



The Criterion

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June 19, 1998

Pope says defense of family, life is of pastoral urgency

VATICAN CITY (CNS)—Pope John Paul II said the defense of the family and human life is a matter of pastoral urgency as the new millennium approaches.

In a message to assembled members of organizations from throughout Europe whose mandate is to support the family and to prevent abortion, the pope said the world faces a "historic moment" after many years in which "the institution of the family has been subject to a profound and not always positive evolution."

The group of 100 people gathered June 12 and 13 under the auspices of the Pontifical Council for the Family. The head of that agency, Cardinal Alfonso Lopez Trujillo, made his keynote address on how economic globalization affects the family and human life.

Among the goals of the gathering was to facilitate information sharing among the groups.

Pope John Paul said in his message that "the defense of the family and of human life constitutes a pastoral urgency which must be underlined with vigor in relation to the coming millennium, toward which we are approaching with great steps."

"In pastoral service to the family and to life, associations, movements and nongovernmental organizations are entrusted with an ever more important role," the pope said. "And the Church counts on their contribution, on their constant and courageous engagement."

Pope John Paul noted that lay workers have become more involved in all aspects of the pro-life apostolate since the Second Vatican Council, and he urged the group to renew its efforts with "an ever more decisive will." †



150 years of faith

Leading St. Martin of Tours Parish in Martinsville during a June 14 Sesquicentennial Mass are (from left) Father Mark Göttemoeller, current pastor; Father Charles Sexton, pastor from 1945-1983; Archbishop Daniel M. Buechlein; his assistant, Raymond Nahlen; and Father Joseph Sheets, pastor of Seymour-area parishes and a native of St. Martin. (Inset photo) Parishioner Emily Molin is lector for the first reading.



Photos by Margaret Nelson



Prayer for peace

An East Timorese girl prays alongside a procession of nuns during a Catholic service in East Timor's capital of Dili June 14. Bishop Carlos Ximenes Belo of Dili urged the people to maintain peace and order amid the renewed Indonesia protests and currency crisis.

CNS photo

New chief financial officer, controller appointed

By Peter Agostinelli

Archbishop Daniel M. Buechlein has announced the appointment of Jeffrey D. Stumpf as chief financial officer (CFO) of the archdiocese and secretariat head for finance and administrative services. The appointment was effective June 11.

Also, on June 15, Emily Naughton was appointed the new archdiocesan controller. She had served as assistant controller since August 1996.

Stumpf, an employee of the archdiocese since 1993, has been serving as acting chief financial officer and acting secretary since the resignation of former CFO Joseph B. Hornett. Hornett resigned May 15 to pursue business opportunities.

Stumpf is a certified public accountant. He first served the archdiocese as an internal auditor and later was promoted to director of internal auditing.

A graduate of Indiana University in Bloomington, Stumpf recently earned his Master of Business Administration degree from Indiana University-Purdue University in Indianapolis.



Jeffrey D. Stumpf

A native of Fort Wayne, Stumpf is a member of St. Monica Parish in Indianapolis, where he has volunteered in youth ministry and as a sponsor in the Rite of Christian Initiation of Adults process.

Stumpf told *The Criterion* that he is looking forward to the challenges and opportunities of his new job, especially given the strong direction provided in the past by Hornett and the archdiocesan finance council.

Stumpf said he's very confident in the staff of the archdiocesan accounting services office. He's also eager to continue working with the finance council, whose leadership

will assist in the ongoing archdiocesan capital and endowment campaign, as well as management of the archdiocese's municipal bonds.

"The finance council provides strong leadership for the archdiocese, so good communications with the members will be very important to me," he said.

Msgr. Joseph F. Schaedel, archdiocesan vicar general and moderator of the curia, said he is looking forward to working with Stumpf in this new capacity.

"In his former position of controller, I have had the chance to work closely with Jeff, especially these past few months," Msgr. Schaedel said. "He demonstrates the ability not only to understand the financial workings of the archdiocese (inside and out), but also the ability to explain them clearly to others."

"In assisting Archbishop Buechlein during the consultation process about Jeff's appointment, I noted that others sensed the same positive things I noticed. He enjoys a good

rapport with pastoral leaders as well as his co-workers. He deals with difficult situations directly and in a mature way."

Naughton, a certified public accountant, has served the archdiocese since 1993. She had worked at the Indianapolis accounting firm Kehlenbrink Lawrence and Pauckner before joining the archdiocese as an internal auditor. She served as a senior accountant before becoming assistant controller in 1996.

A member of St. Mary Parish in Indianapolis, Naughton is a graduate of the University of Notre Dame, where she majored in accounting. She is a native of Indianapolis. †



Emily Naughton

Official Appointments

Effective July 1, 1998

Rev. Joseph Moriarty, currently serving as part-time associate pastor for St. Monica, Indianapolis, and part-time chaplain for Cardinal Ritter Jr./Sr. High School, Indianapolis, appointed archdiocesan director of vocations and sacramental minister for St. Anne and St. Joseph, Jennings County.

Rev. Paul Etienne, currently serving as archdiocesan director of vocations and sacramental minister for St. Anne and St. Joseph, Jennings County, appointed pastor of Our Lady of Perpetual Help, New Albany.

Rev. Paul Petko, F.S.S.P., currently chaplain to the Traditional Latin Mass Community, appointed administrator of Holy Rosary Parish, Indianapolis, while continuing as chaplain to the Traditional Latin Mass Community.

Rev. Mauro Rodas, currently pastor of St. Mary, Indianapolis, resigning as pastor and serving in special assistance ministry for the archdiocese.

Rev. William Stumpf, currently pastor of St. Agnes, Nashville, while serving as vicar for clergy and parish life coordinators in the archdiocese, appointed priest moderator and sacramental minister for St. Agnes, Nashville, while continuing with his responsibilities as vicar for clergy and parish life coordinators in the archdiocese.

Sr. Mildred Wannemuehler, O.S.B., currently pastoral associate at St. Agnes, Nashville, appointed parish life coordinator for St. Agnes, Nashville.

Rev. John Fink, completing 11 years as pastor of Our Lady of Perpetual Help, New Albany, granted a sabbatical.

Rev. Thomas K. Stepanski, formerly a member of the Missionary Servants of the Most Holy Trinity, is incardinated as an archdiocesan priest in the archdiocese.

Effective July 15, 1998

Rev. Msgr. Joseph F. Schaedel, currently offering sacramental assistance to St. Malachy, Brownsburg, while serving as vicar general and moderator of the curia for the archdiocese, appointed sacramental minister for Holy Rosary Parish, Indianapolis, while continuing with his responsibilities as vicar general and moderator of the curia.

Effective September 2, 1998

Rev. Michael O'Mara, currently serving as co-pastor of St. Paul Catholic Center, Bloomington, appointed pastor of St. Patrick, Indianapolis, and St. Mary, Indianapolis.

Sr. Jean Marie Cleveland, O.S.F., currently serving as parish life coordinator of St. Patrick, Indianapolis, and Holy Rosary, Indianapolis, assigned as pastoral administrator in team ministry for St. Patrick and St. Mary, Indianapolis.

Rev. Thomas Fox, O.F.M., currently serving as part-time associate pastor for the Hispanic Community at St. Patrick, Indianapolis, appointed associate pastor of St. Patrick and St. Mary, Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



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Pastoral council begins strategic planning process

By William R. Bruns

The Archdiocesan Pastoral Council has begun its revision of the strategic plan for the archdiocese. Council members met July 13 at the Archbishop O'Meara Catholic Center in Indianapolis to begin crafting a strategic plan for the years 1999-2002. The planning process calls for the plan to be finalized in the spring of 1999.

At the council meeting, Archbishop Daniel M. Buechlein, who is chairman of the council, told the members that their mission was "to produce a strategic plan that simply and clearly, that is, in plain words, establishes the realistic priorities we face as we enter the new millennium." The priorities of the plan, he said, should also "emerge from or reflect the three themes of our Journey of Hope 2001—spiritual renewal, evangelization and authentic Christian stewardship."

The archbishop then defined several phrases that he used in his charge to the council.

"By 'in plain words,' I mean that our plan must be in language understandable to any Catholic in the archdiocese. It must not be wordy," the archbishop said.

"Realistic priorities," he said, "are those that are achievable, financially responsible and possible, truly meet the needs of the people, and are assigned financial cost estimates."

"Priorities" must be actually chosen actions among the many (that is, they cannot be simply a wish list). These actions that are chosen must conform to our objectives and our goals."

Archbishop Buechlein emphasized that the priorities must represent the most important aspects of the mission as a whole archdiocese; "they cannot merely represent 'turf needs,'" he said.

"Emerging from or reflecting our Journey of Hope 2001 themes" means that our priorities must flow out of our spiritual renewal, evangelization and stewardship focuses. We must maintain a simple focus in our plan."

The archbishop reminded council members that the first revision of the strategic plan in 1996 was an attempt to simplify the original plan that was promulgated in 1993. "And we didn't do it," he said, "but we will this time

around, because good stewardship demands it.

"That's not only good stewardship of our financial resources," he pointed out. "It's good stewardship of the time and talent of all our people, especially our pastoral leaders."

Susan M. Weber, educational and planning consultant, will facilitate the process, which will include gathering input from major archdiocesan consultative bodies. A "pencil sketch," or draft of the plan will be tested at

deanery assemblies, tentatively scheduled in early 1999.

In other action, William Frohlinger, Bloomington Deanery representative, retired with the completion of his term. Two members whose terms expire on June 30—Mary Weber, representative of the Tell City Deanery, and Steve Northam, vice chair of the council and a representative of the New Albany Deanery—were reappointed to the council by the archbishop.

The next meeting of the council is Sept. 19. †

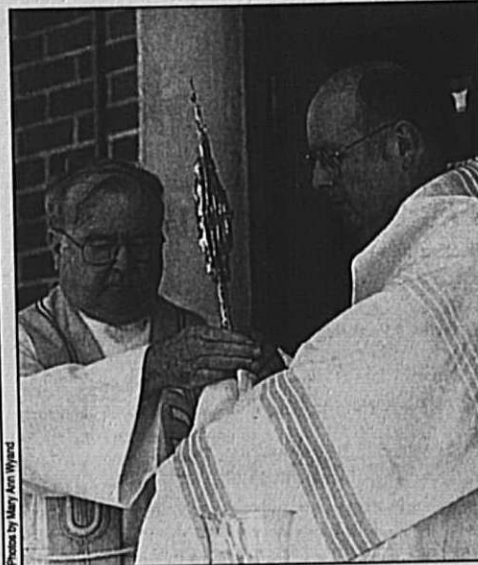


Photo by Mary Ann Wyand

Corpus Christi

Mesgr. Francis Tuohy (left), Christ the King pastor, assists Mesgr. Joseph Schaedel, vicar general of the archdiocese, as he leads a celebration of the Feast of the Body and Blood of Christ on June 14 at Christ the King Parish in Indianapolis. After prayers and adoration, the faithful processed behind the Blessed Sacrament from the church to the steps of Bishop Chatard High School and Christ the King School. Below, recent Christ the King graduates (from left) Chrissie Winn, Will Shields and Nathaniel Buechler assist the vicar general.



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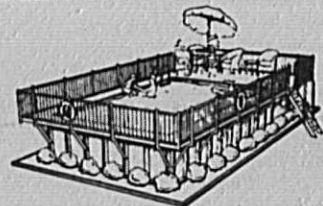
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Editorial

Voucher programs benefit children, not religion

The Wisconsin Supreme Court has ruled that the voucher plan for school children of low-income families in Milwaukee is constitutional. The plan enables those children to go to the school of their parents' choice, including those conducted by religious organizations. It's the first time a court has permitted voucher programs to be extended to private and parochial schools.

The decision is being appealed to the U.S. Supreme Court. Meanwhile, similar school-choice lawsuits are pending in Ohio, Arizona, Vermont and Maine. So it appears likely that this issue will eventually be decided by the Supreme Court.

In school voucher programs, low-income parents of school children are given vouchers (about \$5,000 a year for each child in Milwaukee's plan) for their children's education. These vouchers can then be used at the school of the parents' choice—public, private or parochial.

Those who favor these programs say that they enable poor people to have the same choice of education for their children as more wealthy people do. Parents are not forced to send their children to public schools which, in many cases, especially in poor sections of large cities, provide an education that is inferior to that of private and parochial schools.

The opponents of these programs can be put in two categories: those who honestly believe that such programs unconstitutional aid religion and those who see it as taking money away from public schools and, thus, further weakening them.

It's difficult to sustain that first objection. The money is given to the taxpaying parents to be used as they see fit; it is not given to the parochial schools. For decades, Catholics have had the legitimate complaint that they pay taxes that support the public schools without benefiting from them. For all except low-income Catholic families, that remains true.

Under Milwaukee's system, all parents of school children are treated equally. As Wisconsin Justice Donald Steinmetz wrote in his majority opinion, a student qualifies for the program "not because he or she is a

Catholic, a Jew, a Muslim or an atheist; it is because he or she is from a poor family and is a student in the embattled Milwaukee Public Schools."

It's true, of course, that the money given to the parents can make its way to religious schools. But the money benefits the school children, not the Church that is operating the schools. Catholic schools exist in the inner cities to educate the poor children who live there, most of whom are not Catholic, and to make them constructive members of the community. It happens that Catholic schools demonstrably do a better job of that than do the public schools. If they didn't, there wouldn't be the demand for the services they provide.

The voucher programs usually don't benefit Catholic schools in the wealthier sections of large cities. In most cases, those schools are already filled to capacity, with waiting lists of parents willing to pay the necessary tuition for their children. Low-income families with vouchers would just be added to the lists.

As the Educational Choice Charitable Trust project in Indianapolis—one funded by corporations rather than by tax dollars—has shown, the sole beneficiaries are the children who have had an opportunity for a good education, an opportunity they might not have had otherwise.

While we applaud the Wisconsin decision, we want to make it clear that we do not want to damage the public school system. Many Catholic parents in this archdiocese, especially those who live in rural areas, don't have the option of sending their children to Catholic schools. We favor whatever efforts can be made to improve the public schools. However, a voucher system for low-income parents where nonpublic schools are available should not affect the public schools where nonpublic schools are not available.

As for the public schools in areas where the low-income families live, if they would respond to the competition of nonpublic schools by improving their teaching, all children would benefit. †

— John F. Fink

Seeking the Face of the Lord

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



Ad limina visit has effect of spiritual retreat

This is column number 300 written for *The Criterion* since I became archbishop of Indianapolis. I consider these writings a work of love, a teaching moment and a great opportunity for a weekly visit.

It is a happy coincidence that this week I write about my second five-year visit to the Holy See to report on the status of our archdiocese. The visit is referred to as the *ad limina* or quinquennial visit in Church vocabulary. The Latin words *ad limina* translate as "at the threshold," meaning a visit to the threshold of the tombs of the Apostles Peter and Paul. The visit is, in fact, to the Holy Father as the successor to Peter.

Every bishop is required to make this visit every five years (hence, *quinquennial*). This happens to be the year assigned to bishops of the United States. Because of my assignment to co-chair the Christian Church (Disciples of Christ)—Roman Catholic International Ecumenical Dialogue, I was not able to make the visit at the time assigned to the other bishops of Indiana, Illinois and Wisconsin, bishops of our local region. Instead, I will be in Rome the last week of June with the bishops of Texas, Oklahoma and Arkansas.

The visit is a time to be with Pope John Paul II and it is always a thrill and a privilege. I think Pope John Paul is the greatest gift God has given our Church in this century, at least. During the *ad limina* visit, there are four opportunities to be with him. Early one morning we will celebrate Mass with the Holy Father in the chapel in his apartment. Every bishop in charge of a diocese has a 15- to 20-minute private visit with the Holy Father in his library. There, on his desk, will be a map of the United States, and the pope will point to Indiana and have some pertinent questions about the faith in our archdiocese. At the conclusion of my first *ad limina* visit, Pope John Paul asked if there was anything else I wanted to say. I replied rather clumsily, "Yes, thank you for being a good pope!" He laughed and said, "Not everybody thinks so, but that doesn't matter." (Not everyone thinks that I'm a good archbishop either! As the pope indicated, what counts is doing what God wants.) I have a great picture that captures his laughter. Poor health has taken its toll on the Holy Father, but when I

saw him in February he still had the twinkle in his eyes.

Sometime during the *ad limina* visit the pope hosts the bishops for a lengthy noon meal in his dining room. We talk about important matters, but there are also touches of humor from the Holy Father. The visit is informal and most enjoyable, not to mention delicious. After the meal, we accompany the Holy Father to his chapel for a private visit to the Blessed Sacrament. Devotion to the Blessed Sacrament is one of the anchors in the life of this pope, and he teaches us to find the same.

In past visits with the bishops, the Holy Father would give a major address to all of us assembled in his library. I understand now, in deference to his poor health, he simply presents us with a copy of his address. The theme of the addresses to the bishops of the United States this time around focuses on various aspects of the authentic implementation of the Second Vatican Council, with an eye to the third Christian millennium.

During the week-long visit in Rome, we bishops also visit the various congregations and Vatican offices of the Holy See. In these visits, the cardinal prefects and their associates invite dialogue about particular concerns of the bishops, and they also have points of interest themselves. These visits end up being something of a seminar experience for all of us. The exchange lets both the visiting bishops and the Vatican leaders put a human face on our respective interactions. I find these visits informative and encouraging.

During the *ad limina*, it is an age-old custom for the bishops as successors to the apostles to offer Mass at the tombs of St. Peter in Vatican City and St. Paul in his church "outside the walls." We also visit the other major basilicas. These celebrations of the Eucharist are also awesome in their own way. The visit to the Holy Father and his associates and to the tombs of the apostles has the effect of a truly inspiring spiritual retreat.

Next week I will write about some of the information I will give the Holy Father and his associates about the growth of our archdiocese. I will pray fervently for all of you, especially at the tomb of the apostles and in my favorite place to pray, the Blessed Sacrament chapel in St. Peter's Basilica. †

Archbishop Buechlein's intention for vocations for June

Religious Women: that their love of God and the religious charism may be widely appreciated and encouraged



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Buscando la Cara del Señor

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



Visita ad limina tiene efecto de retirada espiritual

Esta es la columna número 300 que escribí para *The Criterion* desde que me hice arzobispo de Indianapolis. Considero estas escrituras un trabajo de amor, un momento de instrucción y una gran oportunidad para una visita semanal.

Es una coincidencia feliz que en esta semana escribo acerca de mi segunda visita quinquenal al Vaticano para informar sobre el estado de nuestra archidiócesis. La visita está llamada ad limina o la visita quinquenal usando el vocabulario de la Iglesia. Las palabras en latín ad limina se traducen como "al umbral," lo cual significa una visita al umbral de las tumbas de los Apóstoles Pedro y Pablo. La visita es, de hecho, al Santo Padre como el sucesor a Pedro. Se exige a todos los obispos a hacer esta visita cada cinco años (de aquí quinquenal). Por casualidad, este año está asignado a los obispos de los Estados Unidos. Debido a mi asignación a co-presidir sobre la Iglesia Cristiana (Discípulos de Cristo)—el Diálogo Ecueménico Internacional de los Católicos Romanos, no pude asistir en el momento asignado a los otros obispos de los estados de Indiana, Illinois y Wisconsin, los cuales son obispos de nuestra región local. En cambio, estaré en Roma durante la última semana de junio con los obispos de Texas, Oklahoma y Arkansas.

La visita es una oportunidad de estar con el Papa Juan Pablo II y siempre es una emoción y un privilegio. Pienso que el Papa Juan Pablo II es el más gran regalo que Dios ha dado a nuestra Iglesia en este siglo, por lo menos. Durante la visita ad limina, hay cuatro oportunidades de estar con él. Por la madrugada un día, celebraremos la Misa con el Santo Padre en la capilla en su apartamento. Cada obispo en cargo de una diócesis tiene una visita privada de 15-20 minutos con el Santo Padre en su biblioteca. Allí, en su escritorio, será un mapa de los Estados Unidos, y el Papa apuntará a Indiana y tendrá algunas preguntas pertinentes sobre la fe en nuestra archidiócesis. A la conclusión de mi primera visita ad limina, el Papa Juan Pablo II me preguntó si había algo más que yo quería decir. Contesté bastante torpemente, "Sí, ¡gracias por ser un buen papa!" Él se rió y dijo, "Todo el mundo no está de acuerdo, pero eso no importa." (¡Tampoco piensa todo el mundo que soy un buen arzobispo! Como el papa indicó, lo importante es lo que Dios quiere.) Tengo una foto grande que captura su risa. Su pobre salud ha tenido un grave efecto en el Santo Padre, pero cuando lo vi en febrero aún se le reían los ojos.

Durante la visita ad limina el papa invita a los obispos para una comida larga del mediodía en su comedor. Hablamos de los asuntos importantes, pero hay también un poco de humor del Santo Padre. La visita es informal y bastante agradable, además de una comida deliciosa. Después de la comida, acompañaremos al Santo Padre a su capilla para una visita privada al Sacramento Bendito. La devoción al Sacramento Bendito es una de las anclas en la vida de este papa, y él nos enseña a encontrar el mismo.

En visitas anteriores con los obispos, una vez más el Santo Padre pronunciaba un discurso a todos nosotros congregados en su biblioteca. Creo que ahora, debido a su pobre salud, él simplemente nos presentará con una copia de su discurso. El tema de los discursos a los obispos de los Estados Unidos esta vez se enfocará en los varios aspectos de la aplicación auténtica del Segundo Concilio Vaticano, para el tercer milenio cristiano.

Durante la visita de una semana en Roma, nosotros los obispos también visitaremos las varias congregaciones y oficinas del Vaticano del Santo Padre. Durante estas visitas, los cardinales prefectos y sus socios invitarán diálogo sobre las preocupaciones particulares de los obispos, y también tienen puntos de interés ellos mismos. Estas visitas acaban siendo ser algo de experiencia semanal para todos nosotros. El intercambio permite a los obispos visitantes y a los líderes Vaticanos la oportunidad de poner una cara humana en nuestras interacciones respectivas. Encuentro que estas visitas son informativas y alentadoras.

Es una costumbre antiquísima que los obispos como sucesores a los apóstoles, durante la visita ad limina, ofrezcan la Misa en las tumbas del San Pedro en la Ciudad Vaticana y del San Pablo en su iglesia "fuera de las paredes". También visitaremos las otras basílicas mayores. Estas celebraciones de la Eucaristía también son importantes. La visita con el Santo Padre y sus socios y la visita a las tumbas de los apóstoles tienen el efecto de una retirada espiritual inspiradora.

La próxima semana escribiré sobre alguna de la información que presentaré al Santo Padre y a sus socios sobre el crecimiento de nuestra archidiócesis. Oraré fervorosamente por todos ustedes, especialmente cuando yo esté en la tumba de los apóstoles y también en mi lugar favorito para orar, el cual es la capilla del Sacramento Bendito en la Basílica del San Pedro. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Letters to the Editor

Sad day for Catholic health care here

The recent announcement that St. Francis and Community hospitals will combine was a sad day for the idea and ideal of Catholic health care. Now, the two Catholic hospital systems of Indianapolis (St. Vincent and St. Francis) will certainly become business competitors, as the smaller number of hospital systems compete for patients in this age of managed care and cost reductions.

Across the country, Catholic hospitals are merging or being absorbed into secular health care operations. In Lafayette, St. Elizabeth Hospital has merged with the local secular hospital. In Fort Wayne, St. Joseph Hospital has been sold to a for-profit entity (which earlier purchased the local Lutheran hospital).

While their distinctive Catholic medical principles are perfunctorily being preserved, the shifting of patients within these medical megoliths prohibits the meaningful expression of those important values. The result of this, coupled with the shrinking numbers within religious orders that operate most Catholic hospitals, is the rapid disappearance in America of a centuries-old tradition of Catholic health care ministry.

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The Criterion

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Rev. Msgr. Raymond T. Bosler
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Founding Editor

William R. Bruns, Executive Editor
John F. Fink, Editor Emeritus

Editorial

Voucher programs benefit children, not religion

The Wisconsin Supreme Court has ruled that the voucher plan for school children of low-income families in Milwaukee is constitutional. The plan enables those children to go to the school of their parents' choice, including those conducted by religious organizations. It's the first time a court has permitted voucher programs to be extended to private and parochial schools.

The decision is being appealed to the U.S. Supreme Court. Meanwhile, similar school-choice lawsuits are pending in Ohio, Arizona, Vermont and Maine. So it appears likely that this issue will eventually be decided by the Supreme Court.

In school voucher programs, low-income parents of school children are given vouchers (about \$5,000 a year for each child in Milwaukee's plan) for their children's education. These vouchers can then be used at the school of the parents' choice—public, private or parochial.

Those who favor these programs say that they enable poor people to have the same choice of education for their children as more wealthy people do. Parents are not forced to send their children to public schools which, in many cases, especially in poor sections of large cities, provide an education that is inferior to that of private and parochial schools.

The opponents of these programs can be put in two categories: those who honestly believe that such programs unconstitutional aid religion and those who see it as taking money away from public schools and, thus, further weakening them.

It's difficult to sustain that first objection. The money is given to the taxpaying parents to be used as they see fit; it is not given to the parochial schools. For decades, Catholics have had the legitimate complaint that they pay taxes that support the public schools without benefiting from them. For all except low-income Catholic families, that remains true.

Under Milwaukee's system, all parents of school children are treated equally. As Wisconsin Justice Donald Steinmetz wrote in his majority opinion, a student qualifies for the program "not because he or she is a

Catholic, a Jew, a Muslim or an atheist; it is because he or she is from a poor family and is a student in the embattled Milwaukee Public Schools."

It's true, of course, that the money given to the parents can make its way to religious schools. But the money benefits the school children, not the Church that is operating the schools. Catholic schools exist in the inner cities to educate the poor children who live there, most of whom are not Catholic, and to make them constructive members of the community. It happens that Catholic schools demonstrably do a better job of that than do the public schools. If they didn't, there wouldn't be the demand for the services they provide.

The voucher programs usually don't benefit Catholic schools in the wealthier sections of large cities. In most cases, those schools are already filled to capacity, with waiting lists of parents willing to pay the necessary tuition for their children. Low-income families with vouchers would just be added to the lists.

As the Educational Choice Charitable Trust project in Indianapolis—one funded by corporations rather than by tax dollars—has shown, the sole beneficiaries are the children who have had an opportunity for a good education, an opportunity they might not have had otherwise.

While we applaud the Wisconsin decision, we want to make it clear that we do not want to damage the public school system. Many Catholic parents in this archdiocese, especially those who live in rural areas, don't have the option of sending their children to Catholic schools. We favor whatever efforts can be made to improve the public schools. However, a voucher system for low-income parents where nonpublic schools are available should not affect the public schools where nonpublic schools are not available.

As for the public schools in areas where the low-income families live, if they would respond to the competition of nonpublic schools by improving their teaching, all children would benefit. †

— John F. Fink

Seeking the Face of the Lord

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



Ad limina visit has effect of spiritual retreat

This is column number 300 written for *The Criterion* since I became archbishop of Indianapolis. I consider these writings a work of love, a teaching moment and a great opportunity for a weekly visit.

It is a happy coincidence that this week I write about my second five-year visit to the Holy See to report on the status of our archdiocese. The visit is referred to as the *ad limina* or quinquennial visit in Church vocabulary. The Latin words *ad limina* translate as "at the threshold," meaning a visit to the threshold of the tombs of the Apostles Peter and Paul. The visit is, in fact, to the Holy Father as the successor to Peter. Every bishop is required to make this visit every five years (hence, *quinquennial*). This happens to be the year assigned to bishops of the United States. Because of my assignment to co-chair the Christian Church (Disciples of Christ)—Roman Catholic International Ecumenical Dialogue, I was not able to make the visit at the time assigned to the other bishops of Indiana, Illinois and Wisconsin, bishops of our local region. Instead, I will be in Rome the last week of June with the bishops of Texas, Oklahoma and Arkansas.

The visit is a time to be with Pope John Paul II and it is always a thrill and a privilege. I think Pope John Paul is the greatest gift God has given our Church in this century, at least. During the *ad limina* visit, there are four opportunities to be with him. Early one morning we will celebrate Mass with the Holy Father in the chapel in his apartment. Every bishop in charge of a diocese has a 15- to 20-minute private visit with the Holy Father in his library. There, on his desk, will be a map of the United States, and the pope will point to Indiana and have some pertinent questions about the faith in our archdiocese. At the conclusion of my first *ad limina* visit, Pope John Paul asked if there was anything else I wanted to say. I replied rather clumsily, "Yes, thank you for being a good pope!" He laughed and said, "Not everybody thinks so, but that doesn't matter." (Not everyone thinks that I'm a good archbishop either! As the pope indicated, what counts is doing what God wants.) I have a great picture that captures his laughter. Poor health has taken its toll on the Holy Father, but when I

saw him in February he still had the twinkle in his eyes.

Sometime during the *ad limina* visit the pope hosts the bishops for a lengthy noon meal in his dining room. We talk about important matters, but there are also touches of humor from the Holy Father. The visit is informal and most enjoyable, not to mention delicious. After the meal, we accompany the Holy Father to his chapel for a private visit to the Blessed Sacrament. Devotion to the Blessed Sacrament is one of the anchors in the life of this pope, and he teaches us to find the same.

In past visits with the bishops, the Holy Father would give a major address to all of us assembled in his library. I understand now, in deference to his poor health, he simply presents us with a copy of his address. The theme of the addresses to the bishops of the United States this time around focuses on various aspects of the authentic implementation of the Second Vatican Council, with an eye to the third Christian millennium.

During the week-long visit in Rome, we bishops also visit the various congregations and Vatican offices of the Holy See. In these visits, the cardinal prefects and their associates invite dialogue about particular concerns of the bishops, and they also have points of interest themselves. These visits end up being something of a seminar experience for all of us. The exchange lets both the visiting bishops and the Vatican leaders put a human face on our respective interactions. I find these visits informative and encouraging.

During the *ad limina*, it is an age-old custom for the bishops as successors to the apostles to offer Mass at the tombs of St. Peter in Vatican City and St. Paul in his church "outside the walls." We also visit the other major basilicas. These celebrations of the Eucharist are also awesome in their own way. The visit to the Holy Father and his associates and to the tombs of the apostles has the effect of a truly inspiring spiritual retreat.

Next week I will write about some of the information I will give the Holy Father and his associates about the growth of our archdiocese. I will pray fervently for all of you, especially at the tomb of the apostles and in my favorite place to pray, the Blessed Sacrament chapel in St. Peter's Basilica. †

Archbishop Buechlein's intention for vocations for June

Religious Women: that their love of God and the religious charism may be widely appreciated and encouraged



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Buscando la Cara del Señor

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



Visita ad limina tiene efecto de retirada espiritual

Esta es la columna número 300 que escribí para *The Criterion* desde que me hice arzobispo de Indianápolis. Considero estas escrituras un trabajo de amor, un momento de instrucción y una gran oportunidad para una visita semanal.

Es una coincidencia feliz que en esta semana escribo acerca de mi segunda visita quinquenal al Vaticano para informar sobre el estado de nuestra archidiócesis. La visita está llamada ad limina o la visita quinquenal usando el vocabulario de la Iglesia. Las palabras en latín ad limina se traducen como "al umbral," lo cual significa una visita al umbral de las tumbas de los Apóstoles Pedro y Pablo. La visita es, de hecho, al Santo Padre como el sucesor a Pedro. Se exige a todos los obispos a hacer esta visita cada cinco años (de aquí quinquenal). Por casualidad, este año está asignado a los obispos de los Estados Unidos. Debido a mi asignación a co-presidir sobre la Iglesia Cristiana (Discípulos de Cristo)—el Diálogo Ecueménico Internacional de los Católicos Romanos, no pude asistir en el momento asignado a los otros obispos de los estados de Indiana, Illinois y Wisconsin, los cuales son obispos de nuestra región local. En cambio, estaré en Roma durante la última semana de junio con los obispos de Texas, Oklahoma y Arkansas.

La visita es una oportunidad de estar con el Papa Juan Pablo II y siempre es una emoción y un privilegio. Pienso que el Papa Juan Pablo II es el más gran regalo que Dios ha dado a nuestra Iglesia en este siglo, por lo menos. Durante la visita ad limina, hay cuatro oportunidades de estar con él. Por la madrugada un día, celebraremos la Misa con el Santo Padre en la capilla en su apartamento. Cada obispo en cargo de una diócesis tiene una visita privada de 15-20 minutos con el Santo Padre en su biblioteca. Allí, en su escritorio, será un mapa de los Estados Unidos, y el Papa apuntará a Indiana y tendrá algunas preguntas pertinentes sobre la fe en nuestra archidiócesis. A la conclusión de mi primera visita ad limina, el Papa Juan Pablo II me preguntó si había algo más que yo quería decir. Contesté bastante torpemente, "Sí, ¡gracias por ser un buen papa!" Él se rió y dijo, "Todo el mundo no está de acuerdo, pero eso no importa". (¡Tampoco piensa todo el mundo que soy un buen arzobispo! Como el papa indicó, lo importante es lo que Dios quiere.) Tengo una foto grande que captura su risa. Su pobre salud ha tenido un grave efecto en el Santo Padre, pero cuando lo vi en febrero aún se le refan los ojos.

Durante la visita ad limina el papa invita a los obispos para una comida larga del mediodía en su comedor. Hablamos de los asuntos importantes, pero hay también un poco de humor del Santo Padre. La visita es informal y bastante agradable, además de una comida deliciosa. Después de la comida, acompañaremos al Santo Padre a su capilla para una visita privada al Sacramento Bendito. La devoción al Sacramento Bendito es una de las anclas en la vida de este papa, y él nos enseña a encontrar el mismo.

En visitas anteriores con los obispos, una vez más el Santo Padre pronunciaba un discurso a todos nosotros congregados en su biblioteca. Creo que ahora, debido a su pobre salud, él simplemente nos presentará con una copia de su discurso. El tema de los discursos a los obispos de los Estados Unidos esta vez se enfocará en los varios aspectos de la aplicación auténtica del Segundo Concilio Vaticano, para el tercer milenio cristiano.

Durante la visita de una semana en Roma, nosotros los obispos también visitaremos las varias congregaciones y oficinas del Vaticano del Santo Padre. Durante estas visitas, los cardinales prefectos y sus socios invitarán diálogo sobre las preocupaciones particulares de los obispos, y también tienen puntos de interés ellos mismos. Estas visitas acaban siendo ser algo de experiencia semanal para todos nosotros. El intercambio permite a los obispos visitantes y a los líderes Vaticanos la oportunidad de poner una cara humana en nuestras interacciones respectivas. Encuentro que estas visitas son informativas y alentadoras.

Es una costumbre antiquísima que los obispos como sucesores a los apóstoles, durante la visita ad limina, ofrezcan la Misa en las tumbas del San Pedro en la Ciudad Vaticana y del San Pablo en su iglesia "fuera de las paredes". También visitaremos las otras basílicas mayores. Estas celebraciones de la Eucaristía también son importantes. La visita con el Santo Padre y sus socios y la visita a las tumbas de los apóstoles tienen el efecto de una retirada espiritual inspiradora.

La próxima semana escribiré sobre alguna de la información que presentaré al Santo Padre y a sus socios sobre el crecimiento de nuestra archidiócesis. Oraré fervorosamente por todos ustedes, especialmente cuando yo esté en la tumba de los apóstoles y también en mi lugar favorito para orar, el cual es la capilla del Sacramento Bendito en la Basílica del San Pedro. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Letters to the Editor

Sad day for Catholic health care here

The recent announcement that St. Francis and Community hospitals will combine was a sad day for the idea and ideal of Catholic health care. Now, the two Catholic hospital systems of Indianapolis (St. Vincent and St. Francis) will certainly become business competitors, as the smaller number of hospital systems compete for patients in this age of managed care and cost reductions.

Across the country, Catholic hospitals are merging or being absorbed into secular health care operations. In Lafayette, St. Elizabeth Hospital has merged with the local secular hospital. In Fort Wayne, St. Joseph Hospital has been sold to a for-profit entity (which earlier purchased the local Lutheran hospital).

While their distinctive Catholic medical principles are perfunctorily being preserved, the shifting of patients within these medical megaliths prohibits the meaningful expression of those important values. The result of this, coupled with the shrinking numbers within religious orders that operate most Catholic hospitals, is the rapid disappearance in America of a centuries-old tradition of Catholic health care ministry.

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Check It Out...

Mount St. Francis former student association invites all former students to attend Homecoming '98 at Mount St. Francis in southern Indiana June 19-21. Information: call Brother Larry Eberhardt at 812-923-8817.

Cathedral, St. Agnes, St. John, St. Mary, Ladywood, Sacred Heart, and Secina High Schools in Indianapolis classes of '57, '58, and '59, will have a class reunion from 6 p.m. to midnight July 24 at Primo, 2600 E. National Ave., in Indianapolis. The cost is \$15 per person. Register by July 10. Information: call Leo at 317-247-6508 or Jan at 317-898-2668.

In response to Pope John Paul II's request for an annual day of prayer for priests and for vocations, Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, will host an all night vigil on the feasts of Sacred Heart of Jesus and the Immaculate Heart of Mary June 19 with Mass at 5:30 p.m. and June 20 with Mass at 8:30 a.m. Eucharistic adoration will be all night with Benediction before the June 20 Mass. The event is sponsored by the Blue Army of Our Lady of Fatima.

The Couple to Couple League will offer a four-class series on natural family planning at St. Ambrose Parish Center, 325 S. Chestnut, in Seymour July 19, Aug. 19,

Sept. 20, and Oct. 18 from 2 to 4:15 p.m. Information: call Dale and Monica Siefker at 812-522-3809 or Mark and Monica Luehrmann at 812-546-5811.

A Retrouville Weekend to help couples with troubled marriages will be held July 10-12 at the Dayton International Airport Inn in Vandalia, Ohio. For information about this weekend or other dates when the Retrouville Weekend will be held, call the archdiocesan Office for Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext.1586.

Sonrisas Musicales, the only Spanish radio program in Indianapolis, pre-

miered on WSYW 107.1 FM on June 14 at 6 p.m. The six-hour program will feature Latin music, news from the community, as well as special features each Sunday. The program will be hosted by Maria Tapia, who has worked with the Hispanic Apostolate of the archdiocese.

Marian Heights Academy, a day and boarding school in Ferdinand, will hold its annual alumnae reunion June 27-29. The weekend celebration will begin on Friday with an informal supper. Alumnae will also gather for a eucharistic liturgy at 10:30 a.m. on Sunday in the Monastery Chapel, followed by lunch, a short meeting and class pictures. †

VIPs...



Franciscan Father Francis S. Tebbe, son of the late Cleophus W. and Mary E. Tebbe of St. Louis Parish in Batesville, was reelected to an unprecedented third term as the president of the National

Organization of Continuing Education for Roman Catholic Clergy (NOCERCC) in February during the 25th annual convention of NOCERCC in San Diego. Father Francis is also a priest-consultant on the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry. He is the vice-president for Planning and Mission Effectiveness at Madonna University in Livonia, Mich.



John and Virginia Grande of Speedway celebrated their 50th anniversary with a Mass at SS. Peter and Paul Cathedral in Indianapolis on June 12. On June 14 their children, John and Greg Grande, hosted a reception for the family at West Chase Golf Club in Brownsburg. The couple also has eight grandchildren.



James G. and Helen L. Newland of Indianapolis will mark their 50th anniversary June 23. They will celebrate with a reception at the Northside Knights of Columbus in Indianapolis June 20 and a Mass June 21 at St. Luke Church in Indianapolis. The couple has eight children: Mark, Bob, Jim Jr., and David

Newland, Jane Coraz, Meg Paul, Tina Darling and Susie Graham. They also have 14 grandchildren. They are members of St. Luke Parish.

St. Michael Parish in Bradford awarded Sarah Logsdon the first Rev. Bernard Koopman Memorial Scholarship. The scholarship was created by the parish in memory of their late pastor, Father Bernard "Bernie" Koopman, who passed away in February 1997. Logsdon is the daughter of Madonna and Doug Logsdon of Bradford. She plans to major in therapeutic recreation at Indiana State University in Terre Haute.

Father Frank Eckstein, pastor of St. John the Baptist Parish in Osgood and St. Magdalen Parish in New Marion, celebrated his 40th anniversary of ordination with Mass at Jac-Cen-Del Elementary School cafeteria. A dinner and program given by parishioners in honor of the Ruby Jubilee followed the Mass. †

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

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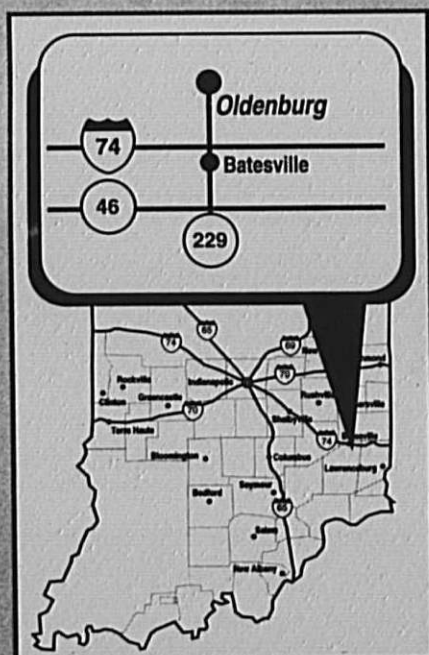
Batesville Deanery

Holy Family Oldenburg

Story by Susan Etter

Fast Fact:

When entering the town of Oldenburg, one can see spires of two churches reaching toward the sky. One is Holy Family, and the other is the chapel of the Franciscan Sisters of Oldenburg. Along with a third spire from the motherhouse, the three have brought about the city's unofficial title: "Village of the Spires."



**Journey
of Hope
2001**

Holy Family, Oldenburg parishioners are learning Scripture from Scratch

OLDENBURG—Spiritual renewal is in full force at this 416-household Batesville Deanery parish.



Father Sylvester
Heppner, O.F.M.

Holy Family Parish in Oldenburg recently started a new program called Scripture from Scratch.

Theresa Bedel, the administrator of religious education, said Scripture from Scratch is a basic Scripture study program produced by St. Anthony Messenger Press. It is a 16-hour video series. Participants view a one-hour video and then spend another hour in discussion. The program gives them an overview of the Bible.

The program covers topics such as where the Bible came from, use of the Bible, and when and why the Bible was written.

Bedel said 35 parishioners are participating. Scripture from Scratch is held twice a week to offer a morning and an evening session on the same day. Bedel said she is pleasantly surprised with the amount of interest Scripture from Scratch has stirred, because past attempts to offer Scripture study programs have not been this successful.

"We are getting a pretty good crowd," said Franciscan Father Sylvester Heppner, the pastor.

Bedel has received good feedback from the parishioners who have attended the program.

"The comments I have heard is that the videos are very easy to understand and that they are at a very

appropriate level—the information was not over their heads," she said.

Father Sylvester, who is also enjoying the program, said the participants are starting to learn what the Bible is about.

"We are starting to learn that the Bible is not a literal thing—you can't take it literally," he said.

He said the Scriptures pertain to everyday life.

"God would not have inspired them if they wouldn't pertain to us," Father Sylvester said.

He explained that the Scriptures were not written just for the people back in Jesus' time, or before Jesus in the Old Testament.

"They were written for us, they go on and on and we could very easily get some information out of them," Father Sylvester said.

Bedel said the Scripture from Scratch program is applied to another program using the Sunday readings. "Sunday to Sunday," she explained, is a lectionary-based reflection. Sunday to Sunday is published by the Sisters of St. Joseph of Carondelet.

Father Sylvester believes once the participants complete the two programs and have a good understanding of the Scriptures, they will be able to go out and evangelize.

Evangelization

Although the parish has not yet started the evangelization process, Father Sylvester said a group of parishioners have met on their own to discuss various avenues of evangelization.

Some of the ideas include taping Sunday homilies and taking them to shut-ins and others; publishing a parish pamphlet; establishing a welcoming committee and a "We Care" group for those who lose spouses; and creating bulletin boards.

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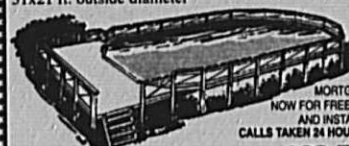
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Holy Family Church in Oldenburg

A ministry fair could also be in the works. Father Sylvester thinks it would create interest and involvement. One ministry at a time would be featured in the back of the church for parishioners interested in learning more about the particular ministry.

A newsletter could also be a future task taken on by the parish. Father Sylvester said possible content, audience and a publication schedule have been discussed, and five people have expressed interest in volunteering to work on making the newsletter a reality.

"The people who are volunteering are very energetic people—they are movers and shakers," he said.

Developing a mailing list for parishioners who are in the military, students in college, and nursing home residents could also be a possible future arm of evangelization at the parish.

Father Sylvester believes that evangelization is very important because "I think it is a way in which we as a parish can bring about the kingdom of God."

Bringing about the kingdom of God is also celebrated during the liturgies at Holy Family.

"I like to celebrate and I like to bring people alive," Father Sylvester said.

The Franciscan priest said he brings people "alive" during Mass through music, energetic homilies and parishioner involvement.

He said it is important to celebrate during Mass because "we are celebrating Jesus Christ and we have to bring him alive." †

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Priests in Residence: Rev. Raymar Middendorf,

OFM; Rev. Humbert Moster, OFM

Administrator of Religious Education: Theresa Bedel

Music Director: Jayne Enneking

Parish Council Chair: Jack Ferkinmoff

Parish Secretary: Rita Enneking

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Archdiocese of Indianapolis

The Church in
Central and Southern
Indiana

All Saints students look forward to 'new' school

Last week, when 214 All Saints School students marched from St. Anthony Church on the near west side of Indianapolis to an empty public school building, it was symbolic of a growing program on the move.

At a cost to the archdiocese of \$75,000, the school that includes students from St. Anthony, St. Joseph and Holy Trinity parishes will more than double its classroom space.

Last year, All Saints added the St. Anthony kindergarten. During the 1997-98 year, an extra first grade was added. The junior high classes have grown so much that grades seven and eight can no longer share the homeroom class. And registration is already above what it was this time last year.

After the school Mass on June 9, the eighth-graders led the way to the former Indianapolis Public School 50, which was closed a year ago. During the six-block walk (three south and three east), they carried a wooden cross that the graduating class made for the new school. Others bore a

large painting of the late Mother Teresa of Calcutta, which seventh- and eighth-grade art students had completed.

The students are leaving a school that had eight classrooms for one that has 20. The social worker, physical education and art teachers will no longer have to share the same small office space. There will be a music room, and the art teacher can leave her supplies in the art room so she'll no longer have to carry them from class to class.

Also, Title I (remedial) programs can be held in the building rather than in a mobile unit outside. The resource and speech teachers will have their own classrooms. This past year, they worked at the ends of the halls.

Not much renovation is needed in the "new" building, according to Mary Pat Sharpe, principal of All Saints. She said some work will be done so that the offices are open to the front door. All rooms will receive new paint and carpet.

The summer workers will open up a multi-purpose room upstairs, which will be used for a chapel and other activities. "We can have CYO games in the gym," Sharpe said. Students had been sharing the Holy Trinity gym with other schools. The new school also has a cafeteria.

The Hawthorne Community Center will share the building, using two rooms for its after-school care program. Many All Saints students are enrolled in the program.



All Saints eighth-graders lead the way as the students march from their former school on the St. Anthony campus to the building they will occupy next year, the former Indianapolis Public School 50.

Back at St. Anthony, the old school will be used for St. Vincent de Paul and parish social and educational activities, so that parishioners will no longer have to climb as many stairs as at the old parish hall.

Msgr. John Ryan, pastor of St. Anthony, noted that the school has a history of more than 75 years.

"The purpose of the move is to connect more closely with our community, to acquire a better-equipped facility, and to provide a good religious education for our students," said Msgr. Ryan. †

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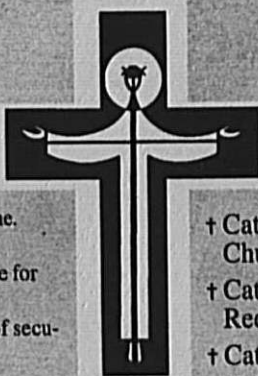
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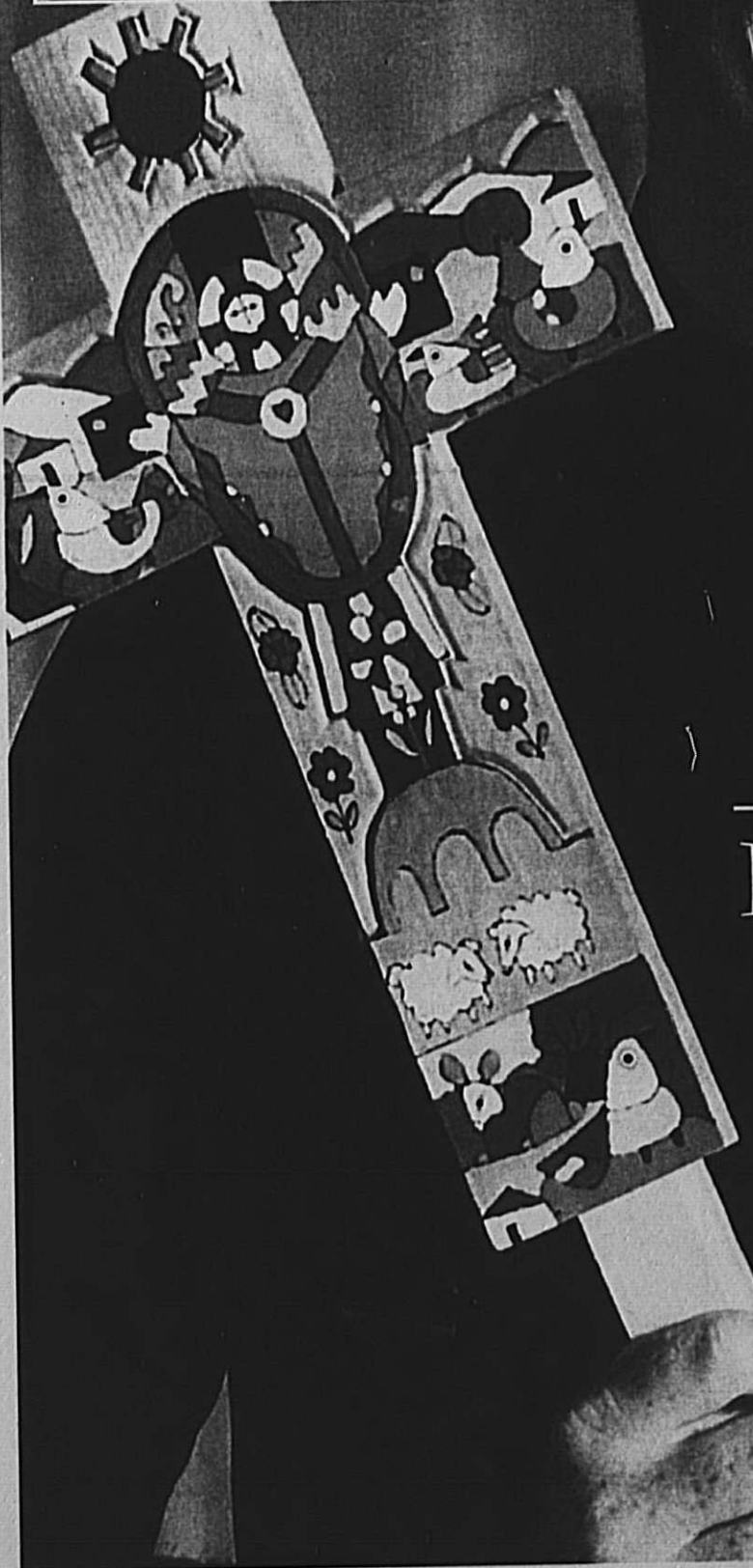
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Healthy Living

A supplement to *The Criterion*

Inside:



Cancer Survivor

Young priest discovers a new understanding of faith.

Page 16



Thirst Quencher

A look at the healthful benefits of getting enough water.

Page 20



Healthy Habits

Practical steps for making major health-related life changes.

Page 21

Catholic health care: true to original mission

By Mark Pattison
Catholic News Service

When women religious established Catholic hospitals in the 19th century, they did so to fill unmet needs: There were poor people without any hope of getting care from hospitals that served the well-off in America's growing cities.

Today, religious and laity at Catholic hospitals are honoring that commitment and are well-known for care of indigent patients who have no means to pay for the ever-increasing cost of emergency care.

But more and more Catholic health care seems to be taking place outside the doors of the hospital, back to the origins of more than a hundred years ago.

The number of crisis-pregnancy centers run by Catholic groups is nearly uncountable, and, in response to the growth of AIDS, Catholic agencies have established clinics in major cities nationwide to help those afflicted with the dread disease.

Another case in point is hospice care. Angela Hospice, an offshoot of St. Mary Hospital in the Detroit suburb of Livonia, is named after the foundress of the Felician Sisters who run the hospital.

Hospice care is usually administered in the homes of the dying—people who have come to fear being hooked up to tubes and monitors as much as they fear death.

But hospice care eschews the tubes and monitors in favor of personal, personable care. Elaine Boyke, a registered nurse for Angela Hospice, said families are often frustrated, not knowing what to do for their loved ones who are dying.

A hospital may offer comprehensive treatment of the body, but hospice offers treatment for body, mind and soul.

Sufficient medication is given to control pain, thus laying waste to the claims

of assisted-suicide supporters that pain cannot be controlled.

But chaplains help prepare hospice patients for the transition from this life to the next. And social workers are also on hand to help not only the patient, but the family for 13 months after the patient's death.

Some people who do not require hospice can benefit from skilled home health care. But for those who need hospice care, Boyke said, "we spoil 'em. We really do."

Some at-home hospice patients who cannot afford to pay are taken care of at no charge, just like their hospital-patient counterparts. And a 16-bed hospice facility has two "Good Samaritan" beds for the indigent, according to Boyke.

At the facility, Mass is celebrated every morning. For those who cannot get out of bed, "we take the whole bed into the chapel," she said.

Another form of comprehensive care is practiced at Mary's Song, started in 1991 in the southern Maryland town of Kensington Park by two Holy Cross sisters, Michaelene Frieders and Gladys Marie Martin.

The ministry focuses on more than just health. The two women religious rise at dawn to prepare lunch for up to 100 hungry people—and do the dishes after lunch. They also work at the clinic that they founded and also help the young girls in Kensington Park and the surrounding poverty-stricken communities find alternatives to lives of poverty.

The two sisters take a Jeep to the area's back roads to locate the poor people in their midst, but not always in their sight.

"We knock on doors and introduce ourselves," Sister Michaelene said. "We ask people what they need and how we can help them."



Catholic health care stretches beyond the hospital door with centers and programs aimed at special needs. Above, a licensed therapist massages the hand of a client at a Catholic-sponsored center for people with AIDS in Phoenix.

Before starting this ministry, Sister Michaelene was the CEO of Mercy Health System in Cincinnati and Sister Gladys was provincial of her order's Eastern province. But both felt their innermost voice was telling them to walk with the poor.

"My life as a woman religious is about helping those less fortunate," Sister Michaelene said. "Sister Gladys and I have chosen to return to the people for a one-on-one ministry."

The change required some patience. As CEO of Mercy Health System, Sister Michaelene had nice clothes, a nice car and three secretaries. These days, she said, "when you walk with the poor, you stand in line a lot."

"I see things I never saw when I was at the top."

"In the Old Testament, to convert means to be again who you really are and to remember to whom you belong," Sister Gladys said. "The New Testament stresses the necessity of a radical turnaround and invites us to pursue an entirely different course of life."

Still, Sister Michaelene said she would not change the course of her life, and would invite others to share in her experience.

"I would have to say that this had been a gift," she said. "God has given us the strength to take the pain and move into the joy of serving the poor. We couldn't ask for more." †



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Being yourself is key when visiting the sick

Guidelines offer suggestions for visits to hospitals and homes of the sick

By Nancy Hartnagel
Catholic News Service

Visiting the sick is one of the corporal works of mercy that takes no special training.

"In visiting the sick, you're just coming as another human being," said Sister Mary Louis, a Daughter of Charity who since 1992 has visited emergency-room, intensive-care and cardiology patients and their families at Providence Hospital, a Daughters of Charity-run institution in Washington.

Those working in the hospital's pastoral-care department have taken courses in counseling, noted Sister Mary, who has a background in nursing education. But to their work, they also bring "maturity, a little wisdom we've gained over the years, and just being ourselves," she added.

Sister Mary offered the following guidelines for anyone visiting a sick person, whether in a hospital or home setting:

- "Be yourself," she said, "especially if you're visiting a friend; they will know if you're being phony." Acting as you are accustomed will help put the sick person at ease, she added, even though the visit is occasioned by illness and may occur in a medical setting that seems unnatural.
- Keep your visit short, particularly in a hospital. "All hospital patients are

sick to some degree," Sister Mary said. "They need rest, and they tire easily, even if they don't admit it to a visitor."

- Listen to the person who is ill. "Listening to patients is probably one of the most important services" the visitor provides, she said.

Sister Mary said medical personnel enter a hospital room because "they have to do something, like taking blood or a temperature or whatever," but don't have time to stop and listen. "It's the idea of being there for a patient."

If a patient is seriously ill or has just gotten some bad news, a visit can be awkward, Sister Mary noted. "But patients know that you can't cure them," she added. "If you can't think of anything to say, just sitting there, being present, is sometimes a great service."

- Let the sick person, especially one who is seriously ill, lead the way in your conversation. "By listening, you are picking up what the patient wants to talk about," said Sister Mary.

She said people facing serious and life-threatening illnesses experience various emotional stages, including anger. "Let them emote, explode or whatever," she advised.

One technique that works in such situations, she said, is "repeating a



A man visiting a sick parishioner says a prayer with her. Being present to someone who is ill is one corporal work of mercy all Christians can offer.

phrase they might have just used, and then asking about it."

Even commonplace expressions of sympathy can be comforting, she said.

- Offer to pray with and for the sick person. "It's a wonderful thing," said Sister Mary. "Most patients appreciate prayers."

If it's within a visitor's comfort

level, she recommends asking a patient, "Would you like me to say a little prayer with you?"

"They almost always say 'yes,'" she said, adding that the prayer could be, for example, a psalm or the Lord's Prayer.

Such prayers should be "geared to their needs," she said. "They are sick and frightened, and you are helping them talk to the dear Lord about it." †

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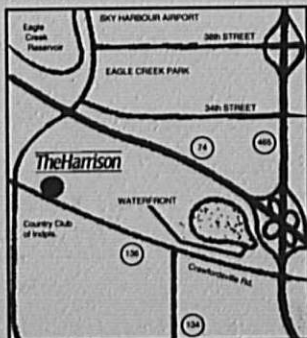
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**Westside
RETIREMENT
Village**

Facing workaholicism: Coping with the compulsion to work

By Jennifer E. Reed
Catholic News Service

When did you last take a vacation? How long has it been since you spent time with your closest friends? Can you recall the last time you just sat back, put your feet up, closed your eyes and didn't think about work?

A balanced life will give you time and space for all of these. But if you constantly work to excess so that it holds sway over the rest of your life, you may be a workaholic.

A person who "can't stop" working is likely to be avoiding other things, said Father Stephen Rossetti, a psychologist and

president of St. Luke Institute in Silver Springs, Md., internationally known for treating clergy for a variety of psychological and psycho-spiritual disorders.

Father Rossetti said that workaholics "have a dysfunctional relationship with work."

Their job becomes "destructive of their lives and their relationships, their sleep and recreation suffer, work becomes their entire life," he said.

Jesuit Father Jim Gill, a psychiatrist and founder of the Christian Institute for the Study of Human Sexuality, an educational center on the St. Luke Institute campus, said that workaholicism "can be compared to drug addiction."

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- ☐ Do you work more than 40 hours a week?
- ☐ Do you get more excited about work than about family?
- ☐ Do you take your work home in the evenings or on weekends?
- ☐ Are you usually late for social gatherings?
- ☐ Do you worry constantly about the future even when things are going well?
- ☐ Do you work or read during meals?
- ☐ Do you believe more money will solve other problems in your life?
- ☐ Do you think about work while driving or falling asleep?
- ☐ Do you believe it's okay to work long hours as long as you love what you are doing?
- ☐ Have your long hours hurt your family or other relationships?

Condensed from "How Do I Know if I'm a Workaholic?" For more information write: Workaholics Anonymous, World Service Organization P.O. Box 289, Menlo Park, CA 94026-0289.

© 1998 CHS Graphics

"One's daily life is spent getting the drug, using it, enjoying it," he said. "But this time spent keeps the addict from facing other things."

The workaholic is generally a person who likes his work, who gets satisfaction out of doing his job and says he doesn't mind spending a lot of time at it, according

to Father Gill.

"But the person doesn't simply choose to work excessively—he needs to do this," he said.

"A basic human requirement is at stake. Everybody has to find some basis for feeling that he has worth or value. This need

See WORK, page 15

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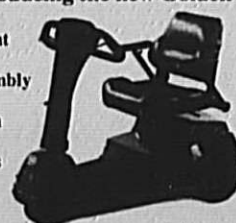
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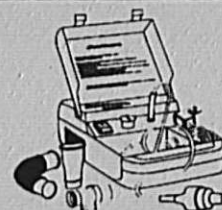
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WORK

continued from page 14

for self-esteem is driving the work pattern," said Father Gill.

Father Gill said that, like others, clergy, religious and lay people with jobs in ministry sometimes use work to hide from difficult things, out of a misunderstanding of what God wants of them or operate from a misconception that "Jesus would never turn down anyone's request."

"That's a mistake," he said, adding that that kind of thinking can lead to "polyphasic activity" in which people try to tackle too many tasks at once.

He said that by compulsively working a person attempts to escape uncomfortable parts of their life, such as living in community with difficult people or avoiding physical exercise, cultural experiences or

intellectual growth.

Usually these are things the person "doesn't feel very good at," Father Gill said, adding that the person's "self-esteem for his own intellectual, social and physical capacities is usually quite low."

By clinging to work, the person holds on to what he feels gives him a sense of self-worth, Father Gill said. "He does what he believes he's really good at."

Even so, he said, "it's not a profound kind of pleasure and it often leaves a person snatching at sources of physical gratification—alcohol, gambling or episodic sexual activity—as a way of grabbing at least moments of personal excitement and pleasure. It's self-destructive, but understandable."

Father Rossetti encourages people suffering from a compulsive work pattern to try making small life changes.

"If you're in this trap, first make simple,

concrete changes," he said. Take a 30-minute lunch break, give yourself a "little vacation" by turning down the lights to relax and breathe, do some fun reading or call a friend, he said.

Both priests stressed the importance of making time for prayer in trying to correct a workaholic lifestyle.

Solitude is crucial, said Father Rossetti, adding that without time apart for quiet prayer, people can become apathetic, losing their enthusiasm and passion for life, a "hallmark sign" of workaholic.

He advises those who can't stop working to divide things they do into categories of "must, should and might."

"Prioritize. Do the things you must do and lighten up on the rest," he said, adding that "if you can't make even these changes on your own, you ought to be in therapy."

Workaholics Anonymous, founded in 1983 to help people who want to stop work-

ing compulsively, uses a 12-step program adapted from Alcoholics Anonymous to promote recovery.

Some "tools of recovery" recommended by Workaholics Anonymous include taking time for daily prayer or meditation, underscheduling by giving yourself more time than usual for a task, concentrating on doing one thing at a time, balancing work with building relationships and developing creativity and playfulness. The group also recommends that each time the workaholic adds an activity to his or her schedule one activity requiring equal energy and time should be removed.

(For more information about workaholicism, contact St. Luke Institute at 301-445-7970, Christian Institute for the Study of Human Sexuality at 301-422-5500 or Workaholics Anonymous, World Service Organization, at 510-273-9253. †

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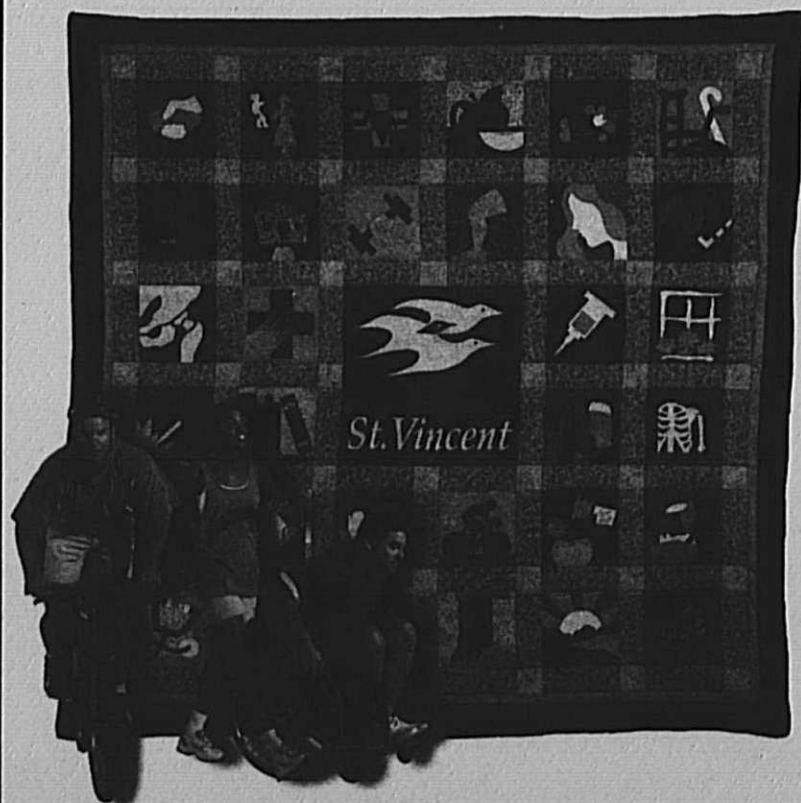
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Testicular cancer redefines faith for young New York priest

By Kate Blain
Catholic News Service

Father Christopher Welch loved a cross he brought back from a trip to El Salvador. Painted in bright colors, it depicted a joyful image of the resurrected Christ.

But during Holy Week in 1997, he dwelled more on a friend's gift of a Mexican statuette—the corpus from a cross that had been desecrated in the early part of the century.

"One leg was missing; you could see burn marks on it," he said. "I held that up and said, 'This is also the cross. This is where I'm at today.'"

One month earlier, the priest of the Diocese of Albany, N.Y., who had been ordained for only three years, was diagnosed with testicular cancer. After surgeries to remove the cancer and several lymph nodes, a round of chemotherapy and months of recovery, Father Welch expects to work for years in parish and diocesan ministries.

However, the priest in his 30s will do this work with a new label: "cancer survivor."

"That word has new meaning for me," he said. "People think, 'He's got cancer; he's on his way out.' But in this day and age, it's very treatable. That's a new revelation—that cancer is not a death knell."

When he was diagnosed, Father Welch was in shock. "For a man, (testicular cancer) is similar to having breast cancer for a woman," he said. "These are parts of our bodies that are intimate, part of your femininity or masculinity. And as a priest, sometimes it feels absurd to have that kind of illness."

At times, he noted that it was a struggle to pray. "It was hard to pray when I was sick. I did depend on people to do it for me."

And pray they did. The priest said that he and his family received many cards and letters and had his name mentioned during the general intercessions in at least five area parishes.

"The presence of the community is very important," he added.

After his first surgery, Father Welch thought his

health would return to normal. But then he discovered through a blood test that his cancer indicators were elevated.

A second surgery followed and, of the five lymph nodes that were biopsied, two were positive for cancer.

Five days of chemotherapy followed. "It wasn't as bad as I thought it would be," said the priest, whose tall, lanky frame is now 20 pounds lighter than it once was.

Six weeks later, he began to lose his hair. "That was probably the biggest deal—getting up in the morning and finding hair on your pillow," he said. "But now that it's gone, people say, 'You look OK.' " Some even think he shaved his head deliberately, he added.

During his time in the hospital and following chemotherapy, Father Welch found that "certain people can intuit what you need in a gentle way."

"Sometimes we try to do too much for people," he said. "As a minister, now I realize people may only need five minutes."

He expected people to treat him differently, whispering and feeling uncomfortable around him. Instead, he discovered "people allow you to laugh with them and cry with them. They've treated me as Chris first and a priest second."

As he recuperated, he said that he tried to be "an optimist, but there's been some anger."

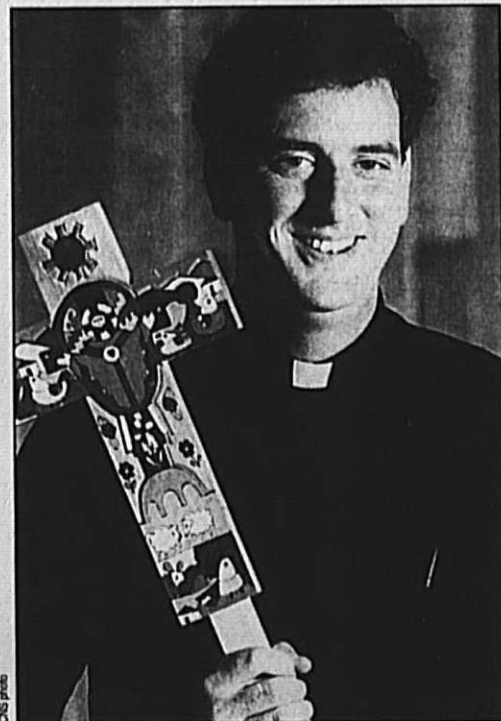
"I felt like Job sitting on the ash heap," he said. "There are so many things I want to do! I'm only three years out" of the seminary, he said he thought to himself.

He has had to face the struggles of accepting that his body doesn't work as well as it once did, that his energy level is lower and that he is tempted to jump back into all of the activities he once did, he said.

As a priest, Father Welch said that he also struggles to fit his illness into a spiritual context. "Part of me would like to make this part of my ministry: I'll be the cancer priest," he said wryly. "But maybe planning ahead is not important. Maybe what's important is what I'm doing now."

"We don't know what the future holds."

Looking at his own mortality has proven to Father



Father Christopher Welch, holding a Salvadoran cross of the Resurrection, overcame testicular cancer after two surgeries and a round of chemotherapy. The priest of the Diocese of Albany, N.Y., said he realizes now that cancer is "not a death knell."

Welch that "letting go is not as easy as I thought it was."

"I'm not ready to go. I want the full portion—the 80 or 90 years," he added.

"In the seminary, you read all these books about 'there's grace in suffering,' " he said. "It is no fun to have a hole in your gut. It's no fun to have part of your body taken out."

"I've thought a lot about that line from (the Old Testament Book of) Jeremiah, 'God, you duped me.' My faith is a little more sophisticated than it was. It's not as easy to fall back on platitudes." †

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Be wary of 'alternative' cancer treatments

By Lou Baldwin
Catholic News Service

Can diet or certain herbs either prevent cancer from striking or help with the healing process?

Some advocates believe diet has a very important role. For instance, books written by proponents of natural healing list such herbs as chaparral, bloodroot, red clover, dandelion root, violet leaves, buckthorn and ginger and licorice roots as helpful in preventing or treating cancer.

Other foods considered beneficial include whole grains, vegetables, beans, greens, onions, garlic and sea vegetables.

Yet, according to medical experts on the front line of dealing with cancers, the user should be wary of such claims.

A 1996 American Cancer Society report on nutrition and cancer prevention notes that diet can indeed be a factor in preventing cancer, possibly for one-third of all cases. It recommends a diet that is high in fruits, vegetables and grains and limited in meat, dairy and other high fat foods. Most herbal remedies recommended by their advocates would come under the heading of alternative medicines or complementary medicine used with conventional treatment.

"Alternative" usually refers to unproven treatments because they have not been scientifically tested to prove or disprove their effectiveness. Some alternative medicines may eventually be proven effective and become mainstream, according to the American Cancer Society, but until then, they should be treated with caution.

The cancer society notes that concern about a treatment would be warranted in cases including:

- If it is based on an unproven theory.
- If it promises a cure for all cancers.
- If the user is told not to use conventional treatments.
- If it is a drug or "secret" that only certain providers can give.
- If it requires travel to another country.
- If the promoters attack the medical or scientific community.

The American Cancer Society suggests particular wariness of material obtained through the Internet because, while good information can be found there, other material is written by promoters of useless treatments.

Even if such treatments do no physical harm in themselves, they can prevent the user from getting legitimate treatment, the society said.

While a high fruit and vegetable diet that is low in meat, dairy products and fat—as the American Cancer Society and other organizations recommend—may be helpful in preventing cancers, the opposite may hold for persons who already have cancer and are under treatment.

Beverly Clark, a registered dietitian and the director of outpatient nutrition at Mercy Hospital in Philadelphia, said that, for persons who have undergone surgery for cancer and are undergoing radiation or chemotherapy, "usually the bottom line is they have lost weight and their appetite may be suppressed."

Since it is important to help them regain lost weight, "their diet is very liberal" and the concern is that they get an adequate amount of calories and proteins, she said.

Patients undergoing chemotherapy and radiation therapy who are experiencing sup-

See CANCER, page 21

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Appetizing options on increasing number of hospital menus

By Agostino Bono
Catholic News Service

Where in Chicago can you find pirogi and tacos on the same menu?

Try Holy Cross Hospital.

No, the health care facility run by the Sisters of St. Casimir is not adding carryout food to its outpatient services. It's just trying to make hospital food more

appetizing to its ethnically diverse patients.

Turning food into cuisine also is a concern at other hospitals in the United States as dietitians strive to inject taste while still catering to doctor-ordered diets that are skimpy on salt, fat and sugar.

By the end of 1998, Georgetown University Hospital in Washington will

offer hotel-style room service complete with menus dishing out fried chicken, salmon and New York strip steak. Mercy Hospital in Miami is spicing up its recipes and encouraging patients to become adventurous eaters.

Georgetown's foray into room service is "for patient satisfaction," said Mary Lynn Farivari, the hospital's clinical nutrition manager. "Patients want healthy food, but something that tastes good, too."

Feeding this need while minding doctor's orders is a "hard balance," she added.

But Farivari thinks the room service plan can tilt the balance in favor of customer service at the 500-bed hospital affiliated with Jesuit-run Georgetown University. The plan offers eight menus based on different medical conditions.

"Each patient is offered a menu that correlates with his [or her] doctor's orders," she said.

Georgetown University Hospital's room service allows patients to choose their lunch and dinner about 45 minutes before serving time rather than the day before from a standard menu with few options.

Room service also means that nutrition assistants will visit patients each day to take the orders "almost like a waiter or waitress," said Farivari.

The assistants then enter the orders into a computer which sends them to the kitchen and checks to make sure patients' choices conform to their doctors' wishes.

Provision has been made for patients who are not in their rooms to have their orders taken. By calling a special num-

See MENUS, page 19

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MENUS

continued from page 18

ber, orders can be placed directly to the kitchen, which is staffed with cooks between 11 a.m. and 10 p.m.

"Patients can decide at the last minute" what to eat based on how they feel and changes in their condition, Farivari said.

Prior to room service, Georgetown followed a low-cholesterol, low-sodium diet recommended by the American Heart Association, she said. But some patients who didn't need to watch their salt and fat intake complained, she said.

The new procedures take into account that a number of patients do not have major diseases, but are in the hospital for tests or for minor procedures, she said,

adding that these people need to eat well to keep their strength up.

Her research showed that the biggest complaint was with the low level of salt in food.

"They miss salt. It takes about 30 days to get used to low-sodium food," she said. Although the hospital provides salt packets on the trays of people who can eat it, many patients "want the salt cooked into the food," she added.

The U.S. average per person is 5,000 mg of salt per day, while a low-salt diet aims for 2,500 mg per day.

Other hospital nutritionists also are trying to liven up diets, even without a room-service system. This generally involves tickling the palate with alternative flavorings, such as lemon and lime juices, herbs and nonhot spices cooked into the food, and providing packets of

zestier sauces and spices on trays of medically qualified patients.

"We get them to be adventurous with spices and try natural flavors so they can eat without salt," said Nancy Hinds, clinical nutrition manager at Miami's 300-bed Mercy Hospital, run by the Sisters of St. Joseph.

For Rick Hennessy, director of nutrition services at Chicago's Holy Cross Hospital, catering to patients means pleasing the taste buds of a variety of ethnic groups, including Lithuanian-Americans, Hispanics, African-Americans and Arab-Americans. The practical consequences involve providing low-salt, low-cholesterol sausages for Lithuanians and determining whether Hispanics should get meat or cheese or both in their soft-shell tacos.

Although Holy Cross is not adopting

a room-service program, "we're willing to bend over backwards" to make patients happy, said Hennessy.

If they don't like what's on their plate, they can call and "we'll get them another entry without a second thought," he said.

The 300-bed Holy Cross Hospital is even planning do-it-yourself midnight snacks for patients getting hungry after the kitchen closes.

"People can come down and make sandwiches," he said. They can also get hospital-prepared food from a refrigerated cooler and use the microwave ovens on the nursing floors, said Hennessy.

So, it's a Chicago hope that a hospital can mix healing with curing hunger pains, at least for those patients not attached to the ER. †

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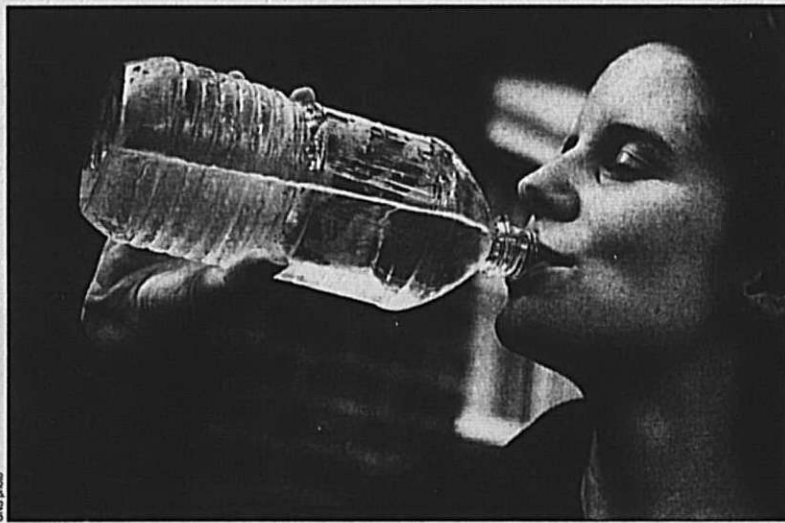
Water essential nutrient to body's normal function

By Julie Asher
Catholic News Service

Water is life. Without it, the human body won't function. While one can live without some substances in one's diet, water is "crucial to normal function," said Joanne Kouba, a registered dietitian and assistant professor of nutrition at the Niehoff School of Nursing at Jesuit-run Loyola University in Chicago.

"If you didn't consume water in any form—soda, juice, water—after three days you would not be doing very well," Kouba said.

"Water does a number of different things in our bodies. It's really a medium for all chemical reactions in our body," she explained. Among other things, Kouba said, water is a carrier for vitamins in the body, a lubricant and a cushion for



Each person should drink a minimum of eight full glasses of water a day. Water is a necessary nutrient that enables the body to carry out its many functions.

such body areas as joints, eyes and the spinal cord, a regulator of body temperature, a solvent for minerals and amino acids and glucose, and a help to transport and dissolve glu-

cose for other reactions. It also provides "some satiety level," Kouba said, filling you up "so you don't munch on other things."

When nutrients are discussed, water is often forgotten, she said. "But water is considered to be one of the six classes of nutrients."

Kouba agrees with recommendations that each person should drink a minimum of eight, 8-ounce glasses of water a day, except for those who have a kidney problem or some other condition that requires a limit on one's fluid intake.

But, she pointed out, the total volume of fluids do not have to be restricted to plain water. Juice, soda, coffee, tea, milk or water "all count as part of your fluid intake," she said, though she adds that, for those counting calories, diet sodas might be preferred and sugar and cream should be limited in tea and coffee.

To get eight 8-ounce glasses each day, Kouba recommends having a glass of water with each meal, two cups of milk per day, a cup of coffee or tea and a couple of beverages in the evening, perhaps a diet soda or a glass of juice.

"People need to realize their thirst tends to lag behind their need for water," Kouba said, adding that the elderly often do not drink enough liquids to maintain good health

See WATER, page 21

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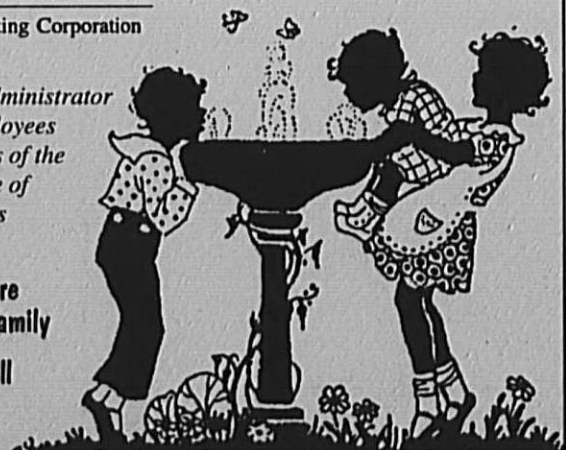
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Changing health habits begins with a plan

By Mary T. Carty
Catholic News Service

Some people yearn to lose weight and to be more physically fit in order to improve their personal appearance; others want to add years to their lives by following a healthier lifestyle.

For those who are making changes in diet, exercise and other personal health habits under doctor's orders, making changes can be difficult, unpleasant and frustrating. Moving to a low-salt diet as part of dealing with hypertension, for example, can cause anger and resentment.

Change involves coming face to face with ingrained habits that took years to develop and that were reinforced by family practices or the actions of friends.

The first step in making a health-related change is to

understand its eventual benefits, to accept that improvement is contingent on that change and to commit to be actively responsible to making that change occur.

Next, gather information concerning the health change—for example, a new diet and exercise plan. Discuss the change with a physician, specialists in the field, people who have been successful at making a similar change, and/or support groups. Draw upon a wide variety of resources, including books, magazines, videos and Internet sites. Take a class to learn more about a new life change or to work with others making a similar change.

While some may succeed on their own in making changes, obtaining support and guidance increases the likelihood of long-term success.

Using the information gathered, create a plan. A written

plan, left in a visible place such as on the refrigerator, will act as a reminder, a measuring device and a daily guide.

For example, a plan to change diet might include:

- A copy of the new diet.
- Old recipes that fit within the new diet.
- New, interesting recipes.
- A weekly menu, with a list of substitutions or alternatives for future weeks, and with notations about who is responsible for each meal's or day's food preparation.
- A complete grocery list.

Once the plan is completed, set a time goal to monitor how well the plan is being implemented. Twenty-one days has been proven to be an effective gauge.

The bottom line is that action has to begin sometime, with a phone call, with a single step in the right direction to begin a long journey toward better health. †

WATER

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and that those who exercise regularly or are engaged in other kinds of heavy physical activity need more fluids.

Kouba said it is estimated everyone—from children to adults—needs one liter to one and a half liters of liquid for every hour of activity. Weather, she added, can play a part in the fluid intake necessary—on a cool day one doesn't need

to drink as much as on a hot or humid one.

"Drink ahead of time so you are adequately hydrated, two to three cups of fluid before the activity, though not right before you exercise. You don't want to be sloshing around," she said.

Then, every 15 minutes have one cup to two cups and, after exercise, rehydrate, she suggested.

While she has not researched whether "designer" bottled waters are more or less healthy than tap water, Kouba said some concern has been raised over the absence of fluoride in bottled water, since fluoride is still needed by adults and children for strong teeth.

For those concerned about high lead levels in tap

water, Kouba recommended use of only cold water for food preparation because hot water leeches the lead from pipes. "First thing in the morning run water for one minute to two minutes to flush out lead that may have leached out at night," she said.

The Water Quality Association, an industry trade group, recommends that if people suspect there is lead in their plumbing or they notice a change in the taste of their water and experience repeated gastrointestinal problems, they should consider getting their water tested at a state-approved lab.

The association also recommends using an inexpensive "point of use" water filter with charcoal, which removes lead. †

CANCER

continued from page 17

pressed appetites generally have a better appetite in the morning and might consider eating more at breakfast, Clark said, adding that "they might try eating more often during the day instead of three meals."

Clark cautions potential users of alternative treatments that "there hasn't been enough clinical research" to say they are effective.

"If someone is trying to sell you something, that individual is probably not your best source of information," she said, "whether you are buying a car or buying something at a health food store."

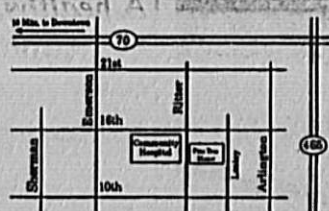
She also noted that herbal remedies are not regulated by the Food and Drug Administration. As a result, she said, "there is always the question of how pure the sample is" and whether there is "contamination" in these products. †

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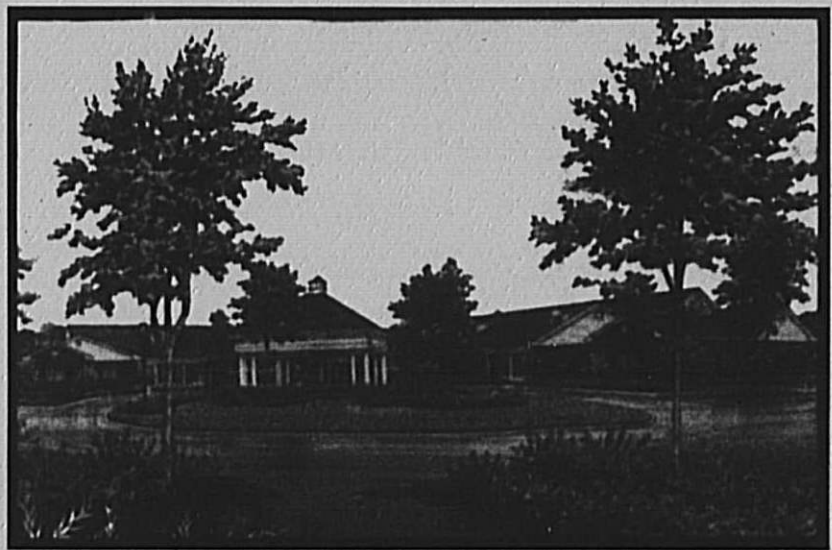
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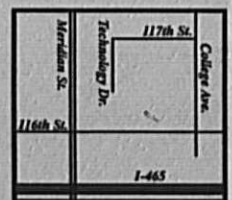
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We nourish hope by sharing our faith stories

By John F. Haught

To know who we are we must be able to say where we came from.

Apparently even our earliest tribal ancestors instinctively realized that without a sense of origins they could have no sense of their own identity. So they told stories—we now call them myths—about the decisive events in their past.

And what about the Church? Without a story to tell about the Church's own communal history, its members would have only the most nebulous sense of what it means to be Christian or Catholic.

Knowledge of the Church's past is essential for our own sense of who we are religiously.

We need to know the struggles our predecessors underwent, the heroic figures and deeds that shaped the Church's unique character, and how the faith's fundamental teachings came to be formulated.

But there is a deeper reason to familiarize ourselves with the Church's history. The Church understands itself to be a community of hope. As the biblical authors were fully aware, however, talk about God's promises and faithfulness cannot enkindle hope as long as it remains only an abstract idea. It has to be embodied in a narrative or story form.

The substance of faith, even that of the most theologically sophisticated believers, still comes alive for us only when we meet it in the humble form of stories.

By telling stories about God's actions to save and renew—even in the most desperate of circumstances—our hearts become imprinted afresh with faith's healing power.

Stories penetrate to levels of awareness that theoretical or scientific expression can never reach. It is especially in stories that we learn to trust.

We can best appreciate Church history's importance, then, by approaching it as a necessary extension of the need to tell stories about God's fidelity and about human responses to it.

Already in the New Testament we have clear evidence of the early Christian community's sense of obligation to pass on—in the form of stories—the saving truths about a promising and faithful God.

The Gospel stories about Jesus, of course, are the most obvious instances of Christian faith's instincts in this regard. To these stories, St. Luke's Acts of the Apostles adds fascinating new accounts of the deeds of Christianity's earliest heroes, especially Peter and Paul.

In a sense, in Acts we have "Church history's" first installment.

Reciting the struggles, victories and squabbles of the primitive Church, Acts can serve for us as a bridge linking the past 20 centuries of Church history to the earlier narrative traditions of the Bible.

Following the example of Acts, it seems to me, we are invited today to keep on telling the extended story of the Church. If we fail to do so, we begin to lose touch with the grander story of God's promise that constitutes the *leit motif* of the entire biblical vision.

In her collective memory, the Church holds a rich, varied and often troubled archive of reports about its members' efforts, throughout the Christian centuries, to remain faithful to the "old, old story" of God's promise to Abraham.

It nourishes our hope today when we repeatedly encounter the many different ways in which the sense of living in the presence of a faithful God has been expressed in holy lives, art, architecture and writings since the days of Jesus and Luke.

For this reason, above all others, we do well to learn about the story of the Church's life in history.



The substance of faith still comes alive for us only when we meet it in the humble form of stories. By telling stories about God's actions to save and renew—even in the most desperate of circumstances—our hearts become imprinted afresh with faith's healing power.

However, along with the edifying accounts of martyrs and saints, Church history chronicles some most disturbing episodes of violence, cowardice and compromise.

Do we have to include these in the telling of our Church's story?

We may reasonably guess that for theological purposes Luke left a lot out of his own account. But he did not refrain from including embarrassing episodes. Recall, for example, his accounts of simony, idolatry and the contentious way Paul confronted Peter for insisting on circumcision as a condition of Church membership.

Paul's own writings, incidentally, also refer to a number of scandals in the early Christian Church.

Surveying the biblical accounts more generally, we cannot help but notice how honest they are in highlighting human

weakness, even in the case of their most exalted heroes.

The Bible does not excessively beautify its narratives. Neither do we have to leave out all the unsightliness in our own Church's story.

In fact, biblical faith gives us every reason to be completely honest in telling the Church's story. The point of so many Bible stories, after all, is to have us realize that even human sin and weakness cannot break down God's fidelity or destroy our capacity to trust in God's promise. Nothing we humans do can wreck that.

Once we allow the whole story to surface in all its ambiguity, we find in it more than enough examples of heroic trust to nourish our hope today. †

(John Haught is chairman of the Theology Department at Georgetown University in Washington, D.C.)

Church relates history of Spirit

By David Gibson

We can be glad we don't have to start from scratch when it comes to living a Christian life in this world. Others have gone before us, clearing the way.

What's in Church history for us? More than a jumble of dates and obscure events.

During 1998, when people in the Church are becoming reacquainted with

the Holy Spirit and the meaning of hope, it is worthwhile to look to Church history as a history of the Spirit in the world.

The record of all the good the Spirit has done can inspire and motivate us.

Furthermore, the record will show how often the Spirit has drawn good from something that, at the outset, appeared rather bad. That alone should give us hope. †

(David Gibson edits Faith Alive!)

Discussion Point

The past is a road to the future

This Week's Question

Tell why it is important for people now to learn from the past.

"Because you draw from the past, learning from your mistakes and your successes. The past gives you a road to follow toward the future." (Mary Rose Cecola, Shreveport, La.)

"If you don't learn from the past, you're doomed to repeat it. I know it's a cliché, but I think it's true." (Karla Legato, Wilmington, Del.)

"Learning from the past allows us to change our attitudes and actions in the present and future—if we actually learn from the past." (Barbara Calhoun, Yakima, Wash.)

"Even though new situations come up, often they are similar to old problems with a new spin on them. The human condition doesn't change that much." (Colleen Hughes, Girard, Ohio)

"How would you live a life without knowing what had gone before? We learn from our parents, and we build on that. We learn from the experience of other people." (Mary Geach, Hurley, Wis.)

Lend Us Your Voice

An upcoming edition asks: Do you ever turn to the Bible when praying? Why, and how?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St., N.E., Washington, D.C. 20017-1100. †



Perspectives

From the Editor Emeritus/John F. Fink

Devotion to Sacred Heart dates from Middle Ages

This Friday is a major feast of the Catholic Church—the Sacred Heart



of Jesus. It is not a holy day of obligation, but it is a solemnity, the highest rank of feasts.

Devotion to the Sacred Heart has long been a part of Catholic devotions. However, it seems to me that there is far less devotion to the Sacred Heart today than during earlier generations. Many younger people are not familiar with First Friday Devotions and don't understand the purpose of the special services that some of our parishes have on the first Fridays of each month.

The Sacred Heart is a powerful symbol of the love and mercy that were poured out for humanity by God through the pierced heart of his Son. Jesus so loved us that he underwent his passion and death in order to redeem us.

Devotion to the Sacred Heart developed during the Middle Ages, although it wasn't defined theologically until the 1700s. Among the mystics who helped develop the doctrine were St. Bernard of Clairvaux (1090-1153), St. Bonaventure (1221-1274), St. Mechtilde (1212-1280), St. Gertrude (1256-1302), St. Catherine of Siena (1347-1380), Julian of Norwich (1342-after 1413) and St. Frances of Rome (1384-1440). St. Francis de Sales (1567-1622) promoted the devotion to the Visitation nuns and St. John Eudes (1601-1680) composed an Office and Mass for the feast. The liturgical observance of the

feast was first authorized by Pope Clement XII in 1765.

However, by far the most important person in advancing devotion to the Sacred Heart was St. Margaret Mary Alacoque (1647-1690), a Visitandine nun who received a series of private visions of Jesus. In the visions, he appeared with his Sacred Heart visible, surrounded by a crown of thorns and flames. He gave her the mission of establishing devotion to the Sacred Heart, a mission that she accomplished with the help of her spiritual director, Jesuit Father Claude de la Colombière.

During St. Margaret Mary's visions, Jesus made these 12 promises to persons having devotion to the Sacred Heart:

1. I will give them all the graces necessary in their state in life.
2. I will establish peace in their homes.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge during life and, above all, in death.
5. I will bestow abundant blessings upon all their undertakings.
6. Sinners shall find in my heart the source and the infinite ocean of mercy.
7. By devotion to my heart, tepid souls shall grow fervent.
8. Fervent souls shall quickly mount to high perfection.
9. I will bless every place where a picture of my heart shall be set up and honored.
10. I will give to priests the gift of touching the most hardened hearts.
11. Those who promote this devotion shall have their names written in my heart, never to be blotted out.
12. I will grant the grace of final penitence to those who receive Holy Communion on the first Friday of nine consecutive months.

Spirituality for Today/Fr. John Catoir

The 'soul of my soul'

On the night before he died, Jesus expressed the final desire of his heart in these words, "Abide in me, and I will abide in you" (Jn 15:4).



He wanted us to be with him where he is. St. John of the Cross described this as a place "within the divine essence, transcending all mortal vision and hidden from all human understanding."

Jesus invited us to unite with him in the unity of divine love. "Father, I will that where I am, they, whom you have given me, will be with me, that they may see my glory" (Jn 17:24).

Abiding in the Lord is not simply an occasional prayer. It is meant to be a permanent mindset. You are united with him in work and play, in joy and in sorrow, even when you are not consciously aware of his divine presence.

St. Paul wrote, "Without faith it is impossible to penetrate this mystery." Faith enables us to experience now what will be our future destiny in heaven. We have a foretaste of the beatific vision. The Lord is telling us that we do not have to go outside of ourselves to find God.

"There is a place within the soul which is inaccessible to the devil and the world," wrote St. John of the Cross. It is in that secret chamber of the soul that God gives himself to us and we to him. The Lord becomes the soul of your soul,

and you can speak to him as the indwelling Spirit.

"Holy Spirit, soul of my soul, guide me, console me, strengthen me." The doctrine of the indwelling Trinity taught to us by Jesus implies that wherever one person of the Trinity is present all three may be presumed to be present.

One of the mystics of the Church, Sister Elizabeth of the Trinity, writing at the turn of the 19th century, expressed it this way: "Love unites the soul with God, and the greater the love the more it is centered in him. When love attains the highest degree it penetrates the soul's inmost depths and becomes transformed into Christ."

Today, the New Age practitioners have a substantially different idea of the divinization process. For instance, Shirley MacLaine in her book, *Out on a Limb*, stated, "I am God."

I don't think she meant to say that she was God the Creator. She was merely repeating the popular New Age idea borrowed from an ancient gnostic heresy, namely that we are all gods in a sense. This implicitly denies the Lord's divinity and his unique role in our redemption.

Catholics believe that Jesus was a divine person, and his followers are the carriers of his divine life. "I am the vine, you are the branches" (Jn 15:5).

It is precisely because of Jesus that we become carriers of the blessed Trinity. To look in the mirror is to see a tabernacle of God's love. †

(Father John Catoir is a regular columnist for Catholic News Service.)

The Yardstick/Msgr. George Higgins

Who's to blame?

My friend Father Richard John Neuhaus, a prolific journalist and author, takes me to task in a recent issue of his monthly magazine, *First Things*, a serious intellectual journal which I always read cover to cover.



After a ritualistic word of "admiration" for my "formidable energy over these many years," Father

Neuhaus finds it regrettable that in recent years I seem unable to get through a column without attacking those awful neo-conservatives. That's rhetorical overkill on his part. I plead guilty, of course, to having disagreed with the neo-conservatives. Father Neuhaus specifically disagrees with one recent column in which I said that neo-conservatives refuse to put any blame for American cultural decadence on democratic capitalism as such, preferring to blame what they call the "new class" of liberal intellectuals.

Father Neuhaus responds that he and other prominent neo-conservatives have written repeatedly about corporate America's domination by the "new class" and the exploitation of the pseudo-rebellion of the counterculture to make big bucks. But where, he asks, does Msgr. Higgins suppose bankers *et al* get their ideas? Leftist intellectuals, he says, shape the fashions, including that of being anti-business, which corporate leadership then co-opts. Father Neuhaus concludes that he nearly despairs of changing my mind on this issue. I assume that he despairs of changing the minds of other more important writers.

Two scholars come to mind immediately: Father Gary Dorrien, an Episcopalian priest, and Jesuit Father John Langan of Georgetown University. In his recent book, *The Neo-Conservative Mind and Soul in Society*, Dorrien says neo-conservatives rarely find anything wrong with American society that cannot be blamed

on the hypocrisy or subversion of the putative new class. However, he continues, they give a free ride to commercial interests that relentlessly manipulate baser human instincts; while condemning the so-called "new class," they ignore "the far more influential and subversive impact that commercial society makes by turning labor and nature into commodities."

Father Langan points out that the institutions of the moral-cultural system are themselves economic entities; indeed, in some cases they are large, profitable economic entities. It will not do, he argues, for neo-conservatives to direct all their fire at "new class" intellectuals. Why, he asks, are they reluctant to direct at least some fire at the capitalist system?

He notes Michael Novak's position that "the fundamental reason behind the capacity for self-reform in democratic capitalism lies in the independence of its moral-cultural order and its political order alike."

Father Langan cogently concludes that one need not be a Marxist reductionist to seriously doubt the extent to which the political order and moral-cultural order are effectively independent of the economic order in the contemporary United States.

While I despair of convincing Father Neuhaus on the point Father Dorrien and Father Langan make, I promise him I will say no more about it in this column for the indefinite future. However, I will have much more to say about my major complaint against the neo-conservatives: that they have been deafeningly silent on labor issues, a silence broken in recent months only by a terrible book, *Epitaph for American Labor*, which rejoices at the alleged demise of the American labor movement and argues that, given democratic capitalism's success, unions have completely outlived their usefulness.

To my knowledge, no neo-conservative journal (and I read them all religiously) has said a word in criticism of this book. I can only wonder why. †

(Msgr. George Higgins is a regular columnist for Catholic News Service.)

Be Our Guest/Shirley Vogler Meister

Visiting doves: moments of inspiration, comfort

On a trip to the Hawaiian Islands, a professional artist-friend, Georgetta



Lucas, of Plainfield, experienced a few unusual moments in time. When she shared them with me, I realized how important it is to recognize and capture the beauty of such moments. This is what she wrote:

During my travels, I am always eager to get to the hotel to sketch the native scenes. I stepped out onto the Waikiki Resort Hotel balcony with my sketch pad, watercolors, and brushes, eager to begin my composition. To my dismay, all I saw surrounding me was high-rise buildings. The non-high-rise scenic view was of a small pool five stories below me and a small tree, when viewed from the top down, wasn't so scenic. At that moment, three beautiful white doves flew on my balcony and perched on the railing. I immediately began sketching my heavenly visitors. As soon as I completed the sketch of the third dove, they all flew away.

Thinking she might entice the doves back, she placed bread on the railing, then waited; but only sparrows returned. Georgetta, however, had already sketched the doves, which she later reproduced in an award-winning watercolor titled "Three Visitors."

Being a spiritual woman, Georgetta recognized the doves' visit as unusual

and sacred. It sparked her creativity, which she knows comes from God. She not only expressed this through her words, but through her art.

Doves, of course, are symbols for the Holy Spirit, who visited the apostles after Christ's resurrection. We refer to this as Pentecost, which is Greek for "50th"—in this case, the 50th day after Easter.

Life is full of what I call "little pentecosts," which often occur when we least expect them. As with my friend, Georgetta, I remember one of these vividly:

After traveling 250 miles to be at my critically ill mother's side, I rushed past the hospital chapel as I headed toward an elevator. Backtracking, I went into the chapel, sitting in the back and asking God for the grace to face whatever would follow. I took a deep breath, opened my eyes, and saw breathtaking artwork in the sanctuary: The wings of a dove spread across the width of the wall. A tremendous peace settled upon me. Solemnly approaching the art, I raised my right hand to touch the dove, but that part of the wing illuminated my hand instead. I then realized the dove wasn't a painting. It was a large, perfect dove-shaped sunray beamed through a skylight in the ceiling.

All of us can experience moments like the ones Georgetta and I did, if we open our minds and hearts and souls to the surprises God so readily gives us. †

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a freelance writer and poet.)

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

The Sunday Readings

Sunday, June 21, 1998

- Zechariah 12:10-11
- Galatians 3:26-29
- Luke 9:18-24

The Book of Zechariah is the source of this weekend's first reading. This book rarely appears in the liturgy.



Zechariah was of priestly antecedents and was born in Babylon during the Exile. He returned to his people's homeland as a young man and began to prophesy. His entry into the

sphere of prophets can be dated to around 520 B.C.

Although the Jews exiled to Babylon pined for their homeland for several generations, many Jews surely were disappointed when at last they returned home thanks to the liberating decree of the Persian king, Cyrus the Great, who himself had overwhelmed Babylonia.

The ancestral land was bleak and unaccommodating when they returned.

Jerusalem, once its splendid capital, at least in Jewish eyes, but in fact no match for the majesty and breadth of Babylon, was in a tragic state.

In ruins was the great temple of Solomon. In itself this was an affront to God. There was no suitable place in which tribute could be paid to the Almighty.

Priority for the pious was the rebuilding of the great temple. As events unfolded, Zechariah himself was martyred.

In this reading, Zechariah reassures his people, not only downcast in the face of destruction and neglect, but threatened by new, unfriendly foreign forces.

The prophet insists that God once more will bless the people of David.

As is often the style of prophets, Zechariah presents the words of God in

the first person. Thus in this reading, God promises to redeem and fortify the people and their land. Zechariah himself did not speak, and could not have spoken, such a boast.

St. Paul's Epistle to the Galatians provides the second reading. Galatia is an area in modern Asia Minor where an early community of Christians dwelt. Paul felt a responsibility to this community, and this epistle is magnificently abundant in its theological reflection and revelation.

Powerful in the reading is Paul's strong belief that each Christian literally bonds with the Lord Jesus. In this view, the Lord becomes more than merely a companion or an inspiration. He is one with the individual Christian in the most basic of unions, the union of the soul and of eternal life.

Paul asserts that this union prevails among Jew and Greek alike, among slaves and the free, among men and women.

In this union with Christ is a union with all other Christians.

St. Luke's Gospel supplies the final reading. Jesus tests the disciples.

He asks them to declare what they see in him. It is important to note that Peter responds. Peter recognizes Jesus as Messiah.

Reflection

Strong implications both for Christian identification and for life within the Church proceed from these readings.

God in eternal and perfect mercy destined salvation for all. It was a salvation accomplished in Christ Jesus, but it is never imposed.

Rather, it voluntarily is accepted, but once accepted it creates a communion with Jesus which is essential, perfect and without end. It will endure forever.

Thus, for the Christian, the bond with Jesus is intensely personal. However, it cannot exist outside the Church.

Life is filled with puzzles and riddles.

Daily Readings

Monday, June 22

Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, married man
and martyr
2 Kings 17:5-8, 13-15a, 18
Psalm 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 23

2 Kings 19:9b-11, 14-21,
31-35a, 36
Psalm 48:2-4, 10-11
Matthew 7:6, 12-14
Vigil Mass for the Birth of
John the Baptist
Jeremiah 1:4-10
Psalm 71:1-6, 15, 17
1 Peter 1:8-12
Luke 1:5-17

Wednesday, June 24

The Birth of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Thursday, June 25

2 Kings 24:8-17
Psalm 79:1-5, 8-9
Matthew 7:21-29

Friday, June 26

2 Kings 25:1-12
Psalm 137:1-6
Matthew 8:1-4

Saturday, June 27

Cyril of Alexandria, bishop
and doctor of the Church
Lamentations 2:2, 10-14, 18-19
Psalm 74:1-7, 20-21
Matthew 8:5-17

Sunday, June 28

Thirteenth Sunday in
Ordinary Time
1 Kings 19:16b, 19-21
Psalm 16:1-2, 5
Galatians 5:1, 13-18
Luke 9:51-62
Vigil Mass for Peter and Paul,
apostles
Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Who is Jesus? Where is the path to God?

The Gospel answers that the pathway to God is in the faith and knowledge of the apostles, gathered in Peter, their

spokesman and leader.

Upon the apostles, upon their faith and knowledge, around Peter, is the Church with its teachings and the sacraments, its avenues of contact with God. †

Question Corner/Fr. John Dietzen

Church specifies one confirmation sponsor

Q Our granddaughter will be confirmed soon. She wants both my wife and me as sponsors, and doesn't want to hurt our feelings by choosing one of us.

Our parish priest said no, another priest said it would involve too many people, and the bishop cited canon law.

We hope you can give us an answer. (Pennsylvania)

A All three persons you consulted are right. Canon law just assumes that one person, at most, will serve as confirmation sponsor (Canons 892-893).

As a practical consideration, particularly in larger parishes, it could complicate procedures, and even create problems of space, if those confirmed had more than one sponsor.

I said "one person, at most" because, unlike baptism, a confirmation sponsor is not absolutely necessary at all.

The confirmation ritual and canon law, respectively, specify that "ordinarily" and "insofar as it can be done" a sponsor should be chosen for the candidate.

You and your wife can explain to your granddaughter that you thank her for wanting both of you as her sponsors, and that neither of you will be hurt by whoever she asks to journey with her through confirmation.

Q Our daughter is applying for an annulment after a terribly abusive marriage that resulted in a divorce. Her ex-husband now will have nothing to do with her.

According to Church law, must an annulment be mutually agreed to?

Can an annulment be granted to one spouse when there is proof that the other spouse did not fulfill his or her marriage vows? (North Carolina)

A An annulment requires reasonable proof that one or both of the spouses was, from the beginning of the marriage, incapable of true marriage consent, and/or of the community of life that Christian marriage involves.

This incapacity for a valid marriage may show itself in a lack of the proper intentions, or in some emotional or psychic crippling factor that made a true marital union impossible.

The one who initiates the request for annulment is called the petitioner, and the other person is the respondent, who is always invited to offer his or her thoughts about the marriage.

Respondents cannot block the annulment, however. If they refuse to answer or just don't agree with the process, the annulment process still goes on, and a decision will be made without their participation.

It is good to note that, from what I said above, simple breaking of marriage vows is not sufficient grounds for a declaration of annulment.

For more information about the annulment process, talk with a priest and a tribunal staff member in your diocese. †

(A free brochure answering questions Catholics ask about annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

My Journey to God

One Turn in This Life

The One who set the galaxies agliding
Across the solar pathways of the sky
Designed the axis of the Earth to slide
In revolutions soundless and on high.
The One who fashioned players
for the game
Of living, in each era till it waned,
Gave each of us one turn, though
not the same
Within the measured guidelines
he ordained.
Look back at vanished loved ones
of our youth,

Their lives comprising a distinctive age,
And recognize the pattern that, in truth,
They played their roles and exited
the stage.
When our scenes fade out and
our songs are sung,
We, too, in turn must yield place
to the young.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish, Franklin.)



The Active List

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

June 18-20

Holy Name Parish, 17th and Albany, Indianapolis, will host a Summerfest and Monte Carlo featuring food, rides, games and a cash drawing. Open 6-11 p.m. on Thursday; 5-11 p.m. on Friday; 5 p.m.-midnight on Saturday. Information: 317-784-5454.

Thursday from 6-10 p.m.; Friday and Saturday from 5-11 p.m.

June 19-20

Christ the King Parish, 1827 Kessler Blvd. E. Dr., Indianapolis, will hold a family summer social featuring food, children's games, raffle, country store, music and a live auction, featuring over 100 items, open 5 p.m.-midnight both days.

June 19-21

Holy Angels Parish,

Indianapolis, 28th and Dr. Martin Luther King Jr. St., will hold a soul food festival featuring barbeque, fish, desserts and raffle. June 19-6 p.m.-midnight; June 20-noon-10 p.m.; June 21-noon-10 p.m.

June 20

Indy YouthFest '98 will be held in Indianapolis at Garfield Park, McAlister Stage and will feature music, games and a variety of speakers. The festival will begin at 10 a.m. and ending at 10:30 p.m. Cost: \$15 for individuals; \$12 for groups of eight or more. Information: 1-800-775-9395.

June 21

Little Sisters of the Poor and residents of St. Augustine's Home invite you to join them for holy hour to pray for vocations, held in the chapel of St. Augustine's Home, 4:30 p.m., includes evening prayer, Exposition of the Blessed Sacrament and Benediction.

Rexville Schoenstatt "Schoenstatt Holy Hour" at 2:30 p.m., Mass at 3:30 p.m. by Fr. Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

June 21-27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove, offers "Joy in the Rule of Benedict," a retreat with a monastic community of women in a prayerful setting. Cost:

\$400 with a non-refundable deposit of \$75. Information: 317-788-7581.

June 22

St. Christopher's Singles and Friends will sponsor a bike ride to Eagle Creek beginning at 6:15 p.m. Meet at 56th St. Colt's facility at the dirt lot. Information: 317-879-8018 ask for Mike.

June 25

St. John Parish, 126 W. Georgia St., Indianapolis, will hold a Mass in honor of the 17th anniversary of Medjugorje activities, beginning with rosary and music at 6:30 p.m. and Mass to follow at 7 p.m. Information: 317-888-0873.

June 25-27

St. Jude Parish, 5353 McFarland Rd., Indianapolis, will host a summer festival featuring Monte Carlo, beer garden, bingo, booths, crafts, games, rides and raffle. Open 5 p.m.-midnight on Thursday; 5 p.m.-midnight on Friday; 3 p.m.-midnight on Saturday.

June 26-27

The St. Bernadette Circle 712 Daughters of Isabella will hold a rummage sale at St. Charles Borromeo Parish, Bloomington, 2222 E. 3 St. in

the parish hall. Open 8 a.m.-5 p.m. on Friday; 8 a.m.-noon on Saturday. Information: 812-333-1190.

June 27

The Ladies of Good Shepherd Parish will host a rummage sale from 8 a.m.-3 p.m. in the multipurpose room at Central Catholic School, Indianapolis, 1155 E. Cameron St. Information: 317-787-8641.

June 28

Rexville Schoenstatt "Open Door Spirituality" at 2:30 p.m., Mass at 3:30 p.m. by Fr. Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

Sacred Heart Parish, 1530 Union St., Indianapolis, will host a festival and picnic from noon-7 p.m., featuring food, crafts, bingo, games, Texas poker and live music.

Interact will host a singles picnic at Eagle Creek Park at 12:30 p.m. featuring a pitch-in (bring a dish), volleyball, hiking, softball-mushball and a chance to meet singles from several central Indiana Catholic singles groups. Information: 1-800-382-9836 ext. 1439.

Recurring

Daily

St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, parish center building, hosts perpetual adoration 24 hours a day.

Weekly

Sundays

St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) High Mass, 1:30 p.m.

St. Anthony Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group meets

—See ACTIVE LIST, page 27

HOLY ANGELS SOUL FOOD FESTIVAL

JUNE 19, 20, & 21

28th & Dr. Martin Luther King Jr. St.

Bar-b-Que, Fish, Desserts

Raffle Grand Prizes

1st Prize \$2,000

2nd Prize a 3-Day Trip for 2 to Las Vegas

Lighted Security Parking

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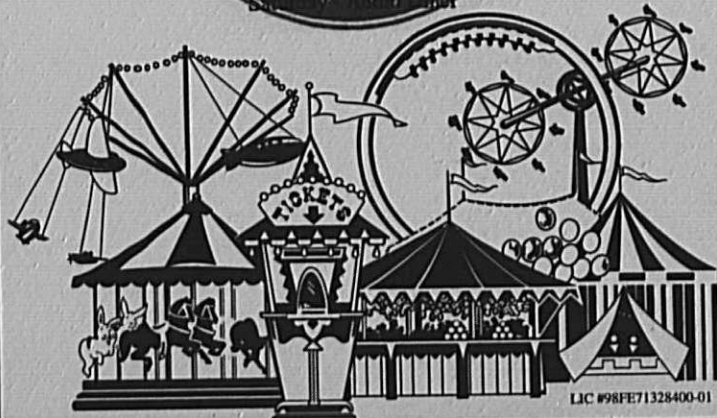
St. Michael Festival & Monte Carlo

Thurs, June 18, 6 pm - 10 pm

Fri & Sat, June 19 & 20, 5 pm - 11 pm

(St. Michael Church, W. 30th & Tibbs)

Celebrating 50 Years — Welcome Home



Well Lighted Patrolled Parking Area available at Cardinal Ritter H.S. & at Wesley United Methodist Church.

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RIDES

ALL THIS AND MORE:
KIDS' GAMES • SNACKS • PIZZA
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MONTE CARLO STARTS 8 PM
DINNERS SERVED NIGHTLY
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FUN FOR ALL!

PLENTY OF FREE PARKING ACROSS THE STREET AT ST. FRANCIS HOSPITAL

SUMMERFEST '98 & MONTE CARLO

June 18, Thursday 6:00 - 11:00 p.m. June 19, Friday 5:00 - 11:00 p.m. June 20, Saturday 5:00 - Midnight

DRAWINGS SATURDAY EVENING

1st PRIZE
\$10,000⁰⁰ Savings Bond or \$5,000⁰⁰ cash
2nd PRIZE
\$3,000⁰⁰ Savings Bond or \$1,500⁰⁰ cash
3rd PRIZE
\$1,000⁰⁰ Savings Bond or \$500⁰⁰ cash

Need not be present to win (50/50 + attendance drawings also)

Donations - \$1.00 Each or 6 for \$5.00

FOR INFORMATION CALL: 317-784-5454

Entertainment
Nightly!

HOLY NAME CHURCH
17th & ALBANY,
BEECH GROVE, IN
LICENSE#98FE71325507-01

St. Jude's 12th Annual Summer Festival

5353 McFarland Road, Indianapolis
(adjacent to Roncalli High School)

Thurs. June 25
5 p.m. - Midnight

Fri. June 26
5 p.m. - Midnight

Sat. June 27
3 p.m. - Midnight

Grand Raffle: 7-Days in Disney World

Trip includes air fare, Disney hotel, all-Disney pass for family of (two adults and two children).

Plus \$1,000 spending money!

Live Entertainment:

Thurs.- White River Valley Boys
Fri.- Third Generation Band
Sat.- Sassy Brass Band

Monte Carlo • Beer Garden
Bingo • Booths • Crafts • Children's Games

BIG RIDES • KIDDIE RIDES

LIC#98FE71327806-01

The Active List, continued from page 26

from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, 2605 St. Joe Rd. West, Sellersburg, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., Beech Grove, holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marion Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and con-

secration. 1-2:10 p.m. Immaculate Heart of Mary Parish, 57th and Central Ave.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 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 consecrated to Jesus Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

St. Susanna Parish, 1210 E. Main, Plainfield, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish,

Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

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

Monthly**First Sundays**

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center, 1400 N.

—See ACTIVE LIST, page 29

St. Nicholas Church Picnic

Sunday, June 28, 1998

Family Style Chicken Dinners and Turtle Soup

Adult and Children's Games, Bingo (air conditioned) All Day

Serving Begins at 10:30 a.m. (slow time)

Join us for Mass at 10:15 a.m. (slow time)

Hoosier Hoedowners at 1:00 p.m. (slow time)

St. Louis Criss-Crossers at 4:00 p.m. (slow time)

Big Raffle with \$1,500 Total Prizes

Additional Raffle:

10-Day Pilgrimage to the Holy Land, Feb. 1999

St. Nicholas Church, Sunman, Indiana
Take I-74 to the Sunman-Milan exit.
Go south on S.R. 101 and follow the signs;
3 miles west of Sunman.

Easy Access and Parking for the Handicapped.
Senior Shuttle Service from Parking Lot.

Lic #98FE71337410-01

SACRED HEART PARISH FESTIVAL

Indianapolis

Sunday, June 28, 1998

Noon - 7:00 PM

German Park

8602 S. Meridian St.

Indianapolis

RAFFLE DRAWING
7:00 PM

- Crafts • Booths
- Games for All Ages
- Food Available
- Music
- Hourly Door Prizes



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join storyteller and author

JOHN SHEA

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**Gospel Stories for
Spiritual Consciousness**
August 21-23

Gospel stories can teach us how to sharpen our senses and become more attuned to the spiritual dynamics that pulse through everyday life.

Call today for info: this retreat is filling quickly.



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ST. MICHAEL EAST THIRD STREET BROOKVILLE, INDIANA June Fest '98

Saturday, June 27th
4:00-10:00 PM
(INDIANA TIME)

Sunday, June 28th
10:00 AM-9:00 PM
(INDIANA TIME)

SATURDAY MENU

GRILLED, SMOKED PORK CHOP SUPPER

\$6.00 (4:00 - 8:00 PM Indiana time)

**FAMILY STYLE PAN FRIED
CHICKEN DINNER**

SUNDAY, JUNE 28TH
10:00 am-2:00 pm (Indiana Time)

ALL-YOU-CAN-EAT

Adults: \$6.00 Children Under 13: \$4.00 Under 7: \$3.00

✓ Crafts ✓ Games ✓ Prizes

**Attendance Prize
of \$100.00**
awarded after
supper and
dinner hours

St. Michael Parish
1986



Lic #98FE7130104-01

Christ the King Family Summer Social

June 19 & 20, 1998

Hours: 5:00 - Midnight

1847 Kessler Blvd. E. Dr. Indianapolis, IN

QUALITY

VALUE

PRIDE

Best Food Award

Menu:

Egg Rolls

Shish Ka-bob

Hamburgers

Bratwurst

Fresh Corn

Elephant Ears

Friday Fish Dinner

Saturday Pork Chop Dinner

Fresh Strawberries

Nachos

Fun For All Ages

Children's Games

Bingo

Dunk Tank

Big Raffle

Country Store

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Big - Live - Auction

featuring

Hofmeister's Jewelers • Glendale Marathon

Mezzaluna • Ambrosia • Sullivan's Hardware

Bob Knight • Gene Keady • Lou Holtz

Over 100 items on the block

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Rest in peace

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

AUSTERMAN, Harold F., 71, St. Andrew, Richmond, June 3. Husband of Betty Austerman. Father of Connie DeGraw. Brother of Helen and Leota Baumer, Eileen Hilbert. Grandfather of one.

BESSLER, Helen A. (Lamping), 71, St. Louis, Batesville, June 7. Mother of

Fran and Jeff Bessler, Elaine Sullivan, Charlotte McNutt, Laura Harpring. Sister of Gertrude Gehring. Loretta Macyavski, Frieda Dyer. Grandmother of 17. Great-grandmother of 16.

CAITO, Edward J., 37, St. Jude, Indianapolis, June 6. Father of Shelby Ellis. Brother of John D., Philip A., Michael F. Jr., Charles L., Frank S. and Vincent M. Caito.

CARROLL, Robert R., 29, St. Michael, Bradford, June 4. Father of Candice Carroll. Son of Tom and Patty Carroll.

DUFFIN, Blanche M., 69, St. Anthony, Indianapolis, June 9. Sister of Pat Parent.

FLECK, Dorothy L. (Neyer),

73, St. Lawrence, Indianapolis, June 8. Mother of T.J., John, Bob, Mike, Jim, Joe and Bill Fleck, Sharon Taylor, Mary Doty, Carol Greimann, Deborah McBride, Donna Frank, Beth Kinney. Sister of Joe Leo, Richard Neyer. Grandmother of 21. Great-grandmother of five.

HARPER, Patrick J., 52, Immaculate Heart, Indianapolis, June 3. Husband of Charleen (Eppers) Harper. Father of Karrie N. and Brock P. Harper. Brother of John T., James T., and William S. Harper, Anne Liberati.

HINKLE, Robert P., 84, Our Lady of Lourdes, Indianapolis, June 9. Husband of Frances Hinkle. Father of Ted Hinkle. Brother of Donald Hinkle.

HORSTMAN, Francis A., 91, St. Ambrose, Seymour, June 6. Father of Joan Elsner, Mary Jane Vogel, Judy Stutsman. Grandfather of eight. Great-grandfather of 16.

JAMISON, Valarae D. ("Babe"), 79, Holy Family, New Albany, June 9.

KELSCH, Marcella, 80, Holy Spirit, Indianapolis, June 4. Wife of Louis W. Kelsch. Mother of Phil Roth, Kathy Roth Sarber, Marjie Roth Nickels. Stepmother of Diane Kelsch Umbaugh, Nancy Kelsch Roll. Sister of Paul Roell. Grandmother of 13. Great-grandmother of nine.

La BAN, Mary Catherine (Wolfe), 80, St. Anthony, Indianapolis, June 6. Mother of Pat Kay, John LaBan. Sister of James R. Wolfe, Jane Gedig. Grandmother of five. Great-grandmother of five.

LeCLERE, Alberta J., 72,

St. Isidore, Bristow, June 4. Mother of Margaret Bruggeman, Diane Sweat, Charles and Mark LeClere. Sister of Birdine Poehlein, Nellie Flamion, Penny Wilson, Margaret Barger.

MEREDITH, Stella (Eversole), 68, St. Michael, Bradford, June 5. Wife of Byron Meredith. Mother of Scott, Steven and David Meredith. Sister of Bob and Everett Eversole.

PACKARD, Mary Margaret (Allen), 77, St. Monica, Indianapolis, May 25. Mother of Robert Packard.

PAUL, Francis R., 61, St. Louis, Batesville, June 11. Father of James Paul. Brother of Melvin Paul, Helen Nunlist, Mary Stabley, Anna Mae Flodder, Ginny Hummel. Grandfather of two.

PERIN, Gino, 72, Holy Spirit, Indianapolis, June 8. Husband of Maria (Sartor) Perin. Father of Dino and Franco Perin. Brother of Luigi Perin, Giuseppina Marini.

PIGGOTT, Jeane E. (Shea), 74, St. Monica, Indianapolis, May 18. Wife of Joseph M. Piggott. Mother of Patty Alexander, Barbara Barrick, Phyllis Straus, J. Michael, Tim J., Robert A., Dennis P., James V. and Dan T. Piggott. Sister of Ruth McMahon, Lois O'Connor, James Shea. Grandmother of 18. Great-grandmother of 10.

RAE, Beulah I. (Murphy), 86, St. Patrick, Indianapolis, June 4. Mother of Ronald G. and Donald L. Rae, Karen L. Rae Brown. Sister of Justin O. Murphy. Grandmother of four. Great-grandmother of one.

ROGERS, Cecelia Nadine, 73, St. Patrick, Indianapolis, June 7. Mother of James Rogers, Mary Ann Moore. Sister of Thomas and Paul Mattingly. Shirley Beyl. Grandmother of five. Great-grandmother of one.

SCHEITER, Wilfred H. ("Will"), 71, St. Michael, Greenfield, May 1. Husband of Joan W. (Wimer) Scheiter. Father of Gary, Jeffrey and David and Natalie Scheiter, Carol Vandermark. Grandfather of nine.

SLINGER, Josephine C., 88, Holy Name, Beech Grove, June 14. Aunt of several nieces and nephews.

SPALDING, Robert D., 66, St. Michael, Bradford, June 5. Husband of Barbara (Fessel) Spalding. Father of Donald and Jeffrey Spalding, Karen Stockton, Patricia Sieg, Linda and Sara Paye. Brother of William O. and Josie Spalding, Dell McClellan, Jean Allen. Grandfather of 13.

SUTTMILLER, Cornelius J., 80, St. Louis, Batesville, June 4. Brother of Joseph, Benedict and Dennis Suttmillier, Philamena Hermes, Mary Ann Metz. Uncle of several.

VESTAL, Margaret L., 89, Holy Spirit, Indianapolis, June 7. Grandmother of two.

WOLAK, Helen C., 87, St. Monica, Indianapolis, May 30. Wife of Chester M. Wolak. Mother of Arlene M. Denny, Shirley Cannon, Bob Wolak. Sister of Wanda Tedesco. Grandmother of 11. Great-grandmother of one.

ZIX, Betty D., 69, St. Monica, Indianapolis, May 21. Wife of William J. Zix. Mother of

Suzanne (Cindi) Lawler, Jack (Chris) and Richard Stamm. Sister of Walter Slattery. Stepdaughter of Richard Healey.

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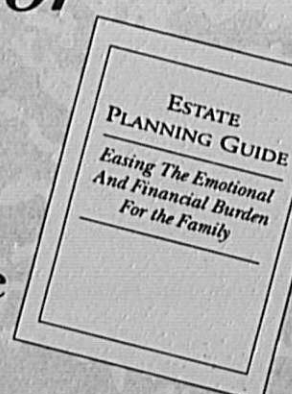
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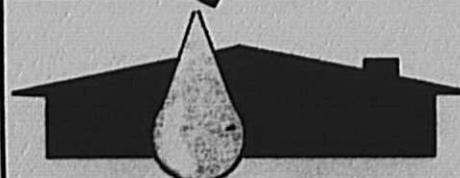
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St. Vincent to purchase Lifelines Children's Hospital

St. Vincent Hospitals and Health Services has signed an agreement to purchase Lifelines Children's Hospital, located a few blocks east of the Daughters of Charity hospital campus on West 86th St. in Indianapolis.

The agreement is subject to the approval of the Daughters of Charity National Health System, which sponsors St. Vincent Hospitals and Health Services.

Douglas French, president of St. Vincent Hospitals and Health Services, said the purchase will enable St. Vincent

to build on the fine reputation of Lifelines Children's Hospital and further develop the hospital's capabilities in pediatric services.

Currently, the acute care specialty hospital offers rehabilitation programs, respiratory management, sub-acute transitional care and outpatient services for children. The hospital operates with 21 beds although it originally was licensed for 59 beds.

The acquisition of Lifelines Children's Hospital is another step in developing

St. Vincent Hospitals' pediatric services, French said. These programs are consistent with the direction of the Daughters of Charity National Health System.

In March, St. Vincent announced the opening of a pediatric intensive care unit as an expansion of the pediatric services.

Robert P. Barry, president of The Lifeline Corporation, said Lifelines staff members "have always had a great work-

ing relationship with St. Vincent Hospitals and are pleased that they are expanding their pediatric services."

The St. Vincent network provides a full range of services including cardiology, oncology, hospice, mental health and chemical dependency care, orthopedics, neurology, women and children's services, complementary medicine and prevention services. †

St. Vincent names new executive vice president, chief operating officer

Douglas D. French, president and chief executive officer of St. Vincent Hospitals and Health Services in Indianapolis, has been named executive vice president and chief operating officer of the Daughters of Charity National Health System.

French has guided the administration of the order's Indianapolis hospital since 1994.

The Daughters of Charity National Health System (DCNHS) is based in St. Louis and includes more than 80 member and affiliate facilities across the U.S.

Since February, French also had served as the chief executive officer of the Central Indiana Health System (CIHS), an integrated health alliance with St. Joseph Hospital and Health Center in Kokomo.

He was appointed senior vice president of the DCNHS Central Region in March.

French will assume the newly-created national position on July 6. His administrative responsibilities will include developing new models of health care delivery, ensuring that the DCNHS mission, vision and values are reflected in all system-wide operations, and empowering DCNHS leadership at the local level to address operational and strategic challenges.

Dr. John R. Hayes will serve as interim president of St. Vincent Hospitals and Health Services and will report to John D. Doyle, the interim chief executive officer of the Central Indiana Health System. †



Douglas D. French

The Active List, continued from page 27

Meridian St., Indianapolis, Benedictine Room, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, between St. Michael Church and Cardinal Ritter High School, 3354 W. 30th St., holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

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

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., Indianapolis, holds the Stations of the Cross at 7 p.m.

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

Third Mondays

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

Third Wednesdays

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

Holy Family Parish in Oldenburg holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Our Lady of Peace

Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays

Sacred Heart Parish, 1530 Union St., Indianapolis, holds family rosary night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis beginning at 7 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, has a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

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News briefs

U.S.

Suicide foes want bill blocking doctors from giving lethal doses

PORTLAND, Ore. (CNS)—Some analysts are optimistic that Congress will approve a bill meant to block doctors from prescribing lethal drugs in response to the ruling by Attorney General Janet Reno saying doctors could not be prosecuted for such actions. Just moments after that announcement, Rep. Henry Hyde, R-Ill., and Rep. James Oberstar, D-Minn., introduced the Lethal Drug Abuse Prevention Act. "The legislation reaffirms that physicians should use federally regulated drugs for legitimate medical goals such as relief of pain and suffering," said Hyde, chairman of the House Judiciary Committee. "Lethal abuse of drugs has never been approved by the federal government, and is not supported by the American people."

Pope's ecumenist urges revival of Catholic-Orthodox talks

WASHINGTON (CNS)—Cardinal Edward I. Cassidy has called for the international Catholic-Orthodox theological dialogue to get back to the dialogue program it suspended eight years ago. "Much valuable time is being lost on discussing problems that are more practical than theological," said Cardinal Cassidy, head of the Vatican's Pontifical Council for Promoting Christian Unity, at a Catholic-Orthodox conference in Washington June 10. In response to several questions from the audience about the recent Vatican order against married Ukrainian-rite Catholic priests exercising ministry in Poland, the cardinal expressed disappointment at the decision and called it ecumenically harmful. He suggested the U.S. Latin-rite bishops should be the ones to take the lead in changing the situation.

Catholic educators hail Wisconsin decision on school vouchers

MADISON, Wis. (CNS)—Catholic education leaders have hailed as an important precedent the Wisconsin Supreme Court's June 10 decision that Milwaukee's poor children can use their school vouchers even for religious schools. Msgr. Thomas McDade, education secretary for the U.S. Catholic bishops, said the court's decision gives

poor and minority parents the right that "has always been available to those with the economic wherewithal," namely to choose where they want to send their children to school. Msgr. McDade also said the court's decision "vindicates the efforts of so many to obtain financial assistance for poor parents" and proves "that it is possible to craft voucher laws that will be approved by the courts." (See editorial, page 4.)

South Korean president: Democracy, market economy keys to country's future

WASHINGTON (CNS)—The Catholic president of South Korea pledged June 10 to end his country's economic crisis through "parallel development of democracy and a free market economy. Due to past government failures, the Korean people are now experiencing unprecedented trials and tribulations," said Kim Dae-jung in a speech at Georgetown University in Washington. The former opposition leader began his five-year term as president Feb. 25.

World

Pope, Arafat meet to discuss Middle East peace process

VATICAN CITY (CNS)—Pope John Paul II and Palestinian leader Yasser Arafat met briefly at the Vatican June 12 to discuss the troubled Middle East peace process. "Mr. Arafat wanted to inform the pope of the tragic situation in which the Palestinian people find themselves while the peace process is threatened on all sides," said a Vatican statement released after the meeting. "John Paul II, in turn, renewed to Mr. Arafat the Holy See's support for the peace process, which must continue with good will on all sides (and with) respect for the commitments made and for international law," the statement said.

Albanian bishops plead for end to fighting in Kosovo

VATICAN CITY (CNS)—As NATO countries increased their pressure on the Serbian government to stop its offensive against ethnic Albanians in Kosovo, the bishops of Albania appealed for an end to the violence. "We denounce every violent action against the weak, the innocent and the defenseless, from whatever side it comes," the Albanian bishops said in a statement published June 12 by the Vatican. The bishops said violence "does nothing but increase the hatred and evil."

Cuban bishops say expanded role is crucial to Church's future

VATICAN CITY (CNS)—After a week of high-level meetings at the Vatican, Cuban bishops said an expanded role in society was crucial to the Church's future on the island. In some areas, such as prison ministry and humanitarian service, the Cuban government seems willing to accept a higher Church profile, Cardinal Jaime Ortega Alamino of Havana said at a Vatican press conference June 12. But in others sectors like education and the mass media, the Church intends to keep pressing for a wider role, he said.

Foundation decries China's confiscation of cardinal's passport

STAMFORD, Conn. (CNS)—The president of The Cardinal Kung Foundation denounced the Chinese government's confiscation of, and refusal to renew, the passport of Cardinal Ignatius Kung Pin-mei of Shanghai, China. In an early June statement, Joseph Kung, nephew of Cardinal Kung and president of the foundation, based in Stamford, Conn., called the Chinese government's action "irrefutable evidence that there is no let up of religious persecution in China." The Chinese Consulate in New York confiscated the 97-year-old cardinal's passport when he tried to renew it in April, according to the foundation, which works as an advocate for the underground Catholic Church in mainland China. Cardinal Kung has lived in virtual exile in Stamford since he traveled to the United States in 1988 for medical treatment.

Mexican bishops say they will not mediate Chiapas conflict

MEXICO CITY (CNS)—The Mexican bishops said they will not seek a mediating role in the conflict in the country's southern state of Chiapas following the resignation of the bishop who headed the country's mediating commission. Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas, in Chiapas, resigned June 7 as head of the National Mediating Commission, known locally as CONAL. The commission has sponsored peace talks between the Mexican government and the mainly indigenous Zapatista movement, which began an uprising in January 1994. The president of the bishops' conference, Bishop Luis Morales Reyes of Torreón, said June 8 that after Bishop Ruiz's resignation, "the Catholic Church does not pretend or want a mediating role in the Chiapas conflict." †
(These briefs were compiled from reports by Catholic News Service.)

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Music Director

Urban parish seeks a pastoral musician to serve as part-time director of liturgical music. Candidate should have bachelor's degree in music or the equivalent, skilled in keyboard, pipe organ, vocal and choral direction. Responsibilities include planning music for two Sunday worship services, directing adult and children's choirs, training of cantors, keyboard and organ accompaniment as needed, offer leadership for the assembly and teach new music. Strong knowledge of Catholic liturgy and good interpersonal skills a must. Interested parties can send résumés to: Search Committee, Our Lady of Lourdes Catholic Church, 5333 E. Washington St., Indianapolis, IN 46219.

Director of Religious Education

Growing western suburban parish, Mary, Queen of Peace, Danville, is seeking a full-time DRE to lead our catechetical programs for adults, youth and children which nurtures and supports their lifelong faith formation. Qualifications include degree or specialized training and experience in religious education, theology, and/or ministry. Interested candidates should contact Bob Meaney, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. 317-236-1433.

Part-time Bookkeeper

St. Philip Neri Parish in Indianapolis is seeking a part-time bookkeeper to provide bookkeeping services to the parish. Responsibilities include accounts payable, receivable, and cash receipts; balancing accounts, ledgers, and reconciling bank statements; preparing financial statements; and posting contributions and school tuition.

All applicants must be high school graduates or equivalent; prior experience is preferred. Other requirements include good organizational ability, sensitivity for detail and accuracy, and knowledge of personal computers. Please send résumé and salary history, in confidence, to: Tom Bogenschutz, St. Philip Neri Parish, 550 N. Rural St., Indianapolis, IN 46201.

Director of Religious Education

Saint Anthony Parish, Clarksville, IN, 1,000 families, New Albany Deanery, is seeking a full-time director of religious education; M.A. in theology, religious studies or education preferred; responsibilities include: catechetical programs for children and youth; sacramental programs, Christian Initiation of Adults and Children and adult education.

For additional information contact: Fr. Dismas Veeneman, 812-282-2290.

Send résumé before July 15 to: DRE Search Committee, Saint Anthony Parish, 316 N. Sherwood Ave., Clarksville, IN 47129.

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