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Serving the Church in Central and Southern Indiana Since 1960

June 26, 1998

Celebration will mark 125 years of 'love and security' for the aged

By Mary Ann Wyand

In 1873, five Little Sisters of the Poor arrived in Indianapolis at the invitation of Bishop Maurice de St. Palais of Vincennes to serve "the needy aged" in this area.

"Within a few days, the Little Sisters were able to begin to welcome elderly residents, thanks to the generous assistance they received from the people of Indiana," explained Sister Charles Marie, the local superior of the Little Sisters of the Poor.

"For 125 years," she said, "this same generous spirit has enabled us to offer a home to thousands of elderly of minimal financial resources, who have received quality care in an atmosphere of love and security at St. Augustine Home."

On July 1, the Little Sisters will celebrate their 125th anniversary in Indianapolis with friends and benefactors at St. Augustine Home, located at 2345 W. 86th St. in Indianapolis.

The anniversary celebration begins at 11 a.m. in the chapel with a Mass of Thanksgiving celebrated by Msgr. Joseph F. Schaedel, vicar general of the archdiocese. A number of archdiocesan priests will concelebrate.

Friends of St. Augustine are invited to join the Little Sisters for the anniversary Mass as well as a buffet luncheon in the auditorium. Responses are requested by June 27 by calling the St. Augustine Home at 317-872-6420.



Sister Charles Marie, superior of the Little Sisters of the Poor, talks with St. Augustine Home for the Aged resident Mary Blvens. The Little Sisters of the Poor will mark their 125th anniversary of ministry to the elderly in Indianapolis with a Mass and luncheon on July 1.

The international religious order was founded by Blessed Jeanne Jugan in France in 1839. Twelve nuns currently carry out the order's apostolate of service to the elderly poor in the Archdiocese of Indianapolis.

"We are deeply grateful to the people who keep our doors open," Sister Marie Jeanne said of the home's benefactors and volunteers. "We would like them to join us in thanking God for the goodness accomplished in St. Augustine Home."

A history of the order's ministry here, written for their 100th anniversary in 1973, notes that "the sisters came at the bishop's request to care for the needs of the city's aged. They came with no funds, no home, no equipment, armed only with the will to serve God" by caring for the elderly poor.

The history says the Little Sisters were "entirely

dependent upon the generosity of the local citizens to support them in their work."

In 1873, the sisters established the first St. Augustine Home for the Aged in Indianapolis at 520 E. Vermont St. In 1967, they moved the residents to a new and much larger home on West 86th Street.

The Little Sisters of the Poor provide five levels of care for 92 residents. Depending on their health needs, the elderly reside in the Jeanne Jugan Apartments, an independent living area in the home; the housekeeping unit, with monitored care; or the nursing home proper, with three levels of health care.

"As our residents become increasingly infirm," Sister Marie Jeanne said, "we move them to the unit where they can receive the care they need." †

Bishops act on liturgy, social teaching; issue statement on media

PITTSBURGH (CNS)—The U.S. Catholic bishops June 19 approved a lectionary for Mass and issued statements on Catholic social teaching and on sex and violence in the media.

Meeting June 18-20 at the Pittsburgh Hilton Towers Hotel, the bishops also discussed the recent Synod of Bishops for America, a draft of proposed new moral guidelines for Catholic Campaign for Human Development funding and a draft of a resource paper on reconciliation for the new millennium.

They voted 196-6 to approve Volume 2 of a new English-language lectionary. It contains the Scripture readings for Masses on weekdays, feasts of saints and various other occasions.

Since they approved Volume 1 last year—the readings for Sundays and certain major feasts—their action in Pittsburgh marked the end of a long process begun in the early 1990s, when they approved a different version of a new lectionary that was rejected by the Holy See.

The new lectionary, both volumes, is the result of a compromise worked out with Vatican officials after they objected to some aspects of the earlier translation, including some techniques used to make the English more inclusive.

It is expected that Volume 1, which has already been confirmed by Rome, will be authorized for use in U.S. churches beginning the first Sunday of Advent this year.

The bishops' new statement on sex and violence in the media, approved by a vote of 207-11, is titled, "Renewing the Mind of the Media."

It is the first document the bishops have issued specifically on the problems of sex and violence in the media.

"The media have such potential to bring truth and beauty into the lives of billions of people that we cannot permit them to be the arena of those who would pervert God's gift of the body and sexuality," it says.

It decries not only "pornography and graphic, gratuitous violence" but also the pervasive use in the mainstream media of "sex and violence in a frivolous and titillating way."

Bishop Robert N. Lynch of St. Petersburg, Fla., chairman of the bishops' Communications Committee, called it a "fundamental document" that will establish policy positions and serve as a framework for further action by the bishops or their committees.

The document urges parents to teach their children how to use media responsibly. It calls on the creative community in the entertainment industry and all those in the media business to recognize the impact of the media on society and to set standards for themselves.

It rejects censorship but urges government to make full use of its constitutionally established regulatory role to require more responsible use of the airwaves.

It questions the level of violence in some video games and says the growing usefulness of the Internet is compromised by the numerous "adult" and hate sites available on it.

The bishops approved a statement, "Sharing Catholic Social Teaching: Challenges and Directions," by a vote of 213-5.

The document calls Catholic social teaching "a central and essential element of our faith" but says too many Catholics are not familiar with the Church's social teachings and do not understand the role it should have in their lives.

It calls for efforts at every level of the Church's educational and formation activities to make Catholic social teaching an integral part of what Catholic children and adults learn about the Church and their faith.

"If Catholic education and formation fails to communicate our social tradition, it is not fully Catholic," the statement says.

Jointly prepared by three bishops' committees—education, domestic policy and international policy—the statement was issued as a reflection of the nation's bishops on the findings of their Task Force on Catholic Social Teaching and Catholic Education.

The task force, formed by the three committees in 1995 and headed by now-retired Archbishop John R. Roach of St. Paul-Minneapolis, had among its 30

members leading Catholic educators and heads of national Catholic education, formation and social justice organizations.

Findings and recommendations of the task force were to be published by the bishops along with their statement.

Only the June 19 morning and afternoon sessions of the bishops' meeting were open to observers and the media.

See BISHOPS, page 17

Veteran teacher, administrator appointed to head Catholic education, faith formation in archdiocese

Annette 'Mickey' Lentz was teacher, principal before joining archdiocesan Office of Catholic Education in 1989

By William R. Bruns

Annette "Mickey" Lentz, associate director of Catholic education for administrative personnel and professional



Annette "Mickey" Lentz

development, has been appointed secretary for Catholic education and faith formation for the archdiocese by Archbishop Daniel M. Buechlein. She succeeds Daniel J. Elsener, who was named secretary for stewardship and development last March.

"We are pleased that Mickey has accepted this position," said the archbishop. "She brings to this position a

lifetime of commitment to Catholic education. And her years of experience will stand her in good stead. She also brings a personal style to the job that people will find very engaging."

An archdiocesan educator for more than 38 years, Lentz becomes the first woman to head Catholic education in this archdiocese. (Providence Sister Judith K. Shanahan served as acting superintendent of Catholic education in 1979-80.) Lentz once described herself as having "come through the ranks." She was a teacher and principal for 28 years before joining the Office of Catholic Education in 1989.

"I'm really excited about this," Lentz said. "And I'm looking forward to the opportunity. It will be very challenging, but it's sort of the culmination of my whole life, which has been committed to Catholic education."

Lentz attended Marian College in Indianapolis, but left at the end of her sophomore year to teach fifth grade

because her father advised her to find out if she really liked teaching before he spent more money on her education. She later completed her undergraduate work at Saint Mary-of-the-Woods College and then earned a master's degree at Butler University.

"Mickey is well-known throughout the archdiocese," said Msgr. Joseph F. Schaedel, vicar general and moderator of the curia. "Her positive, cheerful approach to life is appreciated by everyone. Anyone who knows Mickey realizes quickly how much her Catholic faith is part and parcel of who she is."

"The consultation on how best to fill this position," Msgr. Schaedel said, "overwhelmingly invited the archbishop to look within our own educational system for a suitable candidate. I think that he has found just the person."

Msgr. Schaedel has been serving as acting secretary for Catholic education and faith formation since March.

Lentz is the Midwest advisor of the national Supervision Personnel and Curriculum Committee of the National Catholic Education Association, a national committee member of Selected Programs in Improving Catholic Education (SPICE) and the liaison from the Office of Catholic Education to the

Archdiocesan Principals' Association. She has also been active with the Indiana Non-Public Education Commission as well as the Ohio Catholic Education Association.

The National Catholic Education Association named her the 1992 Distinguished Diocesan Leader. In 1985-86, St. Mark School in Indianapolis, where she was principal, was named a Blue Ribbon School by the U.S. Department of Education.

She is also a member of the advisory board of the Indiana Catholic Principals' Institute at Marian College. Lentz is also a member of the advisory boards for drug education in Indiana, and she is a secretary of the Board of Trustees of Gibault School for Boys in Terre Haute.

Lentz was appointed to her new position by the archbishop after consultation with educational leaders and others through the archdiocese, including the Archdiocesan Education Commission, the officers of the Archdiocesan Principals' Association, the officers of the Association of Parish Administrators of Religious Education, members of the Council of Priests, the Management Council, and the staff of the Office of Catholic Education.

The appointment is effective July 1. †

Correction

A headline on page 29 in the June 19 issue of *The Criterion* incorrectly identified the accompanying story. The Daughters of Charity have named Douglas D. French of Indianapolis the executive vice president and chief operating officer of the Daughters of Charity National Health System. French has served the St. Vincent Indianapolis Hospital as president and chief executive officer since 1994.

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Official Appointments

Effective July 1, 1998

Sister Margaret (Peggy) Lynch, S.P., currently working outside the archdiocese, appointed parish life coordinator of St. Leonard of Port Maurice Parish, West Terre Haute, and Saint Mary-of-the-Woods Village Parish, Saint Mary-of-the-Woods.

Rev. Lawrence Richardt, currently teaching at Saint Meinrad School of Theology, appointed sacramental minister

and priest moderator for St. Leonard of Port Maurice Parish, West Terre Haute, and Saint Mary-of-the-Woods Village Parish, Saint Mary-of-the-Woods, while accepting a position as chaplain to the Sisters of Providence of Saint Mary-of-the-Woods at the Motherhouse, Saint Mary-of-the-Woods.

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

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Providence sister is 'scout' for pioneer saint

Providence Sister Marie Kevin Tighe serves as promoter of the cause of Venerable Mother Theodore Guérin

By Margaret Nelson

"It is a privilege to make one of God's favored daughters known to the world," said Providence Sister Marie Kevin Tighe.

Since September 1996, she's been the promoter of the cause of Venerable Mother Theodore Guérin—founder of the Sisters of Providence of Saint Mary-of-the-Woods—who will be beatified on Oct. 25.

"I feel as if I'm coming in on the coattails of all the hard work others have done," she said.

This spring, she's told the story to two Serra Clubs (Indianapolis and Terre Haute), the Catholic Community Foundation, the state convention of the Knights of Columbus, the monks of Saint Meinrad Archabbey, archdiocesan employees at the Archbishop O'Meara Catholic Center and to a number of parish groups throughout the state.

Last spring, an archdiocesan pilgrimage visited Saint Mary-of-the-Woods and the National Shrine of Our Lady of Providence. Sister Marie Kevin, who directs the Office for the Promotion of the Cause of Mother Theodore Guérin, told the pilgrims of the foundress' life and work.

"It's hard to talk about 90 years in 20 minutes," she said, speaking of the time the cause has been under consideration.

This year is the bicentennial of Mother Theodore's birth. She was born Anne Thérèse Guérin in Étables, France, in 1798.

Sister Marie Kevin explained that Mother Theodore spent 33 years as a Sister of Providence—the first 17, in France and the last 16, in Indiana. She and five other sisters made their pioneer journey in 1840 establishing a motherhouse, an academy and many schools before her death in 1856.

"As we come to the end of this century, we look back on almost the entire century as a time of study and reflection on her life. It began in 1901," she said, when Providence Sister Mary Theodosia Mug began to write the first biography. This same sister suffered from breast cancer, and surgery in 1906 to remove her left breast left her with an immobile left arm. An inoperable abdominal tumor, believed to have metastasized from the breast cancer, was so large by 1908 that it hampered her movement and impaired her digestion. In late October 1908, Sister Theodosia experienced a miraculous healing.

She had gone to Mother Theodore's tomb in the crypt of the conventual Church of the Immaculate Conception to pray for another sister. She wrote that she remembered thinking these words, "I wonder if she [Mother Theodore] has any power with Almighty God." And she heard the

words within herself, "Yes, she has." And she said to herself, "Well, if she has, I wish that she would show it!"

Sister Mary Theodosia returned to her room and worked on an article she was editing until 1 a.m., when she retired. She awoke at 4 a.m. and found that she could use her left arm easily. She made her bed—something she had been unable to do for a year and a half. In addition, the abdominal tumor had disappeared and the pain had vanished. She felt well from that time on. The miracle occurred when she was 48. She died at the age of 83.

Sister Marie Kevin agreed that the process for Mother Theodore's cause is taking a long time. "Much of it happened in the first 10 years and the last 10 years of this century." World War I, the Depression and World War II made communications between the U.S. and the Vatican difficult. And other matters took priority, such as the Second Vatican Council. In 1956, Pope Pius XII did have a petition posted to continue the cause.

"The biggest step was to get the miracle approved," she said. But she said, "Far more time and effort are placed in the study of the person's life, writings, teachings, works and virtues."

In 1987, Providence Sister Joseph Eleanor Ryan completed the *positio*, a study of Mother Theodore's life and works. In 1992, the foundress was declared venerable—the first step to sainthood—when theological consultants, bishops and cardinals declared and Pope John Paul II agreed that Mother Theodore practiced the theological and cardinal virtues to a heroic degree.

The second step came in 1997, when Mother Theodore's miracle was unanimously approved by the medical panel, as well as the theologians, the bishops and the cardinals in the Congregation for Saints. In the summer of 1998, the pope declared that she would be beatified. The ceremony of beatification will take place on Oct. 25, 1998, close to 200 years after her Oct. 2 birth.

"I went to Rome last fall and met with the postulator, Doctor Andrea Ambrosi," she said. "We received directions from him of things that we needed to do. The Celebrations Committee—with five subcommittees—of Providence sisters is working on the plans."

"Basically my work is to make Mother Theodore known and to encourage people to have devotion to her," said Sister Marie Kevin. "The bulk of my work right now is correspondence, especially with people who ask for information and prayers."

"People we've never heard of send donations to help the cause," she said.

"People write to tell me of favors they've received through prayers to Mother Theodore," said Sister Marie Kevin. "I encourage people to pray to Mother Theodore."

Explaining that one more miracle is needed to support the final step of Mother Theodore's cause for canonization, she said, "We are following several cases now." We can't call any of them a miracle yet.

Sister Marie Kevin is also in contact with doctors—using questions provided by the postulator in Rome and



Providence Sister Marie Kevin Tighe, in Rome last year as promoter of the cause of Mother Theodore Guérin, stands on the roof of the North American College with the dome of St. Peter's Basilica in the background.

given to her—that have to be answered by the doctors.

She said that a miracle is "a sign outside the ordinary course of events and one that cannot be attributed to human efforts or intervention. ... Miracles are vivid illustrations of the power of God."

"The Church raises up persons who have lived the Christian life to a heroic degree. One of the greatest gifts Mother Theodore has to offer for our inspiration and emulation is a very profound trust in God's Providence," said Sister Marie Kevin.

"Mother Theodore sustained great suffering and difficulties and, in the midst of that, founded a religious congregation and established schools," she said.

When Mother Theodore was only four months into her novitiate in France, she became seriously ill, coming close to death. "As a last resort, the physicians administered a violent remedy which saved her life but left her digestive organs so weak that never after was she able to take any solid food," wrote Sister Mary Theodosia.

"She never gave up hope," said Sister Marie Kevin. "I think that the fact that she was able to do what she did under the constraints she had was heroic virtue."

"That's what faith means. Faith is more than belief in doctrine. It is belief in God's power and presence in our lives," she said.

"We encourage people to pray through the intercession of Mother Theodore. Praying to holy people or saints is like asking a friend in 'high places' to intercede for us," said Sister Marie Kevin. "A miracle is like a 'nod from God' that this person is truly worthy of our veneration and imitation."

"Mother Theodore Guérin will be the first person from Indiana to be given this kind of universal honor by the Church," she said. †

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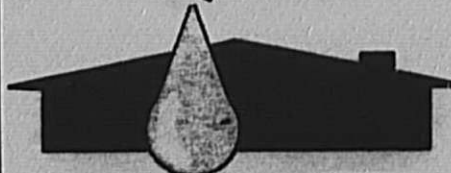
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Editorial

No one should go to bed hungry

People are hungry.

In the face of a booming economy, record low unemployment and a stock market hovering at 9,000, some 32 million people in the United States—including nearly 4 million children under the age of 12—don't have enough to eat.

The situation is further compounded by the fact that, according to the United States Department of Agriculture (USDA), more than 25 percent of the food produced in the United States—96 billion pounds worth \$31 billion—was wasted each year.

In addition, cities throughout the nation spend about \$1 billion each year just to get rid of the food we throw away. That's a lot of money that ought to be spent in better ways.

The USDA estimates that if only 5 percent of our wasted food could be "rescued," it would be enough to give 4 million Americans (the same number as there are hungry children) a day's food—and save \$50 million in landfill costs to boot.

In central and southern Indiana, many groups devote themselves to redistributing food to the poor and the hungry—for example, Food Link, a ministry coordinated by Lucious Newsome, a parishioner of Nativity of Our Lord Jesus Christ Parish in Indianapolis; Gleaners' Foodbank; Second Helpings; Hunger, Inc.; The Cathedral Kitchen of SS. Peter and Paul Cathedral Parish; Holy Cross Pantry; Terre Haute Catholic Charities; and St. Martin's Cloak, St. Martin of Tours Parish in Siberia; and the many active conferences of the Society of St. Vincent de Paul, including those at St. Agnes Parish, Nashville; Prince of Peace Parish, Madison; and St. Charles Borromeo and St. John the Apostle parishes in Bloomington.

In 1997, Catholic Charities agencies of the archdiocese served 453,848 meals in various soup kitchens and distributed more than 1.3 million pounds of food to some 23,641 persons through crisis centers and food banks. Of those served, 6,201 were children under 18 years of age.

Getting our excess food to the people who need it requires vision and commitment. The various food recovery programs need volunteers to help collect and distribute the food, to make contact with local grocery stores and restaurants, to talk to employers about sponsoring programs or to ask employers if the employee cafeterias could donate excess food to a pantry, homeless shelter or soup kitchen.

The Emerson Good Samaritan Food Donation Act of 1996 and various state laws encourage the sharing of excess food by, among other things, providing legal protection to persons, businesses and nonprofit organizations that in good faith donate, recover and distribute excess food.

Interested individuals can learn more about helping reduce hunger in our country by contacting the USDA at its web site (www.usda.gov/glean.htm) or by calling 1-800-453-2648, toll free.

While we can be proud of what our archdiocesan Church and other organizations are doing to confront this problem, we also must acknowledge that much more needs to be done.

Jesus calls us through our baptismal commitment to feed the hungry. Wouldn't it be wonderful if in A.D. 2001, to celebrate the dawning of the third Christian millennium, we could say that no one in our country—or better, that no one in our world—need ever go to bed hungry again. †

— William R. Bruns

Seeking the Face of the Lord

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



What I'll tell the Holy See during my *ad limina* visit

Last week I reported that I would be in Rome this week to make a report on the past five years of the Church's mission in our archdiocese. You might be interested in some of the data that I am presenting in our 1998 report.

The Archdiocese of Indianapolis is growing. In 1993, we reported 206,000 registered members of our parishes. With just under 220,000 in 1998, we are reporting almost a 7 percent increase. New members joining the Church at the Easter Vigil range in number from 1,000-1,400-plus on an annual basis.

Since 1993, the number of priesthood candidates has increased by 20 percent. We are trying to make vocational recruitment much more visible in the archdiocese, with regular features and advertising in *The Criterion* and with regional vocations evenings being conducted several times a year. Two "Dinners with the Archbishop" have become yearly events.

The enrollment growth in our Catholic elementary and secondary schools, which began to turn around in 1990, has continued unabated, with marked increases each year. Since the beginning of this decade, preschool through grade 12 enrollment has risen 25 percent—more than 5,000 students. In the five-year period since 1993, enrollment has increased by more than 15 percent. In the inner city of Indianapolis, our archdiocese and 16 city parishes support eight elementary schools that serve some of the poorest children and their families in this city. Of these, some 67 percent are non-Catholic and 62 percent are members of racial minorities. These efforts are opportunities for evangelization in our own home missions.

Involvement of the corporate and business communities of the city in our mission has been successful. One campaign raised nearly \$1.4 million for scholarship aid. The current Building Communities of Hope phase of the archdiocesan-wide capital and endowment campaign seeks to raise \$20 million for these schools and for the Catholic Charities agencies that serve the children and families of the center city. Similar efforts will be undertaken outside the city.

Archdiocesan Catholics continue to support the foreign missions generously. Aware that not long ago we were a dependent missionary territory ourselves, the faithful donated nearly \$2 million to missionary endeavors last year alone.

An archdiocesan strategic plan, developed and promulgated in 1993 and updated in 1996, set the direction and thrust of our mission and ministries. Initial steps for another revision are scheduled for this coming year under the

direction of the Archdiocesan Pastoral Council.

In 1997, the archdiocese developed "Rooted in Jesus Christ," the strategic plan for lifelong faith formation and religious education. The plan affirms that religious education is a lifelong activity and has a special emphasis aimed at young adults, ages 18 to 35.

The archdiocese has launched a symbolic Journey of Hope 2001 to prepare for the new millennium. Spiritual renewal, evangelization and Christian stewardship are the three themes that give focus to this renewal. As part of our Journey of Hope 2001 preparation for the celebration of the Great Jubilee and the third Christian millennium, the priests of the archdiocese are participating in a program of spiritual renewal from the Institute of Priestly Formation sponsored by Creighton University. The program consists of retreats, days of prayer and a clergy convocation.

Involvement of the laity in the mission of the Church continues to increase. Much work has been accomplished by an Indiana interdiocesan commission studying ways to assist the laity in their theological education and spiritual and pastoral formation.

Our major ecumenical efforts consist of two major initiatives: the involvement of the archbishop as co-chair of the Christian Church (Disciples of Christ)—Roman Catholic International Dialogue and our continuing informal meetings with representatives of the Central Indiana Council of Orthodox Christian Churches. Indianapolis is also a major U.S. site for dialogue between our Church and the Islamic faith tradition.

The archdiocese is financially sound, with net assets in excess of \$62 million. Total cash and investments exceed total liabilities by \$9.7 million. Permanent endowment funds stand at nearly \$35 million. Unprecedented growth and attention to deferred maintenance increased by more than 200 percent since 1992. To meet this demand, the archdiocese issued \$38 million worth of tax-exempt economic development revenue bonds to support education-related construction projects. The bonds' low interest rate will save the archdiocese more than \$17 million during the life of the issue over the next best form of financing.

The archdiocese looks forward later this year to the beatification of the Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods in 1840. It is a distinctive honor to have a local patroness and intercessor in our local liturgical calendar.

With immense gratitude for God's blessings, the new millennium will be met by the archdiocese with eagerness and hope. †

Archbishop Buechlein's intention for vocations for July

Religious Men: that the special gifts their communities bring to the church may be more widely appreciated and encouraged.

The Criterion



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Buscando la Cara del Señor

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



Lo que diré al Santo Sede durante mi visita *ad limina*

La semana pasada les informé a Uds. que yo estaré en Roma esta semana para hacer un informe sobre los últimos cinco años de la misión de la Iglesia en nuestra archidiócesis. Quizá ustedes estén interesados en algunos de los datos que estoy presentando en nuestro informe de 1998.

La Archidiócesis de Indianápolis está creciendo. En 1993, informamos que hubo 206.000 miembros registrados de nuestras parroquias. Con sólo un poco menos de 220.000 miembros en 1998, estamos informando que hay casi un aumento del 7 por ciento. El número de nuevos miembros que se hacen miembros de la Iglesia durante la Vigilia de la Pascua oscilan de 1.000-1.400 o más anualmente.

Desde 1993, el número de candidatos para el sacerdocio ha aumentado 20 por ciento. Estamos intentando hacer contratación profesional mucho más visible en la archidiócesis, con artículos y anuncios regulares en *The Criterion* y con vocaciones regionales en las noches que se dirigen varios tiempos por año. Dos "Cenas con el Arzobispo" ya son eventos anuales.

El crecimiento de la matriculación en nuestras escuelas primarias católicas y secundarias, lo cual empezó a cambiar en 1990, ha continuado constante, con aumentos notables cada año. Desde el principio de esta década, la matriculación de pre-school al grado 12 se ha aumentado 25 por ciento—más de 5.000 estudiantes. En el período quinquenal desde 1993, la matriculación se ha aumentado por más de 15 por ciento. En los barrios céntricos de la ciudad de Indianápolis, nuestra archidiócesis y las 16 parroquias de la ciudad mantienen ocho escuelas primarias que sirven a algunos de los niños y sus familias las más pobres en esta ciudad. Entre ellos, cosa de 67 por ciento de ellos no son católicos y 62 por ciento son miembros de minorías raciales. Estos esfuerzos son oportunidades para evangelización en nuestras propias misiones en la ciudad.

El involucramiento de las comunidades corporativas y comerciales de la ciudad en nuestra misión ha tenido éxito. Una campaña recogió casi \$1,4 millones para la ayuda por beca. La etapa actual "Construyendo Comunidades de Esperanza" de la campaña de capital y dotación por todas partes de la archidiócesis espera recoger \$20 millones para estas escuelas y para las agencias de Caridades Católicas que sirven a los niños y familias de la ciudad. Se emprenderán unos esfuerzos similares fuera de la ciudad también.

Los católicos del archidiócesis continúan apoyando las misiones extranjeras generosamente con dinero. Consciente que no hace mucho tiempo éramos un territorio misionero, los fieles donaron casi \$2 millones exclusivamente a los esfuerzos misioneros en el año pasado.

Un plan estratégico de la archidiócesis, el cual se desarrolló y promulgó en 1993 y puso al día en 1996, estableció la dirección de nuestra misión y ministerios. Se fijan pasos iniciales para otra revisión durante este año, bajo la dirección del Concilio Pastoral de la Archidiócesis.

En 1997, la archidiócesis desarrolló "Arraigado en Jesucristo," el cual es un plan estratégico para la formación de la fe y la educación religiosa por toda la vida. El plan afirma que la instrucción religiosa es una actividad de toda la vida y tiene un énfasis especial dirigido a los jóvenes, entre la edades de 18 a 35.

La archidiócesis ha lanzado un Viaje simbólico de Esperanza hasta el año 2001 con el propósito de prepararse para el nuevo milenio. La renovación espiritual, evangelización y mayordomía cristiana son los tres temas que da enfoque a esta renovación. Como parte de nuestra preparación del Viaje de Esperanza 2001 para la celebración del Gran Jubilo y el tercer milenio cristiano, los sacerdotes de la archidiócesis están participando en un programa de renovación espiritual del Instituto de Formación Sacerdotal patrocinado por Universidad de Creighton. El programa consiste en retiradas, días de oración y una asamblea del clero.

El involucramiento de la laicidad en la misión de la Iglesia continúa aumentándose. Una comisión interdiocesana en Indiana ha trabajado mucho estudiando las maneras de ayudar a la laicidad en su educación teológica y formación pastoral y espiritual.

Nuestros esfuerzos ecuménicos mayores consisten en dos iniciativas principales: el involucramiento del arzobispo como co-presidente de la Iglesia Cristiana (Discípulos de Cristo)—Diálogo Internacional Católico Romano y la continuación de nuestras reuniones informales con representantes del Concilio de Indiana Central de las Iglesias Cristianas Ortodoxas. Indianápolis también es un lugar principal en los Estados Unidos para diálogos entre nuestra Iglesia y la tradición de la fe islámica.

La archidiócesis es financieramente solvente, con recursos del precio neto más de \$62 millones. El dinero en efectivo total y las inversiones exceden las obligaciones totales por \$9,7 millones. Los fondos de dotación permanentes suman casi \$35 millones. El crecimiento y la atención sin precedentes al mantenimiento diferido se aumentó más de 200 por ciento desde 1992. Para satisfacer esta demanda, la archidiócesis emitió bonos extensos a impuestos, que valen \$38 millones para pagar los ingresos del desarrollo económico para mantener los proyectos de la construcción relativos a la educación. La tasa de interés baja de los bonos ahorrará la archidiócesis más de \$17 millones durante la vida de la emisión comparado con la forma mejor después de esto que sería la financiación.

La archidiócesis piensa con mucha ilusión en la beatificación más tarde este año de la Madre Venerada Theodore Guérin, la fundadora de las Hermanas de Providencia de Saint Mary-of-the-Woods en 1840. Es un honor distintivo para tener una patrona y intercesora local en nuestro calendario litúrgico local.

Con inmensa gratitud para las bendiciones de Dios, el nuevo milenio será recibido por la archidiócesis con avidez y esperanza. †

Traducido por: Language Training Center, Indianapolis

La intención de vocations del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Be Our Guest/Shirley Vogler Meister

About virtues: Patience...

After buying greeting cards in a gift shop one day, I went to the counter to pay.



A confused, elderly lady, whom I'd helped only a few moments before, was ahead of me. She bought five cards but had six envelopes. Discombobulated, she counted and recounted repeatedly, matching envelopes with cards, trying to figure out what to do. Despite the line forming behind me, the young counter clerk took her time to explain what was wrong and how to solve this minor problem. After what seemed interminable moments, the transaction was completed. Then the lady slowly, meticulously counted and recounted her money, taking extra time to tidy her purse before moving away from the counter.

With money in hand, I went forward, watching the elderly woman head for the door. "Thank you for being so patient with her," I said, smiling at the counter clerk. "Not everyone would've been that kind." To the credit of all who stood behind me, not one person seemed peeved about the delay. I'd recognized in the lady the early signs of Alzheimer's, both mental and physical, that I'd seen in my own mother. Perhaps the others had similar memories.

In a rush-rush society like ours, patience isn't easy to come by, nor is it seen as often as it should be. Queuing

into lines at a theater, restaurant, post office, or restroom is no one's form of fun, but it's a fact of modern life. The flaring tempers and imprudent tongues of the impatient don't make the wait any easier for anyone else. Cheerfully chatting with others in line, quietly thinking about something pleasant, or silent prayer are better ways to bide time.

Probably the only lines I've seen that show no impatience whatsoever are in church, where no one ever pushes or complains while waiting to receive the Holy Eucharist. If only that same civility would transfer into everyday situations.

Hoosier writer Ambrose Bierce thought patience wasn't so much a virtue, but rather a strange form of despair. He wasn't the only curmudgeon though, because French writer André Gide claimed that patience has nothing to do with simple waiting, but is more like obstinacy. Such negative attitudes can so easily be turned into good humor.

My favorite line about patience, however, was seen in a gift shop on a piece of "Sherman on the Mount" stoneware in the American Greetings Designer Collection. The creator, Walt Lee, wrote this prayer for it: "Lord give me patience . . . and I want it right now!" This reminds me of something St. Francis de Sales wrote in one of his letters: "Patience is needed with everyone, but first with ourselves." †

(Shirley Vogler Meister is an Indianapolis freelance writer whose prose and poetry appear in diverse publications, many of them Catholic.)

The Human Side/Fr. Eugene Hemrick

...And prudence

It takes no genius to predict that immigration trends substantially will change the way we live, worship and do business in the near future.

According to the 1990 U.S. census, 75 percent of the population is non-Hispanic white, 12 percent African-American, 9 percent Hispanic, 3 percent Asian-American and 1 percent Native American.

By the year 2050 these percentages will change dramatically.

Fifty-three percent of the population will be non-Hispanic white, 21 percent Hispanic, 16 percent African-American, 11 percent Asian-American and 1 percent Native American.

The Catholic population, which is 26 percent of the total, will increase to 33 percent by the year 2050. Interestingly, the Muslim population will increase from 1 percent to 5 percent.

These projections caused one commentator, Arthur Schlesinger Jr., to wonder whether the surge of immigrants with their cultural differences and demands for rights will create frictions similar to the bloody frictions between the Croats, Bosnians and Serbs of the former Yugoslavia. Schlesinger warned that the Balkan's present moment may be the prologue to America's future.

Others fear that when cultural groups immigrate and maintain their language and customs, a Tower of Babel effect may be created, leading to a loss of allegiance to the nation's founding principles.

Still others view immigrants as people who take jobs from others or place a heavy burden on welfare systems.

Fear is a terrible thing because it creates panic and clouds our ability to be clearheaded. How to avoid antipathies and divisions, and gracefully integrate new cultures with established ones will

become one of the greatest challenges of the third millennium.

I believe that to respond to this challenge effectively, we need to take the virtue of prudence seriously. This virtue's first lesson is to be clearheaded about reality.

This virtue counsels us to squarely face the reality that soon one out of every two of the people around us—neighbors, and people we work and worship with—will be from a different cultural group. More and more citizens will be bilingual. The manner will vary in which various cultures treat important life situations. Of course, we will see many more interracial marriages.

The fact is that the more people are prepared to work with other cultures, the stronger the country will be. Our best means of living in unity is to know what to expect from others, the signs of respect they most appreciate and how to convert a "we-they" mentality into "we-as-one" practices.

Such preparedness is best taught through religious education. As much as secular programs fulfill this responsibility well, they lack two essential ingredients to be truly successful: principles based on divine law and a worshipping community that believes in God. As Cardinal John Henry Newman once taught, without God as our primary teacher, education is incomplete.

Finally, if religion takes a strong lead in building cultural understanding, the risks that develop when people are sheltered from each other, living in protective enclaves, will be reduced.

Undoubtedly new laws, just economic policies and public education will play major roles in creating the needed unity in the nation. But as history repeatedly has shown, our churches and the early faith of our founding fathers are at the very root of our great democracy. †

(Father Eugene Hemrick is a regular columnist for Catholic News Service.)

VIPs



Theodore T. and Helen C. Munn of Greenwood marked their 65th anniversary June 18. They were married in St. Patrick Parish on June 18, 1933. The couple will celebrate with a buffet reception for relatives and friends June 27 at Greenwood Community Center in Greenwood. They have four children: Ronald, David, and the late Shirley Munn, and Katherine Green. They also have 19 grandchildren and 25 great-grandchildren.

Leo B. and Evelyn R. Kesterman of

Brookville celebrated their 50th anniversary June 9. The couple celebrated with a Mass of Thanksgiving June 7. Following Mass a reception was held for family and friends.

Stephen "Bud" and Marianna Hassler of Mitchell celebrated their 50th anniversary May 14 with a Mass and reception.

St. Mary Parish in Mitchell presented the Golden Rose Award to Linda McIver on May 10. The annual award was given to McIver for her weekly service as Sunday organist and music director.

Daniel Elsener, executive director of stewardship, who until recently was executive director of education for the archdiocese, will be among those on a superintendents' panel of seven at the July 9-12 symposium on creative financing for Catholic schools. Financier Peter Lynch will be the keynote speaker. Sponsored by the National Catholic Educational Association and Boston College, the event also featured an archdiocesan program: Catholic School

Development Indianapolis Style, one of the Selected Programs for Improving Catholic Education (SPICE).

Margaret Nelson, senior editor of *The Criterion*, received a third prize from the National Federation of Press Women for her July 25, 1997, color photo essay, "Seeking the Face of the Lord," honoring Archbishop Daniel M. Buechlein on his fifth anniversary in the archdiocese. The award was presented on June 13 at the annual convention in Washington, D.C. Earlier, the entry won first prize in the

competition sponsored by the state affiliate—Woman's Press Club of Indiana.

Seven Oldenburg Academy art students received awards on May 3 from the Juried Exhibition of Student Art held throughout the state every four years. 50,000 students registered to participate in the event. The academy's students won seven regional awards for 12 submissions. The winners were: Sara Hagedorn, Kristie Giesting, Kathryn Giesen, Katie Gehring, Jessie Combs, Meredith McGovern, and Jaimee Brielmaier. †

Check It Out

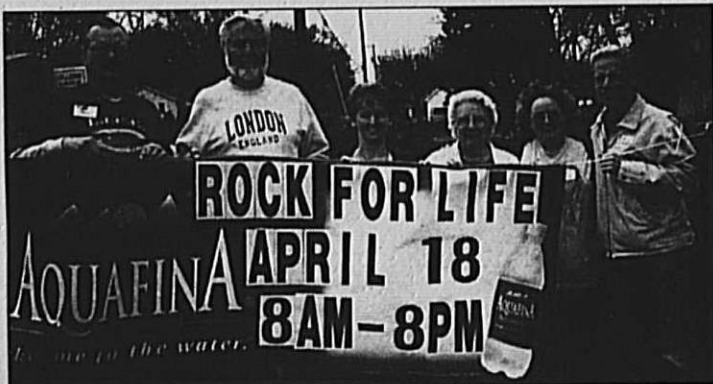
The 13th annual Church Teaches Forum, co-sponsored by the Cardinal Mindszenty Foundation and Catholics United for the Faith will be from 8 a.m. to 4 p.m. July 11 in the Galt House in Louisville, Ky. Speakers will be Archbishop Fabian W. Buechlein, bishop of Lincoln, Neb. and Father John A. Harden, a consultant to the Holy See and preeminent political scientist. The theme is "The Pillar and Bulwark of Truth." Tickets are \$10 with an optional sit-down lunch for an additional \$10. For more information or to register, call Bud Moody at 317-894-4134 or 800-842-2871.

The annual Sacred Heart Parish festival will be held June 28 at German Park, 8602 S. Meridian Street in Indianapolis from noon to 7 p.m. Special features include food, quilt raffle, craft booths, raffle drawings, live music, Texas poker, bingo, children's games, and Beanie Baby raffles. All activities are under cover in case of rain. Everyone

is welcome. Information: 317-638-5551.

The Church Mouse Thrift Shop, located in the basement of St. Joan of Arc Church at 42nd and Central Streets in Indianapolis, has reopened with a new look featuring an array of household merchandise and clothing. Business hours are on Saturdays from 9 a.m. to 1 p.m. Donations will also be taken during those hours. Information: 317-257-7012.

A two-day training session is scheduled July 21 and 22 from 9 a.m. to 3 p.m. for those interested in becoming **Birthline Volunteers**. Volunteers will give at least eight hours a month responding to calls from pregnant women in need. Calls are forwarded to their homes at pre-arranged times. Other volunteer opportunities include preparing layettes twice a month at the Archbishop O'Meara Catholic Center in Indianapolis. For more information, call 317-236-1550 or 317-236-1559. †



Rock for life

Standing at far left, Father John M. Hall, pastor of Our Lady of Springs Parish in French Lick and Christ the King Parish in Paoli, participated in the Rock for Life event April 18 at Life Pregnancy Help Center in Paoli. Standing (from left) with their pastor are parishioners from both parishes: John Harrison, Jamie Harrison, Racine O'Connell, Angela Becht and Jim O'Connell. Participants raised \$3,500 for the center.



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- A-III** Adults
- A-IV** Adults, with Reservations
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At Riley Hospital for Children in Indianapolis, St. Barnabas religious education staffers present 11 quilts their students made for hospitalized children. Looking them over are (from left) Carol Elias, administrative assistant; Eileen Hammond, coordinator of religious education; Dr. Richard Schreiner; Carol Schreiner, director of religious education, and Jan Wagner, Riley Hospital Cheer Guild. Dr. Schreiner, a member of St. Luke Parish in Indianapolis, is the brother of the religious educator. The children made the quilt squares and adult volunteers put them together for the quilts.

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Small Jennings County parishes produce big capital campaign results

Volunteer says success comes in part from communicating parish needs as well as needs of the greater archdiocesan Church

By Peter Agostinelli

The parishes of St. Joseph and St. Anne in Jennings County won't set records for their size anytime soon. St. Joseph includes 143 households, while St. Anne has about 85.

But both parishes are showing potent returns in gifts as they finish work on their phases of the Legacy of Hope from Generation to Generation capital and endowment campaigns.



St. Anne Parish



St. Joseph Parish

According to St. Anne parishioner Phil Daeger, the effort was all about keeping a positive attitude.

"We figured we could either do a good job or a bad job," said Daeger, a retired Cummins Engine employee and chair of St. Anne's campaign steering committee.

St. Anne parishioners have responded by pledging 159 percent of their campaign goal of \$55,800. That resulted in total

pledges of \$88,300.

St. Joseph parishioners have reached 83 percent of their \$180,000 goal, a result of \$149,000, including nearly a 75 percent participation rate.

Elizabeth Bridges and Donna Gerringer have served as co-chairs of the steering committee for St. Joseph. Bridges served as hospitality director, while Gerringer worked as the children's director.

Parish children created posters that communicate campaign themes. Gerringer thinks the enterprise helped parishioners consider their campaign gifts.

For campaign help, Bridges said she and Gerringer turned to some parishioners who have not been actively involved in the past. That helped involve many folks who otherwise may not have taken part in the cam-

paign, Bridges said, and it may inspire them to remain involved in the parish.

At St. Anne, Daeger said he and others recognized that the challenge to respond to the campaign would involve communicating parish and archdiocesan-wide needs to parishioners. That wouldn't be easy in the face of other challenges, including the fact that a resident pastor has not served the community in years. In fact, parishioners of St. Anne, along with those of St. Joseph, have been served by several different priests the last four years.

Father Paul Etienne, who will serve until July 1 as sacramental minister for St. Joseph and St. Anne, acknowledged this challenge at the campaign informational meetings. Many parishioners were unsure about making campaign commitments. Some feared the parishes would be closed due to their small size or because of the lack of priests.

But Father Etienne said he reminded them that the number of households or priest availability aren't automatically the criteria for the viability of a parish. Vibrancy of a parish's faith life is very important, and both St. Joseph and St. Anne have healthy faith lives, he said.

Besides the positive campaign results, that vibrancy has shown in convincing United Catholic Appeal results the last few years, increases in stewardship of time and talent, and greater attendance at liturgies. And if that weren't enough, weekly offerings are up.

Father Etienne thinks the parishes have made strong statements to the entire Church in central and southern Indiana that they are capable of contributing to the greater Church as well as taking care of their local needs.

Those needs will include facility upgrades and building maintenance at St. Anne and construction of a parish center at St. Joseph.

Daeger is emphatic in pointing to the efforts of all parishioners involved in the campaign.

"All the people who worked on these commitments did an outstanding job," he said. "These are the people who deserve a pat on the back."

Campaign kudos should be given to Felicia Vogel, Father Etienne said. In addition to serving both Catholic communities as parish secretary, she has coordinated work between parish volunteers and the campaign consultant and kept each parish updated on its progress.

"She doesn't get enough credit for this good work," Father Etienne said of Vogel. "She should be commended for her dedication to the parishes and all the things she does for them."


(Father Etienne will begin his new assignment next month as pastor of Our Lady of Perpetual Help Parish in New Albany. Father Joseph Moriarty will begin serving next month as sacramental minister to St. Joseph and St. Anne while assuming Father Etienne's other responsibility as vocations director for the archdiocese.) †

Quotable

"Giving to the Church is like subtracting five from 10 and still having 10."

—Anthony Chapman
Holy Angels Parish, Indianapolis

For more information about the Legacy of Hope from Generation to Generation capital and endowment campaign, call Ellen Strother at 317-236-1415 or 800-382-9836, ext. 1415.

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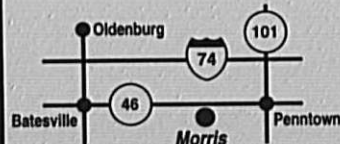
Batesville Deanery

St. Anthony of Padua Morris

Story and photos by Mary Ann Wyand

Fast Fact:

Children who attended the former St. Anthony School at the turn of the century studied their lessons in German as well as in English until the United States went to war with Germany in 1917. State education guidelines also prompted St. Anthony parishioners to suppress the practice of their German cultural traditions in the classroom.



Journey of Hope 2001

St. Anthony parishioners grow in faith through service

MORRIS—Catholicism is flourishing in this Batesville Deanery faith community, and longtime parishioners attribute this special grace to more than two decades of weekly adoration of the Blessed Sacrament.

"Our Corpus Christi celebration showed the true faith of the community because it is an extra preparation to make it a beautiful tribute to our Lord," parish sacristan Helen Lewis explained. "This was our second year for the expanded celebration. The children helped make signs to decorate the route for the procession. They tell us by their actions that no matter what our age we should consider ourselves children of the Lord."

St. Anthony parishioners invited Catholics from St. Charles Borromeo Parish in Milan, St. Nicholas Parish in Ripley County, and St. Pius Parish in Ripley County to the Corpus Christi celebration earlier this month. St. Anthony's pastor, Msgr. Bernard Schmitz, and associate pastor, Father Gregory Bramlage, minister to the members of all four faith communities.

"I think the strong faith of our parishioners stems from adoration on Friday mornings, a deep belief in the presence of our Lord, and our desire to become closer and closer to the Lord," Lewis said.

"It's the faith of the community, our love of the Lord, that makes Corpus Christi such a beautiful tribute."

Music ministers from St. Anthony, St. Nicholas, St. Pius and St. Charles Borromeo parishes combined their voices and a variety of musical instruments during the special Mass, procession and

Benediction on the Feast of the Body and Blood of Christ.

The musicians nearly formed a full orchestra, Lewis said, with flute, trombone, trumpet, saxophone, electric organ and guitars blending in harmony.

"People stayed after the Benediction to sing more hymns," she said. "They kept praising the Lord with song."

Set amid the hills of southeastern Indiana, this 290-household parish was founded by German Catholics in 1856 in honor of the 12th century saint born in Lisbon, Portugal.

Morris remains a predominantly German-American community located off Highway 46 just a few miles east of Batesville and a short drive from Indianapolis or Cincinnati.

The Catholic faith in Morris is nourished at St. Anthony of Padua by daily Mass and weekly adoration of the Blessed Sacrament, Msgr. Schmitz said. The parish history, published in 1981, is titled *Our Story of Faith*.

"We've had adoration of the Blessed Sacrament here for more than a thousand consecutive Fridays, except each year on Good Friday," Msgr. Schmitz explained. "I believe we just completed our 1,063rd consecutive Friday of Holy Hours."

As St. Anthony's pastor since 1970, Msgr. Schmitz said he has made it a priority to guide the faithful to greater devotion to the Eucharist.

"I think a lot of us are stronger people and have been blessed in our lives because of our adoration, by talking to Christ for an hour every Friday morning," he said. "We started it for the sake of Catholic education and



St. Anthony of Padua Church



St. Anthony of Padua parishioners pray the rosary on a weekday morning. Every Friday morning, parishioners gather for adoration of the Blessed Sacrament. Since the parish was founded in 1856, 37 young women have joined religious orders.

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also to do penance and reparation. We usually have between 50 to 70 people attend our hour of adoration from 7 a.m. to 8 a.m. on Fridays, and there are never fewer than 35 people. It's been a wonderful blessing for all of us."

Margarita Case, president of the parish Board of Total Catholic Education, said St. Anthony parishioners are "a very religious group of people who genuinely care about each other and want to pass on the Catholic faith to their children."

"There's a real reverence for the Eucharist in this parish," Case said, which is shown by parishioners of all ages.

Case said Father Bramlage recently offered a series of adult religious education classes on the basics of Catholicism, which were well attended by members of all four parishes.

About 95 children enrolled in kindergarten through the 12th grade attend weekly religious education classes at St. Anthony, and more than 25 children have been trained as altar servers.

"It makes me happy that I can help the children grow in their faith," religious education teacher Gladys Dall said. She also serves the archdiocese as a member of the Multicultural Ministry Commission.

St. Anthony parishioners' enthusiasm for their faith also extends to their participation in monthly pro-life liturgies and adoration with Catholics from St. Nicholas, St. Pius and St. Charles Borromeo parishes.

Since 1917, longtime parishioner John Nordmeyer said, St. Anthony Parish has sponsored a festival on Labor Day that draws people from throughout the deanery for roast beef and chicken dinners, games, music and other entertainment. Of particular interest is the quilt raffle because members of the parish St. Anne's Ladies Sodality are well-known for their needlework skills.

And during Advent, on the second weekend of December, St. Anthony parishioners host a Living Nativity, complete with animals, that brings Christians from all faith traditions together to recreate the coming of the Christ Child. Morris firefighters set out luminarias for the Living Nativity.

Throughout the year, Helen Lewis said, St. Anthony parishioners love to help with a variety of parish activities and projects.

"We're glad to serve our Lord," the sacristan said. "As our monsignor would say, 'The pay is out of this world!'" †

At right, Msgr. Bernard Schmitz, pastor, instructs altar server Alex Dall on the proper way to assist the priest with the eucharistic liturgy. Alex's mother serves on the archdiocesan Multicultural Ministry Commission.

Below, longtime St. Anthony parishioners John Nordmeyer (from left), Rosemary Wurtz and Eleanor Nordmeyer visit in the church.



St. Anthony of Padua, Morris (1856)

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Church Capacity: 500 &

Number of Households: 291

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Associate Pastor: Rev. Gregory Bramlage

Pastoral Minister: Joseph Seaver

Administrator of Religious Education: Joanna Dall

Youth Ministry Coordinator: Connie Lee

Choir Master: Mark Prickel

Youth Choir: Delores Crocker

Parish Secretary: Sylvia Erhardt

Parish Office: 4781 E. Morris

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The U.S. Department of Health and Human Service Regulations (42 USCS Section 300W-4 (d) or 705 (e)) requires the State of Indiana to make public the annual application for Maternal and Child Health Services Block Grant funds and to request public comment on the fiscal year 1999 application for such funds.

The fiscal year 1999 Maternal and Child Health Block Grant federal funds are estimated to be \$12,179,255.

The application underwent major revisions for fiscal year 1998 and has not changed significantly except for revision of the performance measures. FIGURE 4, PERFORMANCE MEASURES SUMMARY SHEET, for fiscal year 1999 is included at the front of the fiscal year 1998 application. That application and update are available for review, starting June 17, 1998, at ISDH, 2 North Meridian Street, Section 2-C, Indianapolis, Indiana and the 13 Indiana State Documents Depository Libraries. The libraries include Valparaiso University; South Bend Public Library; Fort Wayne Public Library; Purdue University (West Lafayette); Kokomo Public Library; Ball State University (Muncie); Indiana State University (Terre Haute); State Library (Indianapolis); Morrison-Reeves Public Library (Richmond); Indiana University (Bloomington); Bartholomew County Public Library (Columbus); Evansville Public Library; New Albany Public Library; and Indiana University Northwest (Gary). Written comments must be received on or before July 6, 1998, and should be addressed to Audra Gilmer, Maternal and Child Health Services, Indiana State Department of Health, 2 North Meridian, Section 7-C, Indianapolis, IN 46204.

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Jennings County youth' initiates pro-life memorial

**St. Joseph parishioner
Bradley Richart organized
the memorial for his Eagle
Scout service project**

By Mary Ann Wyand

JENNINGS COUNTY—Nearly 200 people attended the dedication ceremony for a new pro-life memorial at St. Joseph Parish in Jennings County on June 21, but the young man who originated the project wasn't there.

St. Joseph parishioner Bradley Richart, a member of Boy Scout Troop No. 518, organized the memorial to the unborn for his Eagle Scout project but missed the dedication because he enlisted in the Marine Corps after graduating from high school in June.

It's been a busy senior year for Brad, a longtime altar server who portrayed Christ in the St. Mary Parish youth group's 19th annual presentation of the Living Way of the Cross in North Vernon on Good Friday.

Felicia Vogel, assistant administrator at St. Joseph Parish, said Brad presented the memorial idea to the parish council last fall for his Eagle Scout project.

Parishioners and members of the local Knights of Columbus supported Brad's idea, she said, and donated \$900 to create the pro-life memorial for babies who have died in abortion or due to natural causes during pregnancy.

Vogel said Shaw Monument Co. in Vernon crafted the

design from a drawing of the Holy Family arranged by parishioner Vickie Ernstes. A triangle of roses, drawn by teen-ager Kyle Shade, represents the Holy Trinity.

Members of Troop No. 518, sponsored by St. Joseph Parish, and other volunteers helped build the foundation and complete the landscaping.

The memorial reads "In memory of the unborn" and "Trust in the Lord—He will show the way."

Larry French, chairman of Troop No. 518, said Brad "had to do a lot of work and get a lot of people involved to get this built. It's a beautiful monument. We're very proud of him."

Brad has "quietly led" the parish Boy Scout troop, French said. "He's always been a super boy to work with, and the younger boys look up to him. I think he's going to have a great career in the military."

Father Vincent Lampert, director of the archdiocesan Office of Pro-Life Activities, blessed the memorial to the unborn.

"My brothers and sisters, for those who trust in God, in the pain of sorrow there is consolation," Father Lampert said. "In the face of despair, there is hope. In the midst of death, there is life. As we gather to remember the many children who have lost their lives, let us place ourselves in the hands of God and ask for strength, healing and love."

Offering prayers to the "God of all consolation," Father Lampert said, "Our faith is known to you. Comfort us with the knowledge that the children for whom we grieve are always and forever entrusted to your loving care."

People recall deceased loved ones, he said, by preserving their names and the dates of their lives on cemetery markers.



Larry French, chairman of Boy Scout Troop No. 518 at St. Joseph Parish in Jennings County, displays a photograph of parishioner Bradley Richart, who created this memorial to the unborn for his Eagle Scout project. He now serves in the Marine Corps.

"Yet when we look at this [memorial] marker, we know that the names and dates are missing because children were denied the right to enjoy life," he said. "What we do here today is very significant because what we are saying is that we believe, as a people of faith, that everyone deserves the right to have the opportunity to enjoy the gift of life. We have the responsibility to speak out for those who cannot speak." †

Archdiocesan teachers spend day at leadership conference

Archdiocesan educators got a boost last week when a Leadership Conference sponsored by the Leadership Academy of Trainers was held in Indianapolis.

Such titles as "So Many Brains . . . So Little Time," "Instead of Tech-No-logy, Say Yes to Technology" and "I-STEP . . . You Step . . . We all Step" were selected by teachers who attended the sessions. Each educator could attend two sessions during the June 16 event.

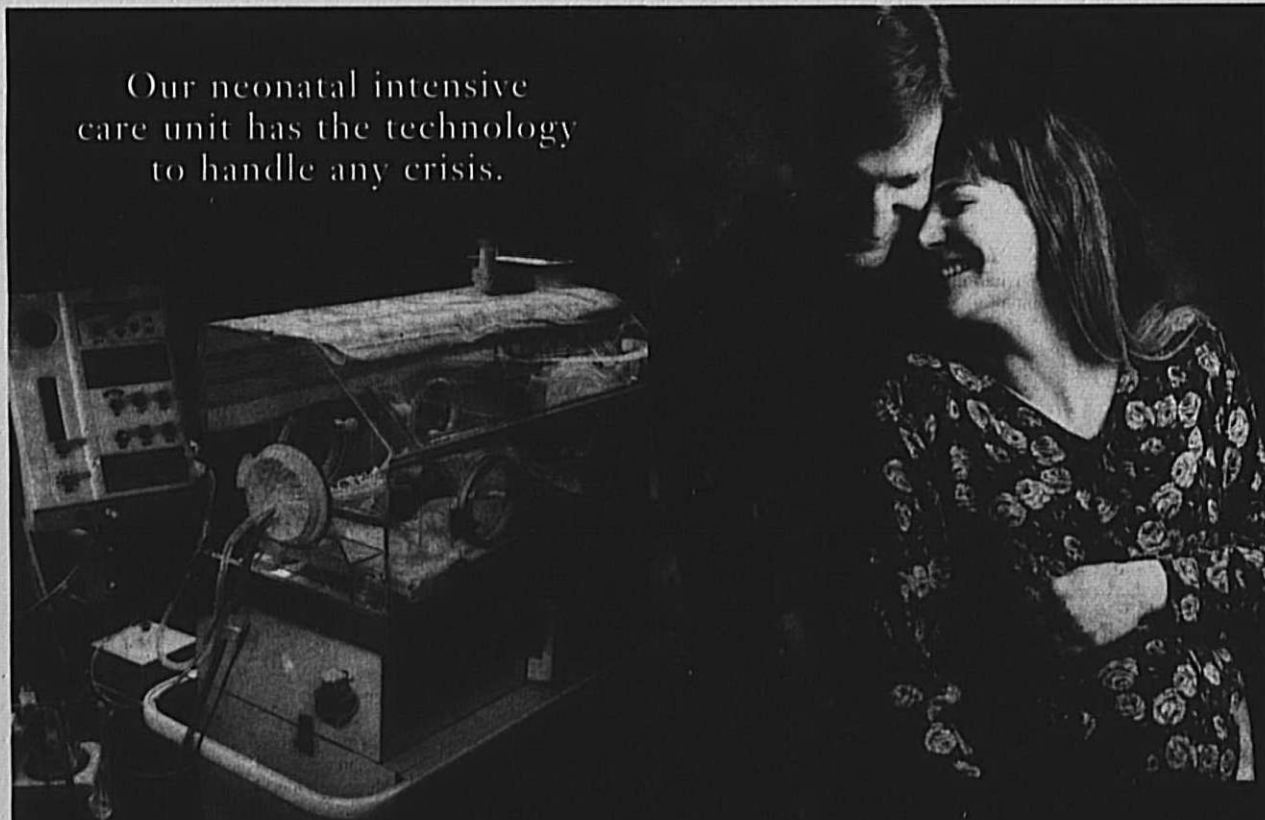
"Gain Without Pain," an all-day session, showed teachers how to design classroom assessments and how to make positive use of standardized test results.

Issues ranging from kindergarten, middle school and special-needs children were addressed. "Parenting with Panache!" even promised to "empower the plagued parent with strategies that have proven successful and effective."

Christian Community Sister Michelle Faltus said that such conferences "will continue to challenge teachers to maintain high expectations of students, to measure progress and to provide assistance so that each child in our Catholic schools will have the opportunity to be successful." Sister Michelle is associate director of Catholic education, curriculum and assessment for the Office of Catholic Education.

Many of the sessions were led by archdiocesan teachers. Sister Michelle led the "I-STEP" workshop, which helped teachers align test items with the standards taught in the curriculum guide. †

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Saints of the past influence Catholics today

By Fr. John W. Crossin, O.S.F.S.

Who influenced my life? My parents, to be sure. I am still discovering ways that I resemble them.

Our parents and other relatives may be a continuing influence in our lives. A special teacher, friend or coach may have pointed us in the right direction for our future life and work.

A small gesture, such as a friend's encouragement to go on a retreat, may have been all that was necessary to set us on a new course.

The more we think about it, the further back in history we can go in detecting the influences on our lives.

The bishops at the Council of Baltimore in the last century had a profound influence on me even though I never met them. They gave the impetus to the writing of the catechism that is still called the *Baltimore Catechism*.

I will always know the answer to the question: Why did God make you?

The catechism answers I learned at St. Matthew School have stayed with me both consciously and unconsciously. I learned that I am on earth to know, love and serve God. My two decades of studying and teaching Catholic theology have amplified but not modified this answer.

A more subtle influence from the past comes through the shape of the buildings in which we worship.

Gothic cathedrals with their high ceilings visually pull us up to heaven and remind us of God's transcendence—that God is truly above us.

Contemporary churches "in the round" make us look at one another and encourage us to pray together. They are the churches of the "people of God" emphasized at Vatican Council II. They remind us that God truly is with us in our community.

The play of light penetrating the stained glass windows of these churches is fascinating to see. The images of apostles and saints connect us with our spiritual history. They remind us of our distant forebears, who passed faith on to us.

Some of these men and women were so illustrious as to be canonized saints; others were of the more ordinary, All Saints Day variety.

These works of art also connect us with the builders of the medieval cathedrals who made such a difference in

their times. These nameless artists continue to influence the building and shape of our present churches.

We marvel at the faith that led to such magnificent creativity.

Such creativity also is evident in the great thinkers in our tradition. They so well synthesized Catholic theology with the questions of their time that they continue to influence us today.

St. Augustine of Hippo (d. 430) is one such person. Augustine could be a man living in our time rather than in the last days of the Roman Empire. His faults are ours. He is well known for his early lapse from the Catholic faith.

Augustine's *Confessions* tell of his soul's long and difficult journey to God. His early life could be a modern romantic novel.

And his mother, Monica, like many contemporary parents, attained her sanctity in praying relentlessly for him during his decades of dissolution.

After his conversion, Augustine became one of the most brilliant of the early theologians. His thought, whether on the just war or the relationship of the "City of God" to the earthly city, is still influential. Augustine's reflections on the virtue of love continue to offer profound insights for us.

Another of our predecessors, St. Jane de Chantal (d. 1641) was a wife, mother, widow, foundress, innovator and mystic. With St. Francis de Sales, she founded the order of the Visitation Sisters.

The original intent was that the sisters not only visit the sick but also accept the physically handicapped as members. Neither of these things was done in her day, but she set an example for changes we now take for granted.

We stand on the shoulders of giants. Whether through saints, artists, friends, relatives or parents, the past becomes our present through others. A great spiritual and cultural heritage comes to us through them.

Who influenced our lives? The more we think about it, the more we see that the question is profound.

A rich flow of Church history shapes our present. Our lives reflect the varied hues of this holy wisdom. †

(Oblate Father John Crossin, a visiting fellow of the Woodstock Theological Center at Georgetown University in Washington D.C., is the author of *Friendship: The Key to Spiritual Growth*.)



We stand on the shoulders of giants. Whether through saints, artists, friends, relatives or parents, the past becomes our present through others.

Christians inherit faith from earlier believers

By Fr. Lawrence E. Mick

Scholars tell us that we stand on the shoulders of giants.

In every field, we see things more clearly in our times because we inherit the fruits of our ancestors' labors.

Similarly, Christians inherit the results of efforts by countless generations of earlier believers. We inherit the liturgy as a gift from our ancestors in faith who helped to shape our worship.

Most who shaped our liturgy are not known to us by name. Most elements of our worship are so ancient that we have no way to know who first introduced a particular ritual or prayer.

Another reason is simply that liturgy develops over time as a community effort; bishops, priests, musicians and lay worshippers shaped liturgy in many different

communities over many centuries.

We don't know, for example, who first introduced the sign of peace into Christian worship, but we know it appears in many ancient liturgies.

Our knowledge of ancient liturgies depends on other giants, those who wrote about the way Christians worshiped and whose writings survived through the centuries.

A document known as the *Apostolic Tradition of Hippolytus*, for example, offers the Church a treasure of information about Christian worship in the third century.

We owe a great debt of gratitude to many religious figures from our past—both those we can name and the anonymous giants on whose shoulders we stand. †

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.)

Discussion Point

Papal stories can enhance faith

This Week's Question

What are two biographies of figures from Church history that you would recommend to readers?

"*Saints and Sinners* (Yale University Press, 1997) by Eamon Duffy, a history of the papacy which reads like a novel; and *Lives of the Popes* (Harper, San Francisco, 1997) by Father Richard McBrien, a self-explanatory title—each pope is handled separately." (Father James Hennessey, S.J., Syracuse, N.Y.)

"*This Harsh and Dreadful Love*, by William Miller, a biography of American Dorothy Day, a convert to the Church, a social activist and co-founder of the *Catholic Worker*; and Thomas Merton's *Seven Storey Mountain*, the journey of a soul, a person who struggles with the question of how to actualize the presence of Christ in society." (Sister Dolores Liptak, R.S.M., Silver Spring, Md.)

"*Paul VI: The First Modern Pope* (Paulist Press, 1993) by Peter Hebblethwaite, important because much of what the Church struggles with today arose during Pope Paul's time. And James O'Toole's *Militant and Triumphant: William Henry O'Connell and the Catholic Church in Boston, 1859-1944*, the story of a dominant figure in the American Church." (Father Thomas Tift, Wickliffe, Ohio)

Lend Us Your Voice

An upcoming edition asks: Is there one New Testament book or passage that you turn to frequently? What is the reason?

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

The first Christians at Antioch



We are much more familiar with the early Christian Church that spread westward from its start in Jerusalem than with those that went in other directions. This Church eventually made its home in Rome. Here is where SS. Peter and Paul were martyred and the Patriarchate of Rome was started. But what about the other Christian Churches? I plan to devote several columns to them.

Last October I wrote about the early history of the Church in Jerusalem, so now I'll turn to the Church in Antioch. This was one of the chief cities of the Roman province of Syria, and it's where many Christians fled to after the stoning of St. Stephen in Jerusalem. "It was in Antioch that the disciples were first called Christians" (Acts 11:26).

When it became known in Jerusalem that some gentiles as well as Jews were joining the Church, Barnabas was sent to investigate. He encouraged this innovation. He also brought Paul to Antioch. Later Paul and Barnabas were sent from Antioch on their first missionary journey.

Later Peter went to Antioch, and he is considered the first bishop of Antioch. It was at Antioch, too, that Paul confronted Peter for being hypocritical, eating with gentiles until Jews from Jerusalem arrived and then stopping that practice. Paul seems to have won that confrontation, but elements of the Antiochene Church continued to insist that Christians had to observe the Jewish laws—even after the Council of Jerusalem determined other-

wise. Paul left the community and from then on had to battle what he called "Judaizers" from Antioch who seemed to follow him around.

Peter also left Antioch to go to Rome. But the Christian community continued to flourish, especially under St. Ignatius, bishop there for 40 years until his martyrdom in 107. By the fourth century Antioch ranked only after Rome and Alexandria, Egypt, in ecclesiastical importance. The Council of Nicaea in 325 recognized three patriarchates—Rome, Alexandria and Antioch (Constantinople was added in 381). A patriarch is subject only to the pope and has jurisdiction over all the bishops in his territory or rite.

Later, Antioch declined as a city and the patriarch moved to Damascus.

Today the Antiochene is one of the Eastern rites of the Church. It is divided into three Churches, all in communion with Rome: the Syrian, the Maronite and the Malankar (located in India). Both the Syrian and Maronite rites have their own patriarchs. To further confuse matters, the patriarch of the Melkites (Greek Catholics) also lives in Damascus, but the Melkites belong to the Byzantine rite.

Another rite that derived from the Antiochene is the Chaldean rite. It, too, has a patriarch, who resides in Iraq. During recent years Chaldean Patriarch Raphael Bidawid has been in the news for trying to convince the world to lift the embargo against Iraq because so many people, mainly children, are suffering because of it.

Most of the Eastern Churches now in communion with Rome were separated from it at some time in the past. †

The Bottom Line/Antoinette Bosco

A metaphor for the spiritual life

I was flipping through television channels, and there before me was the great



cathedral in Chartres, France. The camera focused briefly on the intricate, circular design on the floor—a labyrinth, dating back to the Middle Ages.

At first glance, the labyrinth appears to be a maze, a tricky path of twists and turns. But in fact it is quite different—a single path that eventually leads you to the center and has been seen for centuries as a metaphor for a spiritual pilgrimage.

I would have continued flipping the channels if I had not only recently walked a labyrinth myself. I was at a retreat house in Litchfield, Conn., called Wisdom House, and there I was introduced to the labyrinth, this ancient symbol for the spiritual journey we all must take.

I was on a spiraling pathway of brick and stones, embedded in the ground. I didn't have to make decisions about where to go or what to do. The pathways themselves were leading me to the center—but not before taking me in different directions, sometimes farther from the center than where I started. I felt as if I were dropping unwanted baggage along the way, and at the center I felt an incredible peace.

That's why the labyrinth is such a perfect metaphor for the spiritual life, explained Dominican Sister Jo-Ann Ianotti, who works with Daughter of Wisdom Sister Rosemarie Greco, director of Wisdom House.

You are on a single path going to the cen-

ter, leaving everything from your life behind. That's your destination, to get to the core and center of who you are. For only in your center can you find strength, she explained.

"The structure of a labyrinth is the symbol of the journey of life where the destination is to get to the sacred center where one is strengthened. Then you take that strength back with you to daily life. The twists and turns are not meant to fool you. They're there because our lives are full of twists and turns. But if we're faithful to the journey, we will get to the center and find it is a sacred space," said Sister Jo-Ann.

Labyrinths began emerging about five years ago in the United States as a new spiritual structure after Grace Cathedral in San Francisco installed an indoor design, patterned after the one in Chartres cathedral. A friend told Sister Jo-Ann about this, and it "looked like a great idea."

It took about three years to go from idea to reality. But then, with the financial and physical help of volunteers, the Wisdom House labyrinth was built on the grounds, on a flat plain overlooking a beautiful meadow. A number of labyrinths around the country are now open to the public.

"They're taking the same route people down the ages have taken. It connects them with present and past. It helps them to see themselves as belonging to a continuing community of seekers," said Sister Jo-Ann.

"It seemed so right to install a labyrinth at Wisdom House. It's what we're all about—helping people come in touch with their source of life. This structure gives them a way they can." †

(Antoinette Bosco is a regular columnist for Catholic News Service.)

Parish Diary/Fr. Peter Daly

Why I'm learning Spanish

This summer I will study Spanish. I will be living with a family in Central America, immersing myself in the language and culture for a month.



Why? Because if you are going to minister to the Catholic Church in most parts of the United States today, you need to know Spanish. Southern Maryland once seemed beyond the reach of the waves of immigration that came to the United States. Our diversity was basically black and white, all here for many generations.

But there is a new Hispanic presence here. Immigrants from Mexico and Central America have come to do the jobs the locals no longer want. These immigrant people pick the meat out of the crabs near us. They process the chickens on huge farms. On countless construction sites and in small factories, the language of labor is Spanish.

For Irishmen like myself, it is a new challenge. How do we reach out to people who need the ministry of the Church?

For the past couple of years, it has been a series of little steps. First we got a bilingual missalette so our new visitors could at least follow the Mass. Then I tried saying a few prayers in Spanish, which drew smiles and giggles. At one Mass we began doing the first two readings in Spanish and English, drawing our lectors from the migrant workers' ranks.

We bought catechisms and Bibles in Spanish. We subscribed to our archdiocesan Spanish-language paper. We sent our school bus to pick up the workers, who have no cars, for Mass. Next year we will have a Spanish-language Renew group.

We also tried to be of practical help. In April we found people to do tax forms that

the immigrants could understand. Some parish members also have helped with teaching English classes, which seem more and more popular.

One man told me, "They are here in the United States, they should learn English." He has a point. One great strength of America is its linguistic unity.

But I think we are only doing what the Church in America always did—helping the new immigrants adapt to their new home. When I was a kid in Chicago, we had ethnic parishes everywhere—Polish and Slovak, Italian and German, Ukrainian and French. Nobody thought it strange or wrong.

Today the Hispanic presence is much more universal than any of those earlier immigrant groups. Like earlier waves of immigration, Hispanic people are more diverse than they might appear. Spanish-speaking immigrants cannot be treated as a single block. There is a big difference between Cuban aristocrats and Salvadoran farm laborers. But all must be attended to.

Language is their common denominator and unifying force. Some familiarity with the Spanish language and the various cultures of Latin America should be a requirement for priestly ordination in most dioceses because it certainly is a requirement in most parishes these days. If the Catholic Church does not attend to their needs, others are eager to visit, help and convert them.

I personally believe that these new waves of immigrants may be the salvation of the Catholic Church in America. They keep us vibrant and growing. They make us aware of the needs of the poor.

They are the children of the Church, which cannot ignore them—even if that means retreading old guys like me on a summer vacation at language school. † (Father Peter Daly is a regular columnist for Catholic News Service.)

The Yardstick/Msgr. George Higgins

A thunderous silence on unions

Neo-conservatives by and large are thunderously silent about labor issues and, in some cases, are downright opposed to unions. Let me cite one revealing, recent example.

A book-length commentary by a leading Catholic neo-conservative on Pope John Paul II's social encyclical *Centesimus Annus* devotes less than two pages to what the document says about unions in a market economy.

According to the book, "most workers seem to think that the labor movement is obsolete, and are prepared to dismiss it with thanks for past services rendered."

Clearly John Paul II does not think the labor movement is obsolete. He thinks—as he said a decade ago in his first social encyclical, *Laborem Exercens*—that unions are "indispensable."

It is also clear that for him the purpose of unions is not merely to render "services" to members—e.g. by bargaining for better wages and working conditions. Unions are also "places where workers can express themselves." They "help workers to share in a fully human way in the life of their place of employment."

Centesimus Annus says that unions "defend workers' rights and protect their interests as persons, while fulfilling a vital cultural role so as to enable workers to participate more fully and honorably in the life of their nation and to assist them along the path of development."

In still another wording, *Centesimus Annus* says the role of unions should expand to include new forms of co-management and co-ownership.

In *Centesimus Annus* free trade unions are viewed among a democratic society's indispensable non-governmental mediating structures. We in the United States

have yet to come to terms adequately with his treatment of this subject.

Laborem Exercens speaks of a wide range of intermediate bodies with economic purposes enjoying real autonomy with regard to the public powers and pursuing their aims in honest collaboration with each other and in subordination to the demands of the common good.

My impression is that many in the United States who rightly stress the importance of these intermediate bodies do not really envisage them being institutionally involved as autonomous bodies with economic purposes in the economic decision-making process either of individual nations or the community of nations. I am inclined to think that this limited understanding of the role of intermediate structures and organizations accounts, to some extent, for the massive and menacing lack of concern in neo-conservative circles about the growing weakness of American unions.

The late Robert A. Nisbet was one of the few conservative social and political philosophers who strongly lamented organized labor's decline in the United States. But even he tended to think of unions one-sidedly, as powerful forces supporting capitalism and bulwarks against political invasion of economic freedom.

Nisbet concluded that to weaken the labor union or industrial community for political or individualistic motives is to convert the culture into an atomized mass that will have neither the will, nor incentive, nor ability to combat tendencies toward political collectivism.

Now that the Iron Curtain has come down, it is time for scholars of Nisbet's stature in the neo-conservative community to stress not only the negative role of unions as bulwarks against statism, but also their positive role in the proper ordering of U.S. economic life. †

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

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

The Sunday Readings

Sunday, June 28, 1998

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The First Book of Kings is the source of this weekend's first reading.



As the name implies, the central figures in these two books of the Hebrew historical Scriptures are the early kings of Israel. However, the names and experiences of prophets also appear in these books. Among these Scripture passages are the stories of the prophets Elisha and Elijah.

Elijah was from Tishbe in Galilee, but he lived in Gilead. He was spartan and stark in his behavior and grooming, recalling John the Baptist in an age many centuries later.

Elisha was Elijah's successor as a prophet, commissioned by Elijah for the task. Elisha dwelt at Abel-meholah in the Jordan River valley. His father was Shaphat.

These two prophets were highly venerated among the Lord's contemporaries, however in their own life experiences they met with less than universal acclamation. They were willing to be confrontational in denouncing what they saw as acts contrary to God's law.

This weekend's reading does not concentrate upon conflict and denunciations, but rather it recalls the calling of Elisha to be a prophet.

Elijah calls him. However, such a calling was not seen as simply one prophet inviting, or appealing to, another to continue the

prophetic work.

Rather, through the elder prophet God spoke. In pious Hebrew minds, God called the prophets. Each prophet spoke in God's behalf.

Important in the reading is that Elisha left his pursuits, indeed all that had occupied his interest, to follow Elijah.

St. Paul's Epistle to the Galatians is the source of the second reading. Paul had a well-developed and magnificent concept of liberty, a value so often sought and extolled in modern life.

In his view, human instincts and limitations were confining and restrictive. To yield to these instincts merely extended and strengthened the bonds of restraint.

The truly free person, in Paul's mind, was that person who could subordinate his or her instincts and fears on behalf of a greater perceived good. It was an idea not altogether separated from the contemporary psychological understandings of sublimation and focus.

This reading warns of the enslavement produced by human instinct and limitations, and it salutes the freedom, found in living with Jesus, to overcome these captivating factors.

St. Luke's Gospel provides the last reading. In this passage, Jesus is nearing Jerusalem, where the cross and Resurrection await. The drama is mounting in Luke's style and analysis of events.

Jesus passes through a Samaritan town. He is poorly received. The apostles suggest a vengeful response. Jesus rebukes them.

This response is more than simple graciousness or mild temper. It reminds the Twelve that their thinking is not God's wisdom.

Then, as they continue, Jesus explains that the Lord has no earthly place, no

Daily Readings

Monday, June 29
Peter and Paul, apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Tuesday, June 30
First martyrs of the
Church of Rome
Amos 3:1-8; 4:11-12
Psalm 5:4-8
Matthew 8:23-27

Wednesday, July 1
Blessed Junipero Serra,
presbyter, religious and
missionary
Amos 5:14-15, 21-24
Psalm 50:7-13, 16-17
Matthew 8:28-34

Thursday, July 2
Amos 7:10-17

Psalm 19:8-11
Matthew 9:1-8

Friday, July 3
Thomas, apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Saturday, July 4
Elizabeth of Portugal, married
woman and queen
Amos 9:11-15
Psalm 85:9, 11-14
Matthew 9:14-17

Sunday, July 5
Fourteenth Sunday in
Ordinary Time
Isaiah 66:10-14c
Psalm 66:1-7, 16, 20
Galatians 6:14-18
Luke 10:1-12, 17-20
or Luke 10:1-9

earthly kingdom, no advantage in the human scheme of reality.

Reflection

These readings present a powerful lesson for modern living in their very sequence—and in their application to personal Christian lives.

By extension, the first reading, from First Kings, reminds us that God speaks to us. Regardless of profession or interest, each of us is called as the prophets were called.

St. Paul defines the call. Following Jesus in our hearts and minds frees us. The truly liberated person is that person who can set

aside the needs and fears of this life.

To follow the Lord means to recognize the Lord. Jesus is our king, risen, ascended and glorious. But Jesus is not a king in the earthly sense. He has not even a place to lay his head.

This merely reminds us that we need Jesus. Our attachment to the things and attitudes of this world is our disadvantage, a symptom of our blindness, a trap lying before us.

In Christ, however, is our strength, power, and true life. And in following Christ's teachings is the pathway to salvation. †

Question Corner/Fr. John Dietzen

To return to the Church, talk with parish priest

QI am a correctional officer at a state penitentiary, saw your column in our reading room, and hope you can help.



I was baptized Catholic, and that's as far as it went—no first Communion, no confession. I maybe attended church a dozen times.

I'm now 23. My fiancée is in the same situation. We are thinking strongly of getting involved in our church.

How do we go about doing that? Can we just go to Mass one day?

Do we have to talk with someone first? We'll appreciate your insights. (Missouri)

ATheoretically, there's nothing preventing you now from beginning to receive the sacraments.

But that would not be wise or good, particularly since you plan soon to establish your own home and family.

You and, hopefully, your children will need a much more solid base of knowledge and understanding of your faith, and of your relationship with God, than is possible at present with your very limited Catholic background.

Several possibilities come to mind. While the Rite for the Christian Initiation of Adults is actually not for people already baptized Catholic, many men and women in your circumstances have found it a wonderful way to arrive at some depth of awareness of the Catholic way of life.

Depending on your education and other experiences, a series of meetings with a priest or other parish minister, along with some good reading, might bring you up to speed.

For any of these options you need to talk with a priest in your area, explain the situation and ask his help.

Please don't be embarrassed to do this. As I said, many others have been and are in your position.

You and your fiancée will also need to inquire about preparations for a Catholic marriage. Your parish priest can help you with all of your questions.

Welcome back to the Church!

QI read recently your column about watching Mass on television. You said our obligation is not to hear or watch someone else do something, but to be there and do it ourselves.

It is almost impossible for me to go to Mass. I cannot stand or sit for any long period of time, because of being crippled with arthritis. After one major surgery, I am now waiting for another.

Until your article, I felt like I was doing my part as a Catholic to participate in Mass, since I can't go to church. (Ohio)

AYou are exactly the kind of person those who provide Mass on television want to reach and serve.

You are using this opportunity to join yourself spiritually to the sacrifice of the Mass, which I suggested in the column, and I'm happy you are doing so.

Obviously, watching and praying along with a recorded Mass differs significantly and essentially from sharing in the celebration together with your brothers and sisters in the faith.

But you are excused from this kind of physical presence at Mass. Your condition makes that impossible.

Please continue to utilize this and any other ways available to unite your prayers with those of other Catholics in

and through Jesus at Mass.

QCan a person receive Holy Communion more than once a day without special permission?

AThe Church's regulations did once provide that Communion be received only once a day. Several years ago, however, those rules were considerably relaxed, allowing Communion more than once daily on a number of specified occasions.

As a practical guide, there are several categories of occasions.

The first would be special ritual

Masses—weddings, funerals, Masses for baptism or anointing of the sick, etc.

Also, if someone serves a ministerial role, such as lector at a second Mass, he or she may receive Communion again.

Another possibility, though not very common, would be when one fulfills two Mass obligations in one day.

The Code of Canon Law says that anyone who has received the Eucharist may receive it again on the same day only during a eucharistic celebration (CCL 917).

In 1984, the Vatican Commission for Interpretation of Canon Law ruled that, even at Mass, Communion should not be received more than twice a day. †

My Journey to God

Power in the Return

When I was young
I searched for myself
Everywhere but within.
I knew God was there,
But I thought he could wait.
There is power in the return,
Energy released
In not holding God away.
I am enjoying the return
Much more than the going.
I meet myself
Around every turn
Of the journey.

By Cynthia Stanley Russell



(Cynthia Russell resides in Indianapolis.)

The Active List

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

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, 2222 E. 3 St. Bloomington, 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, 1155 E. Cameron St., Indianapolis. 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, Indianapolis, will host a festival and picnic from noon-7 p.m. at German Park, 8602 S. Meridian St., 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: 800-382-9836 ext. 1439.

June 30

St. Christopher's Singles and Friends will host a pizza party and planning meeting to be held at Chicago's Pizza in Clermont at 7 p.m. Information: 317-879-8018 Mike.

July 6

Mt. St. Francis Retreat Center, Mt. St. Francis, will host a Charismatic Mass beginning with praise and music at 7 p.m., Mass to begin at 7:30 p.m. Information: 502-561-1994.

St. Maurice, Decatur County, will host a parish picnic featuring chicken, roast beef dinners, mock turtle soup, games and country store from 10:30 a.m.-3 p.m. Cost: \$6 Adults; \$3 children 12 and under.

July 8-August 12

The Family Growth Program of Catholic Social Services will offer STEP, Systematic Training for Effective Parenting classes at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, the class will meet from 7-9:30 p.m. for six Wednesdays. Cost: Free. Information and registration (required): 317-236-1526.

July 9-August 13

St. Francis Hospital and Health Centers will host "Caterpillar Kids," a bereavement support group for children ages 5-12. The group will meet for six Thursdays at Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. Cost: Free. Information and registration: (required) 317-865-2092.

Recurring

Daily

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

Our Lady of the Greenwood parish center building, 335 S. Meridian St., Greenwood, 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 of Padua 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 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 consecration. 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 and Mary.

St. Patrick Parish, Shelby St., Salem, 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.

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

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

First Fridays

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

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

Our Lady of Lourdes Parish, 5333 E. Washington St.,

Indianapolis, holds the Stations of the Cross at 7 p.m.

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

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and

worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima holds holy hour, 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. St., Indianapolis, holds exposition of the Blessed Sacrament, 11 a.m.-noon.

Second Thursdays

Foculare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

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, 435 W. Troy Ave., Indianapolis, Mass at 2 p.m.

Our Lady of Peace Chapel/Mausoleum, 9001 Haverstick Rd., Indianapolis, 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.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138,

Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

Twenty-first Century Scholars Program applications due by June 30

Recent eighth-grade graduates who are eligible for Indiana's Twenty-first Century Scholars Program must turn in the application by Tuesday, June 30, to be part of this educational program.

Financially qualified students from Marion, Hendricks, Hancock and Shelby counties get one year of eligibility to join the state program. Students who qualify for the state's

free or reduced-priced lunch or textbook programs are eligible to become Twenty-first Century Scholars.

Participating students receive the equivalent of four years of college tuition to a public college, university or participating career college provided they sign and keep a pledge to stay drug-, alcohol- and crime-free during high school, maintain a certain academic average, and meet other requirements.

A parent or guardian must also sign the scholarship application. Since 1990, more than 50,000 students have enrolled in the educational assistance program.

For registration information, telephone the State of Indiana's Office of Twenty-first Century Scholars at 317-923-4581 or toll-free at 800-992-2076. †



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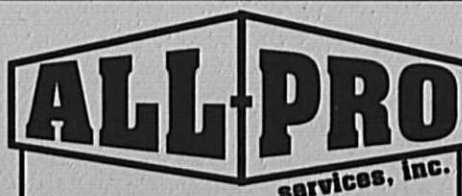
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Retired St. Louis cardinal dies June 17 at 93

Cardinal Carberry was bishop of Lafayette-in-Indiana from 1957 to 1965

ST. LOUIS (CNS)—Retired Cardinal John J. Carberry, archbishop of St. Louis from 1968 to 1979, died June 17 at St. Agnes Home in suburban Kirkwood, where he had resided since 1988. He was 93.

An announcement from the Archdiocese of St. Louis said Cardinal Carberry died of "infirmities of age." He had suffered a stroke in 1988 and lived at St. Agnes Home since then.



Cardinal John J. Carberry

Archbishop Justin F. Rigali of St. Louis, in a June 17 statement, called Cardinal Carberry "an ardent and gentle pastor who wholeheartedly devoted himself to each of the ministries entrusted to him."

Pope John Paul II, in a telegram to Archbishop Rigali, said, "I am confident that the memory of Cardinal Carberry's dedicated ministry, his doctrinal and pastoral acumen and his outstanding devotion to the Blessed Virgin Mary will inspire the community he served

to respond ever more generously to the call of discipleship according to the standards of the Gospel."

The youngest of 10 children, Cardinal Carberry was born in 1904 in Brooklyn, N.Y. At age 15 he began priest-hood studies at Cathedral College Seminary in Brooklyn. From 1924 to 1930 he studied at the North American College in Rome, where he was ordained a priest for the Brooklyn Diocese in 1929.

Then-Father Carberry earned a doctorate in canon law from The Catholic University of America, Washington, in 1934. He then became assistant chancellor and secretary to Bishop Moses Kiley of Trenton, N.J.

In 1940 he returned to Brooklyn for 16 years, where he was presiding judge of the diocesan tribunal, taught in the diocesan seminary, and ministered to tuberculosis patients.

Pope Pius XII appointed him coadjutor bishop of Lafayette-in-Indiana in 1956. Reflecting his devotion to the Blessed Mother, he took as his episcopal motto "Maria Regina Mater," or "Mary Queen and Mother." He became bishop of Lafayette in 1957 upon the death of Bishop John Bennett.

Cardinal Carberry attended all four sessions of the Second Vatican Council 1962-65, missing only one-and-a-half days.

In 1965 he was appointed bishop of Columbus, Ohio, by Pope Paul VI. In 1968, he was appointed archbishop of St. Louis and was named to the College of Cardinals in 1969.

During his tenure in St. Louis, he established one new

parish in the city and five in surrounding St. Louis County; formed a development council of business leaders and priests to help with the annual development appeal; set up an archdiocesan evangelization commission; and, after the Supreme Court's *Roe vs. Wade* decision in 1973, set up what was said to be the first diocesan pro-life committee in the country.

He offered support to the Marriage Encounter and Catholic Charismatic Renewal movements, and such organizations as the Cardinal Mindszenty Foundation, Citizens for Educational Freedom, and the Institute for Theological Encounter with Science and Technology.

He was a U.S. delegate to the world Synod of Bishops in 1972, 1974 and 1976, represented the U.S. bishops during Pope John Paul's 1980 visit to West Germany, and the 1988 celebration in Rome of the millennium of Christianity in Kievan-Russ.

Cardinal Carberry was the only vice president of the U.S. bishops to have never advanced to the presidency. He was 73 at the end of his vice presidential term and would have been past the retirement age of 75 at the end of a three-year presidency.

The cardinal submitted his resignation as archbishop July 31, 1979, his 75th birthday, and served as the archdiocese's apostolic administrator until Pope John Paul II's appointment of Archbishop John May in 1980. He participated in the conclaves which selected Popes John Paul I and II, both in 1978.

Cardinal Carberry was an avid baseball fan and was accomplished on both the violin and harmonica. †

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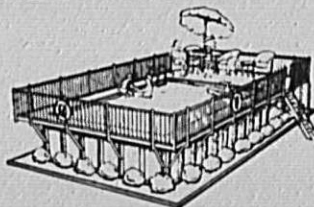


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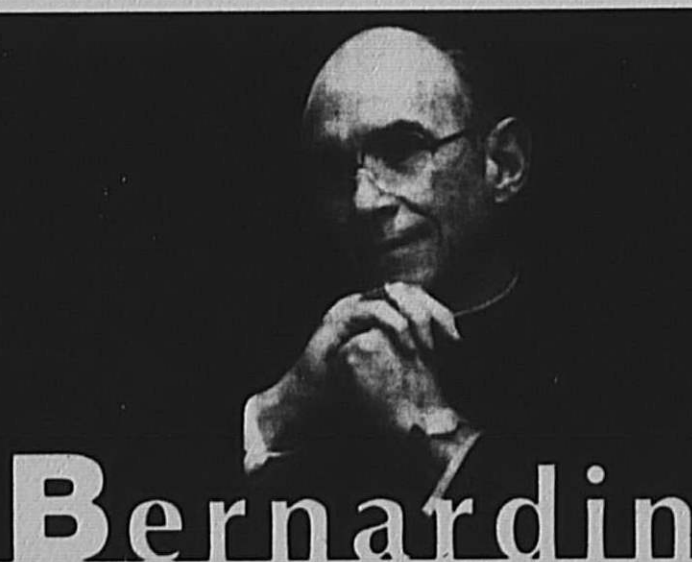
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Rest in peace

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.

AEMMER, Irvin, 89, St. Mary of the Knobs, Floyd's Knobs, June 13. Brother of William A., Robert and Fred Aemmer, Rose Tinius. Uncle of several.

BEIER, Theresia, 101, St. Boniface, Fulda, June 15. Mother of Richard and Carl Beier, Agnes Dilger, Eleanor Oser, Lorine Voegerl. Sister of Joseph Jacob. Grandmother of 58. Great-grandmother of 98. Great-great-grandmother of three.

BESS, George Donald, 80, Immaculate Conception, Millhousen, June 18. Husband of Margaret Bess. Father of Richard and Paul Bess, Donna Howlett, Diane Sloan, Barbara Otto. Step-father of Richard and Robert Witkemper. Brother of Michael and Bernard D. Bess, Geneva Temple, Patricia Tierney. Grandfather of 17. Great-grandfather of six. Step-grandfather of 22.

BOWEN, Thomas J. Jr., 85, Our Lady of Perpetual Help, New Albany, June 5. Father of Evelyn Lanham. Grandfather of four. Great-grandfather of four.

BROWN, William T., 77, St. Jude, Indianapolis, June 12. Father of Judy, Michael W. and Kenneth G. Brown. Brother of Floyd Brown, Marjorie Fenley. Grandfather of six. Great-grandfather of three.

BURKE, Marie A., 83, St. Augustine, Jeffersonville, June 12. Mother of Daniel E., M. David, Larry W., Thomas R., J. Alan and Kevin J. Burke, Mary Ann Hessig, Patricia J. Rittle, Peggy E. Wheatley. Sister of John and Charles Dolan, Helen Grither. Grandmother of 23. Great-grandmother of 11. Great-great-grandmother of one.

BUTZKO, Stephen E., 71, St. Bartholomew, Columbus, June 7. Husband of Geraldine (Zapazony) Butzko. Father of Sarah Bush, Susan and Stephen "Chip" Butzko. Brother of Dorothy Butterfield, Eleanor Rosenthal. Grandfather of four.

CARTER, Forrest Samuel Sr., 78, Holy Angels, Indianapolis, June 3. Father of Forrest Samuel Carter Jr. Brother of Logan and J.T. Carter, Mary Harris. Grandfather of two. Great-grandfather of two.

CASEROTTI, Henry, 81, St. Mary-of-the-Woods Village, Terre Haute, May 25. Father of Julie Bonewell, Donald and Phillip Caserotti. Brother of Agnes Caserotti. Grandfather of eight.

DERMODY, Jeffrey Thomas, 22, St. Lawrence, Indianapolis, June 10. Father of Julian Thomas Dermody. Son of Tom and Margaret Dermody. Brother of Mark, Kris and Ann Dermody. Grandson of Herman J. Deppe.

HAPPEL, Anton W. "Tony", 67, St. Matthew, Indianapolis, June 10. Husband of Sally (Maloney) Happel. Father of Albert, Daniel, James, Anne and Beth Happel. Brother of Emily and Charlotte Happel. Grandfather of four.

KRISTOFF, Frank R., 68, St. Anthony of Padua, Clarksville, May 26. Husband of Margaret "Peggy" Kristoff. Father of Paul R., Michael D. and Mary Beth Kristoff. Brother of Edward, James, William and Charles Kristoff. Grandfather of one.

LEISING, Martha, 86, St. Mary, Rushville, June 17. Mother of Carolyn Maciejewski, Maurice, Bob,

Allen and Larry Leising. Sister of Harry Schuck. Grandmother of 12. Great-grandmother of seven.

LOCKE, Ruth Mae, 56, Holy Guardian Angels, Cedar Grove, June 16. Wife of Jim Locke. Sister of Charles Bowman.

McCANN, Roy, 93, St. John the Baptist, Dover, June 7. Father of Russell, Thomas, Vernon and Franciscan Sister Rose Marie McCann, Edith Baxter, Anne Fischer, Pat Schuman, Linda Raab, Carol Niese. Brother of Antoinette Zimmer, Norma Miller. Grandfather of 38.

McCOY, Lillian, 95, St. Mary, Rushville, June 1. Mother of James McDonough, Ruth Knowles. Stepmother of Barbara Craven, Sue Grady. Grandmother of five. Great-grandmother of five. Step-grandmother of 10. Step-great-grandmother of 23.

PAJERSKY, Katherine C., 78, St. Malachy, Brownsburg, June 16. Mother of Nancy Ingram, Cynthia Scott, Paul Michael Pajersky. Sister of Joseph, Maurice, Alfred and Dennis Lander, Elizabeth Etzel, Virginia Wolbert. Grandmother of two.

SCHILMILLER, Mildred (Hoehn), 73, St. Michael, Bedford, June 15. Wife of J. Vincent Schillmiller. Mother of John, Gary and Paul Schillmiller, Ruth Mosier, Jean Kincaid, Mary Ann Satterfield. Sister of Raymond, Norbert, Herbert and Mary Louise Hoehn, Bernadine Kochert. Grandmother of 19. Great-grandmother of seven.

SCHROEDER, Stella Mae,

77, Our Lady of Perpetual Help, New Albany, June 10. Mother of Floyd, Michael and Mark Schroeder, Starr Jenks, Stacey Weaver. Sister of Margaret Stephens. Grandmother of one.

STULTZ, Lillian E., 72, St. Mary-of-the-Woods Village, Terre Haute, May 22. Wife of Richard J. Stultz. Mother of Dick and David Stultz. Sister of Harriet and Brian Bradshaw. Grandmother of three. Step-grandmother of three.

TURNER, Thomas S., 64, St. Augustine, Jeffersonville, June 16. Father of Thomas and Amy Turner, Susan Lopez, Carol Ann Bonnis, Frances Bowes, Kim Rosner. Son of Suzanne M. Turner. Brother of Chris Turner, Ann Neitzel, Margaret King. Grandfather of 13. Great-grandfather of one.

WALLPE, Mary, 76, St. Michael, Brookville, June 16. Aunt of several nieces and nephews.

WHITEHALL, Felizitas M., 80, St. Christopher, Speedway, June 12. Mother of Beatrice Whitehall. Sister of Ursula M. Watson.

WINKLER, David W. "Wink", 51, St. Simon the Apostle, Indianapolis, June 8. Husband of Patricia (Davidson) Winkler. Father of Aaron A. and Sonya Winkler. Brother of Andrew G. Winkler. Grandfather of one.

BISHOPS

continued from page 1

They started the meeting with a closed-door executive session the afternoon of June 18 and ended it with another executive session the morning of June 20.

Preceding the meeting they had an all-morning workshop June 18 on issues related to clergy sexual abuse of minors. Participating in the workshop were about 150 of the 220 active bishops who attended the business meeting.

Following the business meeting, about 80 bishops stayed on to attend a National Symposium for Vocations. The June 20-21 symposium featured Cardinal Pio Laghi, prefect of the Vatican Congregation for Catholic Education, as keynote speaker and chief celebrant of the closing Mass.

During their business sessions June 19 the bishops also:

- Discussed ideas for a proposed resource paper on reconciliation and renewed use of the sacrament of penance for the millennium.

- Listened to a report on the results of last fall's Synod of Bishops for America by a panel of three bishops who participated in the synod.

- Discussed proposed revisions in the Catholic Campaign for Human Development's moral guidelines for projects funded by the campaign.

Both the old and the proposed new guidelines flatly require all funded programs or projects to be fully in accord with Catholic teachings. But the revisions aim at setting clearer and tighter restrictions on funding an otherwise acceptable program or project if its sponsoring organization is involved in any other activity that is not in accord with Catholic teachings.

- Heard reports on the work of the Catholic Legal Immigration Network Inc., financial needs of the Church in Latin America, and the recent sale of St. Louis University Hospital.

- Learned of plans to prepare a commentary for the United States on the *General Directory for Catechesis*. Published by the Vatican last fall, the directory outlines the goals and essential elements of catechesis and gives guidelines for drafting national catechisms and catechetical directories.

- Were greeted by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, who has attended every national meeting of the bishops since he took up that post in 1990. †

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News briefs

U.S.

First humanitarian aid flight from U.S. in two years reaches Cuba

WASHINGTON (CNS)—A cargo plane landed in Havana June 11, carrying the first direct humanitarian aid shipment from the United States to Cuba in more than two years. Catholic Relief Services (CRS) assembled the shipment with donations from the Catholic Medical Mission Board, the Archdiocese of Miami, and Houston medical supply company Optimal Health Care, Inc. It included antibiotics, nutritional supplements for young mothers and the elderly, medicines for children with cancer, and other medical supplies. The supplies, whose total value CRS estimates at between \$500,000 and \$1 million, will be distributed in Cuba by Caritas, the Cuban Church's relief agency.

Archbishop McCarrick asks Secretary of State Albright to stress religious freedom in China

WASHINGTON (CNS)—The chairman of the U.S. bishops' International Policy Committee urged Secretary of State Madeleine Albright to give the issue of religious freedom high priority in talks with Chinese officials. In a letter dated June 15, less than two weeks before President Clinton's planned June 25 arrival in China, Archbishop Theodore E. McCarrick of Newark, N.J., wrote, "The treatment accorded the several million so-called 'underground' Chinese Catholics . . . will long remain a serious blot on the image of that government."

Religious persecution bill should be flexible, speakers say

WASHINGTON (CNS)—A day after a House committee heard testimony from victims of religious persecution, a Senate panel heard from religious and human rights activists about how proposed legislation might affect the situation. Anglican Bishop Munawar Rumalshah of Peshawar, Pakistan, described how the suicide of his friend, Catholic Bishop John Joseph of Faisalabad May 6 in protest of the country's severe anti-blasphemy laws has devastated the Christian community. "This event has triggered a chain reaction where the majority Muslim community (about 96 percent) seems to have started a process of tightening the noose on the Christians in the most public fashion—by physical harassment and creating an atmosphere of fear and insecurity," Bishop Rumalshah told the Senate Foreign Relations Committee June 17.

Institute looks at ways to address abuse by Church personnel

COLLEGEVILLE, Minn. (CNS)—Churches have gone a long way in addressing sexual abuse by Church personnel but need to stay vigilant, said Benedictine Father Roman Paur, executive director of the Interfaith Sexual Trauma Institute. "There has been notable change on a number of fronts," said Father Paur in his address at the institute's first national conference June 8-10 at St. John's

University in Collegeville. "History will instruct us as to what extent that change marks progress for the future," the priest said. "There has been a lot of work across the traditions, including in the Catholic Church, on developing internal policies and procedures for accountability."

Veto of Florida parental notification proposal criticized

TALLAHASSEE, Fla. (CNS)—Florida Gov. Lawton Chiles' veto of a bill that would have required parental notification before a minor's abortion "brings infamy to our state and endangers our children," said a Florida Catholic Conference official. "It is unthinkable that parents do not even have the right to be notified before their children undergo an abortion in this state," said the conference's executive director, D. Michael McCarron, after the June 11 veto. The proposed Florida law would have required girls under 18 to give their parents 48 hours notice before getting an abortion. Consent of the parents would not have been required before the abortion.

World

U.S. official in Israel suggests Vatican open WWII archives

JERUSALEM (CNS)—The Vatican and other countries should open the archives of their activities during World War II to investigators, said U.S. Undersecretary of State Stuart E. Eizenstat. "As we are asking all the other countries to (open their archives), it is our hope that the Vatican will do likewise," Eizenstat told reporters after a June 15 speech to the Israel Council on Foreign Relations. Eizenstat is chairman of the American Restitution Committee, established in 1994 to look into the issue of Jewish assets looted by the Nazis during World War II, including vast amounts of gold transferred mostly to Swiss banks.

Pope meets with Mandela to discuss South Africa's future

VATICAN CITY (CNS)—Pope John Paul II met South African President Nelson Mandela June 18 for talks on the future of the country and the African continent. A Vatican statement said Mandela thanked the pope for the great contribution made by the Church in South Africa toward the spiritual and material progress of the country, especially in the long and difficult transition from apartheid to racial equality and reconciliation.

Vatican reports \$11 million budget surplus for 1997

VATICAN CITY (CNS)—The Vatican reported its biggest-ever budget surplus in 1997—\$11 million—and thanked Catholics around the world for making it happen. The Vatican spent about \$193 million and took in about \$204 million, for a surplus of \$11 million, according to figures announced June 18.

New CTSA president: Theology society has room for variety

OTTAWA (CNS)—The new president of the Catholic Theological Society of America (CTSA) said there is room within the organization for a variety of theological expressions. "I want to ensure that there is a platform within

CTSA for all the different theological approaches that can be taken," said Precious Blood Father Robert Schreiter of the Catholic Theological Union in Chicago. He became head of the 1,400-member.

Indian bishops urge leaders' help with nuclear tensions

NEW DELHI, India (CNS)—India's bishops called on civil leaders to help reduce tensions caused by recent nuclear weapons tests in India and Pakistan. In a June 17 statement, the Indian bishops' conference said "the most urgent need is to restore mutual confidence between countries of the region, especially between India and Pakistan, to reopen channels of communication and to defuse the atmosphere of tension and confrontation."

Canadian bishop apologizes in rape case; court drops charge

ALKALI LAKE, British Columbia (CNS)—At a traditional native healing circle, Bishop Hubert O'Connor apologized to a woman he was accused of raping more than 30 years ago. In completing the healing circle, the government—with the support of the remaining complainant, First Nations leaders and the Royal Canadian Mounted Police, agreed not to proceed with any further court action against Bishop O'Connor. "I want to apologize for my breach as a priest and my unacceptable behavior which was totally wrong," Bishop O'Connor said in a statement released to the media.

Pope declares Austria a 'shining example' of coexistence

SALZBURG, Austria (CNS)—Pope John Paul II called Austria, home to descendants of various nationalities, a "shining example" of coexistence. Arriving at the Salzburg airport at the start of his June 19-21 pastoral visit, Pope John Paul said Austria "has provided a shining example of how a number of different races can live together in a limited area." Calling Austria "the country in the heart of Europe," Pope John Paul noted that among its 8 million people are the descendants of Celts and Romans, Hungarians and Slavs.

People

Italian soccer hero dedicates biggest goal to parish priest

ROME (CNS)—Dubbed the "accidental hero" of Italy's World Cup soccer team, Luigi Di Biagio dedicated his biggest goal of the year to a parish priest. That was unusual, even in predominantly Catholic Italy. Many of the country's soccer stars are highly paid celebrities who are seen more often in night clubs than at their local churches. But "Gigi" Di Biagio doesn't fit that mold. Two years ago he began working with Father Davide Solano, a Colombian pastor in Serrone, south of Rome. The priest wanted to set up soccer tournaments for local youths, and Di Biagio was happy to help. The two became friends, and when Di Biagio was unexpectedly called up as a midfield reserve for Italy's national team, Father Solano led the town of Serrone in cheering him on. †

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

Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

DRE or CRE

Wanted: Director of Religious Education or Coordinator of Religious Education.

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FAX: 812-367-2121; E-mail: <mha@thedome.org>. Or call, 812-367-1411, extension 2801.

Positions Available

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 resumes to: Search Committee, Our Lady of Lourdes Catholic Church, 5333 E. Washington St., Indianapolis, IN 46219.

See your ad here next week! Call 317-236-1572 to advertise!

Classified, continued

Positions Available

Part-Time Administrator of Religious Education

Parish of 325 families in southern Indiana is seeking to hire a part-time administrator of religious education (ARE) to supervise the 7-12 faith formation program. This position would require approximately 19 hours per week.

Please send résumé to: St. Mary's Navilleton Catholic Church, Search Committee, 3042 Fairway Drive, Floyds Knobs, IN 47119.

Communications Associate

Part of three-person team responsible for external and internal communications for the Sisters of St. Benedict, Marian Heights Academy, and Kordes Enrichment Center in Ferdinand, Indiana.

Position involves desktop publishing/layout, web page design and editing and photography. Applicant should have a degree in communications, journalism, marketing or related area.

No phone calls, please. Send résumé to Karen Katafiasz, Director of Communications, Sisters of St. Benedict, 802 E. 10th St., Ferdinand, IN 47532-9239 or fax 812-367-2313.

Choir Director/Music Coordinator

A part-time position for an energetic young parish on the west side of Indianapolis. Major responsibilities are directing choir at the 10:30 liturgy, coordination of overall music program, recruiting and development of musicians. Should have the ability to work with others, knowledge of the Catholic liturgy, keyboard and vocal skills. Send résumé and references to Father Tom Stepanski, St. Mary, Queen of Peace, 1005 W. Main St., Danville, IN 46122.

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Positions Available

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.

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.

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— Drawing July 17, 1998 —

To be published in the July 31, 1998, issue of *The Criterion*

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Photographs

You may send us a photo of the bride-to-be, a picture of the couple or a photo of the bride and groom. Please do not cut the photograph. The photo must be wallet-size and will be used as space permits. Black & white photos are preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) and return address on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Thursday, July 16, 1998, 10 a.m. (No photos can be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

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City			State		
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City			State		
Wedding Date		Church	City	State	
<input type="checkbox"/> Photo Enclosed <input type="checkbox"/> No Photo					
Signature of person furnishing information			Relationship	Daytime Phone	

Below is an example of how your listing will appear in *The Criterion*.



Bidel - Calabrese
Susan Marie Bidel and Christopher Michael Calabrese will be married June 27 at St. Maurice, St. Maurice. The bride is the daughter of Robert and Janet L. Bidel. The groom is the son of Jeff and Rebecca Calabrese.



Black - Hallal
Julie A. Black and Jared R. Hallal will be married on July 3 at Holy Family, New Albany. The bride is the daughter of the late Barbara Annmer Black and Mr. Richard T. Black. The groom is the son of Dr. and Mrs. Ed R. Hallal.



Bielcki - Dubois
Catherine Elizabeth Bielcki and John Charles Dubois will be married June 27 at the Lady of Mount Carmel, Carmel. The bride is the daughter of Leonard and Catherine Bielcki. The groom is the son of Raymond and Suzanne Dubois.



Borse - Wheat
Christina Lynn Borse and Christopher John Wheat will be married Aug. 22 at St. Matthew, Indianapolis. The bride is the daughter of Jim and Sally Borse. The groom is the son of Chris and Becky Wheat.