



The Criterion

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September 12, 1997

'Do small things with great love'



Archbishop Daniel M. Buechlein talks with Mother Teresa during a 1989 visit to Memphis by the Nobel Prize-winning nun. Archbishop Buechlein, who was bishop of Memphis from 1987 to 1992, helped Mother Teresa establish a chapter of her order, the Missionaries of Charity. See Archbishop Buechlein's column on page 4 for his personal reflections about Mother Teresa.

Mother Teresa, Nobel Peace Prize-winner and founder of Missionaries of Charity, dies at 87

CALCUTTA, India (CNS)—As India prepared to hold a state funeral for the late Mother Teresa of Calcutta, church and world leaders joined in a global outpouring of praise for her love of the world's poor and outcast.

Mother Teresa, 87, died of cardiac arrest Sept. 5 at the Calcutta motherhouse of the Missionaries of Charity order she founded.

In a Sept. 6 telegram to Sister Nirmala Joshi, who succeeded Mother Teresa as superior general of the order, Pope John Paul II said, "I give fervent thanks to God, who gave this woman of unshakable faith as a gift to the church and to the world in order to remind us all of the supremacy of evangelical love, especially when it is expressed in humble service of the least of our brothers and sisters."

The Indian government announced that it would accord Mother Teresa a state funeral Sept. 13, with full military honors beginning with a 10 a.m. funeral Mass at the 10,000-seat Netaji Indore Stadium in Calcutta.

The government declared Sept. 13 a national day of mourning and a national holiday.

At the motherhouse in Calcutta, the news of Mother Teresa's death was posted on the blackboard on the chapel wall: "Our beloved Mother went home to Jesus, 5th September at 9:30 p.m."

As sisters prayed and sobbed inside the chapel the night of Sept. 5, word spread outside, and hundreds, then thousands, of people poured into the rain-soaked streets of Calcutta to pay homage to their icon of love and hope.

According to UCA News, an Asian church news agency based in Thailand, Mother Teresa's remains

were to be buried in an underground room at the Missionaries of Charity motherhouse. The room was being converted into a private chapel.

In the United States, upon learning of the death of Mother Teresa, Bishop Anthony M. Pilla of Cleveland,

See TERESA, page 2

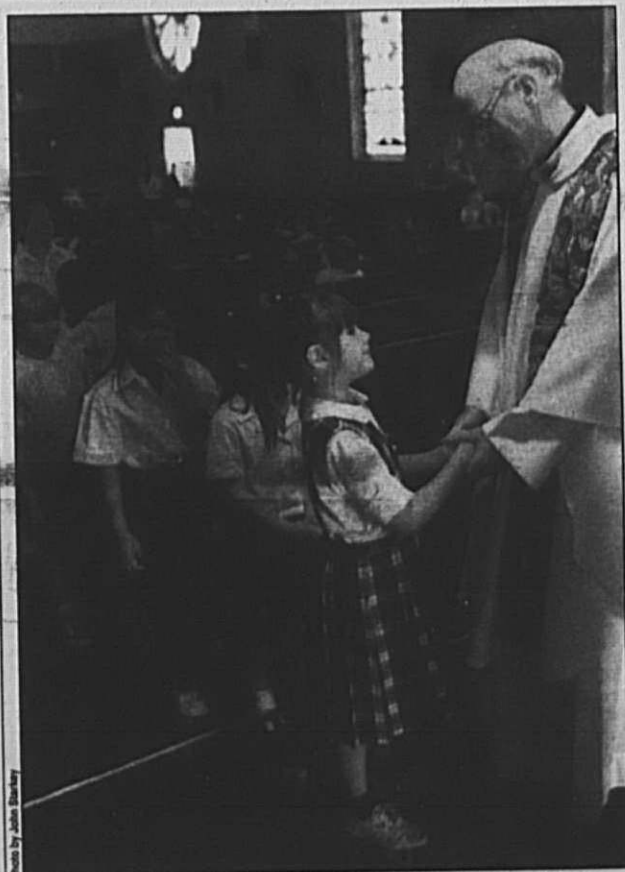
Memorial Mass set for Mother Teresa

Archbishop Daniel M. Buechlein will preside at a simple memorial Mass for Mother Teresa of Calcutta at 11:30 a.m. on Saturday, Sept. 13, at St. John the Evangelist Church, 126 West Georgia Street, in Indianapolis.

Welcome back!

Father Herman Lutz (left), pastor of St. Philip Neri Parish in Indianapolis, greets students of St. Philip Neri School at a back-to-school liturgy Aug. 27. Pages 14 and 15 of this week's issue features a photo essay on back-to-school images in schools throughout the archdiocese.

Cassandra Hudson (below), 7, prepares her supplies for a new school year. Hudson is a student at St. Mark School in Indianapolis.



TERESA

continued from page 1

president of the National Conference of Catholic Bishops, said: "Her life was a lesson in love....Mother Teresa transcended cultures and politics."

"She saw Jesus in everyone—from the child in the womb to the sick and vulnerable, especially those afflicted with AIDS, to the aged and dying abandoned in the streets of Calcutta," Bishop Pilla said.

Archbishop Francis J. Spence of Kingston, Ontario, president of the Canadian bishops' conference, wrote in a letter to Sister Nirmala that Mother Teresa "became a living symbol of the love and compassion of Jesus Christ, not only for the faithful but for the whole world."

U.S. President Bill Clinton called her "one of the giants of our time" who "showed us the stunning power of simple humility."

In India, government leaders expressed their sorrow and said Mother Teresa would be remembered for her commitment to the poor.

"Words fail me to express my sorrow," said Prime Minister Inder Kumar Gujral, calling the Nobel laureate "an apostle of peace and love."

Even after health problems led Mother Teresa to resign as head of the Missionaries of Charity in 1990, her order re-elected her as superior, and she continued traveling at a

pace that would have tired people half her age. It was not until March 12 of this year, after health problems that recurred more frequently, that the Missionaries of Charity elected her successor.

Despite calls on her time from all over the globe to found new convents, speak at international gatherings or receive some new honor for her work, she always returned to India to be with those she loved most—the lonely, abandoned, homeless, disease-ravaged, dying, "poorest of the poor" in Calcutta's streets.

When Mother Teresa received the Nobel Peace Prize in Oslo, Norway, Dec. 10, 1979, she accepted it "in the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society."



Mother Teresa gives comfort to a sick boy at the Missionaries of Charity home in Calcutta in this undated photo. The nun known worldwide for her ministry to the poor and sick died Sept. 5 at age 87.

In her acceptance speech, she condemned abortion as the world's greatest destroyer of people.

"To me, the nations who have legalized abortion are the poorest nations," she said. "They are afraid of the unborn child, and the child must die."

In recent years, her health began deteri-

orating. In 1996 she had four hospitalizations: for a broken collarbone; for a head injury from a fall; for cardiac problems, malaria and a lung infection; and for angioplasty to remove blockages in two of her major arteries.

Then in late January this year, her spiritual adviser, Jesuit Father Edward Le Joly, said, "She is dying, she is on oxygen."

But Mother Teresa bounced back, traveling to Rome and the United States last spring.

Mother Teresa was born Agnes Ghanxhe Bojaxhiu to Albanian parents in Skopje, in what is now the Former Yugoslav Republic of Macedonia, on Aug. 26, 1910.

While teaching and serving as a principal at Loreto House, a fashionable girls' college in Calcutta, she was depressed by the destitute and dying on the city's streets, the homeless street urchins, the ostracized sick people lying prey to rats and other vermin in streets and alleys.

In 1946, she received a "call within a call," as she described it.

"The message was clear. I was to leave the convent and help the poor, while living among them," she said.

Two years later, the Vatican gave her permission to leave the Loreto Sisters and follow her new calling under the jurisdiction of the archbishop of Calcutta.

In 1950 the Missionaries of Charity became a diocesan religious community, and 15 years later the Vatican recognized it as a pontifical congregation, directly under Vatican jurisdiction.†

Pope marks Mother Teresa's death with praise, prayer

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II marked the death of Mother Teresa with private prayers and public praise, saying she had changed the world with her charity.

Upon hearing the news of her fatal heart attack at age 87 in Calcutta Sept. 5, the pontiff went to pray in his private chapel at his villa outside Rome. The next morning, he said he had risen early to say Mass for her with "intimate emotion."

"Tirelessly traveling the streets of the entire world, Mother Teresa left her mark on the history of our century: She defied life with courage; she served every human being by always promoting dignity and respect; she made the 'defeated of the world' feel the tenderness of God," he told a group of volunteer hospice workers Sept. 6.

He called her a "shining example of charity" for the whole world and an "unforgettable witness of a love that was turned into concrete and unceasing service to the poorest." He prayed that she be given "the reward that awaits every faithful servant of the kingdom of God."

In a telegram the same day to Sister Nirmala Joshi, who succeeded Mother Teresa

earlier this year as head of the Missionaries of Charity, the pope said he had been deeply moved by the news of her death.

The pope, who frequently consulted with Mother Teresa and brought her in as a participant at Vatican meetings, called her "a gift to the church and to the world." He said he was certain that her vision and love would inspire the order to carry on her mission of "cheerful, wholehearted care of the poorest of the poor."

The Vatican announced that Indian Cardinal D. Simon Lourdusamy would represent the pope at Mother Teresa's funeral in Calcutta Sept. 13.

Speaking at an Angelus blessing Sept. 7, the pope paid tribute yet again to Mother Teresa. He said the image he carried of her was that of a "tiny figure, bent by a lifetime of service to the poorest of the poor, but always charged with an inexhaustible inner energy."

It was an energy, he said, that came from her faith. He recalled how she would rise before dawn every day and meditate before the Eucharist and hear the cry of the suffering Jesus.

"This cry, received in the depth of her heart, drew her into the streets of Calcutta

and into the slums of the world, looking for Jesus in the poor, the abandoned and the dying," he said.

Without using the word "saint" to describe her, the pope said Mother Teresa was universally recognized as a mother to the poor. She drew people to Christ through her example and has inspired believers and nonbelievers, he said.

The pope underscored her strong promotion of human life, in whatever difficult circumstances, and her deep concern for the fate of families.

Other Vatican officials joined in praising Mother Teresa, and prayers were offered in most Italian churches.

A Catholic Italian TV station, Telepace, broadcast a recent conversation between Italian Cardinal Pio Laghi and Mother Teresa. At one point the cardinal asked her what she would tell God when she got to heaven.

"That day, I think St. Peter will say, 'What does she think she's doing? She's filling up heaven with slum people,'" she joked.

"And when you appear to St. Peter?" "Oh, he will know me," she said with a laugh.†

Official Appointments & Announcements

Effective September 12, 1997

Rev. Severin Messick, O.S.B., currently co-pastor of St. Paul Parish in Tell City; St. Michael Parish in Cannelton; and St. Pius Parish in Troy, appointed temporary administrator of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Rev. Christopher Shappard, O.S.B., currently teaching at Saint Meinrad College, appointed administrator of St. Paul Parish in Tell City; St. Michael Parish in Cannelton; and St. Pius Parish in Troy, while continuing teaching responsibilities at Saint Meinrad.

Effective October 6, 1997

Rev. J. Peter Gallagher moves to in-residence at St. Simon Rectory in Indianapolis, while continuing as chaplain of Secena Memorial High School.

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

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More than 200 couples celebrate golden weddings

Nearly 11,000 years of married life represented at annual archdiocesan celebration of couples

By Margaret Nelson

Two hundred and five couples and their families packed SS. Peter and Paul Cathedral Sept. 7 for the annual archdiocesan Golden Wedding Anniversary Mass.

The presider, Archbishop Daniel M. Buechlein, greeted them with, "What a wonderful sight to see the cathedral filled with people who show us how to live the Journey of Hope!"

When David Bethuram, associate secretary for the archdiocesan family ministries, announced that the couples represented nearly 11,000 years of married life, the assembly applauded. Ninety-three of the couples will mark their 50th anniversaries this year. Another 91 have been married 51 to 59 years.

The archbishop presented special gifts to the 22 couples who were married more than 60 years.

Claudias and Cleopha Werner, of St. John the Evangelist Parish in Enochsburg, were married the longest of those present—68 years. They have 17 children, 81 grandchildren and 80 great-grandchildren.

Close behind are James and Elsie Hopp of St. Luke Parish in Indianapolis, who have been married 67 years. Merle and Gladys Cassidy of St. Christopher Parish in Speedway; Thomas and Minnie

Charles of St. Pius X Parish in Indianapolis; Charles and Margaret Murphy of Our Lady of Mt. Carmel Parish in Carmel of the Lafayette Diocese; and Robert and Helen White of Annunciation Parish in Brazil are marking 66 years of marriage.

Maurice and Ladisla Whittemore, of St. Jude Parish in Indianapolis, and Joseph and Emma Brunsman of St. Anthony Parish in Morris, are celebrating 65 years of marriage. Frank and Angela Bozich of Our Lady, Queen of Peace, Parish in Danville, and Theodore and Helen Munn of Our Lady of the Greenwood Parish in Greenwood, are married 64 years. Louis and Helen Meszaros of Our Lady of Hungary Parish of the Diocese of Ft. Wayne-South Bend, are married 63 years.

Those marking 62 years are Herman and Hildred Schafhauser of St. Lawrence Parish in Indianapolis, and Lawrence and Helen Eckstein of Our Lady of the Greenwood Parish.

Lawrence and Susanna Koors of St. Mary Parish in Greensburg; Maurice and Lucille Kochert of St. Mary Parish in Lanesville; James and Selma Yohler of St. Gabriel Parish Connersville, and Gary and Edna Davis, of St. Bartholomew, Columbus, have been married for 61 years.



During the Golden Wedding Anniversary Mass, Archbishop Daniel M. Buechlein congratulates James and Elsie Hopp, members of St. Luke Parish in Indianapolis, who have been married 67 years. The longest-married couple was Mathias and Cleopha Werner of St. John Evangelist Parish in Enochsburg, married 68 years.

Reaching the 60-year mark are William and Lillian Coachys of St. Bartholomew Parish in Columbus; Wilfred and Marie Day of St. Mary Parish in Lanesville, parents of Father Wilfred Day; John and Eleanor Nordmeyer of St. Anthony Parish in Morris; Henry and

Nora Stoffregen Parish of St. Michael Parish in Charlestown; and Walter and Pauline Witte of St. Andrew Parish in Indianapolis.

A light rain did not deter the crowd from gathering for a reception at the Archbishop O'Meara Catholic Center.†



Altar dedication

During a Sept. 6 altar dedication at St. Joseph Parish in Sellersburg, Archbishop Daniel M. Buechlein is assisted (from left) by Andrew Koerber, altar server, and Raymond Nahlen, associate director of the archdiocesan Office of Stewardship and Development. The altar was constructed by parishioners Maurice, Sandy and Damian Popp. The Schubnell family donated the altar in memory of deceased family members.

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Editorial

Chicago team affirms Lafayette sexual abuse policies

Earlier this year, news media in Indianapolis and Lafayette accused the Diocese of Lafayette-in-Indiana of negligence (and worse) in its handling of sexual misconduct by priests. In spite of Lafayette Bishop William L. Higi's repeated attempts to explain his diocese's painstaking efforts to prevent and, when necessary, respond pastorally to such incidents, representatives of the media insisted on portraying the Diocese of Lafayette as a place where cases of sexual abuse are either ignored or mishandled.

Because the Archdiocese of Chicago had also struggled with its handling of sexual abuse of minors and had developed procedures that are highly regarded nationally, Bishop Higi turned to Chicago for help. At the time, the bishop said he believed that his diocese's procedures were "doing what they are supposed to do, but we know they're not perfect."

A team of professionals convened by Father Thomas J. Paprocki, chancellor of the Chicago Archdiocese, reviewed Lafayette's *Protocol for Responding to Sexual Misconduct* as revised and promulgated by Bishop Higi in 1994. The team also received and reviewed other related materials—including news reports and commentary that appeared earlier this year. Finally, the Chicago team met twice with representatives of the Diocese of Lafayette to gather information and to discuss its observations and recommendations.

What was the Chicago team's conclusion? (Now read the following quote very carefully because it's unlikely that you will see it in bold headlines or hear it on the evening news.) According to a team of professionals from the Archdiocese of Chicago, the policies currently in place in the Diocese of

Lafayette-in-Indiana are "thoughtful, appropriate in all substantive respects and reflect a sincere commitment to protect children from risk."

The report issued by the Chicago team also says that the Lafayette policies recognize and affirm the church's responsibility to cooperate with civil authority; they create the opportunity for meaningful lay and professional involvement; and they affirm the pastoral nature of the process and outreach to victims.

In its report, the team noted that the diocese, despite its small size, has devoted substantial resources to the development and implementation of its policies on sexual misconduct. And last, but by no means least, the professional team from Chicago said it was "impressed by the pastoral commitment of Bishop Higi" and all those involved in the process.

The Chicago report does recommend some changes, but according to the team, these "primarily relate to clarification of terms, roles and responsibilities to enhance the integrity of the process and avoid misunderstanding."

Bishop Higi and his staff should feel affirmed by this report from the Archdiocese of Chicago, but it is unlikely that they will experience much relief. As Pope John Paul II has observed, the pain and suffering that are caused by evil acts (like the sexual abuse of a child) are increased exponentially when they are sensationalized by the news media. It will be a long time before the church in north central Indiana recovers from the callous treatment it received in the winter of 1997.

Let's hope that the Archdiocese of Chicago's affirmative report will begin the healing process and be a harbinger of spring for the people of the diocese, their priests and their bishop. †

—Dan Conway

Seeking the Face of the Lord

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



Mother Teresa: a contemplative activist

Mother Teresa was and is a gift to our church and our world. We will miss her, but surely now she embraces unending joy. We call her Mother Teresa of Calcutta. We don't even use her last name. She was a tiny, stooped, religious woman who had no political base or royal title. Yet she became one of the most famous people in the world. Why? Because she loved God and the church. Her love translated into an unswerving love for the poor, but it was more than that.

Love for the poor is itself beautiful. Many women and men give themselves to that mission. What distinguishes the mission to the poor that Mother Teresa and her 4,500 Missionaries of Charity carry out?

They believe that when they offer love and care to the poorest of the poor, they not only touch the poor, they believe they are touching Jesus himself. Following the inspiration of Mother Teresa, the Missionaries of Charity see Jesus in every human person. When Mother Teresa met anyone, whether it was Princess Diana or an unmarried pregnant teen, whether it was Pope John Paul II or a dying derelict in a gutter in Calcutta, each was treated equally. She sought the face of Christ in every human person. Like the church's respect for life, Mother Teresa's respect for life is based on the principle that every person, no matter what his or her status might be, is equal because every person carries the image of Christ. She lived this principle of human equality, the foundation of authentic justice, unswervingly.

Unlike some disappointing peace and justice movements focused uniquely on large social issues and which tend to ignore the unborn and the severely disabled among us, Mother Teresa saw the divine imprint in the unborn as well as in the comatose and the terminally ill whom many consider less than human. She cared for every other human person in any stage of life as well. She opposed capital punishment and, obviously, violence of every kind. Mother Teresa sought the face of Jesus in every human person in any circumstance. That is the key to authentic peace and justice.

And so, with all her being, she lived the principles of justice and charity. How could she do that day and night? Why didn't she get tired of the ugliness of spiritual, physical and financial poverty? How could she remember to seek the face of

Jesus and keep on wanting to do so? Because she was not only a Christian activist. First and foremost Mother Teresa was a contemplative person rooted in prayer before the Blessed Sacrament. She, along with Pope John Paul II, who roots his ministry in prayer, has been the inspiration for my ministry as a bishop. I am convinced that the first and most powerful ministry of any bishop or priest or religious is the ministry that begins in unseen private prayer. Just last week, I received a critical letter decrying my emphasis on prayer rather than on social activism. I am convinced that social action rooted first in prayer and threaded with prayer is more effective and enduring and also less self-conscious. Mother Teresa and the Missionaries of Charity are visible witnesses of this spiritual fact. So is Pope John Paul II. For the Missionaries of Charity, the day begins with unseen contemplative and community prayer surrounding the celebration of the Eucharist. They spend an additional hour in private prayer before the Blessed Sacrament every day. Authentic prayer leads to action and authentic Christian charity returns one to prayer.

Mother Teresa established that the Missionaries of Charity would add a distinctive quality to their religious vow to serve the poorest of the poor. They also promise to serve the poor (who are Jesus) cheerfully.

How could she—and how can her Missionaries—be cheerful in the face of so much ugly poverty and human degradation? Why aren't they hostile and angry at the unfairness in this world? Because they pray before the Christ who first suffered for us. Their love for Christ and their gratitude for what he did for our human family is the cause of authentic joy. As Mother Teresa said, "Jesus suffered so much for us. Now it is our turn."

I had the joy of hosting Mother Teresa twice in Memphis. I treasure a letter and a card that I received from her. Three familiar sayings stand out. "Be humble like Mary, and you will be holy like Jesus." Once, when leaving Memphis, she asked "Bishop Daniel, when you celebrate Mass and when you pour the drop of water into the wine, will you pray that I may be like that water and disappear into God?" She also said, "Pray that I don't spoil God's work." Now may she intercede for us. †

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The Bottom Line/Antoinette Bosco

Catholics rebuild a neighborhood

This summer the National Civic League named the Bronx one of the top 10 All-America Cities.



I moved to Long Island in the 1950s and most of the families I met there in the next several decades came from the boroughs of New York. Many of them wanted to get

away from deteriorating areas of this great metropolis.

The area with about the worst reputation was the South Bronx. Starting around the late '50s, a drastic decline had begun there. Many buildings that had once been grand were burned out. The area had that abandoned, trashed look about it, as people who could afford to moved away.

In one South Bronx neighborhood, Highbridge, a certain strength and hope remained, sustained by those who belonged to the parishes of Sacred Heart, St. Francis of Assisi and Christ the King, the Catholic churches that originally had served the Irish and Italian immigrants. Now the ethnic population is primarily African-American, Hispanic and Haitian, but the needs of the people are the same: dignified housing, health care, social and economic help and a community to be proud of.

Achieving these goals might sound like pie-in-the-sky talk, but it's not. An absolutely amazing renewal has taken place in Highbridge, thanks to a nine-year effort initiated and led by people who are part of the Archdiocese of New York.

In 1988, the Department of Neighborhood Housing of Catholic Charities, with the blessing of Cardinal John J. O'Connor, assembled a development team to revitalize this community. The team created the Highbridge

Community Development Fund Corporation. Msgr. Donald Sakano, long involved with the housing needs of communities, was named president and chairman. This was a job close to his heart.

"Housing is more than shelter," Msgr. Sakano told me. "It's the starting point, where you wake up in the morning and the context for family learning and finding faith in God. It is critical for the church to be involved in housing, where people can live in dignity. Because of the sacredness of human existence, it behooves us to improve conditions for people."

This June, Cardinal O'Connor led hundreds of residents in a procession through the neighborhood to celebrate the work that had gone into the community's incredible comeback.

Rowena Daly, who helped organize the June event, said: "The renaissance of Highbridge is more than a story of bricks and mortar. Rather it is a story of formerly homeless families becoming homeowners, blighted buildings being renovated to yield nearly 1,000 new apartments, the construction of two-family homes on abandoned lots, the development of Our Lady of Mercy Medical Village, the expansion of a neighborhood federal credit union, and the establishment of social and economic programs to strengthen the community."

Close to \$70 million was invested in this renovation project through the joint efforts of the Highbridge Community Development Fund Corporation, the New York Archdiocese and city, state and federal agencies.

But none of this would have happened without the ground-floor push from the Catholic parishes and Cardinal O'Connor, who supported the Highbridge effort enthusiastically. I felt such pride in knowing that the Catholic Church was the prime mover in this remarkable transformation of a neighborhood.†

Stories, Good News, Fire/Fr. Joe Folzenlogen, SJ

Faith is not a spectator sport

At the end of August, I traveled to Baltimore as part of our archdiocesan delegation to the eighth



National Black Catholic Congress. On the morning of the roll call of the dioceses, we happened to be sitting behind the delegates from the Archdiocese of Milwaukee. As a way of identifying themselves as a group,

they had made stoles with black, gold, and red stripes and draped them over their left shoulders.

What particularly caught my eye was that they had also made those stoles for the children in their delegation, proportioning them to the size of the child. So even a charming young lady some six or seven months old had her tiny stole.

At first glance this might seem to be just a cute gesture, but as I was watching this baby and some of the older children, I was also listening to Cardinal Arinze, president of the Pontifical Council for Interreligious Dialogue, give his keynote address about evangelization. The cardinal was making the point that every baptized person has the mission of sharing the good news of Jesus. Lay people do not spread the good news as a favor to bishops and priests. They are not simply delegates; they have a right to act as part of their own share in the priesthood of Christ. When it comes to faith and evangelization, there are no spectators, only players.

The cardinal's words made me realize that this baptized baby had a right to wear that stole. Maybe at this point in her life it was one more object to put in her mouth to chew on or to drop on the floor for her older brother to pick up so they could both smile and laugh. But as she grows and matures in the Christian community, she will come to understand the gift and the challenge of sharing the good news of Jesus.

The other keynote speakers during the congress also stressed that evangelization is something we are called to do and not just talk about. Brian Keith Johnson, associate director of youth ministry for the Diocese of Galveston-Houston, used the image of knock bones, wishbones, and tailbones to describe different kinds of parishioners. Some knock down any new suggestions, others wish for lots of things but never act, and some plant themselves firmly in a church pew but never do anything outside. What we really need are backbone, people who really pitch in and help with what needs to be done.

Mr. Johnson also offered an interesting list of the characteristics of live parishes and dead parishes. The one that got the strongest reaction was, "Live parishes evangelize; dead parishes fossilize." If we hope to have young people involved, we have to develop live parishes. (Later in the congress I saw someone with a T-shirt that proclaimed: "A church alive is worth the drive.")

Sister Mary Roger Thibodeaux, executive director for the Sisters of the Blessed Sacrament Center for Evangelization, used the image of a College of Fishology. One of the courses teaches all about the different kinds of fishes. Another describes all the different kinds of water where fish can be found. Still another gives details of what kinds of bait are effective with what kind of fish. Then people graduate with all this information, but nobody goes fishing.

To respond to the call of Jesus to join him in mission, we have to go fishing, she said. Like the other speakers, Sister Mary Roger stressed the importance of going out to people. In many ways the initial evangelizing activity is listening. There has to be real presence with people in their joys and sorrows.

The theme of this congress was "What we have seen and heard we proclaim and celebrate." That means being players, not spectators.†

From the Editor Emeritus/John F. Fink

Earliest traditions about Mary, Joseph

I have been writing about the church's earliest traditions about Mary, the mother of Jesus. Many of these traditions are not doctrines, so nobody has to believe them. But since the traditions go back to the earliest days of Christianity, I think Catholics should at least know about them.

Most of the earliest traditions about Mary come from the *Protoevangelium of James*. Mary lived in the temple until she was 12.

Then the priests met to figure out what to do with Mary: "Behold," the high priest said, "Mary has become 12 years old in the Temple of the Lord. What then shall we do with her, that she may not pollute the Temple of the Lord?" In other words, they had to get her out of the temple before she started to menstruate because, according to Judaism, a menstruating woman is ritually unclean and could not be in the temple.

Since there was no thought of returning Mary to her parents, perhaps they had already died, since they were old when Mary was born. At any rate, the decision was made to call together widowers and betroth Mary to one of them. Joseph was one of the widowers.

When the widowers got together, a dove came out of the roof Joseph was carrying and flew onto his head. The high priest told him that this was a sign that to him had fallen the good fortune to receive Mary and "take her under your care." Joseph protested that "I already have sons and am old," but finally agreed to take Mary as his wife. This is where we get the idea that Joseph was much older than Mary.

Then Joseph said to Mary, "Mary, I have received you from the Temple of the Lord, and now I leave you in my house and go

away to build my buildings; (afterward) I will come (again) to you; the Lord will watch over you." While Joseph was gone, Mary experienced the Annunciation and then visited Elizabeth for three months. The *Protoevangelium of James* says, "And Mary was 16 years old when all these mysterious things happened."

Joseph was away building his buildings for a long time. He didn't return to his home until Mary was in her sixth month of pregnancy. When Joseph discovered that she was pregnant, he first blames himself for not protecting Mary: "For I received her as a virgin out of the Temple of the Lord my God and have not protected her. Who has done this evil in my house and defiled her?" He then asked Mary, "You who are cared for by God, why have you done this and forgotten the Lord your God?"

Mary wept and said to Joseph, "I am pure, and know not a man." And Joseph said, "What then is this in your womb?" Mary replied, "As the Lord my God lives, I do not know how it has come to me."

The *Protoevangelium* goes into detail about Joseph's pondering what to do with Mary before the angel appeared to him and told him that the baby was conceived by the Holy Spirit. There's also a long passage about how Joseph and Mary defended Mary's pregnancy to the priests in the Temple.

When the time came for Mary and Joseph to go to Bethlehem to enroll in the census, Joseph said, "I shall enroll my sons, but what shall I do with this child? How shall I enroll her? As my wife? I am ashamed to do that. Or as my daughter? But all the children of Israel know that she is not my daughter." Joseph apparently understood his role as Mary's protector and continued to think of her more as a daughter than as his wife. This, of course, explains his willingness to accept the fact that Mary wanted to remain a virgin.†

The Human Side/Fr. Eugene Hemrick

Parish growth overwhelming

On a trip back home I visited a friend who had just been appointed pastor of a parish which, as I remembered it, was surrounded by farms. Now it is surrounded by sprawling subdivisions.



I wondered if a pastor in such a rapidly developing context sometimes gets the sinking feeling that he is

being overwhelmed by the parish's growth.

What's a pastor to do?

One thing I suggest he do is ask some questions—take a few questions to the people, that is. For the key to serving well in a changing context may well be found in a good knowledge of the people, their talents, their needs, their life situation.

Having some reliable data can provide the beginnings of a sense of control, point out a few priorities, even generate enthusiasm as ways come into view for proceeding to serve in this community.

It is important to recognize that gathering data is a form of action itself and in itself makes a sort of statement: that minds are at work in order to make the parish work well.

What might be some good questions?

To start with, a number of demographic questions need to be asked about the number of married couples, single persons who never married, the divorced and separated, the widowed. It is also good to know how many divorced or separated people have looked into an annulment or how many single people have been part of a parish organization specifically designed for them.

It helps to know the ages of the parishioners and what their ethnic, racial, educational, economic and business

backgrounds look like. It helps, also, to know where parishioners spend most of their days—in a big city, suburb, small town or in the country.

Finally, there are the ordinary—but very helpful questions—about the average number of children per family and their ages, how many families have an aged person living with them, how many families have both spouses working.

There is a reason for asking each of these questions. For example, 20 percent of the American population is single. Yet, a good number of singles say that they are ignored in their parishes.

A second line of questions gives parishioners an opportunity to construct a profile of the type of parish they desire. What makes them feel most at home in the church?

A third set of questions might be aimed at learning how parishioners can become more closely affiliated with the parish. Are there experts in various fields who would like to share their talents with the parish? For example, are there individuals working with computers who might like to design ways of electronically "connecting" parishioners in this age of e-mail?

Are there people interested in serving as lectors, cantors or extraordinary ministers of the Eucharist? Maybe some would consider becoming candidates for the permanent diaconate or would like to organize medical or legal services for the poor.

Good questions help us locate talent, and good data have a way of surfacing exciting possibilities, thus creating enthusiasm.

A situation may seem overwhelming. It may in fact pose great challenges. But those challenges also are opportunities to build up the life of the parish.†

Cornucopia / Cynthia Dewes

Miles to go and promises to keep

You know where, in the wedding ceremony, the bride and groom say, "I will love you and keep you, in sickness and in health, ta da, ta da?" Well, there's another vow that is absolutely essential to a marriage.

Since the church and state don't seem to inform you about this important mutual promise, it is clear that someone has to do so. So here goes. This vow proclaims, "I will not rise up early in the morning" or, in the case of those who are morning persons, "I will not rise up late in the day."

Of course, the corollary promise is equally essential: "I will not go to bed early" or "I will not stay up late." Never mind that "early" and "late" are relative terms. You'll know what they mean

when it happens, God forbid.

This information should be part of the church's six-month marriage preparation, discussed in newspaper and magazine wedding articles, and inserted in those goofy manuals handed out to engaged couples. Since we don't approve of living together before marriage, there's no foolproof way to warn prospective brides and grooms about their partners' waking and sleeping habits, but at least we should give it a try.

Imagine the trauma of discovering that your beloved not only rises with the sun, but rises smiling, cheerful and hungry for bacon and eggs and biscuits with gravy and Lord knows what all. Or, that (s)he likes to talk to you before you've even had a cup of coffee and actually expects you to answer!

Or think of trying to surprise your new spouse with a romantic late evening of champagne, an intimate supper and poetry by candlelight, only to find him/her snor-

ing before the cork is out of the bottle? It is to weep.

Now, it's true that sometimes we make these marriage promises rather glibly. We say "for richer, for poorer," but if our partner actually does get poorer—or worse, makes us poorer, we're usually not too nice about it.

And since most of us marry in our youth, the significance of "in sickness and in health" usually doesn't kick in for a few years. Oh sure, we notice little complaints from our honey as the years progress: the flu, night blindness. But it takes some serious biggies like cancer and heart failure before we realize what it meant to promise to stick through it all.

The really sneaky part of the marriage vows comes with the conclusion, "until death do us part." At the usual marriage age, death is merely an abstraction, and life beyond the honeymoon promises to be "Mad About You" with you and your

sweetie in the starring roles.

In a successful marriage, death always comes too soon for the partner who's left behind. And if it comes early in the marriage, it can make the vow "until death" seem bittersweet.

But in a marriage that suffers through illness, political upheavals or religious persecution, death may be welcome. Sometimes, sadly, the failings and inadequacies of the marriage partners may also make death (often known as divorce) seem attractive.

The easiest vow to proclaim while we're in the throes of passion is probably, "I will love you and honor you all the days of my life." These are the same promises we make, just as readily, to God. But in both cases it takes time before we appreciate the complexity and richness of what they mean.

It takes a lifetime. In fact, until "death do us part." †

Check It Out . . .

"Let Christ Stretch Us Beyond," us the theme for a **three-day spiritual revival** on Sept. 21-23 at St. Thomas Aquinas Parish, located at 46th and Illinois streets in Indianapolis. Divine Word Father Chester Smith of St. Rita Parish in Indianapolis will discuss "Where Am I as a Christian?" at 6:45 p.m. on Sept. 21; "Make a Choice—Choose Christ" at 6:45 p.m. on Sept. 22; and "Commit to Christ" at 6:45 p.m. on Sept. 23. The revival will conclude with a reception in the school gymnasium. Each revival is 90 minutes. Free child care and transportation are

available by calling the parish office at 317-253-1461. Also during the weekend of the spiritual revival, St. Thomas Aquinas will welcome Father Benoit Tulce, pastor of St. Jean Marie Parish in Bell Riviere, Haiti, as well as parish lay leaders Marlene and Loubert Lexin. St. Thomas Aquinas and St. Jean Marie parishes formed a sister parish relationship eight years ago through the Haitian Parish Twinning Program.

The New Albany Deanery Board of Education will sponsor a **workshop on**

Sexual Abuse Awareness from 7 p.m. to 9 p.m. Sept. 18 at the activities center at Providence High School in Clarksburg. Principals, teachers, directors of religious education, youth ministry coordinators, youth and children volunteers, and church employees are encouraged to attend. Suzanne Magnant, the chancellor for the archdiocese, and Cathy Graham, the associate director for the Department of Children and Families for the state of Indiana are the speakers. In addition, local panelists will also be present. The workshop is free. Registration will be available at the door or by calling 812-923-5785.

Immaculate Heart of Mary Parish in Indianapolis at 2 p.m. Sept. 14; at All Saints School in Indianapolis at 9 a.m. Sept. 15; and Our Lady of Perpetual Help Parish in New Albany at 7 p.m. Sept. 18.

The **gymnasium of Holy Cross Parish** in Indianapolis has been chosen to receive support from the Sanitary Supply Association of Indiana as part of the SSAI's international program—Operation Clean Sweep. On Sept. 13 volunteers from within the cleaning and maintenance products industry will provide labor, materials, and services in support of charitable institutions in their communities. Volunteers will wash, scrub, polish, buff, and mop the charitable institution's facilities.

The **30th annual St. Francis Chrysanthemum Ball** to benefit the St. Francis Neighborhood Clinic, will be held at 6 p.m. Sept. 20 at the Indiana Roof Ballroom in downtown Indianapolis. To make reservations call 317-783-8949. The St. Francis Neighborhood Clinic gives the medically under-served populations in the Garfield Park area an affordable health alternative. The clinic most often treats children for asthma and ear infections and gives children free immunizations and school physicals.

"Who Do You Say That I Am?—The Many Faces of Jesus," a **men's retreat**, will be offered Sept. 19 through Sept. 21 at Mount St. Francis Retreat Center in southern Indiana. Information: 812-923-8817.

Saint Meinrad School of Theology will host the **seventh annual John S. Marten Family Lecture in Homiletics** at 8 p.m. Sept. 30 in St. Bede Theater on the grounds of Saint Meinrad Archabbey. Father Raymond F. Collins, dean of the School of Religious Studies at Catholic University in Washington D.C. is the speaker. Information: 812-357-6599 or 800-730-9910.†

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For further information, please contact: Mary Ann Schumann, 3356 West 30th Street, Indianapolis, IN 46222, 317-926-1963.

Yes, I'm interested!

Name _____ Phone _____

Address _____

(Mail to Mary Ann Schumann at address above)



Charles D. Baker, a one-man traveling performer of the lives of religious heroes, will be on stage at several archdiocesan parishes this month. Baker will portray St. Paul at Holy Spirit Parish in Indianapolis at 7 p.m., Sept. 13; at St. Michael Parish in Brookville at 7 p.m. Sept. 17; and at St. Michael School in Brookville at 1 p.m. Sept. 17. He will perform the Last Canticle of St. Francis at Sacred Heart Parish in Terre Haute at 7 p.m. Sept. 12. Baker will present Damien at St. Anthony Parish in Indianapolis at 6 p.m. Sept. 14; at

VIPs . . .

Stephanie Sakes, kindergarten teacher at St. Rose of Lima School in Franklin, was given the Sam Walton Teacher of the Year Award Aug. 29 at the Wal-Mart store in Franklin. A \$500 cash award was given to Sakes for her school's scholarship fund.

Ronald Stegman, a parishioner of St. Lawrence Parish in Lawrenceburg, has published a book, *Family Memories, Teenagers and Parents Share Their Stories*. Stegman taught school for 32

years and developed a course on relationships that he taught at St. Xavier High School in Cincinnati, Ohio. The book is a collection of true stories from his relationships with students and their parents about God, healing, losses in life, life-changing memories. The book is available through St. Mary's Press, 702 Terrace Heights, Winona, Wisc., 55987-1320. Stegman is available to speak to groups on a variety of topics dealing with relationships. He can be contacted at 812-487-2505.†

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GET GOING AGAIN



Journey of Hope 2001

Tell City Deanery

St. Meinrad
St. Meinrad

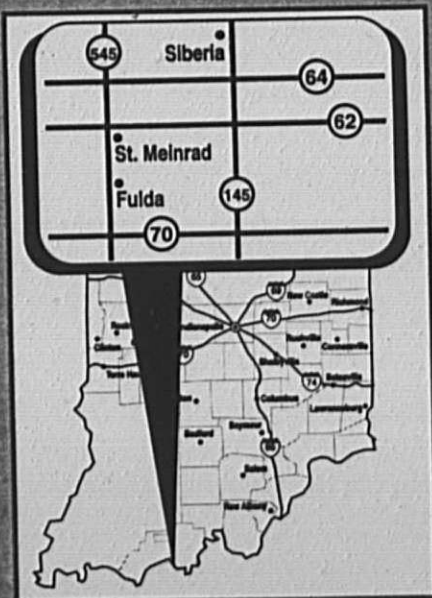
St. Boniface
Fulda

St. Martin of
Tours
Siberia

By Susan Ettor

Fast Fact:

St. Boniface Parish in Fulda marked its 150th anniversary this year. St. Meinrad Parish in St. Meinrad will mark its 150th anniversary in seven years. St. Martin of Tours Parish in Siberia celebrated its 125th anniversary three years ago.



Journey
of Hope
2001

Three clustered parishes work naturally in harmony

ST. MEINRAD—Clustering seems to be something that comes naturally at three parishes in the Tell City Deanery.

Since July 9, St. Meinrad Parish in St. Meinrad; St. Boniface Parish in Fulda; and St. Martin of Tours Parish in Siberia have become clustered parishes. They share a pastor, Benedictine Father Jeremy King, and an associate pastor, Benedictine Father Adrian Burke. Benedictine Father Gavin Barnes, a retired monk of Saint Meinrad Archabbey, is also on hand to help out whenever needed.

Clustering is not far from what the three parishes have been doing for several years. "These parishes are already very much interrelated geographically and through kinship," Father Jeremy said.

He explained that over the years the three parishes have involved themselves in each other's communities through clubs and organizations like the Boy Scouts, Girl Scouts, Knights of Columbus and St. Elizabeth's Society.

Because the parishes are located so close together, parishioners have been going to the churches where the Mass times best fits their schedules.

"You can go to any of these places and it's home," Father Jeremy said.



Father Adrian Burke, O.S.B.

Caroline Mullis, parish secretary for St. Martin and St. Boniface, is a good example of a parishioner who has used resources at more than the parish in which she is registered.

Mullis grew up as a parishioner at St. Meinrad. She celebrated her first Communion at St. Martin. Then she was married at St. Meinrad. Currently she is a parishioner of St. Boniface.

"Caroline has connections with all three parishes, which is not uncommon—this is one of the reasons we saw a natural clustering of the three parishes," Father Jeremy said.



Father Jeremy King, O.S.B.

He added that since each of the three parishes has been around for quite some time, it is important to each that it keeps its own independent identity.

Each parish is well over 100 years old. St. Boniface has celebrated 150 years. St. Meinrad is coming up on its 150-year mark, and St. Martin marked its 125th year in 1994.

"These people are very proud of their heritage and their communities' history," Father Jeremy said.

"Families go back a long way, so there is great pride. All these parishes have done some real good work on building up not only their physical facilities but also the spirit of the places," he said.

Within recent years, St. Boniface put on a new roof, installed air-conditioning, and painted and restored the interior of the church.

"In all three parishes, they are very involved in preserving and updating," Father Jeremy said.

For the past five years, the parishes have staffed and financially supported St. Martin's Cloak Food Pantry, which is located on the grounds at St. Martin.

"The name comes from the story of St. Martin who shares his military cloak with a beggar—the beggar was Christ," Father Jeremy said.

Twice a month, on Saturday morning, the parishioners distribute food and clothing to needy people in the four-county area. The food is purchased from the Tri-State Food



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The course has been undergoing a redesign since becoming an Indiana State Park. The Fort is part of the Fort Harrison Golf Resort and Conference Center located at 6002 North Post Road in the Fort Harrison State Park on the Indianapolis eastside.

St. Meinrad, St. Meinrad (1854)

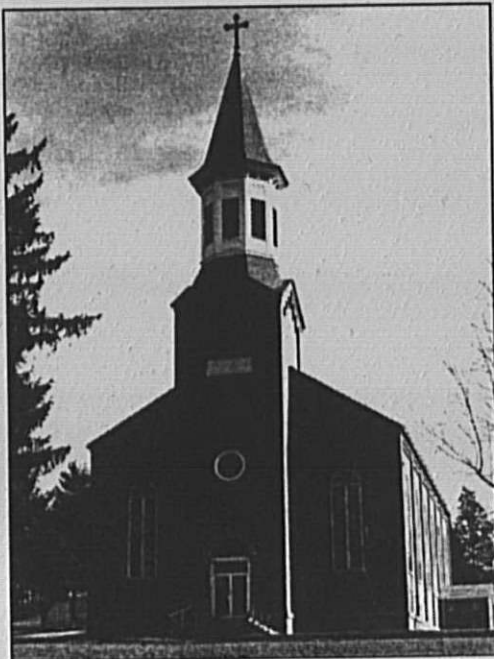
Address: P.O. Box 8, St. Meinrad, IN 47577
Telephone: 812-357-5533
Church Capacity: 400 &
Number of Households: 330

Pastor: Rev. Jeremy King, OSB
Associate Pastor: Rev. Adrian Burke, OSB
Administrator of Religious Education: Kathleen Ebert
Music Director: Doss Phillips
Parish Council Chair: Paul Frey
Parish Secretary: Wanda DelRio

Masses:
Saturday Anticipation — 5:00 p.m.
Sunday — 9:00 a.m.
Holy Day — 8:00 a.m., 7:00 p.m.
Weekdays — 8:00 a.m. (Tues. - Fri.)

Bank in Evansville. The clothing is donated.

And yet another effort of community outreach—with permission from the archdiocese—the rectory and convent at St. Martin are leased at no charge to the Anderson Woods Inc., a nonprofit organization run by local residents. It establishes homes for mentally and physically handi-



St. Boniface, Fulda

capped adults. Currently three residents live in one house and four in the other.

The parishes appear to naturally work well together, Father Jeremy said. A goal of the cluster leaders is for the parishes to work together more with staff and other resources. He believes the high school religious education program will be a big step in that direction.

On the high school level, the three parishes are working with students from two public high schools in the area.

Father Adrian said he plans to work with the high school students outside the classroom as well as inside.

"Religion is something we put into practice," Father Adrian said.

He plans to do this through involving the youth in social work activities—such as visiting the elderly and working in food pantries. He hopes to get them more active with the work of the parish.

Father Jeremy said he would like to improve the high school religious education program through the use of training seminars for those who teach youth ministry and utilizing some the resources at nearby Saint Meinrad



St. Martin of Tours, Siberia

Archabbey and Seminary.

"Basically, through training, we will offer support for the teachers once they volunteer their time and effort," Father Adrian said.

The children's religious education program will continue to operate out of each parish, while the high school youth will go to a shared program. Father Jeremy explained that it may not be every week that the youth from each parish meet on common ground. He believes operating the youth program in this manner will be good for the future.

"I think it will allow them to maintain their own associations with their home parishes but also build a common identity," Father Jeremy said.†

St. Boniface, Fulda (1847)

Address: Hwy. 545, P.O. Box 1, Fulda, IN 47536
Telephone: 812-357-2483
Church Capacity: 320 &
Number of Households: 149

Pastor: Rev. Jeremy King, OSB
Associate Pastor: Rev. Adrian Burke, OSB
Administrator of Religious Education: Faith Schaefer
Youth Ministry Coordinators: Mike and Rose Scott
Music Directors: Beth Hossman
Parish Secretary: Caroline Mullis

Masses:
Saturday Anticipation — 5:00 p.m.
Sunday — 8:00 a.m.
Holy Day Anticipation — 7:00 p.m.
Weekdays — 8:00 a.m.

St. Martin of Tours, Siberia (1869)

Address: HC 70, Box 65, Siberia, IN 47515
Telephone: 812-357-7575, Office: 812-357-2483
Church Capacity: 232 &
Number of Households: 83

Pastor: Rev. Jeremy King, OSB
Associate Pastor: Rev. Adrian Burke, OSB
Administrator of Religious Education: Sr. Mary Charlotte Kavanaugh, OSB
Youth Ministry Coordinator: Steve Wichman
Music Director: Marlene Ernst
Parish Secretary: Caroline Mullis

Masses:
Sunday — 9:30 a.m.

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Marian rededicates Ruth Lilly Student Center

By Mary Ann Wyand

Marian College officials and trustees rededicated the newly renovated Alverna Hall as the Ruth Lilly Student Center Aug. 28. They also celebrated the completion of this phase of the college's first major capital campaign.

"The Campaign for Marian College" marks a new beginning for the 60-year-old Franciscan college, which is undergoing a comprehensive campus facelift made possible by the \$8 million fund drive.

Franciscan Sister Norma Rocklage, vice president of mission effectiveness and planning, welcomed Marian College friends and supporters to the rededication ceremony and offered a prayer of thanks for Ruth Lilly's generous gift.

The Indianapolis philanthropist was not able to attend the ceremony.

During the invocation, Sister Norma offered thanks to God for the Sisters of St. Francis of Oldenburg, who "had the courage to move the Franciscan college to Indianapolis" six decades ago.

"Alverna Hall, now to be renamed the Ruth Lilly Student Center, has served the Marian College community since its early days in 1937," Sister Norma said, "and will continue to provide a warm welcome for the Marian community" as a place to share friendship and learning.

"We especially praise and thank you, God, for Ruth Lilly, whose philanthropy through the years has deeply enriched higher education in Indiana," she said, "and has made this beautiful renovation of the student center possible."

After the campaign was announced last March, Ruth Lilly donated a half million dollars for needed campus renovations.

On behalf of Marian's 6,600 alumni, trustee Mary Young praised the center as a place where "the spirit of Marian College" will flourish for many years.

Young also serves as vice chair of the campaign. She said Ruth Lilly's generous gift "provided needed financing and also helped corporations, foundations and individuals recognize that Marian College is an important factor in the work of the archdiocese and in the community of Indianapolis."

Jack Snyder, the campaign chair and trustee, told the gathering that since last spring the college has "been very fortunate to receive not only this one-half million dollar gift from Mrs. Lilly but also a \$1 million gift, the first such gift in the history of Marian College, from Christel DeHaan [of Indianapolis], which will help us with the campus forum currently under construction."

He said the campaign has raised \$5.6 million toward the \$8 million goal



Marian College President Daniel Felicetti of Indianapolis (left) describes the renovation of Alverna Hall as the Ruth Lilly Student Center before the ribbon-cutting on Aug. 28. Franciscan Sister Norma Rocklage, vice president of mission effectiveness; trustee Mary Young; and Jack Snyder, trustee and chairman of "The Campaign for Marian College," applaud the generosity of Indianapolis philanthropist Ruth Lilly. The 60-year-old Franciscan college is in the midst of its first major capital campaign.

needed for "a transformation of this campus."

Dr. Daniel Felicetti, Marian's president, said the rededication of Alverna Hall marks "a great day for Marian College, the college that mentors."

He said the Franciscan sisters made the college "an academic jewel" in spite of financial challenges in its early years.

Senior Silas Dust, president of the Marian College Student Association, thanked Ruth Lilly and the Marian administration on behalf of the students for "making the renovation of this new

student center such a high priority."

Indianapolis attorney Thomas Ewbank, Ruth Lilly's personal representative, told the gathering that "philanthropy is very much a family business with the Lillys, just as much as pharmaceuticals. Mrs. Lilly has quietly given tens of millions of dollars for the betterment of Indiana, and in particular Indianapolis, and to the arts and education. Mrs. Lilly asked me to convey her best wishes on this joyous occasion and how pleased she is at playing a part in making this student center a beautiful reality."

Tridentine Mass group has new chaplain for regular celebrations

By William R. Bruns

Traditionalist Catholics in the archdiocese will have the opportunity to regularly attend a Tridentine Mass, the Latin Mass celebrated according to the 1962 edition of the Roman Missal.

Father Paul Petko, a member of the

Priestly Fraternity of St. Peter, will serve as chaplain to traditionalist Catholics in the archdiocese beginning Sept. 14, with a 1:30 p.m. Tridentine Mass celebrated at St. Patrick Church in Indianapolis.

The Mass will feature complete Gregorian chant propers sung by a schola cantorum. Palestrina's *Missa Papae*

Marcelli will be sung by the Concord Ensemble, a group from Indiana University.

Father Petko, a native of Allentown, Pa., was invited to serve in the archdiocese for a one-year trial period by Archbishop Daniel M. Buechlein after consultation with the Council of Priests and the Board of Consultors.

With the arrival of Father Petko, the Tridentine Mass (so called because it is the Order of Mass approved by the Council of Trent) will be celebrated at least weekly. Local bishops have been able to allow the limited use of this Mass since 1984, when Pope John Paul II gave permission for the celebration of the Tridentine Mass in response to groups of priests and faithful who desired to worship as they did prior to the revision of the Mass following Vatican II. It has been celebrated monthly in Indianapolis since the mid-1980s, when the late Archbishop Edward T. O'Meara granted permission for its celebration.

According to Father Joseph F. Schaedel, vicar general, "Celebration of the Eucharist is absolutely central to who and what we are as Catholics. The vast

majority of Catholics readily celebrate the Mass as it was revised following Vatican II. However, some people have just found it most difficult to adjust to the revised rite. Because the Eucharist is so central to their faith, the archdiocese provides for the regular celebration of the Mass in its 1962 form. We hope that this will enable them to grow in their faith and to find true nourishment in their worship."

The Priestly Fraternity of St. Peter was established by Pope John Paul II in 1988 "to be the guardian and promoter of Tradition in the Latin Church." The group serves as a bridge between the church and traditionalist Catholics alienated from the Holy See and the church. While the group has permission to celebrate the sacraments according to the 1962 ritual, they accept all of the other reforms of Vatican II, the 1983 Code of Canon Law, and procedures in the 16 dioceses in which they serve. U.S. headquarters are in Scranton, Pa.

(For more information about the celebration of the Tridentine Mass, call Father Petko at 317-631-5824.) †



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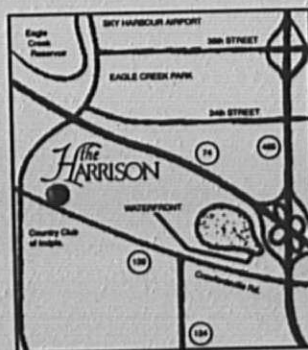
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Camp Healing Tree

Steve Hanson hangs a pine cone laced with peanut butter and bird seed on a tree at Camp Jameson in Indianapolis in memory of a deceased loved one. Steve was among 80 campers who attended Camp Healing Tree, an annual weekend camp retreat designed to help grieving children and teens cope with the death of a loved one. Placing pine cones on trees and releasing balloons during the memorial service is symbolic of the campers' efforts to begin a new life and let go of the grief caused by the death of someone close to them. Camp Healing Tree is sponsored by Clarian Home Care Hospices, Preferred Choice, St. Francis Hospices, St. Vincent Hospices and Vencare Hospice.



Indian officials: Mother Teresa changed world

NEW DELHI, India (CNS)—While Mother Teresa was sometimes criticized for her straightforward approach in helping "the poorest of the poor," church leaders mourning her death said she transformed them and the world.

Meanwhile, India's government leaders expressed their sorrow and remembered the 87-year-old Nobel Peace Prize winner for her unselfish dedication to the poor.

The Missionaries of Charity founder, whose simple but wholehearted service to destitute people on the streets of Calcutta, India, became a worldwide mission, died Sept. 5 of cardiac arrest in Calcutta.

"Mother's death is a great loss to the world. She changed the world with her love and compassion for the poor, the sick and the underprivileged," said Archbishop Joseph Powathil of Changanacherry, president of the Catholic Bishops' Conference of India. His remarks were reported by UCA News, an Asian church news agency based in Thailand.

Archbishop Powathil said people across the world would remember Mother Teresa as a champion of charity who dedicated her life for the poor, the outcast and orphans. She spread the civilization of love across the world, he said, adding that "history has been witness to a great saint on earth."

The All India Catholic Union said the diminutive nun was a symbol of peace and Christian piety for decades in a world out of balance.

"Mother Teresa's message of love, her work with the aged and the dying of Calcutta, was a moral beacon in this

age of violence and internecine wars," union national secretary John Dayal said in a statement. "In serving the poor and giving the destitute the opportunity of living their last moments in human dignity, the Mother showed to the world how important the most humble person of the world was in God's scheme of things."

Auxiliary Bishop Vincent M. Concessao of Delhi also pointed out how Mother Teresa's compassion elevated the dignity of the common person.

"She was in constant touch with God, and her divine power always did wonders for the common man," he told UCA News Sept. 6. "There was a divine power within her, and I am witness to that."

The secretary of the Indian bishops' commission on women, Sister Cleopatra, hailed Mother Teresa for the unceasing crusade that she waged against the killing of the unborn through abortion.

Mother Teresa used to tell women wherever she went, "If you do not want the children, give them to me."

Recalling her association with the legendary nun, Sister Cleopatra said she got the courage and conviction to take up the bishops' commission on women post after meeting Mother Teresa.

"I was nervous when I took up the post. I met her at a women's convention in 1992 in Bombay, where she gave me her grace and courage," Sister Cleopatra told UCA News Sept. 6.

Indian President Kocheril Raman Narayanan, who was to

attend Mother Teresa's Sept. 13 state funeral along with a number of federal ministers and senior military and civilian officials, issued a personal message of condolence.

Describing Mother Teresa as an "angel of mercy," Narayanan said, "Such a one as her but rarely walks upon the earth."

"Though she was a world citizen, she was particularly Indian in the true spirit of our culture, and her passing away is an immense loss to millions of our people," Narayanan said.

India's Cabinet met Sept. 6 under the leadership of Prime Minister Inder Kumar Gujral to offer condolences on behalf of the nation.

A two-page resolution recording Indians' "deep appreciation of the selfless services" of Mother Teresa said the "Saint of the Gutters" devoted her life to "bringing love, peace and joy to the people whom the world generally shunned."

Recalling her legendary service to the cause of suffering humanity, the cabinet called Mother Teresa "one of those rare persons who transcends all barriers of race, religion, creed and nation."

Speaker P.A. Sangma of India's Lok Sabha, the lower house of parliament, said that all Indians, regardless of their religion, "loved and adored Mother Teresa."

"I have met her a number of times, and I have always been overwhelmed by her humanitarian concerns and care for orphans, the old and the slum dwellers," said Sangma, a Christian.†

Motherhouse filled with grief at Mother Teresa's death

CALCUTTA, India (CNS)—As sisters prayed and sobbed inside the chapel at Missionaries of Charity headquarters, word of Mother Teresa's death spread outside, and thousands of people poured into the rain-soaked streets of Calcutta the night of Sept. 5.

Alerted by the news of doctors entering the Missionaries of Charity motherhouse in Calcutta, some neighbors had stood at windows and doors, and others had waited anxiously at the motherhouse gate, reported UCA News, an Asian church news agency based in Thailand.

At 9:30 p.m., the nuns rang their bell, "but it was different from the usual sound, and I realized that the Mother was no more," said S.M. Parvez.

Another neighbor, Subarta Kar, said that from his window he saw nuns waiting outside Mother Teresa's room.

"They were lined up in the corridor, and then I saw them crying quietly," he said.

The news was posted on the blackboard on the Missionaries of Charity chapel wall: "Our beloved Mother went home to Jesus, 5th September at 9:30 p.m."

The Missionaries of Charity superior general, Sister Nirmala Joshi, said Mother Teresa had been fine the whole day and had taken her evening meal, said night prayers and spoken to nuns.

But around 7:15 p.m., she complained of back pain, and a doctor from the nearby Assembly of God Church was called.

"Mother was developing respiratory problems, and we couldn't help her," said a nurse who accompanied the doctor and was with Mother Teresa when she died. Nuns who were at Mother Teresa's bedside told UCA News that her last words were, "I can't breathe."

Even death, though, could not keep throngs of people from coming to the nun known around the world for her tireless service to the poor and abandoned. People wishing to pay their respects were soon crowding the narrow entrance to the Missionaries of Charity headquarters.

"We're here already an hour on the queue, and we don't seem to be making any progress," said a tea shop owner who heard the news as he was closing shop.

But most of those who braved the incessant drizzle advanced silently, leaving their footwear in the courtyard to walk up the stairs leading to the chapel where Mother Teresa, in her simple, blue-bordered white sari, was laid out.

People placed flowers, garlands and simple wreaths around the body and touched Mother Teresa's feet as a final mark of respect.

Several priests from neighboring parishes concelebrated a midnight memorial Mass for Mother Teresa.

Brother Jeff Brown, general servant of the Missionaries of Charity Brothers, was one of the last people to speak to the 1979 Nobel laureate. He recalled Mother Teresa's last words to him, concerning the mission shared by the sisters and brothers of the Missionaries of Charity order.

"No difference between the brothers and sisters. . . . The only difference is we are here and you are there."

Those were her words," Brother Brown told UCA News at the motherhouse on his return from the Calcutta airport, after having canceled his trip to visit the brothers' communities worldwide.

"One heart full of love," Mother Teresa said with her characteristic smile, Brother Brown added.†



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Faith Alive!

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Jesus spoke to our ordinary struggles in life

By Mary Miller Pedersen

Standing in the hot sun surrounded by other tourists, I listened as our guide pointed out the large flat-topped stones before us where Jesus probably ate with his apostles after preaching to the crowds.

As we walked through towns along the Sea of Galilee, I became aware that Jesus preached to the people where they were—not from a pulpit or altar, but from the seashore, the marketplace, the well.

We know from Scripture that Jesus' message was meant for all humankind. At the same time, it is apparent that his preaching was intensely personal and struck listeners head-on. It had to do with how people treat family and neighbors, with eating and working, with catching fish and fetching water.

So it wasn't just the listeners' heads, but their hearts too, that Jesus addressed. You might say that Jesus' preaching addressed our human "geography" with all its joys and struggles.

And his timing was impeccable! He preached when the wine ran out, when food was in short supply, when a loved one was sick or died, when the locals gathered around gossiping about a woman, when a neighbor lay wounded on the road.

Jesus understood our human experience. He spoke to the ordinary struggles we still experience.

He preached to the dark side of our human struggle, addressing pride, envy, hypocrisy and greed. And he spoke to our loneliness, grief, poverty and lack of control over much that happens in our lives. His message, whether a challenge or comfort, always included the guarantee that God would not abandon his own.

Today, when I sit quietly with the Scriptures, loaded heavily as I am with the cares of my daily life, I am—much like the simple townspeople of Capernaum by the Sea of Galilee—looking for answers to the hard questions and for comfort in my troubles. And Jesus' preaching has the same effects on me that it had on them.

Some days I hear Jesus' message and my anxiety about my work, my family, my mother-in-law's health and my children's actions is relieved. And I am aware that his Spirit is available to me in making difficult decisions each day.

Other days the words of Jesus challenge as well as comfort me. They call me to look at how I treat family and co-workers, how I respond to the poor and sick around me, and my attitudes toward

immigrants and AIDS victims in my neighborhood.

Recently I was troubled about all the undone chores at home. My work had been exceptionally busy, and the laundry, grocery shopping, cleaning and other homemaking tasks were piling up. Like many working parents, these routine tasks had been postponed because I couldn't get motivated to do them without resentment!

Most days I read the daily Scripture readings as soon as I get out of bed from a small prayerbook called *Living in Christ*. The Gospel for this particular day was from Matthew 25. Jesus addressed a question from the crowd about what one must do to be saved.

His answer was simple: Feed the hungry (grocery shop), clothe the naked (laundry), shelter the homeless (keep house for my family)!

Now I know in my head that Jesus' words were addressing a specific question 2,000 years ago: but today, sitting on the proverbial rock by the sea of my life, his words were meant for me.

What lay before me that day was the radically simple challenge of doing the corporal works of mercy in my own home! I began to see the routine chores before me in a different light.

That experience is common enough in my own life to convince me that Jesus' preaching is as relevant now as it was in the seaside towns of Israel and the crowded city of Jerusalem long ago.

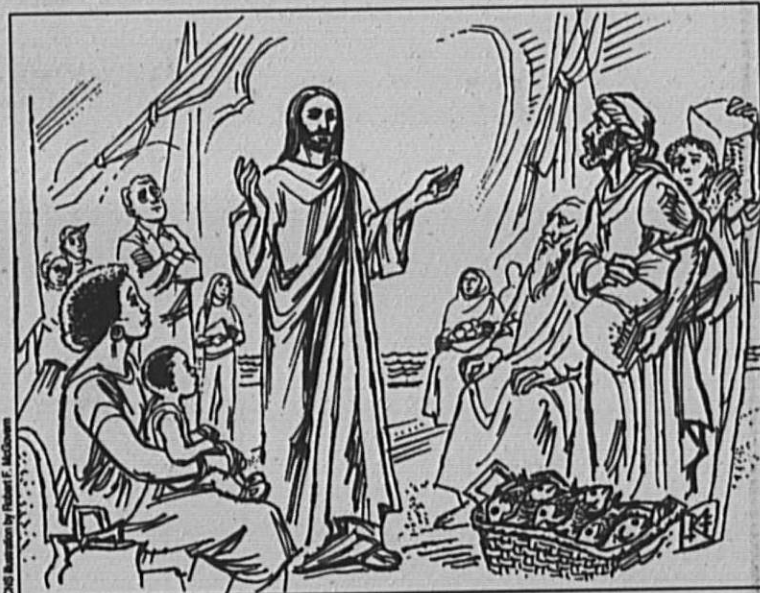
Jesus' preaching is transformative, which simply means it has the power to change the listener. It has the power to move me from anxiety to peace on a given day in a specific situation in my life.

But the power of Jesus' preaching to reach into the hearts and minds of contemporary believers is a power that is barely tapped.

With the advent of the third millennium, we are encouraged by the church to gather again as the simple folk of the first century did around the preaching of Jesus.

We are encouraged by Pope John Paul II to turn our attention away for a few moments a day from the barrage of media messages, the roar of political rhetoric and the chatter of talk shows to sit quietly and listen to God's word preached by Jesus.

It isn't called good news for nothing! (Mary Miller Pedersen is coordinator of the *Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.*)†



When Christians sit quietly with the Scriptures, they are much like the simple townspeople of Capernaum, looking for answers to the hard questions and for comfort in times of trouble. And Jesus' preaching, through the Gospels, has the same effect on Christians today.

Christ faced resistance with love, compassion

By Fr. Robert L. Kinast

On a few occasions during my years as a priest, parishioners have shown clear resistance to my preaching.

Once a parishioner stood up after I concluded my homily and respectfully but angrily took exception to what I said. Another time a group of parishioners walked out during the homily to protest my support of local farm workers.

It is a special challenge to handle such resistance positively and constructively. That's what Jesus tried to do when people resisted his preaching.

In Luke's Gospel, the first time Jesus preached in his hometown he met resistance (Luke 4:16-30). Although everyone spoke highly of his preaching, some resisted him personally.

Jesus responded by moving the discussion off the personal level and returning it to God's word and its implications

for the present moment.

In Mark's Gospel, Jesus faced resistance from both religious officials and townspeople, including his own relatives (Mark 3:20-35) because of his methods. Instead of arguing about methods, in Mark 3:35 he seems to ask: Why not concentrate on the goal of doing the will of God?

Jesus did not set out to provoke resistance, but when it came he kept attention focused on God's word rather than on personal attacks; he took the objections of others and explored them more fully; he drew attention beyond a criticism of methods to the common goal of spiritual living; and he respected everyone's freedom to persist in their resistance and even to walk away.

These are valuable lessons for anyone who meets resistance while following the way of Jesus.

(Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)†

Discussion Point

The Beatitudes teach virtues

This Week's Question

What is the key message of the Beatitudes?

"To find and give love to the unloved and uncared for, for in those we don't love, in those we too often pass by, there too is God's love." (Kathleen Signor, Harrisburg, Pa.)

"Slow down, listen to me, do my will. Serve my people in humility and kindness and compassion." (Kay Copas, Sioux City, Iowa)

"The message to me is that this is the way we're supposed to live . . . and it's very counter to our culture because it's not in power, money and prestige that we'll find our happiness, but in serving others." (Dianne Schuetz, Kansas City, Mo.)

"Humility. If you're a humble person, you'll be a kind person, a helpful person, a caring person." (Dan Brosnan, Tucson, Ariz.)

"The Beatitudes should be our guides for daily living. If we do that, then we will be the best people we can be." (Mary Hovanec, Cleveland, Ohio)

Lend Us Your Voice

An upcoming edition asks: Complete this sentence: The laity have a mission to _____.

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"It is written:

'One does not live by bread alone, but by every word that comes forth from the word of God.'

CNS Illustration from photo by Mike Forney

Back-to-school 1997

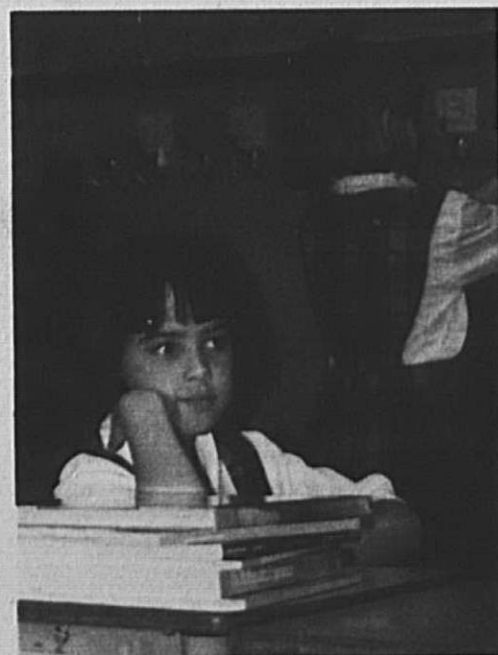
The kindergarten class from Sacred Heart of Jesus School in Terre Haute eagerly raise their hands to answer one of the first questions of the school year posed by teacher Brenda Kaiser.



Kindergartners at St. Rose of Lima School in Franklin use their hands as they sing during the first school Mass this year.



Providence Sister David Ellen VanDyke (middle photo), principal of Sacred Heart of Jesus School in Terre Haute, shares a laugh with new kindergartners who are eager to tell their stories of summer fun. Six-year-old Zachary Renteria (sitting) is part of a kindergarten enrollment that has increased by 5 percent this year in elementary schools throughout the archdiocese.

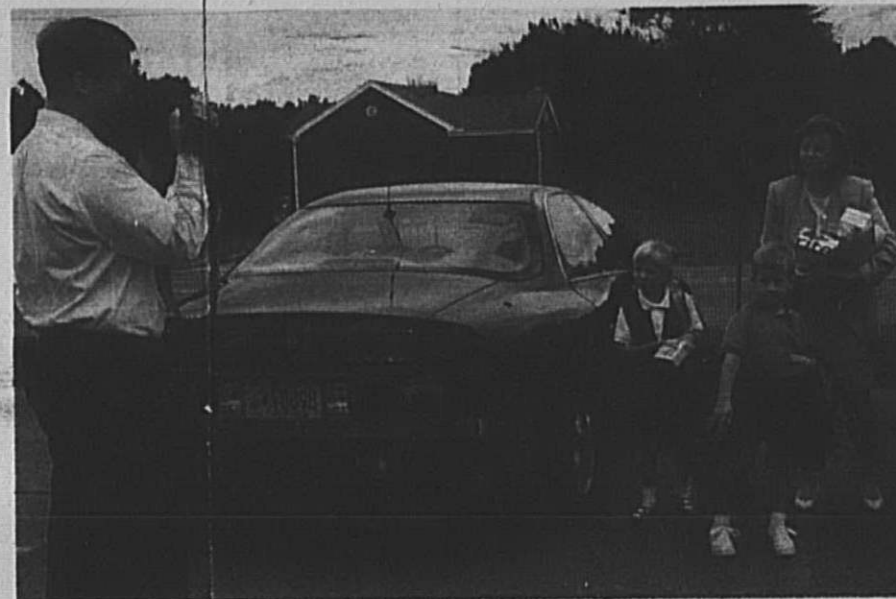


Seven-year-old Jessica Greer of St. Mark School in Indianapolis contemplates what second grade will be like as she waits to begin her first day of school.

At St. Rose of Lima School in Franklin, members of the kindergarten class of Stephanie Sakes hold their hands ready to pray as they walk from the school to the church for the first school Mass.



Michelle Strack hugs her daughter, Laura, a first-grader at St. Mark School in Indianapolis, before her first day of school.



Parents Ken and Carolyn Haag videotape the first day of school for their children Allison, 7, and Austin, 5, who attend St. Mark School in Indianapolis.



Third graders Julia Fabian and Natalie Neal from Pope John XXIII School in Madison work on projects in the library which houses the new Pope John XXIII computer lab.



Third grade students (middle photo) at St. Simon the Apostle School in Indianapolis start writing the first day their new school is open.

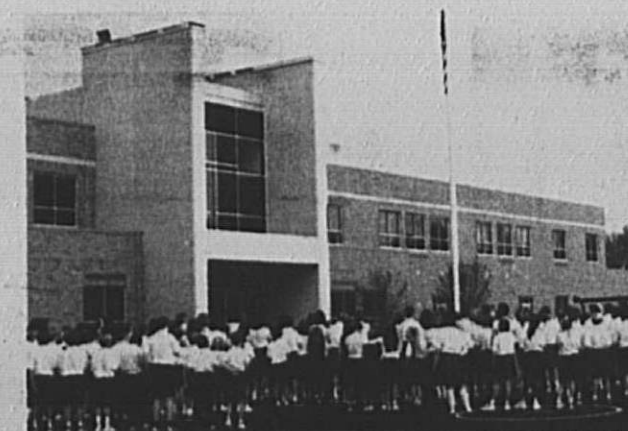
Third-grade students Abby Shuck (from left), Stephanie Wood, Meredith Riley and Simona Willison read Prayers of the Faithful during the school Mass at St. Rose of Lima, Franklin.



Above, Ben Finlinson (left), Jessica James (middle) and Brittney Jaskiewicz, students at St. Philip Neri School in Indianapolis, share a laugh.



Kindergartner Elizabeth Lee of St. Michael the Archangel School in Indianapolis can't wait to get to school on her first day.



On the first day at their new school, all 520 students at St. Simon the Apostle School in Indianapolis gather for the pledge of allegiance.

Entertainment

TV Update

Sisters object to film about Mother Teresa

CALCUTTA, India (CNS)—The Missionaries of Charity say they "strongly object" to an "unauthorized" movie on their late founder, Mother Teresa, by a U.S. entertainment company.

The Missionaries of Charity superior general, Sister Nirmala Joshi, said the movie *Mother Teresa: In the Name of God's Poor* "was not authorized by Mother Teresa and does not carry her endorsement nor that of the Missionaries of Charity."

But a spokeswoman for Hallmark Entertainment, which produced the film, said that prior to filming, the script writer, Dominique Lapierre, had produced documents to Hallmark that he said were signed by Mother Teresa, indicating she had read the script and approved it.

"We think the movie shows her in a very good light," the spokeswoman told Catholic News Service on Aug. 20.

The two-hour film is scheduled to premiere Oct. 5 on cable's The Family Channel.

Hallmark Entertainment bought the movie script from a company that had paid \$180,000 to Lapierre, said Sister Nirmala. Her Aug. 18 statement was reported by UCA News, an Asian church news agency based in Thailand.

Indian newspapers published remarks from one unnamed source within the Missionaries of Charity, who said, "Mother [Teresa] had disowned the script. No part of the film was shot in Calcutta,

where she worked all her life. Obviously, much of the film will be out of tune, and we strongly object to it."

The source said Mother Teresa told producer Kevin Connor she did not want to be filmed. Actress Geraldine Chaplin portrays Mother Teresa in the movie.

Missionaries of Charity sources also said the film is "dangerous as it is being directed by a man who has enough controversy" with earlier unauthorized movies, including *Diana: Her True Story*, about the late British princess, and *Liz: The Elizabeth Taylor Story*.

Mother Teresa: In the Name of God's Poor shows an American reporter who, while covering the Indo-Pakistan war, hears about Mother Teresa's work and helps her win the Nobel Peace Prize in 1979 through his articles about her ministry in the midst of initial local opposition to her work.

Missionaries of Charity sources said Lapierre approached Mother Teresa four years ago for approval of the script, "but she thoroughly disapproved of it."

Commercials for the made-for-TV film have been aired throughout the United States, and "if not stopped now, the unauthorized version would soon gain global attention," a source said.

"Mother [Teresa] was most distressed and did not want to be party to such a film," the source said. "Anything fictitious about her should be stopped from being telecast."†



Mother Teresa walks past a group of novices at the Shishan Seminary outside Shanghai, China, on Oct. 23, 1993. She visited China that year because she wanted to open a mission to help the poor in Shanghai, the country's largest city. A new movie about her is unauthorized.

Movie Review/Gerri Pare

Hoodlum profiles life of Harlem gangster

Hoodlum, a new release from MGM, is the loosely fact-based story of a



Depression-era black gangster, Ellsworth "Bumpy" Johnson, who dared to go up against mobster Dutch Schultz for control of the lucrative numbers racket in Harlem.

In 1934, Harlem's numbers racket was discreetly run by

Madame Stephanie St. Clair, known as Queen (Cicely Tyson). Seeing an opportunity, ruthless gangster Dutch Schultz (Tim Roth) decided to take over her territory.

Fresh out of Sing Sing, Queen's loyal numbers runner, Bumpy Johnson (Laurence Fishburne) wasn't about to let that happen, even when Schultz, backed by dirty politicians, cops and judges in his pocket, got Queen arrested and jailed.

With Johnson holding the fort for Queen, and his cousin (Chi McBride) as his right-hand man, they kept Schultz at bay, to the point where rival mobster Lucky Luciano (Andy Garcia) insisted the two enemies bury the hatchet lest special prosecutor Thomas Dewey (William Atherton) be forced to come down hard on the whole crime syndicate.

Adding to this power struggle is a romantic subplot involving Johnson with fictional Harlem community activist Francine (Vanessa Williams), who despises his criminal lifestyle.

Trigger-happy Johnson's star rises when the Harlem community praises him as heroic for opposing Schultz. However, their gangland war escalates, claiming innocent victims near gunned-down thugs.

Francine becomes appalled by Johnson's bloody confrontations and leaves him. Bumpy's cousin also regrets aligning himself with a man who helped make the streets of Harlem run with blood.

Even as Johnson meets with Luciano to "do in" Schultz, whatever gain Johnson makes as king of the numbers rackets must come at huge personal loss.

Director Bill Duke turns in a lengthy, ambitious film which finally concludes that a life of crime isn't worth the price.

Johnson is lionized in the film as the fearless African-American who stood up to powerful white gangsters and kept crime profits in Harlem.

Queen as well is seen as the quintessence of elegance in her finery and fine digs, suggesting that crime does pay. Lucky Luciano is depicted as a gentleman

rather than a ruthless murderer, but foul-mouthed Dutch Schultz is portrayed as the crass killer he was in real life.

But often the film walks a fine line in tending to glamorize criminals before they have to face their fate, often by means of sudden, violent and gory deaths.

Writer Chris Brancato adds to a mere shoot-'em up film by exploring some of the societal dynamics in Depression-era Harlem that motivated people to play the numbers or risk imprisonment working for Queen in order to earn more wages than menial work paid at the time.

The production design, recreating 1930s Harlem in Chicago, is handsome, with vintage cars, clothes and furnishings all giving an authentic feel to this tale. However, the press kit is careful to label the film as a work of fiction although it is based on the lives of Johnson, Dewey, Schultz, Luciano and Queen.

Some may see the film as a kind of African-American version of *The Godfather*. Fishburne does well at keeping seething emotions hidden behind a poker-face during key scenes, and his dismay at what his violence has wrought at movie's end does suggest a redemptive note.

Due to an ambiguous depiction of crime, recurring gory violence, brief sexual encounters, continual rough language and much profanity, the U.S. Catholic Conference classifies the movie A-IV for adults, with reservations. The Motion Picture Association of America rating is R for restricted viewing.†

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Film Classifications

Call toll free, for movie reviews and ratings by the United States Catholic Conference.

Recently reviewed by the USCC

Excess Baggage A-III
G.I. Jane A-IV
Hoodlum A-IV
Kull the Conqueror A-III
Pippi Longstocking A-I
She's So Lovely A-IV
Texas Chainsaw Massacre:

The Next Generation O

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.

Feast of the Holy Cross/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 14, 1997

- Numbers 21:4b-9
- Philippians 2:6-11
- John 3:13-17

The Book of Numbers provides this feast with its first reading.



Despite all the events of their long recorded history, the Jews still look upon the Exodus as the founding moment of their race and their unity as a religious people.

Along with the Pentateuch, the Book of Numbers recounts the passage of the Hebrews from Egypt and slavery to the Promised Land. It was a passage marked by wanderings, want and fear.

With the help of God, the Jewish people ultimately arrived in the land which God had given them.

Moses is the inspiration of this book, and traditionally he is recognized as the author. However, the ancient definition of authorship was quite different from our contemporary understanding of the term.

This weekend's reading shows how close to paganism the ancient Hebrews were in their daily life experiences. After all, they had lived as a small and insignificant minority in a foreign land thoroughly pagan and in a culture highly developed in paganism.

In more than one place in the world of ancient Middle Eastern culture, snakes were symbols of everlasting life and therefore of unearthly power. Snakes shed their skins. It was as if they became new beings.

Scholars dispute exactly what is the deepest meaning of the snake as the symbol in this story.

However, to learn from this Liturgy of the Word, it is enough to note that the people were severely troubled by an infestation of snakes as they walked across the

desert. It is not difficult to imagine their fear and distress.

Moses acts in behalf of God. He raises up a bronze serpent and calls the people to gaze upon it, then tells them the wounds caused by snakebite will be healed.

The lesson, of course, is that God rescued the people in a very trying situation. Several analogies assist the church in its teaching mission this weekend.

The first analogy is of the poisonous, deadly snakes. This image recalls the snake which tempted Adam and Eve and brought spiritual death.

The other analogy is the lifting of the bronze image by Moses upon God's instruction. This, of course, suggests Christ the crucified.

The second reading is from the Epistle to the Philippians. Some scholars believe this was a hymn sung by the early Christians in a salute to Jesus. In any event, it is a marvelous testimony of the mystery and the salvation that are in the Lord and in the crucifixion.

St. John's Gospel connects Jesus with the story in Numbers. In this reading, Jesus speaks to Nicodemus, a prominent figure in Jerusalem, indeed a member of the Sanhedrin, whom Jesus met to discuss God and salvation.

The reading identifies Jesus. In the Son of God alone is salvation. Jesus was raised up on Calvary in perfect obedience, an obedience to reconcile God and humankind.

Reflection

This weekend the church celebrates the feast of the Triumph of the Cross.

From the very beginnings of Christianity, believers have seen in the cross a symbol of the Lord's endless and perfect love.

It is the love of God for the most priceless of divine creatures, humans themselves. It is the love that in Jesus, Son of God, and as son of Mary himself a

Daily Readings

Monday, Sept. 15
Our Lady of Sorrows
1 Timothy 2:1-8
Psalm 28:2, 7-9
John 19:25-27
or Luke 2:33-35

Tuesday, Sept. 16
Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Timothy 3:1-13
Psalm 101:1-3, 5-6
Luke 7:11-17

Wednesday, Sept. 17
Robert Bellarmine, bishop,
religious and doctor of the
church
1 Timothy 3:14-16
Psalm 111:1-6
Luke 7:31-35

Thursday, Sept. 18
1 Timothy 4:12-16
Psalm 111:7-10
Luke 7:36-50

Friday, Sept. 19
Januarius, bishop and martyr
1 Timothy 6:2c-12
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 20
Andrew Kim Taegon, presbyter
and martyr
Paul Chong Hasang, catechist
and martyr and companions,
martyrs
1 Timothy 6:13-16
Psalm 100:2-5
Luke 8:4-15

Sunday, Sept. 21
Twenty-fifth Sunday in
Ordinary Time
Wisdom 2:12, 17-20
Psalm 54:3-5, 6-8
James 3:16 - 4:3
Mark 9:30-37

human, that God and humanity meet in peace and order.

Through this feast, and through these readings, the church this feast day calls us to realize that only in Jesus is there genuine life.

It is life secured for us by Jesus, in the plan of God, because without God we all

will die for eternity. Without God, we are helpless.

In unending love, God saves us, God redeems us, and God gives us life eternal.

In Jesus the crucified, Christians live each day faithfully and joyfully with the knowledge that God promises them everlasting life.†

Question Corner/ Fr. John Dietzen

Poll disputes Catholic belief in the Eucharist

On a religious television program recently, the hostess said Catholic schools no longer teach that Jesus is truly



present in the Eucharist, that it is only a symbol.

How can this be? She also said surveys show most Catholics do not believe in the Eucharist. I find that hard to believe. (Florida)

I assume your report was accurate, since I heard from others as well, apparently after the same broadcast. I, too, find these "facts" hard to believe.

First of all, I don't know on what she bases her accusation, but there is nothing I've ever seen to support it. The schools in every parish I have worked with or know of are clear and thoroughly Catholic in their teaching about the Eucharist.

To make this kind of broad accusation, undermining and defaming Catholic schools around the country with such falsehoods, contributes nothing helpful to the faith and life of Catholic people.

As for the surveys, I'm not at all sure the eucharistic faith of Catholics is more deficient today than it was 50 years ago.

First, there were no such surveys at that time to measure against.

Second, no matter how fair surveys on this subject attempt to be, it is impossible to capsuleize our beliefs about the Eucharist in a few brief questions.

It took the church 15 centuries to arrive at the language of the Council of Trent (Session 13) describing the true and substantial eucharistic presence of our Lord, and even that is being refined and clarified to this day.

Our belief in the real presence—"body and blood, soul and divinity," as the old

catechism formula put it—needs to be carefully understood; it can be and has often been grossly misinterpreted.

In ancient times, and up to the present, people not of our faith often misunderstood what we mean by eating the body of Christ, and viewed it as some sort of cannibalism.

Thoughtful Catholics may not know all the technical theological terminology, but they know what they believe. They tend to be cautious of language that could be open to a caricature of our faith.

We are, after all, dealing here with a profound mystery no human words will ever adequately express.

And finally, it's simply a reality that some Catholics thrive on deploring what they see as a crisis of faith so they can lay the blame on whatever it is they currently don't like in the church—English liturgy, women lectors, Latin Mass, lay eucharistic ministers, and so on.

Many factors always affect the quality of people's faith, in the Eucharist as in everything else. Fortunately, our Eucharistic Prayers at Mass plainly express what the Eucharist is and why.

From the words of consecration to the calling down of the Holy Spirit and the many acts of thanksgiving, when these prayers are proclaimed intelligently and listened to carefully, the true faith is present and alive.

Likewise, when the faithful make their act of faith at Communion by saying "Amen, I believe it," after being offered "the body of Christ," they declare quite clearly what they believe.

For centuries the Eucharist, with the Liturgy of the Word, has been a primary place where faith is planted and nourished.

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

My Journey to God

Forgive Me, Lord

Oh Lord, forgive me
for not trusting you more.
Forgive me for forgetting to talk to you
'til I am alone and afraid.
Help me to emulate the carefree ways
of my child.
She lives with reckless abandon.
She worries about nothing,
completely trusting that
Mommy and Daddy will provide,
delighting in the small things
I've long overlooked—
a ripe strawberry,
a bowing sunflower after a storm,
a green bug resembling a leaf.
The simple joys!
And they're all gifts from you!
When thunder rumbles,
when lights flicker,
she glances at me,
is comforted by my smile,
and continues her play.
When my thunder rumbles,
whether noises in the night,
a low gas tank on a deserted
stretch of highway,
or a sleepless night when
my husband is away,
remind me, Lord,
instead of looking inward,
to glance at you,
for your word brings comfort,
and prayer brings peace.
I cannot do it alone, though I try.
How I try!



Remind me, Lord, that without you
I am nothing.
Empty, alone, afraid.
With you, I can survive, thrive,
make a difference.
I want to do your will, Lord,
but I am weak.
Lead me, guide me, open my eyes
to your tender embrace.
I know your arms are open wide,
ready for me as I am always
ready for my child.
Forgive me for not trusting
you more, Lord.

By Sharon Mickel

(Sharon Mickel is a member of St. Ambrose Parish in Seymour.)

a guided retreat for men and women, "Black & Catholic: The Gifts we Share," presented by Dominican Father Thomas Jackson. Information, registration: 317-545-7681.

ration in the chapel, 2345 W. 86th St., Indianapolis, beginning at 7:30 p.m., sponsored by Mariamante-Lambs of Christ Chapter of Shepherds of Christ Associates, St. Malachy.

At Mary's Rexville Schoenstatt & Hermitage, "The Holy Eucharist as Communion Sacrament" at 2:30 p.m., with Jesuit Father John Hardon, fol-

Spring Road, Indianapolis, will host a 12-week program of Mature Living Seminars beginning with "The Early Years of Marian College" by Franciscan Sister Mary Carol Schroeder, 10 a.m.-12 noon. Information, registration: 317-955-6000.

The Hermitage, 3650 E. 46th St., Indianapolis, will hold an open house from 1-5 p.m. Information: 317-545-0742.

Marian College, 3200 Cold Spring Road, Indianapolis, Mature Living Seminar tour of

—See ACTIVE LIST, page 19

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Benedict Inn, 1402 Southern Ave., Beech Grove, will begin a six week course, "Follow-Up to Centering Prayer," 7-9 p.m. Information, registration: 317-788-7581.

September 18 - 19

St. Elizabeth's Home, 2500 Churchman Avenue, Indianapolis, will hold a fall garage sale from 9 a.m.-3 p.m. Information, donations: 317-787-3412.

September 19

The Ave Maria Guild will have a rummage sale from 8:30 a.m. to 2:30 p.m. in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Holy Name Parish, 89 N. 17th Ave., Beech Grove, will host a Couple to Couple League nat-

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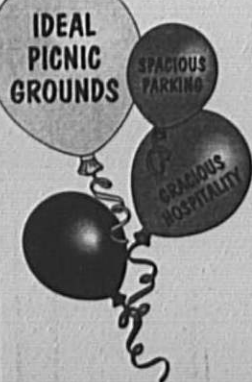
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The Active List, continued from page 18

the Allison Mansion led by Kathi Ashmore, 10 a.m.-12 noon. Information, registration: 317-955-6000.

Recurring Weekly

Sundays

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

Mondays

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

Tuesdays

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

St. Luke Parish, 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 Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

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

St. Lawrence Parish, 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

Third Mondays
Young Widowed Group, spon-

sored 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 Parish, 310 N. Sherwood, Clarksville, Family Planning Class. Information: 812-282-4826

Third Wednesdays

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

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8898.

Third Thursdays

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

Third Saturdays

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

Fourth Sundays

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

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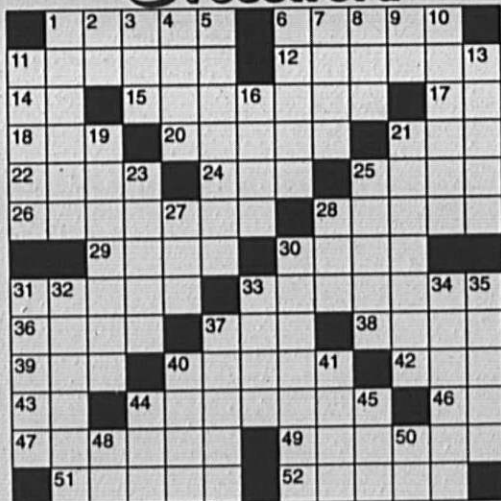
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Crossword

ACROSS

- 1 "I — a great voice" (Rev 21:3)
- 6 "My — is sufficient for thee" (2 Co 12:9)
- 11 Scottish burg
- 12 Renounce
- 14 Hwy.
- 15 Rebellious
- 17 UK princess
- 18 Ames and Asner
- 20 "Joab saw that the — of the battle was against him" (2 Sam 10:9)
- 21 Card game yell
- 22 "— that great city" (Rev 18:19)
- 24 Slugger Mel
- 25 — Kong
- 26 Songstress Manchester
- 28 Swell
- 29 Inch or yard
- 30 Actress Hatcher
- 31 Baptizing tool (Acts 11:16)
- 33 "Neither shall — ship pass thereby" (Isa 33:21)
- 36 From the beginning
- 37 Transgression of divine law

DOWN

- 38 Night light in the East
- 39 What the serpent became (Ex 4:4)
- 40 Winged wonders
- 42 Tint
- 43 Circle measure
- 44 Young aerie dwellers
- 46 Greek (Abbr)
- 47 "He shall — on the right hand" (Isa 9:20)
- 49 "Out of their — issued fire" (Rev 9:17)
- 51 Clock sounds
- 52 "The day is far —" (Luke 24:29)
- 1 Football gathering
- 2 Printing measure
- 3 "— thou not unto his words" (Prov 30:6)
- 4 Great Barrier —
- 5 Thaw
- 6 "— us thy salvation" (Psa 85:7)
- 7 Lease
- 8 "In adultery, in the very —" (John 8:4)
- 9 The Golden St.
- 10 "The beginning and the —" (Rev 1:9)

- 11 "An angel of the Lord appeareth in a — to Joseph" (Mat 2:19)
- 13 Bit of color
- 16 Wee bit
- 19 Mary did this to Elisabeth (Luke 1:40)
- 21 He lost to David
- 23 Tendon
- 25 Throws forcefully
- 27 "—, we would see Jesus" (John 12:21)
- 28 Actress Barbara — Geddes
- 30 Bicycles for two
- 31 Twists out of shape
- 32 Apply oil
- 33 Immature woman
- 34 "The water is —" (2 Ki 2:19)
- 35 Journeys
- 37 Weary sounds
- 40 — and forth
- 41 Cease
- 44 And so on (Abbr)
- 45 Take to court
- 48 Three-toed sloth
- 50 Nashville's St.

Answers on
page 26.

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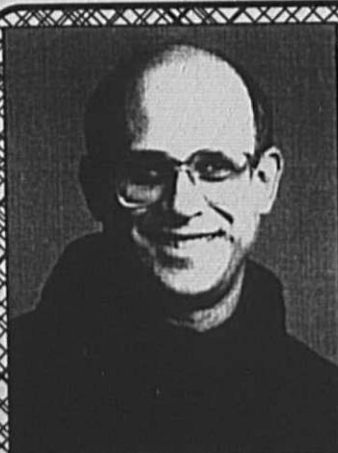
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Campus/Young Adult News

Pilgrim's time with nuns was memorable

By Dominique Schott
Special to The Criterion

World Youth Day '97 in Paris is now history, but the pilgrims' stories remain unique experiences to treasure a lifetime.

Before or after the international Catholic gathering, some pilgrims toured France, visiting Lisieux and the Marian shrine at Lourdes. Others traveled to Rome. One pilgrim had been traveling barefoot for 10 years, finding refuge in monasteries throughout Europe.

Each pilgrim had stories of why and how he or she participated in World Youth Day and opportunities made available by the pilgrimage. My story as a lay delegate traveling with the Little Sisters of the Poor is no exception.

On Aug. 13, I joined 104 lay women from five continents in St. Pern, France, a small village about four hours west of Paris. Although the tourist attractions of this village—a post office, gas station and grocery store—are enough to beckon the most adventurous pilgrim, we came at the invitation of the Little Sisters of the Poor.

Our place of residence for the week was nestled behind this French village. The motherhouse and novitiate of the interna-

tional women's religious order there are known as *La Tour St. Joseph*.

True to its name, the statue of St. Joseph is mounted high atop the steeple of the motherhouse chapel. The Little Sisters joyfully welcomed us at the end of a long day's journey and opened their home and their life to us.

First, they invited us to join their prayer life. Using booklets translated into four languages, most of the pilgrims were able to follow the prayers each morning, noon and evening during the celebration of the Liturgy of the Hours and the Holy Eucharist. The lay delegates participated by lecturing or reading intercessions in approximately 20 different languages.

This faith-sharing through prayer radiated the richness of this international congregation. Each song, procession, or reading of a prayer in the various traditions translated in its own way the beauty of the universality of the church.

Because these different means of celebration could be easily demonstrated given the multicultural collection of young women, the Little Sisters set aside one evening so the lay delegates could share a favorite way to worship God.

The Indians performed a prayer dance with candles. The Spanish delegates danced praises to Mary while singing to guitar music. The Africans chanted to the beat of several drums.

This multicultural experience was a blessing and a preparation for the experience of the beauty and gifts present in the universality of the church. It also was a microcosm of the reality presented the following week at World Youth Day activities in Paris.

This first week of pilgrimage allowed us to share our stories with each other and also to share the history and tradition of the congregation of the Little Sisters of the Poor.

One day of that week was dedicated to visiting the cities where the order began its ministry pioneered by the strength and perseverance of Blessed Jeanne Jugan, their foundress. We visited the site of the Little Sisters' humble beginnings in Brittany, France, and also traveled to Cancale, St. Malo and St. Servan.

These towns tell a powerful story. They translate the poverty of the first Little Sister, her strength as she cared for the first of the elderly poor, her faith in God to provide the



Two African novices perform a song of praise during an International Night program on Aug. 17 at *La Tour St. Joseph*, the Little Sisters of the Poor motherhouse and novitiate at St. Pern, France. The evening gave 105 international lay delegates to World Youth Day '97 an opportunity to celebrate and share their cultural and religious heritage with the nuns and other pilgrims.

means for this care, and the example she left for the Little Sisters who followed her in ministry.

The power in the simplicity of the work and life of Jeanne Jugan permeated the hearts of the pilgrims as we listened to each Little Sister explain, with such respect, her piece to the story of their foundress.

As lay delegates, the pilgrims gained many new friends. The fact that we already shared a significant amount in common facilitated rich and fertile friendships. We shared a common pride in the Catholic faith, a common openness to new ways of praising God and celebrating together, and a special bond to the Little Sisters of the Poor.

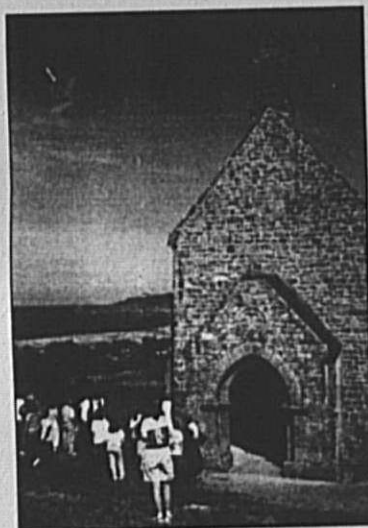
The delegates offered a sincere interest in the vocation of each pilgrim, and we enjoyed supportive discussions on how we are answering God's call in our lives.

Whether the delegate was engaged to be married, or preparing for her entrance into the community after the pilgrimage, or still waiting to know God's will, all the delegates encouraged this prayerful discernment.

In retrospect, the Little Sisters of the Poor opened much more than their home, history and prayer life to the pilgrims traveling with them to World Youth Day. The Little Sisters brought together the excitement of the elderly and of the youth for the church.

They gave each delegate a chance to celebrate in a vibrant manner the universality of the church and the beauty of each person's vocation as well as an opportunity for friendships between young women from all over the world.

(St. Roch parishioner Dominique Schott of Indianapolis visited France in August and attended World Youth Day as a lay delegate of the Little Sisters of the Poor.)†



The Little Sisters of the Poor and lay delegates visit *Notre Dame du Verger*, Our Lady of the Orchard, during their tour of Brittany, France.



Lay delegates stayed at *La Tour St. Joseph* and prayed in the chapel at the novitiate house of the Little Sisters of the Poor at St. Pern, France, for several days during the week before World Youth Day '97 in Paris.

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Campus/Young Adult News

Collegians invited to 'Catholics on Campus'

MUNCIE—Catholic students on campus today are challenged to consider how their faith works with the "bright and shadow" of college life, according to the keynote speaker of this year's annual statewide Catholic Student Conference.

The "Catholics on Campus: Facing New Challenges" conference on Sept. 20 in Muncie will be "an opportunity for students to network and discover new ways to face those challenges," said Dee Bernhardt, a lay professional campus minister at St. Mary's University in Winona, Minn.

Bernhardt will be one of nine speakers at the annual conference sponsored by the St. Francis Newman Center in Muncie and funded in part by the Indiana Newman Foundation and the Knights of Columbus.

The conference is open to all college students in Indiana. The \$10 registration fee includes three meals and conference materials.

Students are invited to arrive early for an optional Friday night dinner and social at 6:30 p.m. for an additional cost of \$2. Limited overnight accommodations are available with St. Francis hosts on a first-come first-served basis.

For more information or to make reservations, call the St. Francis Newman Center at 765-288-6180. Registration begins at 9:45 a.m. on Sept. 20. The conference ends in prayer at 5 p.m. The St. Francis Newman Center is located at 1200 Riverside Drive in Muncie, adjacent to the Ball State University campus.

Interactive sessions for collegians will focus on relationships with family, friends, God and others, as well as ways to build community.

Also during the conference, Bishop William Higi of the Lafayette Diocese will join presidents from Indiana Newman Centers in a panel discussion of the challenges Catholic students face on college campuses today.

Father Richard Doerr, pastor of Our Lady of Mount Carmel Parish in Carmel in the Lafayette Diocese, will join Joe Cook and Mark Erdosy, campus ministers from Evansville and Bloomington, to discuss the transitions of college life and where God is found in them.

New this year is the leadership caucus featuring one leader from each Newman Center. This interactive workshop is designed to help leaders develop goal-directed, community-based leadership and ministry skills.

Also new is the campus ministry luncheon during which campus ministers will meet as a group to discuss their work and common concerns.

During 19 years as a Catholic campus minister, Bernhardt has taught leadership development and faith formation at several national events. Last year, she presented a focus session to the National Catholic Student Coalition in Milwaukee, Wis.

"Most of the issues college students

ask about today are relational issues, from difficult roommates to friends with AIDS to living with cancer," Bernhardt said. "Dealing with these complex issues requires a heroic response. This conference offers an opportunity for students to network and discover new ways to face those challenges."

College students "possess great personal courage, hope and faith," she said, "but they may forget or lose touch with it. Reminding them of their own strength has proven to be the greatest and most appreciated answer I can give to them."

Catholic collegians are challenged "to consider how our faith works with the bright and shadow side of college life," Bernhardt said. "Through reflections and questions, my presentation will aid participants in remembering that they do possess the personal courage, hope and faith needed to stand firm in [their] Catholic beliefs while negotiating today's issues."†

Marian Knights capture national cycling title

Marian College's cycling team captured its second national title in three years Sept. 4-6 at the 1997 Volkswagen National Collegiate Track Cycling Championships in San Diego, Calif.

The Marian Knights defeated two perennial rivals, Stanford University and the University of Washington, last year's national championship team, to claim the collegiate track cycling title.

Team gold was earned in the Italian pursuit, the Men's 4,000-meter team pursuit, and the team overall.

A special celebration on Sept. 10 in Marian's Physical Education Center honored the victors.

First-year coach Ken Nowakowski, a three-time national cycling champion

(age graded) and a member of the 1984 U.S. Pan Am Games cycling team, was excited about the team's showing.

"There wasn't a single member of the team who didn't give her or his best [effort] this weekend," Nowakowski said. "It's especially exciting since this is my first official competition as coach of Marian's team."

In spite of limited training time, he said, the team pulled together as strong contenders to claim the national title.

"We only had about two weeks to train as a team," Nowakowski said. "Most of the team came back to school earlier than planned to do extra training and arrange for the trip. We prepared the best we could in the two weeks we

had, then we went to San Diego and everybody put in 150 percent [effort]. We won the nationals because of our extra training at 6 a.m. at the Velodrome and more training between classes, all with the focus on San Diego."

Nowakowski said support from the Marian College community "was paramount in providing an atmosphere to bring the team together, to culminate everyone's efforts."

Marian graduate and former cycling team member Vic Emond of Indianapolis is the assistant coach. Team members include Aaron Hubbell from Red Hook, N.Y.; Brian DeRouen of Lafayette, Calif.; Brad Ryno from Seattle, Wash.; Neil Fronheiser of

Allentown, Penn.; Jeff Weaver from Indianapolis; Declan Doyle from Ireland; Stephane Derr of Barto, Penn.; Kelly Wilson from Long Beach, Calif.; Rachel Spittler of Louisville, Ky.; and Sarah Willis from Rogers, Ohio.

In addition to his coaching responsibilities, Nowakowski is a Marian student majoring in secondary education.

Marian's cycling team also captured the Midwestern Road Cycling championship last April.

Collegiate cycling has three seasons: track racing, road racing and mountain bike racing. National overall rankings are figured from these three categories and are expected to be announced next May.†

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News briefs

U.S.

Detroit's Project Life expands to parish level

DETROIT (CNS)—Every parish in the Archdiocese of Detroit will become an active source of help and support for people struggling with life-related personal decisions under a plan unveiled to parish representatives Aug. 27. Building on the experience of Project Life's first year of operation, the new plan envisions a Gospel of Life Core Leadership Team in every parish, so as to actively connect each parish to the archdiocesan effort and to promote widespread participation by parishioners. "We Catholics have a special responsibility. We do have a faith; we do have a Gospel that we believe; and we have a responsibility to witness to that," Cardinal Adam Maida told about 225 representatives of parishes and church-related institutions.

Philadelphia Catholic high school teachers go on strike

PHILADELPHIA (CNS)—As schools were opening in Philadelphia, nearly 1,000 Catholic high school teachers went on strike, demanding higher salaries, better benefits and disputing "Catholic identity" issues in their contracts. After six months of negotiations, more than 850 members of the Association of Catholic Teachers Local 1776 in Philadelphia voted unanimously Sept. 2 to reject the latest proposal of the archdiocese, which included a 12 percent raise over three years. Meanwhile in nearby Camden, N.J., 225 Catholic teachers rejected a contract proposal Sept. 2, but postponed a strike, pending further talks.

Many Catholic colleges ranked among best in nation

WASHINGTON (CNS)—Catholic colleges and universities again got good reviews in the annual *U.S. News and World Report* rankings of the nation's best institutions of higher education. Although Catholic schools were among the magazine's lists of best national universities and national liberal arts colleges, their best showing was in the rankings of regional universities. Catholic universities topped the lists in the North and Midwest. In the national rankings, the University of Notre Dame in Indiana and Jesuit-run Georgetown University in Washington were 19th and 21st, respectively, among universities and the College of the Holy Cross in Worcester was 25th among liberal arts colleges.

U.S. Catholics asked to join crusade against land mines

WASHINGTON (CNS)—Archbishop Theodore E. McCarrick of Newark, N.J., has asked every Catholic pastor and parishioner in the United States to join the Catholic Campaign to Ban Land Mines. "There are more than 100 million of these hidden killers strewn about the earth, and they destroy or maim 26,000 children, women and men each year," said the archbishop, head of the U.S. bishops' International Policy Committee, in a letter sent to pastors Sept. 5. The letter was part of a prayer, education and action kit on land mines sent out to nearly every U.S. parish by the U.S. Catholic Conference.

International Anglican-Catholic dialogue held in U.S.

ALEXANDRIA, Va. (CNS)—The Anglican-Roman Catholic International Commission (ARCIC) continued its work on authority in the church at a meeting Aug. 26-Sept. 4 at Virginia Theological Seminary in Alexandria. In a

communiqué at the end of the meeting the theologians said they focused on "the interrelated issues of Scripture, tradition and the gift of authority in the church." The communiqué expressed appreciation for the common declaration by Pope John Paul II and Archbishop George L. Carey of Canterbury when they met last December in Rome. The pope and the Anglican primate reaffirmed their commitment to work for unity and said they "encourage ARCIC to continue and deepen our theological dialogue . . . in all areas where full agreement has still to be reached."

World

Russian church officials endorse new religion bill

MOSCOW (CNS)—Russian Catholic officials have endorsed a new draft of a bill on religion sent by Russian President Boris Yeltsin to parliament, said a Catholic spokesman in Moscow. The new bill, which is little changed from a previous version criticized by Pope John Paul II and the U.S. Senate, was sent to the lower house of parliament, or Duma, Sept. 4. "Not everything suits us, but we don't see any other way," said Father Viktor Bartsevich, counselor with the Moscow-based Apostolic Administration for European Russia. Catholics broke ranks with other minority religions in opposition to the measure after getting a ruling in late August from the Russian Ministry of Justice. That ruling, Father Bartsevich said, was an assurance that if the bill became law, the church's rapidly growing presence would not be threatened.

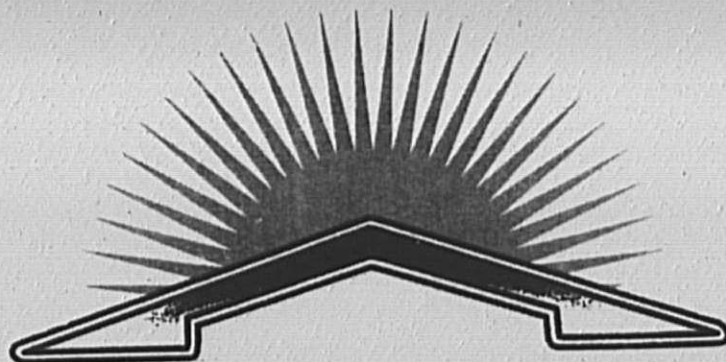
Pope urges Swiss bishops to foster harmony among themselves

VATICAN CITY (CNS)—Pope John Paul II urged Swiss bishops to promote harmony among themselves and the faithful, against the backdrop of an ongoing conflict with a controversial bishop. Bishop Wolfgang Haas of

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Chur has had repeated disagreements with members of his diocese and his fellow bishops for several years. But the subject was not directly mentioned in published communications between the pontiff and the bishops during their *ad limina* visits to the Vatican.

Church leaders envision Asian church of the future

PATTAYA, Thailand (CNS)—Asian church leaders discussing the future were challenged to promote communion, solidarity and dialogue with all religions and cultures, and especially with the poor. In the light of the massive poverty among Asian people, the plurality of their faiths and of the rich variety of their cultures, the church in Asia has to be a church of the poor and of dialogue, truly inculturated and fully Asian, said Archbishop Orlando B. Quevedo of Nueva Segovia, Philippines. Some 130 bishops, priests, laity and religious from throughout Asia, as well as representatives of the Vatican and of other religious traditions, attended the "Colloquium on Church in Asia in the 21st Century," reported UCA News, an Asian church news organization based in Thailand.

West Bank closure said to have negative effect on 2000 jubilee

JERUSALEM (CNS)—The continuing closure in the West Bank is a detrimental force for the Jubilee of the Year 2000, Latin-rite Patriarch Michel Sabbah told a group of Palestinian journalists in Ramallah, West Bank. The patriarch said Sept. 2 that the current situation in the territories will have a negative effect on the number of Christian pilgrims arriving in the Holy Land for the celebrations, said Father Adib Zomoot, Latin Patriarchate chancellor. In an article in *Al-Ayyam*, an Arabic language newspaper, Patriarch Sabbah said Jerusalem is not ready for these celebrations because of all the imposed Israeli security measures. The patriarch said if the measures continue, the millions of expected pilgrims will not visit because they will see that Bethlehem and Jerusalem are cut off from one another.

Pope condemns bombing, urges support of peace process

VATICAN CITY (CNS)—Pope John Paul II sent a message of condolence condemning the terrorist bombing

in Jerusalem and urging continuation of the Middle East peace process. "Everyone must understand that it is never morally permissible to attack innocent and defenseless people, even to vindicate legitimate claims," Cardinal Angelo Sodano, the Vatican secretary of state, wrote in a telegram on the pope's behalf to Israeli Prime Minister Benjamin Netanyahu Sept. 5. "Such methods are altogether unacceptable and deserve only the strongest and most categorical condemnation," the telegram said. Three suicide bombers and four bystanders died in the explosions Sept. 4 in a busy pedestrian shopping mall. At least 170 people were injured in the attack.

Reports indicate rising violence in El Salvador

SAN SALVADOR (CNS)—El Salvador has become the most violent country in Latin America, a fact the government consistently tries to hide, say the authors of a study published by the Jesuit university in San Salvador. Twenty percent of city dwellers in the capital, more than 150,000 people, have been victim of armed robberies within the past year, according to the study on violence in Latin American cities. The study was published in late August. Another 20 percent of those interviewed were subject to extortion under threats during the year, the document says.

Synod for America document: communion, justice, evangelization

VATICAN CITY (CNS)—The special Synod of Bishops for America should promote a new evangelization that is clearly focused on church communion, social justice and a strong proclamation of Christ, said the working paper for the synod. In outlining the discussion for the Nov. 16-Dec. 12 assembly, the document emphasized that the modern church must pay greater attention to the cultural context when it spreads the Gospel. That means embracing contemporary interests in human dignity, the environment and spiritual values, while fighting negative developments like family break-up, materialism and a widespread "confusion of conscience." The 61-page document, written on the basis of responses from individual dioceses in the Americas, was prepared by the Vatican's synod secretariat and a pre-synodal council of bishops. It was sent to U.S. bishops in early September by the National Conference of Catholic Bishops.

People

Filipino surgeons help poor in adopted homeland

DOVER, Del. (CNS)—Two Catholic Filipino doctors in Delaware who wanted to give back to their adopted homeland are helping poor people receive minor operations they need but cannot afford on their own. Dr. Rafael A. Zaragoza said he and his partner, Dr. Venerando J. Maximo, developed the Voluntary Ambulatory Surgical Access Program "for people who fall between the cracks." Zaragoza and Maximo, members of Holy Cross Parish in Dover, have been partners for the last 25 years. Zaragoza came up with the idea in late 1995, and with the help of the Dover Rotary Club, the project is flourishing. So far about 40 people in the Dover area have undergone low-risk, minor surgery at no cost to them.

New Catholic says meeting pope worth pains she suffered

OGDEN, Utah (CNS)—Teen-ager Megan Costello said she was deeply moved to be baptized, confirmed and to receive Communion from Pope John Paul II in Paris. And despite one painful memory she took home from the experience and the blitz of unexpected media attention she received, the experience was all positive. Costello suffered second-degree burns at her first Communion ceremony Aug. 24 during World Youth Day when she was splashed with hot wax from a burning candle.

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

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Better Sunday liturgies priority for L.A. parishes

LOS ANGELES (CNS)—Emphasizing that liturgy is central to Christian identity as the body of Christ, Cardinal Roger M. Mahony called upon all Catholics in the Los Angeles Archdiocese to make a "concentrated effort" to revitalize Sunday Mass in their parishes.

In a lengthy two-part pastoral titled "Gather Faithfully Together: A Guide for Sunday Mass," Cardinal Mahony affirmed the liturgical renewal initiated by the Second Vatican Council and offered his vision of how Sunday Mass should be celebrated in the parish.

He also laid out a series of steps for the renewal of parish liturgy and asked that they be implemented by the year 2000 in each of the archdiocese's 285 parishes.

Sunday liturgy should be both "vital" and "joyous," said the cardinal. Good liturgy "is for the people of that parish the nourishment they need, the deeds of Word and Eucharist they cherish," he said.

The pastoral was released Sept. 4, the feast of Our Lady of the Angels, the patronal feast of the Los Angeles Archdiocese. Its first section is addressed to all Catholics, while the second is aimed primarily at those responsible for organizing Sunday liturgy.

"Liturgical renewal is a matter of passion," said Cardinal Mahony, "of catching some glimpse of the way strong Sunday liturgy makes strong Catholics, and of how these Catholics make their Sunday liturgy."

While noting that some parishes in the archdiocese have developed strong and vital Sunday liturgies, Cardinal Mahony acknowledged that others have grappled with various aspects of liturgical renewal over the years.

"From these years of experience," said the cardinal, "we know many practices and principles that can be applied now, in all our parishes, to the worthy celebration of Sunday Mass."

Parishes, he said, must foster a deeper awareness within the assembly of its identity as the body of Christ gathered in eucharistic celebration.

At the same time, the cardinal said, both assembly and presider must increase their understanding of and appreciation for the liturgy of the Eucharist as "the center and summit" of the entire Mass.

Among the liturgical practices Cardinal Mahony said should be implemented in every parish by 2000 are:

- Improved style and delivery by those who read from the Lectionary at Mass.
- The adoption of music and prayers that reflect the multicultural reality of the archdiocese, yet which are familiar to the assembly.

• Better homily preparation and inspirational preaching by the clergy at Mass.

• Arrangement of the worship space to welcome all members of the assembly, including the handicapped, elderly, and parents with young children.

• The use of horizontal inclusive language, "at least to the extent encouraged by the U.S. bishops in their work of revising liturgical books."

Cardinal Mahony named as potential obstacles to liturgical renewal the tensions that exist between the solemnity and festivity of liturgy, between established practice and spontaneity, and between unity of faith and diversity of culture.

"I would like to see them as challenges that keep us

attentive and honest in this work, as creative tensions that call forth creative responses," he said.

Hailing the liturgical renewal initiated by Vatican II as "a revolutionary grace, a brave moment, a Pentecost for our times," Cardinal Mahony flatly rejected claims by some that the council had gone too far or was mistaken from the start.

The renewal of the liturgy was the single most important focus of the council leaders, he said, because they knew "that without our liturgy we will hardly know how to teach well, do justice, and love the world as God loves the world."

Initial reaction to the pastoral letter from leading liturgical experts was overwhelmingly positive.

Bishop Donald W. Trautman of Erie, Pa., praised Cardinal Mahony for his "very creative and practical approach" to raising the principles of liturgical renewal and providing the means for implementing them.

"Walking people step by step through the Mass and giving them the ideals of what Vatican II is talking about for a proper celebration that involves full, conscious and active participation of the assembly is wonderful," said Bishop Trautman, who is former head of the U.S. bishops' Committee on Liturgy.

He predicted that the pastoral letter, because of its practical, user-friendly approach, would have influence far beyond the boundaries of the Los Angeles Archdiocese.

(English- and Spanish-language versions of the pastoral will be posted on the Los Angeles Archdiocese's Web site at <http://www.la-archdiocese.org> on Sept. 12.)†

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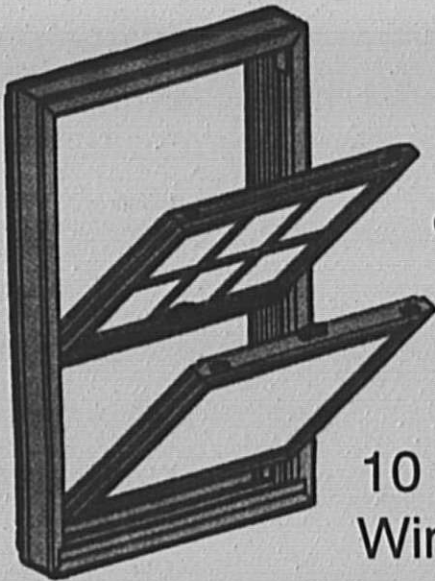


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KOERS, Patricia F. (Zahn), 77, Holy Spirit, Indianapolis,

Husband of Clara Niese. Father of Sharon Lewis, Eugene, Jerold, Joseph, Robert, Dennis, David, William, Jr. Niese. Grandfather of 29. Great-grandfather of 19.

O'CONNOR, Patrick F., 81, Christ the King, Indianapolis, Aug. 22. Husband of Roseanna (Fisher) O'Connor. Father of

Catholic Conference. One corporate hog farmer wishing to set up shop in the state has said it has \$55 million with which to set up an operation and satisfy governmental regulations.

Most family farms would raise hundreds of hogs—so consistent a source of income hogs were called "the mortgage-buster." Corporate farms, though, raise tens of thousands of hogs for slaughter. Tending to all those hogs aren't farmers but farm hands, paid a wage for the work they do. It's not the hands who reap the profit from the operation, but the corporations.

Jim West, a permanent deacon in Thompson, N.D., had 2,000 hogs on his

behind Catholic participation in the issue.

"The challenge in the church is to express (the church's view) to parishioners and non-Catholics," Dodson said.

It is not always so easy to convey, especially to legislators. Dodson said after his predecessor, Presentation Sister Paula Ringuette, testified at a state Senate hearing on a corporate hog farming bill, "Three people came to her and said, 'We've been Catholics all our life and we're going to leave the church today.'"

A Catholic legislator told Dodson that Sister Ringuette had "no business" getting involved in the corporate hog farming bill. Dodson answered that the church's need to

be involved in such issues was established in church teaching. The lawmaker replied with a one-word expletive and walked off.

Tim Rudnicki, an attorney now in private practice who was counsel for the Minnesota Catholic Conference, said the state has seen "a dramatic decline in the rural population and actual farmers" since 1949, a trend that has accelerated in the last 15 years.

He believes one answer to reverse the trend is to permit new cooperative setups that allow family farmers to pool resources in buying equipment and supplies and to bargain with slaughterhouses to get better prices for their hogs. Another is to permit county, city and township governments to enact stricter controls than state laws on the pollution that emanates from corporate farms.†

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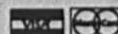
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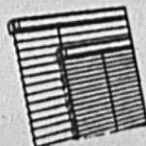


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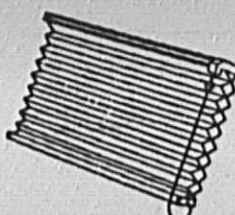
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