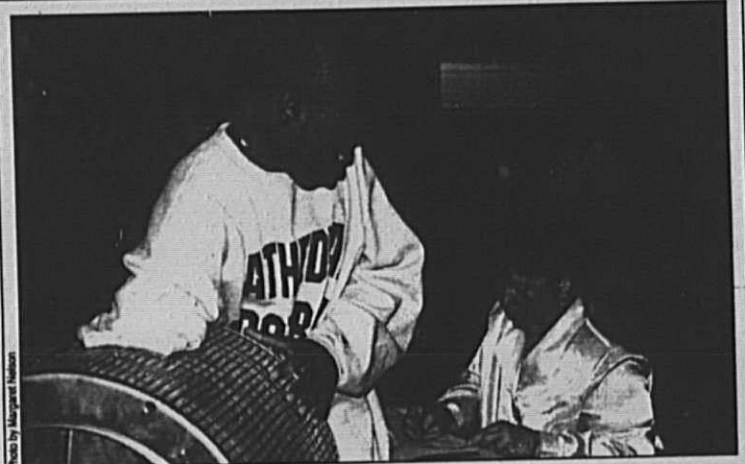
- Retain counsel to provide assistance in the planning and implementation of all phases of the campaign and to work with individual parishes to tailor case statements and campaign phases to local circumstances.

Conway said members of the campaign planning team—including clergy and lay leaders—recommended that Archbishop Buechlein accept the findings and recommendations of the Ketchum report and begin preparation for the proposed capital and endowment campaign.

Plans for the parish phase of the campaign, which will be conducted during 1998, are also being developed. These plans will be discussed with pastoral leaders during a series of regional meetings in September and October.

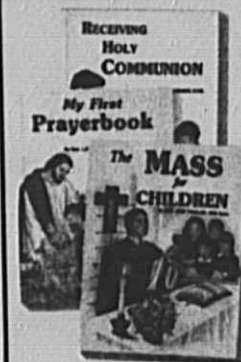
Archbishop Buechlein will introduce the campaign theme and other major components of the campaign during his State of the Archdiocese Address Sept. 3.

The Catholic Community Foundation's next meeting is scheduled for Nov. 19.



## Choice lottery

St. Philip Neri School in Indianapolis was the site of the Aug. 18 drawing of names of 150 students to receive tuition assistance. Drawing names is Alphonso Harrell, who attended Holy Cross Central School on an Educational Choice Charitable Trust grant. The additional scholarships were made possible by a group of 13 Indianapolis-area business leaders who wanted to enable school choice for more children in low-income families living in the Indianapolis Public Schools district.



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# The Criterion

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## Editorial

### Will cloning achieve a brave new world?

It is a coincidence that recent news stories about cloning are coming the same year as the 65th anniversary of Aldous Huxley's book *Brave New World* is being observed?

Back in 1932, Huxley's satire looked forward to the year 632 A.F. (After Ford). Among the things he saw was the way human reproduction would be achieved. Eggs supplied by women for "six months' salary" are divided into as many as 96 identical human embryos. They grow in the Bottling Room until they are ready, not for birth but for "decanting." Then an assembly line (credited to Ford) produces new human beings that move through a Conditioning Centre and a Social Predestination Room toward their designated places in society. Of course, there is no family life as we know it because there are no parents and the young humans are cared for in state-run institutions.

Today we read about cows that have been cloned by a process that can produce identical cows that will make it possible to increase the milk and beef supply. Scientists talk about cloning humans for special cases, such as cloning a child in order to obtain bone marrow for an ailing child, or creating a child from the cells of a father who has a fatal illness. It appears that many such things will be possible in the future. But the fact that it can be done doesn't mean that it should be done.

Huxley's brave new world is also one in which sexual promiscuity is a virtue because "everyone belongs to everyone else," and women are required to wear Malthusian Belts for their birth control devices. The greatest obscenity is to actually become a mother! At the time the book was written, adolescents of all ages loved this idea, seeing it as a protest against society's sexual restrictions. Since then, of course, the availability of birth control devices has made sexual promiscuity

socially acceptable to an extent that most of Huxley's original readers never imagined.

As cloning techniques are developed, the Catholic Church is bound to oppose many of them. It's not that the church opposes scientific research. Indeed, as the *Catechism of the Catholic Church* says, "Basic scientific research, as well as applied research, is a significant expression of man's dominion over creation. Science and technology are precious resources when placed at the service of man and promote his integral development for the benefit of all" (#2293). However, it says, "Research or experimentation on the human being cannot legitimate acts that are in themselves contrary to the dignity of persons and to the moral law" (#2295).

One of the requirements of the moral law is that the conception of a child must be the result of sexual intercourse. The sexual act and the reproductive act must be combined. This doesn't happen in cloning techniques. Despite what good might result from cloning of humans, a good result still doesn't justify the means used to achieve it. Or, as usually expressed, the end doesn't justify the means.

The church will also oppose research on human embryos, even if the result of such research might be healthier or more intelligent humans. This is because we believe that the human embryo is a human being (what else could it be?) and is, therefore, not disposable. However, there's a difference between research on embryos that are then disposed of and procedures that are directed toward healing an abnormality. The latter is licit if it respects the life and integrity of the embryo and doesn't involve disproportionate risk to it.

The brave new world of Huxley's imagination is just as objectionable today as it was when it was published 65 years ago.†

—John F. Fink

## Seeking the Face of the Lord

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



### Time before the Blessed Sacrament is faith's eye-opener

Once in a while do you long for a peaceful hour or so to find refreshment and new inspiration to carry on in the stuff of everyday life?

Recently a young collegian mentioned to me that his dad has begun to spend an hour in the nearby parish adoration chapel on Saturday afternoons. He said his dad really likes it, and he was happy for him. He said his dad used to spend Saturday afternoons at his desk working on files. Though it was not his purpose, the dad's choice to spend an hour a week before the Blessed Sacrament made quite an impression on his son. And on me.

I want to reflect on two things: 1) devotion to the reserved Eucharist; 2) alertness of faith.

I don't know what moved the dad to decide to try spending a weekly hour before the Blessed Sacrament. Maybe it was the encouragement for spiritual renewal and more prayer focused in the Journey of Hope 2001. Maybe it was the pastor's encouragement for people to take advantage of the parish's perpetual adoration chapel. Maybe a friend invited him to sign up for a time slot in the adoration schedule. Maybe he read the invitation in the parish bulletin. Whatever the means, God had something to do with it.

The dad was apparently open to the inspiration to spend some time in prayer. That tells me that there was an alertness of faith and an openness to God. I suspect he comes from a family with deep roots in faith. In any case, I am sure he is blessed for giving God an extra hour per week.

I doubt that the man in question would want to be called holy, but it is true that devotion to the Blessed Sacrament does things to people.

Reservation of the Blessed Sacrament had its origin as reservation for the sick, for Communion calls to the sick and homebound. But through the centuries, the "sense of the faithful" has also led to a reverence and devotion to the unique presence of Christ in the Blessed Sacrament reserved in our tabernacles. The practice has a sound theological basis because of our belief in the real presence of Christ. Our Catholic faith tells us that, at the words of institution at Mass, the bread and wine become the Body and Blood of the Lord and not just in some symbolic way.

The real presence of Christ confectioned in the eucharistic celebration and reserved in the tabernacle provides a most helpful focus for personal prayer. No one and no thing in the world is more important in our lives than Jesus Christ. That being the case, pursuing a personal relationship with Christ is paramount. Of course, there are many ways to do that, but I submit that time spent in front of the Blessed Sacrament is the premier way. Why? Because the presence of the sacrament in the tabernacle before our eyes provides a focus and a proportion to the presence of Christ. The reserved sacrament is a touchstone, if you will. If we spend time in prayer with Christ in the Blessed Sacrament, it becomes more likely and easier to seek and recognize Christ on the path of everyday life.

I have been reading a book on Jewish spirituality titled *God Was in this Place and I, i (sic) Did Not Know* by Rabbi Lawrence Kushner. He writes that Jewish tradition says that the splitting of the Red Sea was the greatest miracle ever performed. It is said that on that day even the common servant saw more than the great prophets of all ages. And yet there is one story that mentions two Israelites who had different experiences. The rabbi writes: "Apparently the bottom of the sea, though safe to walk on, was not completely dry but a little muddy, like a beach at low tide. Reuven stepped into it and curled his lip. 'What is this muck?'

"Shimon scowled, 'There's mud all over the place!'

"This is just like the slime pits of Egypt!" replied Reuven.

"What's the difference?" complained Shimon. 'Mud here, mud there; it's all the same.'

"And so it went for the two of them, grumbling all the way across the bottom of the sea. And, because they never once looked up, they never understood why, on the distant shore, everyone else was singing songs of praise. For Reuven and Shimon the miracle never happened." (p. 27)

How many of us never look up? How many of us on the journey of life don't look up with the eyes of faith? How often does Christ pass us by because we don't see him? Time spent before Jesus Christ present in the Eucharist strengthens our eyes of faith!†

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## Matters Liturgical/Sherie Berg

## Dress codes and the liturgy

Summertime always brings calls to the Office of Worship about proper dress in church, especially for liturgical ministers. I know parishes get the same questions all the time. I also know most pastoral ministers would rather wrestle alligators than tackle dress codes.

I speak from personal experience as a liturgist and as a mom.

This is a subject about which my son has taught me a great deal. My son Ben has a dress code. He told me he was insulted when I suggested that he did not. It just doesn't resemble anything I ever taught him. Well, he did seem to get the part about color coordination. He always wears his purple "Ween" (that's a band) tee shirt with his purple shorts.

Ben dresses to make a statement about himself. Well, don't we all! Ben's statement is just a bit more true to himself than mine is to me. Mine is much more convention bound. Ben doesn't think people should judge you by how you dress. I know they do.

Dress—and the interpretation of what dress means—is cultural. And that may be the crux of the problem with dress codes and the liturgy. Culture conflict. I think your dress means one thing—you another.

As a liturgist looking toward the twenty-first century, I know that one of the major issues before the church is inculturation. How do we find ways to

worship God that are not restrictively bound to a dominate culture? Inculturation usually refers to differences in such diverse communities as New Albany and New Guinea, but it is also about appropriate dress within a parish community in even the very smallest of ways.

Does recognizing that legitimate cultural differences exist within as small a group as a family or a parish mean that any dress is appropriate? Does it mean that there is no right or wrong in the way liturgical ministers dress? I think not. (Ben might disagree.)

Liturgical ministers come from the assembly and minister to it. They serve the community. It is the ministry that people should notice, not the minister's dress. Anything that calls undo attention to the minister or distracts from the ministry should be avoided. The parameters of what distract are measured by the assembly as a whole. Red blinking lights on sneakers probably qualify. Neat shorts at outdoor masses probably do not. Unfortunately, the community standard will never be completely clear. The more diverse the community, the broader the interpretation of appropriate.

Liturgical ministers may best determine the sense of the community if they ask themselves if their dress might distract or disturb members of the assembly. This may at times mean putting aside personal preferences for the good of the whole. And before rushing to judgment, members of the assembly should remember that dress is a cultural expression that can be easily misinterpreted.†

## A View from the Center/Dan Conway

## Christians must always hope in the face of despair

There was a sad story in a recent issue of *The New York Times* (Aug. 17) about a



poor Irish neighborhood in South Boston that has been plagued by a series of teenage suicides. Since January, 70 of the neighborhood's teenagers have been hospitalized as a result of suicide attempts, and seven young men

have succeeded.

"What is clear," the article says, "is that there is a contagion of despair among many young people [that] runs like an electric current through a community once celebrated for its dynamic ability to overcome any obstacle." What could cause such bitter hopelessness?

Robert Coles, a renowned child psychiatrist, has studied this historic Irish-American community. Once the neighborhood provided a pipeline to a better future. Now, Coles says "there are bleak prospects for these kids socially, economically and culturally. It used to be they could knock on the door of a politician, or the church would look after them and get them good jobs. That's all closed off now." As a result, "You've got a frustrated, isolated, scorned and rebuked community."

Father Thomas McDonnell, pastor of St. Augustine Church in South Boston, says the problem is despair. He quotes an Irish proverb: "A man becomes the song he sings. What songs are we singing? Despair, discouragement, anger, escapism." As a result of economic and cultural factors outside its control, a town "has turned in on itself and become a trap."

According to *The New York Times*, the town "has been pulling together to stop the suicides" and the residents of South Boston have been supporting one another

and, for the first time, reaching out to other communities for support. What they are seeking is hope—for their children and for their community.

What is this thing called *hope* and why is it so important to us—individually and as communities?

The standard dictionary definition of hope is "a feeling that what is wanted will happen; desire accompanied by anticipation or expectation." In the case of South Boston, or any other community populated by immigrants or their descendants, hope often takes the form of "desire for better jobs and a prosperous future." When these expectations are cut off, the result is widespread despair.

The Christian tradition views hope even more radically. For us, hope can exist even when there is no apparent reason for it, even in the face of genuine despair. For Christians, the resurrection of Jesus is the ultimate sign of hope. Even when it appeared that God had abandoned his own son; even in the utter hopelessness of Jesus' passion and death on the cross; there was hope.

As St. Paul teaches in his letter to the Romans (5:5), in spite of our many hardships and afflictions, we know for certain that "hope will not disappoint us, because the love of God has been poured out in our hearts through the Holy Spirit."

For Christians, no matter how bad things get, there is always hope. Let's pray that our archdiocese's celebration of Journey of Hope 2001 will rekindle in us the flame of hope that God has placed in the hearts of all his children. And let's pray, especially, for God's children in South Boston. May they find comfort in words of St. Teresa of Jesus: "Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved in a happiness and rapture that can never end."†

## Spirituality for Today/Fr. John Catoir

## We keep begging and God keeps providing

The church has always been involved in feeding the hungry and sheltering the homeless all over the world.

In the city of Paterson, N.J., alone, more than 300 hungry people of all faiths gather 365 days a year at Eva's Kitchen for a hot meal. They are served with dignity by hundreds of volunteers. About 80 percent of the food is donated. Since 1982 more than 2 million meals have been provided.

The man behind this amazing story is Msgr. Vincent Puma, who recently resigned for health reasons at age 70. He became a legend in his own time. When a search committee from Eva's board of directors approached me to see if I might consider taking over the leadership, I was thrilled.

For years, as a young man, I worked among the poor. My vocation was inspired by the soup kitchen of Dorothy Day and the Catholic Worker on the lower East side of Manhattan.

Even when I was with The Christophers in New York, I stayed overnight once a month with the homeless at the St. John's men's shelter and did it for eight continuous years. I have always loved the downtrodden and feel right at home with them.

It was a natural, and so on Aug. 1, 1997, with the blessing of Bishop Frank Rodimer, I was installed as Eva's new executive director.

Eva's Kitchen was originally named after Sister Eva Hernandez of the Missionary Sisters of the Immaculate Conception, who helped prepare and serve the meals back in the 1980s. She is

still serving the poor, but now she is stationed in south Texas.

It became Eva's Village after we expanded into the largest comprehensive poverty program in New Jersey, and one of the largest emergency assistance programs in the nation. Most of the money comes from private donations; the rest is from foundations and government contracts. We keep begging, and God keeps providing.

Last year, hundreds of men and women received shelter and therapy for alcohol and/or drug-related problems. Hundreds of others have come to us for short-term emergency shelter.

We also give temporary shelter to families when emergency needs arise. Our medical clinic works hard to keep our clients as healthy as possible. Of the 65 employees, 35 are full time, and many of them are former clients. Eva's has become a clean-and-sober haven for hundreds of the homeless and working poor.

I have much to learn, but I am surrounded by a competent, compassionate and caring staff. The words of Jesus keep us all going: "Whatever you do for the least of my brethren, you do for me."

Someone asked me, "Do you miss the communications ministry?" Not at all, because I still consider myself in it.

The Catholic bishops issued a Pastoral Plan for Church Communications in June with this quote: "Communication is at the heart of the church's mission... (and this includes)... service to the poor and marginalized."

The church is in the business of communicating God's unchanging love. Using the media is fine, but at Eva's I do it more directly.

Please keep me and my whole team in your prayers. We can't do it alone.†

## From the Editor Emeritus/John F. Fink

## Ancient traditions of Mary's birth

The church celebrates the birth of Mary on Sept. 8, which is still 10 days from the date of this issue. But I



plan to take two columns to write about the church's traditions about Mary's birth, so I'm starting this week with some background about her parents, SS. Joachim and Anne (or Ann or Anna).

Although the church has assigned a feast day for SS. Joachim and Anne, nothing factual is known about them. We aren't even sure that their names were Joachim and Anne. Those names came from the Protoevangelium of James, one of the many writings about Jesus that appeared after his death. Eventually, the church did not accept this writing as part of the New Testament, but that doesn't mean that all the facts in it are wrong. Many traditions about Mary and Joseph, now part of Catholic doctrine or tradition, originated in the Protoevangelium of James and are not in the canonical Gospels.

The word *Protoevangelium* means *initial gospel*. It implies that the events recorded here occurred prior to those included in the Gospels that are part of the New Testament. However, the Protoevangelium of James was written after the canonical Gospels. The most probable date for its composition is the middle of the second century, about 175 years after the events described occurred.

As is true of the canonical Gospels, this account used both oral and written sources. The stories included in this account were stories told by the earliest Christians.

Its authorship is attributed to James, identified as the stepbrother of Jesus, a matter that we'll discuss in a later column. It could not have actually been written by him, though,

since he was martyred in the year 62.

The very first line in the Protoevangelium of James says, "In the 'Histories of the Twelve Tribes of Israel' Joachim was a very rich man." He and Anne lived in Jerusalem, near the Bethesda Pools. At that time, this part of town was located outside the city walls. Today the Church of St. Anne, and the birthplace of Mary, is on the site.

Joachim owned large flocks of sheep. He belonged to the royal kinship of the Davidids, those descended from King David. Anne was related to the lineage of the priests and was an older sister of Elizabeth, the mother of John the Baptist. This is how Elizabeth and Mary were related.

Joachim and Anne were childless and they were scorned by the Jews for that reason. Once when Joachim tried to offer gifts to God, he was told by a man named Reuben, "It is not fitting for you to offer your gifts because you have begotten no offspring in Israel." Feeling deeply offended, he took his flocks of sheep into the Judean Wilderness where he fasted for 40 days and 40 nights.

Today the cave where it is believed Joachim lived during that time is at St. George Monastery between Jerusalem and Jericho. I have walked down to the monastery and been in Joachim's cave. It is also believed to be the same cave the prophet Elijah stayed in while he was fleeing Ahab and Jezebel.

It was there that Joachim had a vision. An angel appeared to him and told him, "Joachim, Joachim, the Lord God has heard your prayer. Go down; behold, your wife Anne shall conceive." Joachim believed the angel and sacrificed 10 lambs without blemish, 12 calves and 100 kids. Then he went home to Anne.†



Cornucopia / Cynthia Dewes

# Finding nobility in our work

Work. Labor. Who needs it?

Work is a plot imposed on kids by parents. It's also a reality imposed on parents by kids they need to support. And it's something most of us, ready or not, must do at some point in our lives.

Some retirees miss their work, while others are glad to be rid of it. Some people love their work, some hate it, and some are indifferent. Some know early on what work they enjoy, and they prepare for it. Others fall into this or that kind of work by chance, and either learn to cope or else turn into dissatisfied butterflies flitting from prospect to prospect.

Labor is what women do when they give birth, surely a noble endeavor. Most of us put motherhood right up there with the flag and apple pie, so never mind that it's painful, messy and sometimes unrewarding. It's simply a labor of love.

Related labors of love usually involve "house" work, including wiping babies, cooking three meals a day plus snacks, and keeping an entire family reasonably clean, sheltered and clothed forever and ever, amen. Not to mention cleaning out garages and bathing dogs.

Other kinds of work also seem intrinsically noble. We think of working for the church, charitable or human service organizations, as ennobling occupations. We honor priests and religious men and women, and those whose work seems unselfishly committed to the service of others.

We used to pay a good deal of respect to professional workers as well. You didn't have to be a Jewish mother to hope your daughter would marry a doctor, whose work was certainly noble. Teachers and engineers were respectable *de facto*, and so were lawyers. Imagine that.

Maybe some kinds of work seem honorable and noble by nature, but what about the slightly seedy kinds like collecting debts or running pawnshops? Or the sweaty kinds like digging coal or picking up garbage?

Talk about getting no respect! It's dirty work, work which never seems to end or produce a satisfying result. So labor unions came on the scene trying to provide ordinary workers with respect, at least in the form of fair wages and decent working conditions.

And although it may seem that someone dreamed up Labor Day merely to provide

the post office an extra free day, or politicians an opportunity to make speeches and extract votes from the working class, that is really not the case. It was the culmination of efforts to recognize the nobility of all work, including sweaty, seedy and "house."

The best thing about Labor Day is the nudge it gives us to explore our attitudes about work: our work, others' work, and the meaning of work in a Christian life. We can't all be the pope, or the president of the U.S., or even a rock star. So where does our humble work fit in to the great scheme of things?

All work is noble because it's the natural accompaniment to being alive. Even as babies we occupy ourselves by grasping our toes or looking at toys. As children we play and study, because learning continues to be our work. And when we're grown, the idea is to take what we've learned about the world and ourselves and put it to God's use.

On Labor Day we pause to remember that work is not only a material necessity, but also a spiritual one. God has given us work to enrich our journey and give it meaning.†

## VIPs



Mr. and Mrs. Herman A. Kocher of Indianapolis celebrated their 50th anniversary Aug. 16 with a Mass of Thanksgiving with their family. The couple was married Aug. 16, 1947, at St. Patrick Church in Indianapolis. They have five children: Jean Waugh, Kathleen Ripberger, Ann Mader, Robert Kocher, and Margaret Allen. The couple also has 14 grandchildren and four great-grandchildren.



Mr. and Mrs. Joe Miller of Indianapolis will celebrate their 50th anniversary Aug. 31 with a dinner hosted by their children. The couple was married Sept. 1, 1947, at Sacred Heart Parish in Indianapolis. They have four children: Mary Beth, Joe, Leo Miller, and Trela Donati. The couple also has seven grandchildren. The Millers are parishioners of St. Mark Parish in Indianapolis.



Mr. and Mrs. John Monfreda of Speedway will celebrate their 40th anniversary Aug. 31 with a renewal of vows at 10:30 a.m. Mass at St. Christopher Church in Speedway. The couple has eight children: Matt, Mike, Gregg, John, Roger, Keith, and Sister of Charity Mary Zita Monfreda, and Marie Damler. They have 10 grandchildren.

An open house will be held in honor of Sister Sefanpano (Maribeth) Riedeman from 1:30 to 4:30 p.m. Sept. 7, at the Knights of St. John Hall, 312 Wilder



Street, Greensburg. Sister Sefanpano has home leave after serving the poor for nine years with Mother Teresa's Missionaries of Charity in Africa. Prior to joining her order, she taught at Sececina and Chatard high schools in Indianapolis. All friends and relatives are invited to attend.†

## Check It Out

A Post-Abortion Reconciliation Seminar will be held from 9 a.m. to 4 p.m. Sept. 18 at the Archbishop O'Meara Catholic Center in Indianapolis. Milwaukee, Wisc., resident, Victoria Thorn, executive director of the National Office of Post-Abortion Reconciliation and Healing, is the featured speaker. The cost is \$10 per person and includes lunch. Register by Sept. 5. Information: 317-236-1569 or 800-382-9836 ext. 1569.

St. Francis Hospital and Health Centers in Beech Grove will hold a Women's Getaway Weekend Sept. 5 through Sept. 7. The cost is \$185 per person and \$170 per person in a group of three or more. Information: 317-865-5865.

An Icon Writing Retreat will be held Sept. 7-14 at the Benedict Inn in Beech Grove. The retreat will be led by Trudy Engstrom, sacred artist and iconographer. The cost is \$700, which includes materials, room and board. A \$100 deposit is due at registration. Information: 317-788-7581.

Camp Healing Tree, an annual camp for children ages 7 through 17 who have lost loved ones. The camp will give children an opportunity to share their feelings with other children and caring adults. To register call 317-388-CAMP. The free camp is sponsored by St. Francis Hospice, Clarian Home Care Hospital, Hospice Preferred Choice, Inc., St. Vincent Hospice and Vencare Hospital.†



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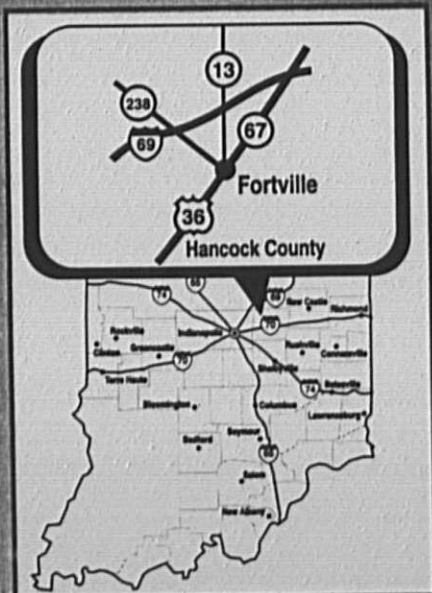
## Indianapolis East Deanery

## St. Thomas the Apostle Parish Fortville

By Mary Ann Wyand

### Fast Fact:

St. Thomas the Apostle Parish in Fortville operates Little Lambs Preschool. For information about this educational ministry for young children, call the parish office at 317-485-5102.



**Journey  
of Hope  
2001**

# St. Thomas, Fortville parishioners love music

The music "rocks" most of the time at St. Thomas the Apostle Church in Fortville, where a dedicated group of liturgical musicians and vocalists fill the small choir loft to raise their voices in praise and celebration of God.

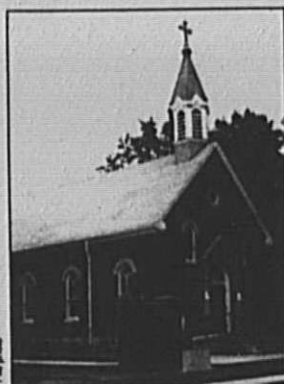
At other times, St. Thomas choir members sing more traditional or serious hymns with such reverence and love that parishioners find themselves blinking back tears.

"People really enjoy our music," Father Roger Gaudet said. "When I came here as pastor three years ago, we had 190 families in the parish. Now we have 275 families. We're getting a lot of new people, and I think a big reason they come here is our music. We have a blessed choir, anointed with the Holy Spirit, and the people in the pews pick up their songbooks and sing too. Our Masses are joyous."

St. Thomas Parish is a young community, the pastor said. "We have lots of children in the parish. When the school year starts, we're piled up with kids for religious education. It's practically wall-to-wall kids here."

Seventeen parishioners sing in the choir, Father Gaudet said. "Our music director, Rick Hajduk, is a professional musician who plays the trumpet and flute. You can't go to many churches and hear the trumpet or flute at Mass. The combination and balance is amazing. The music is always marvelous. We have four cantors and five instrumental musicians in our choir. We're very blessed."

Also an experienced musician and composer, Father Gaudet wrote music for the "Mass of St. Thomas," which choir members describe as beautiful and powerful.



St. Thomas the Apostle Church

"The people are very participatory during Mass," he said. "Parishioners love to worship together in our little country church. I think the spirit of the Lord is truly here with the music and hopefully with me and others who minister here. We've got a tremendous list of volunteers for lectors, ushers and servers. You can't imagine how much people help out here."

Hajduk, the music director, also served St. Thomas as parish council chair last year. He and his wife, Linda, said they realized they had found their spiritual home when they visited the parish nearly 14 years ago.

"Spiritual expression and fellowship are so important," Hajduk said, "and that's the feeling we like to bring to the group."

There are no auditions for the parish choir, he said, because the only requirements are love of God and music.

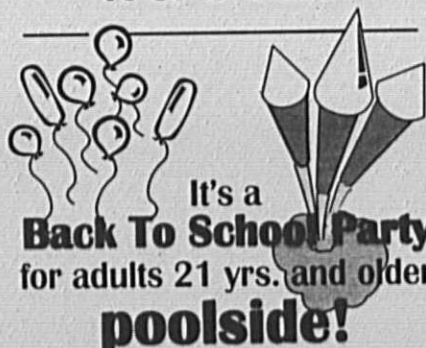
"The choir is an expression of and an extension of the faith community," Hajduk said. "We are part of the congregation. We're here to support the liturgy, to support Father [Gaudet], and to invite people to sing together and uplift the whole process of worship. I think people enjoy our music because it's a little different. We're kind of unique with what we do."

In addition to the use of original compositions by Hajduk and Father Gaudet, the choir selects a variety of traditional hymns and contemporary religious songs appropriate for the liturgical seasons.

"Music is a form of prayer," Linda Hajduk said. "My most intimate prayer happens when I'm singing, and sometimes it brings tears to my eyes. As a choir, we draw from one another spiritually in many different ways."

Parishioners often express their appreciation to choir members for the gift of their music, she said. "People stop us after Mass and tell us that at times our music has moved them. I know it's a gift, and I'm glad we can do that."

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St. Thomas music director Rick Hajduk (right) of Fortville teaches choir members a new arrangement during a recent Monday night rehearsal in the church loft.

St. Thomas parishioners enjoy spending time together as a faith community, she said. "There's a lot of giving in this parish. There is a sense of family, a real security here. Parishioners know if they have heavy hearts that people will reach out to help them. We've recently had a number of crises in the parish, and the love and concern shown by parishioners was really evident."

Cantor and choir member Stephanie Garst also serves St. Thomas Parish as director of liturgy, part-time organist, religious education teacher and youth ministry volunteer.

"The music and prayers uplift people," Garst said. "It's all a blessing. I can feel the love and prayerfulness coming out of it, through us to others. I believe God is working through us in the music. I think we all feel that."

Choir members describe their weekly rehearsal as a joyful time of spiritual renewal and fellowship.

"It's wonderful to sing with the choir," Tina Houghton said. "I've never seen a congregation that gives so much back. They really sing. They give us as much spirit as we're trying to give them. We're also very blessed to have music composed by Rick and Father Roger. It gives us a new sense of spirit."

A renewed sense of spirit

also was evident during the St. Thomas Parish Festival in early August, Hajduk said. The annual summer festival was dedicated to parishioner Don Hanson, who died in July. On Aug. 2, choir members presented a one-hour concert of praise and worship in his memory for parishioners and community residents.

"The concert was really good," Father Gaudet said. "I could see all the people around me were affected by their music. Talk about uplifting! And not only that, the festival committee decided to give half of the earnings to the

[Fortville] community in Don's name."

Parishioner Steve McConnell said the parish spirit of fellowship and service is what attracted his family to the St. Thomas faith community.

"The spirit of volunteerism is very prevalent here," McConnell said. "I found that quite refreshing in the Mass. I was touched by the amount of participation in the liturgy by all the parishioners. I've heard people at other parishes say they didn't get much out of the Mass, and I wondered, 'Well, what did you bring for it?' That's not the case here. Everybody participates."

New parishioner and choir member Jennifer Gotshall formerly attended Mass at the Fort Benjamin Harrison Chapel in Indianapolis. When the chapel and fort were closed two years ago, Gotshall and a number of other area Catholics started attending Mass in Fortville.

"The music was so beautiful I cried the first time I attended Mass here," she said. "One Sunday I asked if I could join the choir. They welcomed me right away. At Mass you can see the joy in the people's faces, and sometimes they even dance. It's a wonderful feeling to know we have been able to reach out with the gift of music we've been given to bless other people."†

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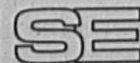
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This is who we are; come join us! / Fr. Peter Gallagher

## 'I love being a priest because others love that I am'

When I was young, perhaps 10 or 11, I read a novel that has stuck with me ever since. I believe it has been one of the sources of my continued desire and love of priesthood.

A. J. Cronin's novel *The Keys of the Kingdom* relates the journey of faith, priesthood and service of an Irish priest as he goes from home to seminary to parish ministry.

One of the dreams of this priest was to serve as a missionary in the Chinese

missions. But over the years he met wall after wall in pursuing that dream. Finally, he received permission for this ministry. Most of the book tells of his experiences in China.

I have read that book at least once a year since then. I have often come back to it when I look over my short years as a priest. I come back to it because of what it demonstrated: namely, that following and responding to God's invitation leads each of us down many paths

along the main path.

Since my ordination in 1992, I have been an associate pastor, pastor and sacramental minister in four different parishes. I spent a total of 10 years in either college or graduate seminary. I have lived as a monk and as a lay man. I have often said that if anyone tried to follow my path to priesthood they would be mystified at some of the turns in the road.

Now I am the chaplain at Sccecina Memorial High School in Indianapolis, where I also teach a few religion classes.

I believe that it has been this wayward journey that has helped me understand a bit about my vocation. Often I have asked God to tell me if I ought to be a priest. I never have received a direct answer. But when I look back at the incredible number of people who have said to me, "You ought to be a priest," I realize God has been answering my question a lot.

Like Father Chisholm in Cronin's novel, I believe I have made the best response to God's invitation to me. I am a priest.

I am deeply rewarded when I celebrate the sacraments with a community or an individual and I am invited to be Christ with them.

I am humbled when someone thanks me just for being a priest, and I get to understand a bit more how Christ tried at times just to be with people.

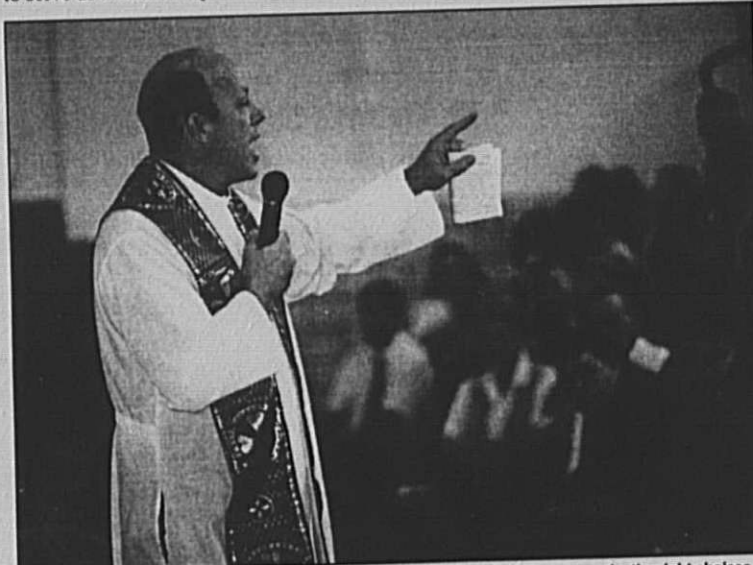
And I truly enjoy teaching, talking about God, the church and faith with others. When I am talking about the church or Scriptures or the saints, whenever I am sharing with others, I am deeply rewarded because I begin to feel a bit how Christ must have felt when he taught.

And when I have fears, anxiety, when I have difficult or trying times, I experience similarly how Christ felt.

I always remind my students, or any community I am with, that God has called all of us into service in some form and we must pray, look and listen for his direction.

I love being a priest because others love that I am.

(Father Peter Gallagher is the chaplain of Sccecina Memorial High School, the Indianapolis East Deanery interparochial high school in Indianapolis.)†



Father Peter Gallagher encourages Sccecina Memorial High School students to make the right choices in life during his homily at the Back to School Mass on Aug. 22 at the Indianapolis East Deanery interparochial high school. Father Gallagher is the school chaplain and also teaches religion.

Photo by Mary Ann Wyand

## Pastoral council explores Journey of Hope themes

The Archdiocesan Pastoral Council has decided to spend the next six months reflecting on the major themes of Journey of Hope 2001. In place of the council's regularly scheduled meetings in August, November and February, three days of reflection have been scheduled to help members come to a better understanding of spirituality, evangelization and stewardship, the three basic principles that are the foundation for the archdiocese's five-year celebration of the 2000th anniversary of the birth of Christ.

The first day of reflection was held Saturday, August 23, at the Archbishop O'Meara Catholic Center in Indianapolis. Benedictine Father Noah Casey, archdiocesan director of ministry to priests, guided council members in a reflection on what it means to "journey with God." Using Archbishop Daniel M. Buechlein's pastoral letter, *Seek the Face of the Lord: A Pastoral Word About Spiritual Renewal for Journey of Hope 2001*, and scriptural images about journeying from both the Hebrew and New Testament Scriptures, Father Noah offered insights into themes of hope, trust in God, and total commitment to the coming kingdom of God.

Father Noah, a monk of St. Meinrad Archabbey, is known for his abilities as a spiritual director and retreat master. He frequently uses stories and humor to illustrate principles of spirituality and to apply the wisdom of ancient spiritual masters to the concrete circumstances of today.

The next meeting of the Archdiocesan Pastoral Council, in November 1997, will explore the theme of evangelization with Jesuit Father Joseph Folzenlogen, archdiocesan evangelization coordinator. The council's first meeting of 1998 will be devoted to a discussion of stewardship as a way of life. The facilitator will be Sharon Hueckel, director of stewardship for the Diocese of Lafayette-in-Indiana and a nationally recognized author on stewardship themes.

According to Suzanne L. Magnant, archdiocesan chancellor and secretary for lay ministry and pastoral services, the Archdiocesan Pastoral Council wants to model the kind of reflective discussion of Journey of Hope themes that all Catholics have been asked to do in preparation for the new millennium.

Magnant said that the council members, who are responsible for developing and implementing the archdiocese's strategic plan, decided to use these special days of reflection as a way of preparing for the next revision of the archdiocesan plan in the fall of 1998.

"We are taking to heart Archbishop Buechlein's admonition that we reduce the number of administrative and business meetings and spend more time in prayer, reflection and pastoral ministry," Magnant said. "So, instead of business as usual, we decided to take time out to learn more about the three themes of Journey of Hope 2001."

According to Magnant, during the next six months, the council's "essential administrative activities" will be handled in brief business sessions at the conclusion of each day-long reflection.

At the end of Saturday's meeting, council members expressed their appreciation to Janet Schuler, who completed her term of service as the representative from the Batesville Deanery. The council members also elected Stephen Northam, who represents the New Albany Deanery, as vice chairman. Mary Alice Devor, who represents the Connorsville Deanery, was elected secretary. The archbishop serves as chairman of the council. Membership includes one representative from each of the 11 deaneries, one representative from religious congregations in the archdiocese, the chairman of the Council of Priests, the vicar general, and the eight secretariat heads and vicars who form the archbishop's Management Council.

In his closing remarks, Archbishop Buechlein described the three themes of Journey of Hope 2001 and the nine goals he has established for the five-year archdiocesan celebration as "basic principles of our Catholic faith that we bring with us into the new millennium." The archbishop also reminded council members that planning for the church's future is always an expression of our trust in God and our hope for the future.

"We need to remember the psalmist's prayer: 'Unless the Lord builds the house, the builders labor in vain.' Without the help of God's grace," the archbishop said, "all our plans are useless."†

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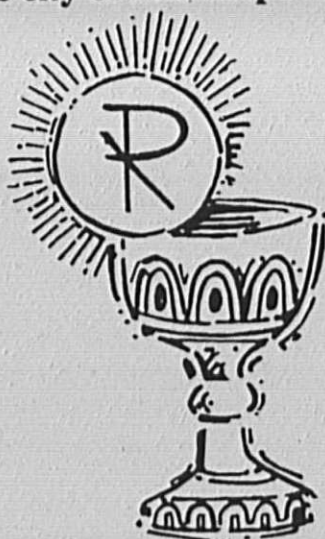
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**"COULD YOU  
NOT WATCH  
ONE HOUR  
WITH ME?"**

MT 26:40



# Vocations speakers say prayer key to discernment

By Margaret Nelson

When 45 men and women met for dinner in Indianapolis at St. Mark Parish's Schaefer Hall Aug. 19, as many as 22 future priests, brothers and sisters may have been in the room.

Father Paul Etienne, archdiocesan director of the vocations, told the guests at the vocations dinner, "One person—if not a number of people—sees very good qualities within you."

Father Etienne said he wanted to extend invitations to them to pray about possible vocations, to gather with other men and women who were giving the idea some consideration, and to draw support from the exchange of ideas.

Speaking to the group were a religious sister in formation, Franciscan Sister of Perpetual Adoration Deborah Shiningor of Mishawaka, and a seminarian at Theological College at The Catholic University of America, Steven Dabrowski Jr.



Sister Deborah Shiningor

Sister Deborah, who said that she will make her final vows in three years, grew up "third from the top" of 10 children in a Catholic farming family. She went to public schools. "So I had no example of a religious sister to inspire me."

When young Deborah learned that several great aunts were Dominican sisters, her father told her that he had considered becoming a priest. But he said he decided that he

would marry and have children who could have vocations. She remembers saying, "Don't look at me" when he made the statement.

"I assumed I'd become a farmer's wife," said Sister Deborah. She went to college, did social work with abused children for five years, and "had a strong relationship with the gentleman I was dating."

"I remembered asking God 'Where am I supposed to go from here?'" Once she asked her pastor about the religious life and he "almost levitated" and gave her a book on vocations that was "so new no one had touched it."

She mailed inquiries to some of the religious communities listed in the booklet. When the information came back, she threw out the brochures with no pictures and put the ones she liked in a box in her closet, "since I was not really looking." She continued to date and considered continuing her college education.

Her girlfriend, interested in a religious vocation, wanted to go on a retreat but didn't want to go alone. Deborah thought, "I don't really want to spend a whole weekend at a convent." But she went.

After that, her friend became really serious about a vocation and wanted to go on another retreat. Deborah went, praying "Lord, I'm just really trying to close this chapter in my life"—a time of considering religious life.

At the retreat, one of the sisters said that she fit in very well and talked about what a good time it was for her to enter. When Deborah said, "I'm just here for the retreat," the sister said, "Just pray about it."

"That's always the answer," Sister Deborah told those attending the vocations dinner.

She remembers her surprise when she got out of the car at her parents' home and she found herself telling them, "I think I might have a religious vocation."

Their reaction was calm, but Sister Deborah said, "There were sparks flying. You could see it in their eyes."

She decided to "cut a deal" with the sisters—to work for them and live with them without a commitment.

She worked at Our Lady of Angels Retirement House in Mishawaka. Sister Deborah said that, if anyone can get someone to recognize her vocation, "the sisters will do it. Their love for Christ just shines right through and they dump it on you."

"It's been enlightening for me," she said. "I see myself as kind of more open, more available to God, because I've let go of my idea of being a farmer's wife."

She said that as she lets go of more and more of her own hangups, she is more able to move forward.

"Each day is like that. Each day is recommitting myself. I keep finding these little things I'm still hanging onto and giving them up," Sister Deborah said. "God knows us so well. God knows our weaknesses and strengths."

"No matter what vocation you have, God is calling you to something higher," she said. "It can't hurt you to find out if you have a religious vocation."

Steve Dabrowski started by telling of his fear when he heard the noise of mosquitoes and later learning that the quiet (female) mosquitoes are the ones that sting.

"We have a tendency to surround ourselves with all the noise," he said. "In life, just as with mosquitoes, all

that noise is not where the action takes place.

"Look where God is calling you in the quiet," said Dabrowski.

He nodded toward Father Gerald Kirkhoff, pastor of St. Jude Parish in Indianapolis, noting he was one of the people who asked, "Have you ever thought of the priesthood?"

His stock answer was, "Ask my fiancée."

Dabrowski said that his journey to the priesthood really began when he left the church. As he got further away he decided, "If I did come back home, I promised I wouldn't be an ignorant Catholic."

He did a lot of reading about and by the saints. He had a lot of questions. Then he started to negotiate. "You know God, this priesthood thing sounds OK, if I weren't in college."

Dabrowski said, "God used one of the toughest techniques. He gave me everything I wanted." He met a young woman who seemed right for him. He not only earned his college degree in radio but he got a job that was the best he could have hoped for, and he won awards for his work.

He got everything he asked God for, but he said "something was kind of missing." In his conversation with God, he was led to read the story of the rich young man who wanted to follow Jesus and was told, "Go sell all you own."

After that, Dabrowski called Father Etienne, who said, "It's about time." He went through the vocations discernment process. He had all kinds of questions. And he wondered what other people would think.

When he told his boss at the radio station that he wanted to study for the priesthood, the station manager said "This is when we usually make a counter offer. How can I counter-offer God?"

On the celibacy issue he said, "I'm not doing anything now I wasn't supposed to do as a chaste Catholic [single] man."

"The more you're willing to let these things go, the more something else occupies your mind," he said.

Dabrowski found that true of finances and other concerns surrounding his decision. One evening he decided to let go of all his worries. "The next morning the whole weight was gone. All of a sudden, it was just right."

"When you put your faith in God—put yourself in God's hands—he's going to be with you every step of the way."

"Try pulling away from the noise and getting into the silence of your heart and you will hear your answer," he said. "God may be calling you to your vocation."

In a question-and-answer session, the speakers were asked what steps they took to find their vocations. Sister Deborah said the retreats helped her. She suggested that those who think they have vocations allow the vocations staff people "to lead you a little bit."

Dabrowski said, "Calling the vocations office was the toughest hurdle. Put your faith in Father Paul [Etienne] or the vocation directress. They're there because God

put them there for you."

The two were asked how their relationships with their families had changed since they realized they had religious vocations. Sister Deborah said that her parents told her they were proud, not so much because she chose a religious vocation, "But you're trying so hard to listen to God."

At first her siblings kidded her about being "goody, goody," but they now see the value of her vocation through the lives they have chosen to live.

Dabrowski finds that he and his sister—who is now a mother and wife—appreciate each other as they "settle into their roles."

Dabrowski said that he had a prior idea of the seminarian. But he soon learned "this was going to be a very human process. God was changing my heart."



Steve Dabrowski

He saw that the classes and formation and seminary life all fit into one piece. "I saw God's fingerprints in all of it."

Sister Deborah sees a need to balance her ministry and prayer life. "In the world, there was not time for me—for prayer. Earlier in her religious life it was built in. As a junior sister, she found 'It is not so built in anymore. I have to choose to have a prayer life.'"

When asked if they sometimes second-guessed their decisions, Sister Deborah said there are "times when I go home and those old boyfriends are still there. But my habit reminds me—and it reminds them—it can't be." She wears a distinctive religious habit with a veil.

Dabrowski said things like the baptism of a friend's baby will "bring out the 'papa' genes." But he noted that the seminary process gives the men years to discern. And he has become more and more certain, as his relationship with God is nurtured, that God will not let the voice that asks "What if?" rule his life.

Archbishop Daniel M. Buechlein said he liked the speakers' emphasis on prayer. "That's where you'll figure out what God wants of you. Thanks for giving God a chance."

The archbishop said that the need for priests and religious "is not the real reason we call you. It is because God calls you to do this [discern]."

"We will pray for you," said Archbishop Buechlein. "Let us hear from you. We are here to assist you in answering God's call."†

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## Entertainment

Movie Review/Gerri Pare

# Conspiracy Theory is a 'far-fetched thriller'

Mel Gibson deftly plays a borderline nut case and Julia Roberts, as an attorney, doesn't know whether to believe him in the elaborate thriller *Conspiracy Theory* from Warner Bros.

Night-time New York looks ominous indeed as unstable cabbie Jerry (Gibson) rants nonstop to his fares about the poi-

soned water supply, government-programmed earthquakes, and black helicopters hovering above the Big Apple with deadly intent.

The only person who will listen to him, if a bit skeptically, is a Justice Department attorney named Alice (Roberts), whom he saved from a mugger months earlier and now considers a friend.

Jerry visits Alice in her Justice Department office and urges her to listen to his wild claims of conspiracies everywhere.

Since Alice has never believed the outcome of an investigation of her federal-judge dad's murder, she does think there may be a grain of truth in Jerry's paranoid theories about the federal government.

Her patience with Jerry is put to the test after the cabdriver is abducted, escapes, and swears to her that CIA agent Dr. Jonas (Patrick Stewart) is the culprit—and that both of them are now in mortal danger for unknown reasons.

Director Richard Donner turns in a long and far-fetched thriller, but manages to keep the audience engrossed for several reasons.

Topmost is Gibson's quirky and multi-layered performance as a jittery but sincere—as well as an irritating but sympathetic—character who doesn't even know just exactly what he knows that makes him a hunted man.

Jerry only senses that the mystery somehow involves Alice, whom he must protect at all costs.

Roberts gives a nicely understated performance as well, switching back and forth between using common sense in dealing with manic Jerry and trusting her intuition that he's on to something substantial.

Thanks to Stewart's sinister turn as the icy Dr. Jonas, we know Jerry isn't entirely certifiable.

Donner keeps the narrative suspenseful while blending in equal parts comedy and romance as Jerry and Alice throw in their lot together.

Unfortunately, the last half-hour of the movie doesn't live up to the groundwork of dark and dire doings set forth in the film, and a formula upbeat ending is largely predictable, though meant to offer a surprise twist.

Nonetheless, as escapist entertainment, Gibson and Roberts are appealing together even though their contrived romance barely gets off the ground.

Viewers would likely get impatient



Mel Gibson (center) and Julia Roberts star in the action thriller *Conspiracy Theory*. The U.S. Catholic Conference classifies the film A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

with all the murky mystery at hand were it not for the comical qualities of Gibson's Jerry, who is so paranoid about being poisoned that he padlocks both his refrigerator and its individual contents. That quirky habit kind of eliminates the category of "fast food" in his digs.

The cinematography is sleek and moody, and moviegoers who are not expecting a thoroughly literate script may be satisfied with this big-budget late summer popcorn movie.

Because of some violence and a few instances of profanity, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

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

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<i>Paperback Romance</i> .....	A-III

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

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

Movie Review/Henry Herx

## Picture Perfect cast can't fix flawed plot

After inventing a fantasy fiancé to win a promotion and the man of her dreams, a conniving young career woman is finally brought to earth by reality in the sour romantic comedy



*Picture Perfect*, a new release from 20th Century Fox.

Jennifer Aniston stars as Kate, a bright but overly ambitious employee of a New York advertising agency.

Kate is working hard to climb up the corporate ladder in the advertising world. However her boss tells her that he won't promote her because she is unmarried, completely independent and, hence, he believes, undependable.

When a friend concocts the story that Kate is engaged to Nick (Jay Mohr), using a snapshot of the two, Kate's boss promptly comes through with the denied promotion and a hefty raise.

Though furious at the deception, Kate soon embraces it enthusiastically after the news attracts the romantic interest of Sam (Kevin Bacon), the office bachelor, who has ignored her earlier attentions but now seems interested in romance.

Though Kate has thrown herself at Sam repeatedly, this is the first time he has shown the slightest interest in her and they quickly wind up in bed.

Thinking she now has everything she wants, Kate decides it's time to get rid of her phantom fiancé, a man she met briefly at a mutual friend's wedding and just happened to be standing with when their photograph was taken together.

Nick kindly agrees to help her keep the promotion and be free to pursue the office bachelor by attending a dinner with her boss, then staging a quarrel and abruptly breaking off the bogus engagement.

With her boss convinced that Nick is a complete jerk, Kate finds out that Sam is not the marrying kind after all.

This realization inspires her to change her mind about Nick, who she decides is a sweet and wonderful guy because he helped her with the charade, so she winds up pursuing his attentions in earnest.

Completely contrived from the start to finish, the plot complications of *Picture Perfect* are too obvious to be amusing and the comic asides are too forced to be enjoyable.

Directed by Glenn Gordon Caron, the script's central problem is the unlikely, empty-headed character of Kate, who stubbornly persists in her devious actions long after she knows their hurtful consequences.

Mohr's performance is limited mainly to boyish smiles as the ideal hero of these shabby proceedings, with Bacon relying on smug smiles as the picture's credible heel.

Viewers, however, are left with little to smile about in this comic misfire which is far from *Picture Perfect*.

Because of tawdry sexual situations, jokes about serious sexual matters, and occasional profanity, the U.S. Catholic Conference classifies the film A-IV for adults, with reservations. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under age 13.

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

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

# The Sunday Readings

Sunday, Aug. 31, 1997

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21-22, 27
- Mark 7:1-8, 14-15, 21-23

The ancient Book of Deuteronomy provides this weekend's liturgy with its first reading. Fifth in the series of five books called the Pentateuch, the five books of Moses, the most sacred and fundamental of the Hebrew Scriptures, Deuteronomy interestingly is best known by its Greek name. In



Greek it is "the Second Law."

Actually, it is an adaptation of the law of Moses formed while the Hebrews wandered across the peninsula of Sinai.

Cohesiveness has been a virtue and a supreme objective of the Hebrew people since the days of Moses. In its pure form, this cohesion rests upon faith in God as the one, almighty Creator and Father, and upon obedience to the laws given by God.

While these laws are basic and in a genuine sense very succinct, such as "You shall not kill," they also are extensive and indeed very elaborate.

In this reading, Moses urges the people to heed the law of God. He also reminds them that God's law is not a human invention. It was revealed by God. This act of revelation shows how close God is to the people. It also verifies the divine origin of the laws themselves.

Recognizing God's law for what it is always has been evidence of wisdom. Moses assures the people that if they revere God truly by obeying God's law, they are a wise and intelligent people.

The second reading this weekend is from the Epistle of James. This epistle speaks with forcefulness and most likely was written by an author who was well-aware both of Judaism and Christianity and had a position of authority in the early church. Principally, the theme of James is that Christians not only give voice to their

faith, but also express it in their actions.

The epistle insists that faith is a gift from God, then it calls for compassion upon widows and orphans. This was fitting Christian advice in an era in which there was no social safety net for the abandoned and the needy.

St. Mark's Gospel is the source of the Gospel reading. Unfortunately, and to a point inaccurately, much was made of the conflict on occasion between historic Jewish laws and the teachings of Jesus, who demanded authenticity. What often seems to be conflict actually is a testimony to the fact that Jesus, as God, has the right to interpret and even amend the divine law, since God is the lawgiver.

In this exchange, the Pharisees wished to expand the law but Jesus calls for true commitment to God as shown in behavior.

## Reflection

Cardinal Armand Jean de Plessis, Duc de Richelieu and Bishop of Lucon, virtually ruled France from 1624 to 1642 as prime minister to King Louis XIII. In a time in which the clergy as often as not were lax in morals and responsibilities, Cardinal Richelieu was strict upon himself. He even prayed the Divine Office every day!

As he lay dying, Cardinal Richelieu supposedly said, "If I had exchanged my cardinal's red for the Carthusian [monastic] white, my palace for a [monastery] cell, I would not be afraid to die."

His brilliance transformed France. Ideas born in his mind still serve French society today. He knew the importance of his accomplishments. He also knew how foolish he had been not to make Christianity authentically his goal and model in life.

All people are inclined to attempt to conform the Gospel to their own wishes. It is an attractive pursuit. To the contrary, these readings remind us that God's law is defined not by ourselves, but by God speaking in Jesus, and now in the church, vivified by the Holy Spirit as the Mystical Body of Christ.

Our true response, the only response, is to hear the Word of God and to live it. In this response, we become a "wise and intelligent" people.†

## Daily Readings

Monday, Sept. 1  
1 Thessalonians 4:13-18  
Psalm 96:1, 3-5, 11-13  
Luke 4:16-30

Tuesday, Sept. 2  
1 Thessalonians 5:1-6, 9-11  
Psalm 27:1, 4, 13-14  
Luke 4:31-37

Wednesday, Sept. 3  
Gregory the Great, pope, religious and doctor  
Colossians 1:1-8  
Psalm 52:10-11  
Luke 4:38-44

Thursday, Sept. 4  
Colossians 1:9-14  
Psalm 98:2-6  
Luke 5:1-11

Friday, Sept. 5  
Colossians 1:15-20  
Psalm 100:1-5  
Luke 5:33-39

Saturday, Sept. 6  
Colossians 1:21-23  
Psalm 54:3-4, 6-8  
Luke 6:1-5

Sunday, Sept. 7  
Twenty-third Sunday in Ordinary Time  
Isaiah 35:4-7a  
Psalm 146:7-10  
James 2:1-5  
Mark 7:31-37

Question Corner/ Fr. John Dietzen

## Church instituted use of confessional in 1614

It seems that all parishes in our area are going to the practice of face-to-face confessions. I still like to go in "the box."

At a penance service I attended in Lent, there was no opportunity to confess in a confessional. I was so upset I walked out.

Isn't it possible to schedule one Saturday a month in the confessional for the Catholics who prefer it that way?

Going to confession in the confessional is the traditional practice of the church. It seems to me they should have kept it that way. (Colorado)

It might be helpful to note first that your last statement isn't quite accurate. Confessionals as we know them are relatively recent in the history of the Catholic Church.

They began probably with St. Charles Borromeo, archbishop of Milan, whose diocesan policies (about 1580) forbade priests to hear confessions of women "unless there is a divider between them."

Interestingly, introduction of the grill between the priest and penitent had nothing to do with anonymity. That came later as a result of the separation, and the darkness, of the confessional.

The 1614 ritual for penance was the first to require a grill or screen to separate the priest from the penitent. This became part of the canon law of the church in 1918, lasting until the revision of these laws in 1983. So the "tradition" of confessionals doesn't go back all that far.

Not only is a confessional screen no longer required; official procedures for this sacrament assume there is no screen or division between the person confessing and the priest.

After the penitent says a prayer for God's pardon, the priest "extends his hands, or at least his right hand, over the head of the penitent and pronounces the formula of absolution."

Other parts of the ritual (mutual prayer, reading of the Scriptures and so on) also obviously imply open space between the two persons.

These elements of the rite give us an idea of the type of space most proper for this sacrament (Introduction, *Rite of Penance*, 15-20).

Thus, according to the American bishops' commentary on the *Rite of Penance*, the most desirable location for individual confessions is a small chapel or room where all this can be done with dignity and reverence.

The room should be designed to offer also the opportunity for anonymous confession if the penitent desires this option (Study Text 4, *Rite of Penance*; bishops' Committee on the Liturgy, pp. 24-25).

I hope this explains why practically all churches today have "reconciliation rooms." They allow the priest to minister the sacrament face-to-face, following the more open requirements of the ritual, and also permit the other option if desired.

No priest has a right to deny penitents both choices. Even in communal penance services such as you experienced, it is easily possible to respect that choice.

Very few priests begin or end the homily with the Sign of the Cross. As I remember, it used to be done all the time. Any reasons for the change? (Illinois)

This may appear a trivial question to some, but there's a reason for whatever change has taken place that might help our appreciation of that part of the Mass.

Often in recent decades and centuries, the sermon was considered a separate kind of oration or instruction inserted in the middle of the Mass. Too frequently, it even had nothing to do with the Scripture readings of the day.

Today the church emphasizes the continuity that should be evident between the readings, the Creed or Prayer of the Faithful, and the Eucharistic Prayer. Anything that does not reflect that continuity—such as the Sign of the Cross or other words which would indicate that something new is going to begin—is discouraged. The Sign of the Cross by which the celebrant begins the Mass and proclaims that it is for the honor of the Trinity covers the entire celebration, including the homily.

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

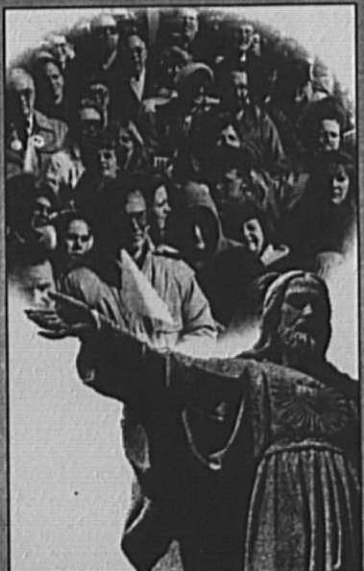
## My Journey to God

### It's in the bag

It's on my mind—won't go away.  
"It's in your hands, my Lord," I pray.  
"Father, Son, Holy Spirit. Amen."  
But here I go and worry again!  
I put it in your hands in thought,  
But in faith, dear Lord, I do not.  
A doubting Thomas, I need to see  
You take the concern away from me.  
So first, in prayer, Lord, I will nag.  
Then place the problem in the bag.  
I'll place the bag close by the cross.  
It's in your care—you're the boss.  
If I think I can solve it quicker than you,  
Or think I know better what to do,  
Then I am free to take it back...  
Out of your hands, out of the sack.  
If I should ever be so dumb,  
Please, Lord, don't laugh at the outcome.  
Thank you, Lord, in advance  
For helping me with this circumstance.  
Amen.

By Natalie DeHart

(Natalie DeHart is a member of Nativity Parish in Indianapolis. She wrote this poem after learning about this method of prayer during a retreat. "How many of us pray and say we'll turn the problem over to God, only to continue worrying?" she wrote. "One woman [at the retreat] said she took a lunch sack, printed a prayer on one side, and now lists any problems she has on 3" by 5" cards and places the cards in the sack as a tangible way of turning the problems over to God.")†





## 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 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-of-the-Woods, 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, Clarksburg, 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 Father Joseph Hardon, followed by Mass at 3:30 p.m. Information: Fr. Elmer

Burwink 812-689-3551. On the web at <http://www.seidata.com/~eburwink/>; e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com).  
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 St., 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., will hold a Labor Day Mass at 9 a.m. with assemblies from St. Matthew and St. Andrew. Music will be provided by the Catholic Choir of Indianapolis.

St. Peter Parish, Franklin County, 1207 East Rd., 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.

#### September 5

St. Mary Church, New Albany, will have eucharistic adoration. 9 p.m.-1 a.m. in preparation to the Sacred Heart and Immaculate Heart. Information: 502-583-2056.

St. Christopher Parish, Indianapolis, Singles & Friends will have Friday movie night. Information: 879-8018.

Catholic Charismatic Renewal of Central Indiana will gather for a bilingual Mass and healing service at St. Mary Church, 317 N. New Jersey, Indianapolis. Teaching will begin at 7 p.m. followed by praise, worship and Mass. Fr. Mauro Rodas will be the celebrant. Information: 317-927-6900.

#### September 5 - 6

St. Ann Parish, 2862 S. Holt Rd., Indianapolis will hold the annual Family Fun Fest, 5-11 p.m. Food, craft and country store, beer garden, casino, and grand raffle and door prizes. will be featured.

St. Mark Church, U.S. 31 South and Edgewood, Indianapolis

will have the annual Funfest featuring food, bingo, crafts, Monte Carlo, bingo, games, rides, music, and square dancing, 4-midnight.

#### September 5 - 7

St. Mary Church, 212 Washington St., North Vernon will hold the annual Pork Festival featuring a euchre tournament, bingo, silent auction, country store, games, live entertainment, car wash, family fun night, 3- on-3 basketball, and \$10,000 drawing. Information: 812-346-4608; 812-346-8831.

#### September 6

St. Christopher Parish, Indianapolis, Singles & Friends will attend Oktoberfest at German Park. Information: 379-879-8018.

St. Patrick Church, 950 Prospect St., Indianapolis will hold a flea market from 7 a.m.-12 noon. Vendor rental space available for \$25. Information: 317-631-5824.

#### September 7

St. Christopher Parish, Indianapolis, Singles & Friends will have a cook-out and planning meeting. Information: 317-329-8203.

SS. Peter and Paul Cathedral, Indianapolis, will host the Archdiocesan Golden Jubilee Celebration for married couples. Archbishop Daniel M. Buechlein, will celebrate the Mass at 2 p.m. followed by a reception. Information: 317-236-1596; 800-382-9836.

St. Mary Parish, Rushville, will host a ham and fried chicken dinner, 10 a.m.-4 p.m. Information: 765-938-5821.

#### September 7 - 14

Benedict Inn, 1402 Southern Ave., Beech Grove, will have an Icon Writing Retreat, led by Trudy Engstrom. Information, registration: 317-788-7581.

#### September 9

Ave Maria Guild will meet at 12:30 p.m. in St. Paul

Hermitage, 501 N. 17th Ave., Beech Grove.

St. Christopher Parish, Indianapolis, Singles & Friends will have a Peer Faith Sharing evening at 7:30 p.m., in the annex. Information: 317-297-8008.

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

#### September 12

St. Patrick Church Adult Catechetical Team, Terre Haute, will sponsor a one-man play "The Last Cantic of St. Francis" in the Sacred Heart Holy Family Center, 2322 N. 13-1/2 St. at 7 p.m. Information: 812-232-2827.

#### September 12 - 14

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will have a guided retreat for men and women, "Black & Catholic: The Gifts We Share," presented by

Dominican Father Thomas Jackson, OP. Information, registration: 317-545-7681.

#### September 13

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis, will hold the 9th annual French Market, noon-10 p.m. French food, live entertainment, market, games, music, raffle and a silent auction will be featured.

#### September 14

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis, will host Charles D. Baker in a performance on the life of Blessed Damien at 2 p.m. An ice cream social will follow. Babysitting will be provided for children 3 and under. Information: 317-576-0038.

#### September 15

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will host a Reflection Day, "The Importance of Family," presented by Archbishop Daniel M. Buechlein. Child care available. Information, registration: 317-545-7681.

—See ACTIVE LIST, page 15

# ST. MARK'S FUNFEST

Join us under the big tents & take a chance on:

**\$5000 CASH GRAND PRIZE**

300 INSTANT WIN LOTTERY TICKETS

\$250 CASH THIRD PRIZE

• Food, Food, Food!

• Door Prizes • Kids' Games • Bingo  
• Monte Carlo • Crafts & Demos • Rides

LIVE MUSIC! LIGHTTOUCH FRI. & SAT. 9 PM

Sweet Adelines Sat. 6-6:45 PM	Athenaeum Pops Orchestra Fri. 6-8 PM	Square Dancing Demos & Performance Sat. 7-8:30 PM
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**SEPT. 5 & 6 4 PM-MIDNIGHT**  
LIC #97FE1328106-01

**ST. MARK'S CHURCH**  
U.S. 31 South and Edgewood

# Mount Saint Francis PICNIC

**Saturday, August 30, 1997**  
**11 A.M. Until 11 P.M.**

8 miles from New Albany - 15 minutes from Louisville on I-64 west to Hwy. 150 west (exit 119) - Junction of Paoli Pike & Hwy. 150  
LIC #97FE70173400-01

Southern Indiana Hot Air Balloon Race - 8 p.m.



Chicken or Ham Dinner with Dumplings  
Dinner tickets sold 11:30 a.m. until 8:30 p.m.

**\$4,000 IN PRIZES**

\$2,500 1st Prize • \$750 2nd Prize  
\$250 3rd Prize • 5 Prizes of \$100 each

35 Booths & Activities

Beer Garden & Food Booths

Entertainment for the Entire Family

Bratwurst • Fish Sandwiches • Pork Chops  
Hot Dogs • Ice Cream & more

**Come Join Us!**



## The Active List, continued from page 15

## Recurring Weekly

## Sundays

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

## 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.

## Fridays

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

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

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

## Saturdays

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

## Monthly

## First Sundays

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

## First Tuesdays

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

## First Fridays

Holy Guardian Angels Church, 405 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S.

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.

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

## Second Sundays

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

## Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, or 1-800-382-9836.

## Third Mondays

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

## Third Tuesdays

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

## Third Wednesdays

Catholic Widowed Organization

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

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

574-8898.

## 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.

Welcome to  
ENOCHSBURGSt. John's  
PICNIC

Sunday  
Aug. 31st

Entertainment  
for all ages

"FAMOUS FIRESIDE INN  
FRIED CHICKEN"  
CHICKEN  
DINNER

10:30AM 'til 6 PM EST  
Adults - \$6.00 Children - \$3.00

TURTLE SOUP  
and SANDWICHES  
3 PM 'til 6 PM

I-74 BETWEEN BATESVILLE & GREENSBURG  
EXIT 143 — FOLLOW SIGNS



## St. Ann Church

2862 S. Holt Rd, Indpls.

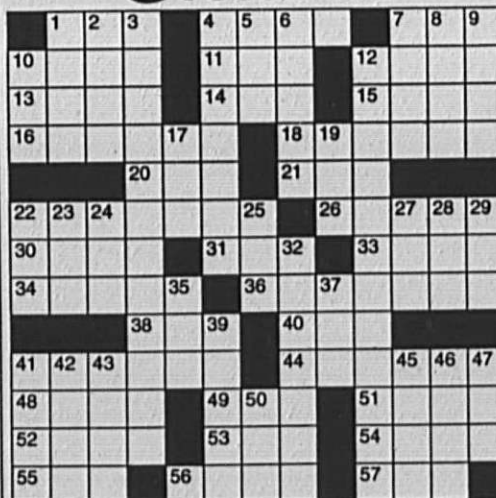
Friday, Saturday

September 5, 6

5 p.m. - 11 p.m.

Food - Raffles - Casino - Prizes

LIC #97FE7132854-01

Catholic®  
Crossword

©1997-1998 by The McGraw-Hill Companies, Inc.

## ACROSS

- 1 Honest President
- 4 Name for Jesus (Rev 19:16)
- 7 "Make ready where-with I may" (Luke 17:8)
- 10 Stratagem
- 11 Author Lavin
- 12 "— as a button"
- 13 Tear down
- 14 Book that follows Ezra (Abbr)
- 15 Manna measure (Ex 16:33)
- 16 Rained white stuff
- 18 Extreme limit
- 20 "So that it went — with Moses" (Psa 108:32)
- 21 Silent
- 22 More trivial
- 26 Sink
- 30 Cosmetics company
- 31 Ahimsa's tribe (Ex 38:23)
- 33 Pleasant
- 34 Uzziah, for one (2 Ch 26:21)
- 36 "And he had seven — wives" (1 Ki 11:3)
- 38 Our bright star
- 40 Pop's male

- 41 Like a virgin (2 Co 11:2)
- 44 "Wherein is the — of life" (Gen 7:15)
- 48 "And clothed him with the —" (Lev 8:7)
- 49 Contend for
- 51 Roman emperor
- 52 Iowa city
- 53 "Give —, O ye heavens" (Deu 32:1)
- 54 Pittal
- 55 Congal
- 56 Weponny
- 57 Tofu source

## DOWN

- 1 Actor Ladd
- 2 TV clown of old
- 3 "But were — of his majesty" (2 Pet 1:16)
- 4 "For they — a fire" (Acts 28:2)
- 5 Mike mad
- 6 Book following Micah
- 7 Wrestling style
- 8 Western Indiana
- 9 Sassy
- 10 Pairs (Abbr)
- 12 God's aren't grievous (1 John 5:3)
- 17 Inventor Whitney
- 19 Margarine holder
- 22 Buddy
- 23 Satan beguiled her (2 Co 11:3)
- 24 "Upon the — of the mountain" (Eze 43:12)
- 25 "Go, learn!"
- 27 Knight's title
- 28 Skating surface
- 29 Actor Beatty
- 32 Fourth book
- 35 Boring routine
- 37 Neither's partner
- 39 When God will leave us (Heb 13:5)
- 41 Rocky hill
- 42 Dwelling
- 43 First keeper of sheep (Gen 4:2)
- 45 Before dynamic or nautic
- 46 Serving platter
- 47 Leap
- 50 " — the first and the last" (Rev 1:17)

Answers on  
page 26.

## St. Mary's Pork Festival

North Vernon, Indiana

September 5-7, 1997

Come and join us for

Euchre beginning Friday at 7:00 p.m.

Bingo on Saturday beginning at 6:30 p.m.

Catered meal on Sunday from 11:00 to 2:00 p.m.

Other activities for the weekend include a Silent Auction, the Country Store, 3 on 3 Basketball Tourney, Family Fun Night, Outdoor Food, Children's Games, Live Entertainment, Car Wash, Kiss the Pig Contest, and Raffle for \$10,000.

Lots of fun for the whole family

Call the Rectory at 812-346-3604 between 8:00 a.m. and 2:00 p.m.  
OR 812-346-8831 or 812-346-4608 for more information

License Number 97FE71335307-01

ST. MARY'S, 5th & PERKINS, RUSHVILLE

ANNUAL  
FALL FESTIVAL

SUNDAY, SEPTEMBER 7th

(9:00 AM until 4:00 PM)

CHICKEN OR HAM DINNERS

Serving — 11:00 AM to 2:00 PM (EST)

ADULTS

\$6.00 (in advance) \$6.50 (at the door)

Carry-outs Available

Lunch Counter

DRAWING

\$2,000.00 1st Award

and Many Other Awards

Country Store Social  
Prize Wheel Quilt Raffle  
Breads & Rolls Flea Market

GAMES FOR ALL AGES

St. Mary Church Festival License #97FE71336108-01



# Senior living section

## Here are some tips to avoid common pitfalls in managing one's affairs

Consumer experts tell us that there are certain guidelines you should observe in deciding how much you can afford to borrow. One basic rule is that your home mortgage payments should not exceed 28 percent of your gross family income. Another rule is that your consumer debt and credit card debts combined should not exceed 10 percent of your gross family income or 15 percent of your net family income after taxes. Everyone, especially young mar-

ried couples, should adopt a budget and try to follow it using these guidelines.

After graduation one may be tempted to take a throw-away attitude toward repayment of student loans. Many young people have neglected their student loan payments only to find that in the process they have unwittingly destroyed their credit rating for seven years! The repayment of a student loan is no less important than the payment of a car loan or other credit obligations.

Credit agencies are now computerized in a national network, so that neglect of an obligation, such as a student loan, will instantly appear on one's credit report wherever one goes and will remain there for seven years under federal laws.

Jim Patton of the University of Southern Indiana suggests that parents should involve students in the original loan process so they will better understand their responsibilities (and the liability of parents as co-signers).

When one is in financial trouble, there is a tendency to "walk away" from delinquent debts. For example, if a person is delinquent on his car loan, it won't satisfy the loan simply to call the finance company and tell them to "come get my car." The result will be a large "deficiency" against him.

If one cannot sell the car for at least the balance due on the loan, call the finance company before repossession takes place and see if a deficiency payment schedule can be worked out to minimize one's loss and avoid the additional expense of court costs and garnishment.

For the same reason, it is also inviting trouble to walk away from an apartment or

house lease. Most leases have severe penalties for breach far beyond mere forfeiture of the deposit. Leases provide for liability for rent through the balance of the term of the lease, plus attorneys fees, court costs, and damages to the property. Therefore, before abandoning a lease, one should study the fine print to determine one's liability. It is usually best to work out some arrangement in advance with the landlord rather than face a lawsuit and possible garnishment.

These same rules apply to everyone who co-signed a car loan or a lease, even though they have not used the car or occupied the property.

William J. Wood  
Attorney at Law  
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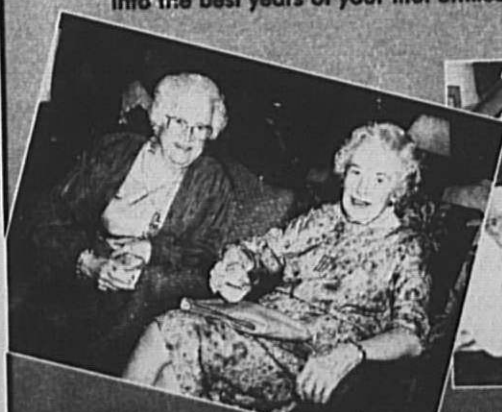
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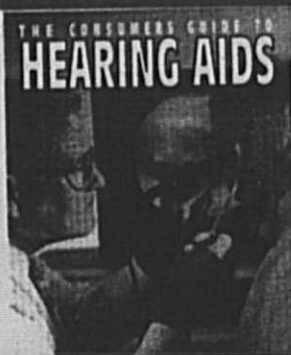


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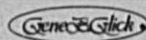


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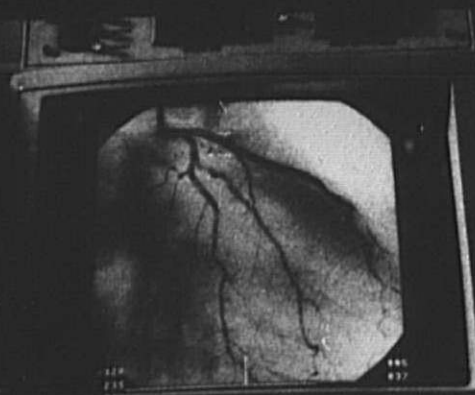
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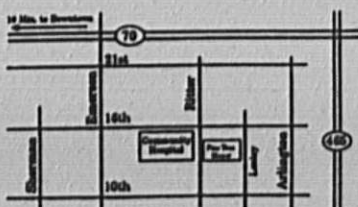
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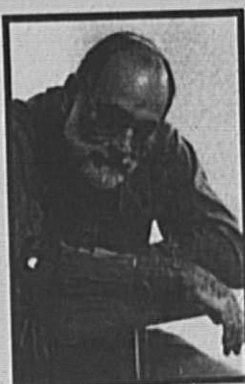
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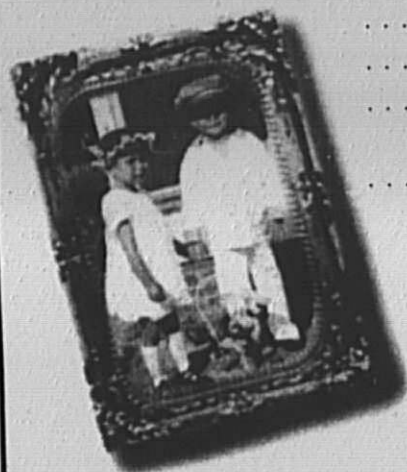
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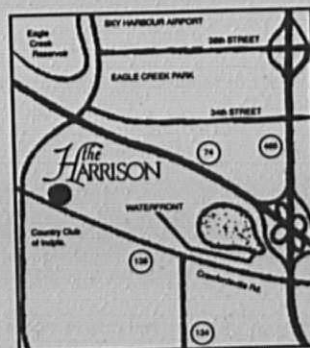
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## Campus/Young Adult News

# Archdiocesan pilgrims celebrate faith, unity

By Linda Lehman

Special to The Criterion

Twelve young adults from across central and southern Indiana came together as one to represent the Archdiocese of Indianapolis at World Youth Day '97 on Aug. 18-24 in Paris.

Prior to the trans-Atlantic trip, Archbishop Daniel M. Buechlein celebrated Mass with the pilgrims Aug. 18 in the Holy Family Chapel at the Archbishop O'Meara Catholic Center in Indianapolis.

During his homily, Archbishop Buechlein told the pilgrims to "pray for us, and we will be praying for you."

The archbishop also invited the group to reflect on the real reason they were traveling 4,200 miles: to grow closer to Christ.

Arriving in Paris on the afternoon of Aug. 19, members of the archdiocesan group were welcomed by Brigitte Ledoux, their tour guide, translator, banker and waitress for the week. After checking into their hotel, they hurried to the World Youth Day opening Mass.

At the Mass, they began to realize the size and universality of this gathering. So many pilgrims were in front of them that the stage could only be imagined. Youth and young adults filled the space between Invalides and the Eiffel Tower. The Indianapolis delegation was surrounded by pilgrims from Hungary, Holland and Italy.

"I have seen just how true it is that

Catholicism is so universal," said St. Bartholomew parishioner Cindy Lecher of Columbus. "No matter what language you speak or where you are from, we are all one."

The pilgrims maintained the same busy schedule on Wednesday, Thursday and Friday, with catechesis every morning. U.S. pilgrims joined youth and young adults from Scotland, England, the Philippines, Australia, South Africa and other English-speaking delegates for catechetical sessions and liturgies.

"Seeking the Lord's Face" was the theme on Wednesday. On Thursday, the delegation from Ireland hosted the catechesis on "Finding Jesus in the Word." And on Friday, the catechesis focused on "Jesus Lives in the Eucharist."

During the afternoons, the young adults explored the sites of Paris by walking or riding the Metro. They toured the Notre Dame Cathedral and *Sacré Coeur Basilique* as well as the Eiffel Tower and *Arc de Triomphe*.

Group members said they felt energized by Paris, Parisians and fellow World Youth Day participants, who were helpful, generous and spirited.

On Thursday evening the archdiocesan pilgrims were present to welcome the Holy Father to Paris. They were able to see Pope John Paul II in person, although from a considerable distance. Venturing forth in small groups, some of the Hoosier pilgrims said they were able to accidentally end up fairly close to the pontiff.

## Pilgrims cheer pope's call to evangelize youth

By Dominique Schott

Special to The Criterion

On one of our many rides on the Paris Metro during World Youth Day '97, a French woman approached me and Little Sister of the Poor Maria of the Trinity.

She asked simply, "*Il est beau, le Pape?*" ("Is he beautiful, the pope?")

Although I was one of the hundreds of thousands of pilgrims gathered under the Eiffel Tower on Aug. 21 to welcome the Holy Father, I could not answer her question from personal experience. I had never seen him "up close."

However, after the eucharistic celebration, Pope John Paul II greeted all those assembled by processing down and across three long aisles, surrounded on both sides by hopeful Catholics. After strategically maneuvering myself, I had the opportunity to be about seven feet from one of those aisles.

Pilgrims waved anything they could to greet our Holy Father as he passed. As the waving and shouting grew faster and louder in the section before ours, I knew he was close. And, finally, there he was! His hand gently waved in the air as he stood in the popemobile. He was beautiful! The pope radiated holiness.

After this procession, the celebration of the Eucharist began. Although the sun blazed on a crowd who had not slept much since the baptismal vigil the previous night, all listened with open hearts as the Holy Father greeted the pilgrims.

As with many of the World Youth Day events, the Mass was simultaneously translated into several languages. The pope presided in French, but I could hear more clearly the translations into English, Spanish and Polish on the radios near me.

The pontiff challenged the youth. We had been invited to "Come and see," he said, and now it is time to "Go and share."

A million pilgrims attentively absorbed his slowly spoken message. Whenever he paused in thought or speech, the pilgrims took advantage of the moment to share their love for the Holy Father by applauding his message.

English speakers chanted, "John Paul II, we love you!" Spanish speakers sang, "*Juan Pablo, segundo, te quiere en todo el mundo!*" ("John Paul the Second, the whole world loves you!") Nearly everyone joined in with "*Vive le Pape!*"

Despite the many shouts and bursts of applause, one moment during the Mass inspired a rejuvenated and overwhelming response: the announcement of the declaration of St. Therese of Lisieux as a doctor of the church. The Holy Father spoke of her life and message with such respect and reminded the pilgrims of her youthfulness, of being a young saint.

The pontiff closed the liturgy with a special greeting by language for the youth. He shared his wisdom in (at least) French, English, Spanish, Polish, Czech, German, Vietnamese, Korean and Italian.

The faces of the youth and young adults brightened when the Holy Father began speaking their native language, and each focused intently on what he said. Around me, I watched the reactions of Spanish, Polish, French, English, Korean and Italian-speaking pilgrims.

During his greeting to the Italians, Pope John Paul II appropriately announced the location for the 13th World Youth Day as Rome, Italy, in the year 2000!

He is beautiful, the pope! His presence permeated the packed and overflowing arena. His words challenged and encouraged the young and young-at-heart to continue to love Jesus and to go out on the roads of the world and take the Gospel to others.

(Dominique Schott is a member of St. Roch Parish in Indianapolis. She attended World Youth Day '97 in Paris as a lay delegate of the Little Sisters of the Poor.)†



Archbishop Daniel M. Buechlein and Father Joseph F. Schaedel, vicar general, greet World Youth Day pilgrim Carol Lecher, a member of St. Mary Parish in Greensburg, following a Mass for the pilgrims on Aug. 18 in the Holy Family Chapel at the Archbishop O'Meara Catholic Center.

"I got within 50 feet of him," Good Shepherd parishioner Christy Bruck of Indianapolis said. "It gave me goosebumps. I believe, because he produces such a spirit, it is almost as if the Holy Spirit radiates from him."

After his first experience in the presence of the pontiff, St. Monica parishioner Mike Kirkmeyer of Indianapolis said he was amazed by the response of the crowd.

"As the pope made his way to the stage," Kirkmeyer said, "thousands of pilgrims were pushing forward to catch a brief glimpse."

At noon on Saturday, in the sweltering heat, the archdiocesan delegation rode the Metro to the last stop on the line at the west edge of Paris. From there, they hiked

through the province of Boulogne to reach the Longchamp Racetrack where they would stay for the overnight vigil.

Pope John Paul II arrived at the racetrack after a six-hour wait. For half an hour, the pontiff was greeted by pilgrims who cheered, cried, waved banners and sang.

During the baptismal vigil celebrated by the Holy Father, 10 youth representing five continents received the sacraments of baptism and confirmation. The vigil was an unforgettable example of Christ's love as the pope shared words of inspiration with youth from throughout the world.

(Linda Lehman is a member of St. Christopher Parish in Indianapolis. World Youth Day coverage continues next week.)†

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# Rest in peace

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

natives of the archdiocese or have other connections to it.

**ANNARINO, Rose (Straffa)**, 92, St. Michael, Greenfield, July 8. Mother of John, Michael Annarino, Josephine Sisson, Rosemary Logan. Grandmother of 19, great-grandmother of 17.

**ARGYELAN, Steve**, 84, Holy Trinity, Indianapolis, Aug. 14.

Husband of Anna Argyelan. Father of Steve, Jr., Mary Ann Argyelan, Anna Markus. Grandfather of seven, great-grandfather of seven.

**BATES, Anna C. (Trader)**, 83, St. Jude, Indianapolis, Aug. 19. Mother of Franciscan Sister Linda, Jane, John A., Michael, Stephen Bates. Grandmother of four.

**CANCILLA, Mary E. (Kleinbub)**, 82, St. Michael the Archangel, Indianapolis, Aug. 15. Mother of Deandra A. Webb, M. Kathy, Michael, Joseph Cancilla. Grandmother of seven, great-grandmother of three.

**CASIELLO, Armando**, 72, Holy Family, Richmond, Aug. 21. Husband of Lorena (West) Casiello. Father of LuAnne Christofaro, Angela Harris. Brother of Lucia Cirasuolo, Antonietta Chiariello, Sister Angelina Casiello. Grandfather of three.

**DAVIS, Marshall L., Sr.**, 90, St. Anne, New Castle, Aug. 22. Father of Marshall Davis, Jr. Brother of Perna Pyle, Earl Davis.

**FINCHUM, Frances**, 88, St. Monica, Indianapolis, Aug. 2. Mother of Emily Burger, David Finchum. Grandmother of nine, great-grandmother of eight, great-great-grandmother of seven.

**FOSTER, James L.**, 90, Little Flower, Aug. 7. Husband of Wanetta Foster. Father of Lynda Martin. Brother of Joseph Foster. Grandfather of six, great-grandfather of two.

**HULL, Leona "Betty"**, 81, St. Mary, Greensburg, Aug. 17.

Mother of Patricia Farthing, Kenneth, Keith, Kirby Hull. Sister of Raymond Volk, Roselyn Gutzwiller. Grandmother of 11, great-grandmother of one.

**KILLIGREW, Eleanor**, 82, St. Monica, Indianapolis, Aug. 3. Mother of Alice Kessinger. Sister of Frances Polypo. Grandmother of four.

**OLINGER, Max W.**, 74, Christ the King, Indianapolis, Aug. 12. Husband of Marilyn (McMahan) Olinger. Father of Mary Jane, Joseph, Jeffrey Olinger.

**OWENS, Henrietta E.**, 90, St. Mary, Rushville, Aug. 17. Mother of Louis C., Robert E., Joseph V. Owens, Jayne Means. Grandmother of 13, great-grandmother of 22, great-great-grandmother of three.

**PETER, John E.**, 77, Holy Family, New Albany, Aug. 16. Husband of Mary Helen Peter. Father of Ivan Peter, Maxine

Miller, Bernadine Huffman. Brother of Bernadine Douglas. Grandfather of five, great-grandfather of six.

**RAUCH, Joseph A.**, 78, St. Peter, Brookville, Aug. 14. Father of Dwight, Duane, Doug, Dallas Rauch. Brother of Michael Rauch, Georgianna Suding. Grandfather of 13.

**STOMOFF, Chris M. "Mike," III**, 54, St. Monica, Indianapolis, Aug. 16. Husband of Mary Ann "Dede" (Carnes) Stomoff. Father of Amy L. Parrott, Julie A. Unrue, Daniel R. Stomoff. Son of Chris M. Stomoff. Grandfather of five.

**ZOBEL, R. Frank**, 65, St. Mary, Greensburg, Aug. 22. Husband of Edna (Menkedic) Zobel. Father of Jim, Mark Zobel, Carol Teague, Sue Stoneking. Brother of Paul, Robert, Betty Zobel. Grandfather of six.

## Fund-raising dinner to benefit New Albany Youth Ministries

**STARLIGHT**—Indiana First Lady Judy O'Bannon will serve as honorary chair of a development dinner for New Albany Deanery Catholic Youth Ministries at 6:30 p.m. Sept. 3 at Joe Huber's Restaurant in Starlight.

"We are honored to have Judy O'Bannon, the first lady of Indiana, share her vision and commitment to young people," said Ray Lucas, New Albany Deanery director of youth ministry. "Her integrity and the high esteem in which she and the governor are held here in southern Indiana will be a real boost to our community's commitment to service, leadership and youth development."

In April, O'Bannon led the Indiana delegation to the President's Summit for America's Future in Philadelphia. The summit focused on community service and America's youth.

In addition, Gov. and Mrs. O'Bannon are hosting the Governor's Community Roundtable to examine ways to expand community service opportunities and volunteer initiatives in Indiana.

During the Sept. 3 youth ministry fund

raiser, the first lady will discuss "Communities Building Community."

Lucas said dinner guests will be invited to pledge support for continued youth opportunities in Harrison, Clark and Floyd counties. For reservations or information, call the deanery youth ministry office at 812-945-0354.

Also during the youth ministry dinner, southern Indiana teen-agers will share their experiences of how "Faith in Action," a community service initiative sponsored by the New Albany Deanery Catholic Youth Ministries office, has changed their lives.

"Faith in Action" is an annual week-long service opportunity in June where youth are immersed in the community and given opportunities to help those in need.

This summer, young people from southern Indiana helped restore and repaint a home, assisted Ohio River flood victims with property clean-up, built a leadership teams initiative course, and completed other projects to benefit people in need.

The week of community service is sponsored by the Youth Ministry Office with support from the Indiana Department of Education and the Indiana Commission on Community Service.†

## St. Elizabeth's Regional Maternity Center opens new residence

**NEW ALBANY**—Thanks to a recent public and private partnership, St. Elizabeth's Regional Maternity Center clients who choose adoption will live in a separate residence from expectant mothers planning to parent their children.

Earlier this month, St. Elizabeth's opened a new transitional living residence at 1001 E. Market St. in New Albany. The property was donated by St. Mary-of-the-Knobs parishioner Richard Libs.

"This newly rehabilitated two-story structure will house up to four residents who have chosen to make an adoption plan," executive director Keith Stormes said. "In May of 1995, St. Elizabeth's opened a transitional home for young mothers who have chosen to parent. Here they can learn

skills and gain experience necessary to raise children in today's world. However, there was no facility where the mother who chose adoption could live while becoming acclimated into the daily rigors of society."

St. Elizabeth's obtained funding for the renovation through a federal HOME grant via the Indiana Housing Authority, Stormes said. "Along with a percentage of matching funds from St. Elizabeth's, the city of New Albany administers the \$50,000 forgivable loan program."

New Albany Redevelopment Commission staff member Peggy Melican said the St. Elizabeth's project helped contribute to the present renovation activity along Main and Market streets.†

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More than 150 couples from throughout the archdiocese will receive recognition for their anniversaries and celebrate a special Mass with Archbishop Daniel M. Buechlein.

A reception to honor the couples will be held following the Mass in the assembly hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian Street, in Indianapolis. Those attending for the first time will receive personalized certificates at the reception.†

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**THANKS TO** St. Jude for prayers answered. - L. S.

**THANKS TO** Jesus, Mary, and St. Jude for prayers answered. - D. M.

**THANK YOU** St. Jude for prayers answered. - J. G.

**THANK YOU** St. Jude, Holy Spirit, & Virgin Mother for prayers answered. - J. M.

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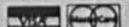
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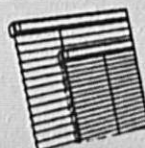
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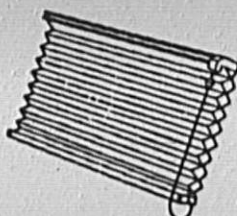
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