



The

Criterion

Vol. XXXVII, No. 39
Indianapolis, Indiana 50¢

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July 10, 1998

Prayerful thanksgiving

At the beginning of the Mass of Thanksgiving July 1 marking the 125th anniversary of the arrival of the Little Sisters of the Poor in Indianapolis, Sisters Anne de Ste. Marcelle (seated in wheelchair), Marie Jeanne of St. Peter and Charles Marie de la Trinité, superior, process into the chapel at the St. Augustine Home for the Aged. Sister Charles Marie holds a relic of the international order's foundress, Blessed Jeanne Jugan of France. See story on Page 3.

125 Years



Photo by Mary Ann Weyand

Pope discusses new laws, levels of Church teaching

Legislation dealing with the duty to uphold definitive Church teachings added 'to protect the Catholic faith against errors'

WASHINGTON (CNS)—By creating new general Church law on definitive Church teachings and penalties for denying them, Pope John Paul II in late June called new attention to the different levels of Church doctrine.

He said definitive teaching—a second level just below that of divinely revealed truths—refers to “truths necessarily connected with divine revelation.” These concern faith or morals and must be firmly embraced and maintained because they “are required for the sacred preservation and faithful explanation of the same deposit of faith.”

Church law had already contained provisions for a higher level of Church doctrine—that formally taught as divinely revealed truth which requires an assent of faith—and a lower level, nondefinitive but authentic teaching of the pope or college of bishops that requires religious submission of intellect and will.

Pope John Paul said he thought it necessary to add legislation expressly dealing with the duty to preserve and uphold the level of “definitive” Church teaching in order “to protect the Catholic faith against errors” arising in the Church, especially among theologians.

The discussion that followed the June 30 papal action focused less on the legislation itself—which several theologians and canon lawyers called moderate and unsurprising—than on comments by two top Vatican officials outlining examples of definitive teaching.

The discussion that followed the June 30 papal action focused less on the legislation itself than on comments by two top Vatican officials outlining examples of definitive teaching.

Clearly the definitive teaching that women cannot be ordained priests or bishops ranks high among currently controverted issues that helped spark the new legislation. It was only in 1994 that Pope John Paul declared that this was a “definitive” teaching by the world’s bishops in union

with Rome and must be accepted and held by Catholics.

But Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, and Archbishop Tarcisio Bertone, the congregation’s secretary, spelled out other definitively taught truths that Catholics must hold as well.

In a signed commentary issued by the Vatican press office in conjunction with the new papal legislation, the doctrinal officials said other examples included:

- Church teachings on the illicitness of euthanasia, of prostitution and of fornication.
- The legitimacy of the election of a pope or of the celebration of an ecumenical council.
- The canonizations of saints, as “dogmatic facts.”
- Pope Leo XIII’s 1896 declaration that Anglican ordinations are invalid.
- Historically, the teachings on the infallibility and universal primacy of jurisdiction of the bishop of Rome prior to the First Vatican Council, which declared those teachings to have the character not just of definitive teaching, but of divinely revealed truth.

Cardinal Ratzinger and Archbishop Bertone said the examples of infallibility and primacy of jurisdiction showed that a definitive teaching requiring acceptance may come to be recognized in time as a first-level truth—contained in divine revelation itself and requiring an assent of faith on the part of Catholics.

The pope himself referred to the legislation as filling a gap in current Church law, and theologians and canonists agreed.

Jesuit Father Avery Dulles, a theologian at Fordham University in New York, called it “a very moderate approach,” noting that the penalty in the new legislation for defying Church teaching on definitively taught matters is couched in the same language as that for defying nondefinitive authentic Church teaching—“a just

See POPE, page 34

Providence sister's ministry enlivened center city picture

Sister Joan Frame leaves with plans for spiritual renewal, more service to needy

By Margaret Nelson

When Providence Sister Joan Frame left SS. Peter and Paul Cathedral Parish last week to begin her sabbatical, she left nine years of ministry and friends—some of them among the poorest of the poor.

But, as she begins her "time off," she doesn't think she's leaving a void. Sister Joan has encouraged lay people to minister to the sick and homebound, the poor and homeless she has been serving.

"We are very fortunate to have so many volunteers," she said.

In fact, Sister Joan goes on at great length about the others who help, while brushing off discussions of her own dedicated work.

She explained that the morning breakfast program for the homeless started in the Depression when coffee and peanut butter sandwiches were handed out a back window of the rectory. Later, food was served in an old house that was located in the southeast part of the parking lot.

Today, dozens of people wait outside the former elementary school building for the 8:45 a.m. opening each morning. Many of the volunteers attend 8 a.m. Mass at the cathedral. They open the doors as soon as they are able to put food on the tables. It doesn't take five minutes for a table of baked goods to be emptied by the hungry patrons.

"It's been going on a long time," Sister Joan said. "Now we give hot dishes, along with cereal, juice and coffee every day. Sometimes we have salad and soup, as well."

Sister Joan smiled while explaining that the morning hot dish is known as Cathedral Special No. 7. The program qualifies for free government items, like rice, and receive milk free now. "We used to get it where it was on sale, but a lady from Brownsburg haunted a man until he donated it," she said.

The people who help come from many other churches and parishes, especially Good Shepherd in Indianapolis and St. Malachy in Brownsburg. St. Barnabas

has furnished the coffee for several years. In fact, the menu comprised coffee, peanut butter and rolls until recent years.

The group of "customers" has changed as well. "It used to be the homeless [off the streets] who sat in the church. But now we have people from Labor World [a part-time employment service] down the block and from the apartments around us," said Sister Joan. "Some classify as homeless because they don't have apartments; they're living with people there."

The Indianapolis Homeless Initiative checks with the food recipients periodically to see if they can help them obtain necessary services.

"We network with so many different people. It's really wonderful," she said.

"People like Lucia Corcoran have done a lot as far as getting food from Gleaners Food Bank and working with people," said Sister Joan. "I feel good about leaving because Lucia and Gary [Favrot of Zionsville] are there every day. It's the Providence of God. I know what has been started will continue. This is not a one-person job. Many, many people make it possible."

"Between Gleaners and all the folks who send volunteers and food, we get them fed," she said.

Still trying to name those who help, Sister Joan remembered that St. Pius X parishioners furnish eggs. They bring eighth-graders to prepare and serve the breakfasts. And students from All Saints School help in the kitchen and spend time talking with the patrons in the dining area. The homeless give the children advice, like "Stay in school" and "Don't do drugs!"

Sister Joan takes Communion to people in the hospitals and nursing homes in the Cathedral Parish boundaries—and more. Mary Rita Babbitt, a lay person from Cathedral, has been faithful in visiting the sick. "Barbara Morris of St. Mark has been doing it [visiting the homebound] for years," said Sister Joan. For two years, Colleen Velez has been a dedicated visitor. Ten more wonderful lay people help, she said.



Photo by Margaret Nelson

Providence Sister Mary Terrence Haag took Communion to the homebound at St. Bridget Parish and has continued to minister to those same people after St. Bridget closed and its parishioners joined Cathedral Parish in 1994.

David DuKate told Sister Joan, in one of her last visits to his room at Delaware Health Care, "You are a godsend. You're a pillar of strength to me."

Father Richard Ginther, pastor of

(Top) At Delaware Health Care, Patrick Guthrie receives Communion from Providence Sister Joan Frame, pastoral minister at SS. Peter and Paul Cathedral. At left, client Cara Coleman embraces Sister Joan on her last day at the Cathedral Kitchen.



Cathedral Parish, called Sister Joan "the quiet rock who steadies us all at SS. Peter and Paul." He noted that she has helped the parish implement and follow through on its pastoral plan. And she has led the

See SISTER, page 10

Official Appointments

Effective July 1, 1998

Rev. Thomas K. Stepanski, currently administrator of Mary, Queen of Peace, Danville, appointed pastor of Mary, Queen of Peace, Danville, in conjunction with his incardination into the archdiocese.

Rev. Lawrence Richardt, currently teaching at Saint Meinrad School of Theology, appointed sacramental minister and priest moderator of St. Leonard of Port Maurice, West Terre Haute, and Saint Mary-of-the-Woods Village Parish, Saint Mary-of-the-Woods, while accepting a position as chaplain of Saint Mary-of-the-Woods Motherhouse.

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

Effective August 15, 1998

Rev. Raymond Schafer, currently pastor of St. Mary of the Immaculate Conception, Aurora, appointed pastor of Sacred Heart, Jeffersonville.

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

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1998 Criterion Press, Inc. POSTMASTER: Send address changes to Criterion Press, Inc., 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717.



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Little Sisters and friends celebrate 125 years

Nuns founded St. Augustine Home for the Aged in 1873

By Mary Ann Wyand

God sent the Little Sisters of the Poor to Indianapolis 125 years ago to care for the elderly poor, Msgr. Joseph F. Schaedel, vicar general, told those gathered for the Mass of Thanksgiving and anniversary celebration July 1 in the chapel at the St. Augustine Home for the Aged.

"The Little Sisters who are here today, and the sisters who have gone before you, are instruments of God's providential care to the thousands of elderly persons you have served in that span of years," Msgr. Schaedel said. "Who in this archdiocese could ask for any better concrete evidence of divine Providence? For that, sisters, we can never thank you enough."

Through countless examples of their loving care, he said, the Little Sisters show others how to trust in God.

"You teach us how useless it is to worry,"

Msgr. Schaedel told the sisters. "You pray as if everything depends on God, and you work as if everything depends on you. This is the most valuable lesson for any one of us" to learn in life.

"God hears the needs of his people," he said, "and God provides his Church with people like you. God uses all of us as his instruments. We are to seek his kingship, his way of holiness, to go outside of ourselves to serve the needs of one another."

Every day the Little Sisters pray before working, the vicar general said, because they understand that, with God's grace, all will turn out well.

"If you ask the Little Sisters," Msgr. Schaedel said, "the first thing they will tell you is that it is through the power of prayer" that they are able to provide for the needs of the elderly poor.

"Once you get on the same wavelength with God," he said, "things seem to fall into place. God is good. God provides. The foundress of the Little Sisters of the Poor, Blessed Jeanne Jugan, said at the end of her life, 'I no longer see anything but God.' It is in prayer that we come to realize that God will provide, God's will will be done." †



Longtime St. Augustine Home for the Aged benefactor and volunteer Frank McGrath of Indianapolis (far left, above) reads from Isaiah during the liturgy marking the 125th anniversary of the arrival of the Little Sisters of the Poor in the archdiocese. Msgr. Joseph F. Schaedel, vicar general, (above, third from left) presides at the Mass of Thanksgiving for the Little Sisters' ministry to the elderly poor. Concelebrating the liturgy were (front row, from left) Msgr. Charles Ross, Father Adrian Figueroa, Msgr. Schaedel, Father Richard Ginther and Father George Stahl (seated) with (back row) Father Patrick Kelly, Father William Stineman, Father Gerald Kirkhoff, Benedictine Father Eric Lies and Father Anthony Prosen of the Lafayette Diocese. Fathers William Ripberger and Joseph McNally (not pictured) also participated in the anniversary Mass.

After the liturgy, Sister Sharon Theresa (at left) acknowledges applause for the Little Sisters' ministry to the elderly poor. The Catholic Choir of Indianapolis (background, at left) provided music for the special Mass.

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Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1915 - 1994
Founding Editor

William R. Bruns, Executive Editor
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Editorial

Children and television

Some good news was reported recently: In April, a telephone survey of 1,358 parents and 446 older children found that, a year after the television rating system went into effect, more than half of the parents are using it to guide their children's TV viewing.

Of those surveyed, 54 percent said they use the system with their children and 45 percent said they have stopped a child from watching a show at least once because of the show's rating. This indicates a higher percentage of parents interested enough to use the rating system than many people thought would be the case.

It's true that 27 percent of the parents don't use the system and an additional 18 percent said they had never even heard about the rating system. It's also true that one-fifth of the older children, between 10 and 17, use the ratings to seek out shows with more violence and sex. With adolescents' natural curiosity, that should not be surprising. We should rejoice that four out of five children do not do that.

However, the survey, done for the Kaiser Family Foundation, did not discover how many shows might have added sexual or violent situations in order to try to attract a wider viewership. That was beyond the scope of this survey. Many people, though, opposed the rating system precisely because they thought that some producers would purposely try to get a "V" for violence rating, or "S" for sex rating, just as movie producers sometimes make sure they get an "R" rating.

It's a sad thing to realize, but probably true, that television is more responsible for influencing children, for good or for bad, than anything else. Children are exposed to TV from their infancy and many of them spend more time watching television than doing anything else. They cannot avoid being influenced by it.

The survey revealed that 40 percent of

the children surveyed have a TV set in their rooms. That, of course, makes it more difficult for a parent to supervise the children's viewing habits.

It's encouraging that, according to the survey, 67 percent of the parents said they worry that their children are being exposed to too much sex on television, and 59 percent are worried about violence on TV. Those percentages are up from 43 percent and 39 percent, respectively, from a survey taken in 1996. Unfortunately, parents have every reason to be worried about that.

For those who might not know about the ratings, which are shown on the screen before the show begins, they are as follows: TV-G, suitable for all children; TV-PG, an advisory that parental guidance is in order but generally suitable for all but younger children; TV-14, suitable only for those over 14; TV-MA, suitable only for those over age 17. Letters are then added to explain why certain shows might not be suitable: "S" for sex, "V" for violence, "L" for bad language, "D" for dialogue that is sexually explicit; and "FV" for fantasy violence.

Starting in the year 2000, all new TV sets must be equipped with what is called the V-Chip, which is supposed to enable parents to block out shows they don't want their children to see. According to the survey, 65 percent of parents would use that chip, but only 29 percent would go to the trouble and expense of buying a converter for their present set or a V-Chip equipped set soon.

Although it's encouraging that the survey shows that more parents are taking an interest in what their children are watching, parents must do more. They must talk with their children about what they see on TV and make sure they understand what is good and bad, right and wrong. It's a responsibility parents must not neglect. †

— John F. Fink

Seeking the Face of the Lord

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



Several doctrines bear on today's Church life, ministry

This week, I will begin to describe several doctrines of the Church that bear on a consideration of the *Instruction on Certain Questions Regarding the Collaboration of the Nonordained Faithful in the Sacred Ministry of Priests*.

It is not easy to explain Church teaching in a limited space, but we need to look at various Church doctrines that are important in the contemporary context of Church life and ministry. The collaboration of nonordained people in the ministry of the Church has developed in the context of new sensitivities for women, especially with regard to inclusivity in the mission of the Church, as well as in liturgical and ecclesial language. This context has affected both teaching and practice with regard to ministry.

The doctrine of the Trinity is the central mystery of the Catholic faith. This trinitarian doctrine is sometimes sidestepped or diminished as some pastoral leaders (and theologians) are reluctant to use the designation of "Father" as the first person of the Trinity. For example, (I am told) some priests change wording in the Eucharistic Prayer or the great doxology at the conclusion of the Eucharistic Prayer at Mass. After the words "Through him (Christ), with him and in him, all glory and honor is yours," the words *almighty Father* are changed to *almighty God*. In a formula that is trinitarian in nature, this change can eventually cause people to wonder if *Christ is God*, not to mention sidestepping the relationship between Jesus and the Father, namely the Son and the Father. Practice affects faith.

In our Church's understanding of divine revelation, the designation of God as Father is not a mere literary metaphor as is, say, the imagery of "mothering" or "molder of clay" in the Bible. In the Church's trinitarian doctrine, the naming of Jesus as the only begotten Son of the Father is a matter of divine revelation. True, it is done by what we term in philosophy as analogy. While any analogy is inadequate when applied to divinity, nonetheless it is something more than literary metaphor.

For Church praxis to ignore the centrality of the trinitarian doctrine in teaching, prayer and worship is misleading and affects the common belief. It is sobering to remember that in ages past, people of the Church died to defend the doctrine of the Trinity. While a height-

ened sensitivity to the feelings of women in our Church is important, new sensitivities cannot diminish the Church's faith in received doctrine.

The doctrine of the Incarnation is also central to the Catholic faith. The only begotten Son of the Father became one of us. There are two tendencies of accommodation of this doctrine in our American culture. The first tendency is to treat the Incarnation as a philosophical principle rather than as a historical fact and event. Jesus was born in human history and the fact that he was born in Palestine is not an accidental historical fact. Jesus is the culmination of the Old Testament and the fulfillment of God's particular plan for our salvation. Jesus was born a man, not merely as a generic human.

The second tendency has to do with the overshadowing of Jesus the Savior by Jesus the teacher, model, friend and brother. Jesus the teacher and friend is also Jesus the Christ, the Lord and Savior. The humanizing of Christ is valuable, but an imbalance that hides the divinity of Christ could have a profound effect on the faith of the believing community. Teaching, preaching and liturgical language must be carefully crafted to honor the fundamental beliefs of the Church. There is a long history of imbalances with regard to the divinity and the humanity of Christ. Martyrs have died to assert the importance of balanced orthodoxy.

The doctrine about the nature of our Church is of tremendous importance in the practice of the Church. One of the welcome dimensions of the theology of the Church since the Second Vatican Council has been a greater emphasis on the Church as the community of faith. One of the implications of this new emphasis is attention given to the Eucharist as a celebration of the community. The Eucharist is not the private domain of the presiding priest. Yet, in pursuing this emphasis, some recent liturgical literature has lost sight of the fact that the central focus of the Eucharist is Christ who truly presides.

It is also true that just as catechetical materials do not always clearly present the Church as established by Christ to continue his presence and his mission in the world, so it happens that particular aspects of the Church's doctrine are viewed as arbitrary and changeable, that is, culturally determined and not of divine will or origin. More about the theology of Church and other doctrines next week. †

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

Journey of Hope 2001

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1998 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising:317-236-1572
Toll Free:1-800-382-9836, ext. 1570
Circulation:317-236-1573
Toll Free:1-800-382-9836, ext. 1573

Price:

\$20.00 per year 50 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

www.archindy.org

E-mail:

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Buscando la Cara del Señor

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



Varias doctrinas afectan hoy en día la vida y ministerio de la Iglesia

Esta semana, empezaré a describir varias doctrinas de la Iglesia que tienen que ver con la consideración de la Instrucción en Ciertas Preguntas Con Respecto a la Colaboración de los Fieles No Ordenados en el Sagrado Ministerio de Sacerdotes.

No es fácil de explicar las doctrinas de la Iglesia en un espacio limitado, pero necesitamos examinar varias doctrinas de la Iglesia que son importantes en el contexto contemporáneo de la vida y en el ministerio de la Iglesia. La colaboración de las personas no ordenadas en el ministerio de la Iglesia ha desarrollado en el contexto de nuevas sensibilidades para las mujeres, sobre todo con respecto a la inclusividad en la misión de la Iglesia, así como en el lenguaje litúrgico y eclesial. Este contexto ha afectado la enseñanza y la práctica con respecto al ministerio.

La doctrina de la Trinidad es el misterio central de la fe católica. Esta doctrina trinitaria a veces se esquivo o se disminuye, ya que algunos líderes pastorales (y teólogos) no están muy dispuestos a usar la designación de "Padre" como la primera persona de la Trinidad. Por ejemplo, (me dicen) algunos sacerdotes cambian los términos en la oración de la Eucaristía o la gran doxología a la conclusión de la Oración de la Eucaristía en Misa. Después de las palabras "A través de Él (Cristo), con Él y en Él, toda la gloria y el honor es el Suyo" el Padre Todopoderoso se cambia a Dios Todopoderoso. En una fórmula que es trinitaria por naturaleza, este cambio puede causar que las personas en el futuro se pregunten si Cristo es Dios, sin mencionar la evasión de la relación entre Jesús y el Padre, a diferenciar el Hijo y el Padre. La práctica afecta la fe.

Según la comprensión de nuestra Iglesia sobre la revelación divina, la designación de Dios como Padre no es una metáfora literaria, como son las imágenes de "los cuidados maternos" o "moldeador de arcilla" en la Biblia. En la doctrina trinitaria de la Iglesia, el nombramiento de Jesús como el Hijo Unigénito del Padre es una cuestión de divina revelación. Es verdad que es hecho por lo que en la filosofía se llama como la analogía. Aunque cualquier analogía sea inadecuada cuando aplicada a la divinidad, de todos modos es algo más que una metáfora literaria.

Para que la praxis de la Iglesia ignore la centralidad de la doctrina trinitaria en la enseñanza, oración y culto es engañoso y también afecta la creencia común. Es importante que recordemos que hace muchos siglos, las personas de la Iglesia se morían por defender la doctrina de la Trinidad. Bien que la sensibilidad elevada a los sentimientos de las mujeres en nuestra Iglesia sea impor-

tante, las nuevas sensibilidades no pueden disminuir la fe de la Iglesia en la doctrina recibida.

La doctrina de la Encarnación también es central a la fe católica. El Hijo Unigénito del Padre se convirtió en una persona como nosotros. Hay dos tendencias de acomodación de esta doctrina en nuestra cultura norteamericana. La primera tendencia es la de tratar la Encarnación como un principio filosófico en lugar de un hecho y evento histórico. Jesús nació en la historia humana y el hecho que nació en Palestina no es un hecho histórico accidental. Jesús es la culminación del Testamento Antiguo y el cumplimiento del plan particular de Dios para nuestra salvación. Jesús nació como un hombre, no meramente un humano genérico.

La segunda tendencia tiene que ver con el eclipse de Jesús el Salvador por Jesús el maestro, modelo, amigo y hermano. Jesús el maestro y el amigo también es Jesús el Cristo, el Señor y Salvador. El humanizar de Cristo es valioso, pero tal desequilibrio que esconde la divinidad de Cristo podría tener un efecto profundo en la fe de la comunidad de los fieles. La enseñanza, predicación y el lenguaje litúrgico deben ser cuidadosamente hechos para honrar las creencias fundamentales de la Iglesia. Hay una larga historia de desequilibrios con respecto a la divinidad y la humanidad de Cristo. Los mártires se han muerto para afirmar la importancia de la ortodoxia equilibrada.

La doctrina sobre la naturaleza de nuestra Iglesia es sumamente importante en la práctica de la Iglesia. Una de las dimensiones bien recibidas de la teología de la Iglesia desde el Segundo Concilio del Vaticano ha sido un mayor énfasis en la Iglesia como la comunidad de fe. Una implicación de este nuevo énfasis es la atención prestada a la Eucaristía como una celebración de la comunidad. La Eucaristía no es el dominio privado del sacerdote que preside. Sin embargo, buscando este énfasis, alguna reciente literatura litúrgica ha perdido la vista que el enfoque central de la Eucaristía es Cristo—quien realmente preside.

También es verdad que en la misma manera que los materiales del Catecismo no siempre presentan claramente que la Iglesia fue establecida por Cristo para continuar Su presencia y misión en el mundo, algunos aspectos de la doctrina de la Iglesia se ven como arbitrarios y sujetos a cambio, es decir, que son determinados por la cultura y no por la divina voluntad u origen. Voy a escribir más sobre la teología de la Iglesia y otras doctrinas la próxima semana. †

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.

The Yardstick/Msgr. George Higgins

Don't write labor's epitaph yet

This column concludes a series I've written about the neo-conservative movement in the United States. The first column said that, by and large, neo-conservative silence on labor issues has been deafening—a silence broken only by an aggressively anti-union book published by the American



Enterprise Institute, the flagship neo-conservative think tank.

The book's title is *Epitaph for American Labor: How Union Leaders Lost Touch With America*. The author, Max Green, began adult life as a democratic socialist and a firm AFL-CIO supporter. He spent 10 years working for the teachers' union in New York. Later, like many of his neo-conservative elders, he found himself moving to the right, and the rest, as they say, is history.

A recent profile in *The New Yorker* of three prominent neo-conservatives says neo-conservatism is "perhaps the only political movement in which you qualify for membership by declaring yourself to have been totally wrong."

There's nothing wrong, of course, about changing one's mind or political philosophy. But Green in my view goes overboard. His book argues that the American labor movement as currently constituted no longer serves the public or national interest. The word "epitaph" in his book's title is meant literally. The dictionary defines "epitaph" as "a funeral oration" or "inscription on a tomb in memory of the one buried there."

Green has come not to reform the labor movement but to bury it. He makes clear his view that the movement will not and should not be revived.

Green's purpose is to prove, if only to his satisfaction, that unions no longer are needed, thanks to the free market's beneficent workings, and that the unions' demise is a blessing to the nation and its workers.

In my 50-odd years of reading voraciously in the field of labor, I never have

seen this thesis stated as bluntly as Green frames it on his book's last page:

"America today is more than ever an equal opportunity society where individuals can rise on their merits, a condition that makes unions irrelevant."

In light of that statement, I admit to being somewhat confused by Michael Novak's carefully worded blurb for the book. He says Green's "point is to launch a revivifying argument." Not so. Green has come not to revivify the movement but to bury it.

Novak's AEI colleague, Irving Kristol, often called the neo-conservative movement's godfather, has written a blurb extravagantly praising Green's book. Kristol says the book is "the best history of American trade unionism yet written."

Now, book blurbs tend to exaggerate the merits of the book—especially one written by a friend, or, in this case, an ideological soul mate.

Be that as it may, I find Kristol's exaggerated praise of the book disturbing. It serves to confirm my long-standing suspicion that too many neo-conservatives are anti-union—not critical of existing unions (nothing wrong with that), but opposed to unions on principle, as Green is on grounds that, given democratic capitalism's success, unions have outlived their usefulness.

In my opinion that's dangerous wishful thinking and flatly contradicts their customary emphasis on the crucial importance of mediating structures or institutions in a democratic society.

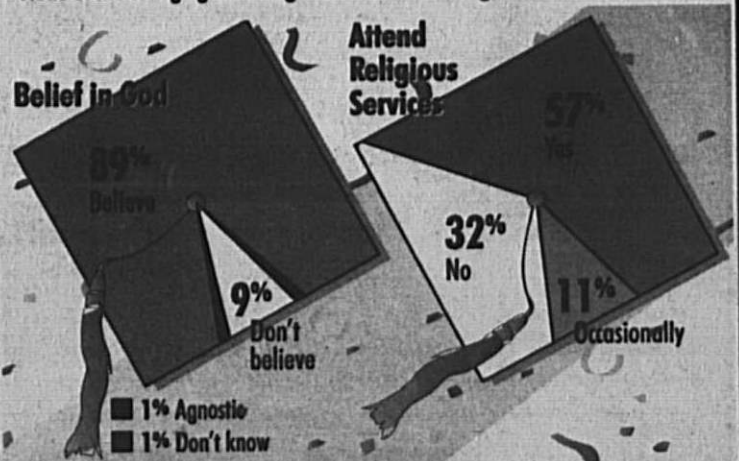
If they truly believe that unions are not among these mediating structures or institutions, it may not be too long before someone writes a book titled *Epitaph for the Neo-Conservative Movement: How the Neo-Conservatives Lost Touch With America*.

Neo-conservatives have an important role to play in the intellectual dialogue in the United States. But they cannot afford to squander credibility by overpraising a book that systematically argues that unions have no role in American society. †

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

Class of 2001

Views of the college graduating class of 2001 on religion and societal values



On family and societal values

- 88% agree marriage is a cornerstone of society values.
- 68% think pre-marital sex is OK when two people love each other.
- 61% believe divorce is an acceptable solution for couples unhappy in marriage.
- 73% would be willing to fight for their country.

Sources: Northwestern Mutual Life Insurance Company, 1998 study, "Generation 2001: A Survey of the First College Graduating Class of the New Millennium."

1998 CNS Graphics

VIPs...



James H. and Lucille Strube celebrated their 50th anniversary June 14 with a Mass and renewal of vows ceremony at St. Ann Parish in Indianapolis. A dinner with their family followed the Mass. The couple was married June 14, 1948 at St. Joseph Parish in Dale. The

couple have one son, William Strube, and two grandchildren.

Benedictine Sister Joella Kidwell will be installed as the 11th prioress of the Sisters of St. Benedict of Ferdinand on July 11. The public is invited to a reception for Sister Joella and her predecessor, Benedictine Sister Kathryn Huber, from 1:30 p.m. to 3:30 p.m. July 12 in the monastery. Sister Joella will begin her five-year term in office with a ceremony in the Monastery Immaculate Conception Chapel at 2 p.m. EST. Bishop Gerald Gettelfinger of Evansville will preside at the eucharistic liturgy. Sister Joella is a native of Washington. She is the daughter of the late Basil and Irene Kidwell. She entered the monastery from St. Mary Parish in Washington in 1954. She made her first profession of vows in 1956 and her final profession in 1959.

Check It Out...

The **Indiana Catholic Home Educators Conference** will be held July 25 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Speakers include Msgr. Joseph F. Schaedel, vicar general for the archdiocese; Franciscan Father Donatus Grunloh, who supported Indianapolis Catholic Home Schoolers from 1994 through 1997; and Virginia Seuffert, renowned speaker and home schooling mother of 12 children. The conference is for those who are considering home schooling. Registration is at 8:45 a.m., following 8 a.m. Mass at SS. Peter and Paul Cathedral. The program begins at 9:30 a.m. and concludes

at 5 p.m. The cost is \$30 for singles and \$35 for couples at the door. Teens 13-18 accompanied by parent and all religious are welcome at no charge. The conference is sponsored by the Indiana Catholic Home Educators Network.

The Shakespeare and More Theatre Company of Central Indiana will perform *As You Like It* in the Allen Whitehall Clowes Oriental Tea Garden at Marian College at 8 p.m. on July 10, 11, 12, 17, 18 and 19. Tickets are \$8 for general admission and \$5 for seniors and students. Information: 317-738-8029. †



Father Joe O'Donnell of the Glenmary Home Missioners will address parishioners at various archdiocesan parishes to explain his society's ministry throughout Appalachia, the rural South and Southwest.

Father Joe will speak at Masses during the weekend of July 25 and 26 at St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell.

The public is invited to a **farewell reception** for Franciscan Father Bob Sieg at 6 p.m. on July 11 in the parish hall at Sacred Heart Church, 1530 Union St., in Indianapolis. Father Bob was assigned to Sacred Heart Parish in 1992. As pastor, he

helped form successful partnerships with the City of Indianapolis, Concord Community Center and Development Corporation, Garfield Park Ministry Association and Holy Family Shelter. Effective July 19, Father Bob will be assigned to the St. Francis Friary in Teutopolis, Ill. Franciscan Father Michael Barrett is the new pastor of Sacred Heart Parish.

Michele Wood, women's health coordinator of St. Francis Hospital in Indianapolis, was recently chosen by her peers of the board of directors of the Breast Health Awareness League as the recipient of the Kellogg's Complete Wheat Bran Flakes "You Can Make A Difference Award." The award recognizes extraordinary individuals throughout the nation who have advanced women's health issues and have demonstrated a commitment to educating the public with the life-saving messages of breast cancer awareness and the importance of making healthy lifestyle choices in the promotion of good health. †



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Fire safety program

Indianapolis Fire Department firefighters Joe Krebsbach (left) and Bud Edens show 4-year-old Billy Blackburn the view from the driver's seat in an IFD fire truck during a June 28 fire safety program at Sacred Heart Parish in Indianapolis. St. Barnabas Parish youth group members sponsored the event to help center-city youngsters learn fire prevention tips and the importance of life-saving exit drills in the home. Jeff Shatto, public education officer for the Perry Township Fire Department, led the instruction session for the neighborhood children.



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Greenwood priest exchanges weight for windows

By Margaret Nelson

GREENWOOD—By late June, Father Jack Emrich had lost 35 pounds. And parishioners of Our Lady of the Greenwood Parish are paying him to do it.

Actually, they are donating money for stained-glass windows for the new church that the parish plans to dedicate later this year. The budget only covers plain glass windows. Donations are from 50 cents for each "payable pound" and up.

Father Emrich hopes to lose 50 pounds initially and 100 pounds eventually. He has been on a quest to lose weight since his ordination on Jan. 17 of this year.

Father Emrich figured that, if each of the parish's 1,500 families gave a dollar for each pound he lost, the window fund would gain \$1,500. One parishioner promised to donate \$1,000 a pound for the first 10 pounds.

"The people are paying as I go. I let them know what I've lost at the end of the month," said Father Emrich, who has been serving at Our Lady of the Greenwood since February. Shortly after he arrived at the parish, his health problems forced him to undergo an angioplasty procedure.

After a healthy loss, he hit the usual plateau. "My doctor said to keep doing what I'm doing," he said. His plan is to exercise more, watch his fat intake, eliminate stress that might send him to the kitchen, and keep his diabetes under control.

"It's been very encouraging," said Father Emrich.

"The parishioners have been very affirming and supportive. And I think it has had a really positive effect. It's given everyone an additional way to contribute. In a way it has helped build community as well as help with the expenses on our church."

He said that many parishioners have given him weight loss ideas. "It's amazing. The people have told me about every kind of diet in the world—every kind of suggestion." Because of the diabetes, he cannot eat some of the low-fat but sugary diet foods people suggest.

"Exercise is the key; that's the whole thing," said Father Emrich. He hopes to get out to play more golf and swim now that summer is here.

"The big thing is that everyone wins with this situation. Father gets healthier, which gives him more strength and stamina, which makes him better able to serve the people. And the people get a priest who is in good health," said Father Emrich, the associate pastor.

He hopes the kids in school will adapt his idea for the second 50 pounds—after he's collected enough for the stained-glass windows. He'd like to get enough money to build a gym in the Family Life Center.

Father Emrich enjoys the extent to which his pastor, Msgr. Harold Knueven, goes to raise money for the new church. Some trees had to be removed for a new access road. The prelate stacked it up near the parking lot with a sign: "Free wood. You may make a donation for the new road. If you make a \$40,000 donation, we will name the boulevard after your family!" †



Six stained-glass windows similar to my drawing will be used in the new Our Lady of the Greenwood Church, thanks to a diet challenge issued to parishioners by Father Jack Emrich.

Black Expo to include Catholic schools, information, displays

For the 16th year, a strong Catholic presence will be seen at the annual Black Expo at the Indiana Convention Center in Indianapolis.

From July 17-19, many parishes, schools and agencies of the archdiocese will have booths in the southwestern, non-profit area of the exhibit section of Black Expo.

Amanda Strong, a member of Holy Angels Parish in Indianapolis, is working with Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, to coordinate the Catholic booths and displays. The theme will be "Body, Mind and Soul II," with a focus on youth.

"One of the things we're trying to do is stress the spirit of unity in the Catholic Church," said Strong. The volunteers will oversee more than the displays of their own parishes or agencies. That should mean that fewer volunteers must be recruited to cover the hours the booths are open.

"It will be less parochial this year," she said. "We hope there will be a spirit of oneness and unity."

The Evangelization Commission, Family Life Office, Mission Office, Office of Multicultural Ministries and the Office of Catholic Education will have displays at Black Expo.

Indianapolis parishes that will be represented include Holy Angels, Holy Trinity, St. Andrew the Apostle, St. Joan of Arc, SS. Peter and Paul Cathedral, St. Rita and St. Thomas Aquinas. All Saints School and Cardinal Ritter High School in Indianapolis will have displays as well.

Marian College in Indianapolis will have a separate booth. The Little Sisters of the Poor will help with staffing and have literature available.

Brochures on "The Catholic Church Strengthening our Communities" will be distributed to those who go through

the area. The brochure invites those who are "looking for a Church family" to "come share our Journey of Hope."

The Office of Catholic Education will also have a brochure on Catholic schools. Tables will be filled with items and materials reminding those who attend Black Expo of the work of the Church.

Through a drawing, several Bibles will be given away each day.

An archdiocesan display will highlight locations of participating schools, with all the Catholic schools listed. Information will be available about teaching

positions that are open.

Maybelle the Clown will make animal balloons for the children on Saturday afternoon and Sunday.

The hours of the exhibits are 11 a.m. to 10 p.m. on Friday, July 17; 10 a.m. to 10 p.m. on Saturday, July 18; and noon to 8 p.m. on Sunday, July 19.

Volunteers are needed to assist at the exhibit. They will receive free admission. Those who are interested should call the Office of Multicultural Ministry at 317-236-1562, or 800-382-9836, ext. 1562; or call Strong at 317-283-2935. †

Indiana Catholic Home Educators Conference

July 25, 1998

Mass: 8 a.m. at SS. Peter and Paul Cathedral

Rev. Msgr. Joseph F. Schaedel, Vicar General/Moderator of the Curia - main celebrant
Fr. Donatus Grunloh, OFM, will concelebrate

Conference Registration: 8:45 a.m. at Archbishop O'Meara Catholic Center, 1400 N. Meridian, Indianapolis

— Talks Begin at 9:30 a.m. —

Speakers Include:

- Rev. Msgr. Joseph F. Schaedel, Vicar General for the Indianapolis Archdiocese
- Fr. Donatus Grunloh, OFM, supported Indianapolis Catholic home schoolers from 1994 to 1997.
- Mrs. Virginia Seuffert, renowned home schooling speaker, home schooling mother of 12 children
- and other expert speakers in the area of home education
- powerful testimonials from around Indiana

Registration:

• Early registration by July 10: \$20 single, \$25 couple.

At door: \$10 extra.

Teens 13-18 (accompanied by parent)
and all religious are welcome free.

Box lunches and children's (3-13 years) activities are only available with early registration.

Only nursing babies 2 years and under are recommended to attend the conference

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Journey of Hope 2001

Indianapolis East Deanery

Holy Cross Indianapolis

Story and photos by Mary Ann Wyand

Fast Fact:

Holy Cross Parish and the nearby Westminster United Presbyterian Church have co-sponsored an ecumenical Vacation Bible School for near-eastside children every summer for two decades. Evangelization efforts and outreach programs also include a parish nurse ministry and specialized assistance to the homeless through the parish St. Vincent de Paul conference and other social-service agencies. Each Tuesday, the parish hosts Gennesaret Free Clinic volunteers, who bring the GFC mobile medical van to Holy Cross to dispense free health care and prescription medicines to homeless and indigent people.



**Journey
of Hope
2001**

Holy Cross parishioners share 'heart of hospitality' in service

Holy Cross hospitality is well-known in this center-city neighborhood of Indianapolis as well as elsewhere in the city and the archdiocese.

Thanks to the evangelization efforts of parishioners, volunteers and staff members, Father Lawrence Voelker said, there is an unspoken message at Holy Cross that "everybody is worthy to be here."

As pastor, he said, his ministry challenges include helping staff members find creative ways to bring together three distinct Holy Cross communities: the parish family, the school family and the food pantry/neighborhood family.

Since his appointment two years ago, Father Voelker said he has enjoyed helping people feel at home at Holy Cross. He was born in the Indianapolis East Deanery parish, attended Holy Cross School, and was an altar server four decades before he returned there to preach the Gospel and minister to the diverse needs of the people.

"I think people who might not feel comfortable being in another church, because of the way they are dressed or their lifestyle, feel comfortable here," Father Voelker said. "We're known for our hospitality as well as for our



Holy Cross Church



Father Lawrence Voelker, pastor, looks at architectural plans for the new parish school and education center. Construction is scheduled to start in 1999. The building will also be used for adult religious education and literacy programs.

outreach ministries with the food pantry and at the [nearby] Indiana Women's Prison. However, we don't want to rest on our reputation."

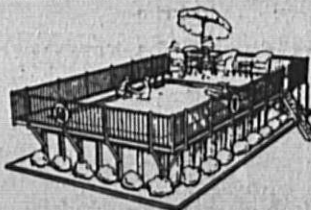
On Tuesday and Friday mornings, Holy Cross Food Pantry staff and volunteers gather to distribute groceries and spiritual nourishment to the needy in the Kelley Gymnasium. Before the pantry opens, they pray and sing with the people.

Vera Thompson, food pantry co-administrator with Neal Mulligan, said Holy Cross parishioner Jose Werle brings his guitar to the gym on Friday mornings and leads the people in song for an hour.

"We made up songbooks so everyone can sing," Thompson said. "A lot of people like the song 'I Have Decided to Follow Jesus.' The last song we sing is 'Amazing Grace.' Everybody loves that song. Then everyone stands, the men take off their hats, and we gather in a prayer circle and say The Lord's Prayer before we pass the food out."

From 10:30 a.m. until noon on Tuesdays and Fridays, 10 to 15 pantry volunteers assist as many as 310 people as

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A tree in front of the Holy Cross Parish office shades food pantry clients as they wait to select groceries in the Kelley Gym on a recent Friday morning.



Vera Thompson (left), food pantry co-administrator, hugs longtime pantry volunteer Linda Rhodes. Many food pantry clients also help with this parish ministry to the needy.

they select food items.

"We distribute between 13,000 and 15,000 pounds of food per week," Thompson said. "Last month we served approximately 5,900 people, which represents about 600 families."

Food pantry families are invited to Mass,

Father Voelker said, as are the school families.

"Sixty percent of the students at our school are non-Catholic," he said. "We're called to be people of prayer, so we invite people from the neighborhood and the school to join us in prayer and fellowship at church. This year we baptized seven children from the school, and last year we baptized 11 students. Our teachers do a phenomenal job with evangelization."

Holy Cross staff members and volunteers also plan to visit neighborhood families door-to-door with personal invitations to church.

Pastoral associate Linda Hirsch is expanding the parish chaplaincy program at the Indiana Women's Prison and is recruiting volunteers for this special ministry.

Hirsch is also coordinating evangelization efforts this summer for the Hispanic community living on the near-eastside.

"We want to welcome the Hispanic

people in the neighborhood," Hirsch said.

"We're working with Franciscan Father Tom Fox [associate pastor at St. Patrick and St. Mary parishes], the Hispanic Evangelization Center and St. Patrick parishioners to visit the homes of Hispanic people and invite them to our church. It's a first step. The Hispanic population in Indiana is growing steadily, and we want Hispanics to

know they are welcome at Holy Cross."

On June 27, St. Patrick parishioners helped Holy Cross staff members visit the homes of Hispanics living on the near-eastside to share information about both parishes and explain ways the faith communities can assist newcomers.

"Holy Cross Parish has a wonderful heart of hospitality, generous donors and tremendous volunteers from the parish, as well as outside the parish boundaries," Hirsch said. "This parish helps the community in a great many ways by empowering people and giving them opportunities to live the Gospel and help others."

Longtime parish secretary Jean Knarr is excited about this time of growth and change as Holy Cross prepares to break ground next year for a new school that is being described as the Parish Education Center.

"Holy Cross is an anchor in the neighborhood," Knarr said. "It has a stabilizing influence. Even people who may not choose to worship here nevertheless respect the parish for its Christian presence on the near-eastside. It's such a powerful witness of Christ's presence."

"I'm very grateful to the archdiocese for supporting the inner-city parishes and schools," she said. "I believe Holy Cross will be here as long as God wants it to be. Good people keep coming here, and each person brings special gifts. I find it all very hopeful." †

Holy Cross (1895)

Address: 125 N. Oriental St.,

Indianapolis, IN 46202

Phone: 317-637-2620

Church Capacity: 500 &

Number of Households: 245

Chaplaincy: Indiana Women's Prison

Pastor: Rev. Lawrence Voelker

Pastoral Associate: Linda Hirsch

Music Director: John Kirby

Parish Council Chair: Dan Daly

Parish Secretary: Jean Knarr

Bookkeeper: Suzanne Sauer

Principal: Vince Barnes

School: Holy Cross Central, 125 N.

Oriental St., 317-638-9068 (K-8)

Number of Students: 216

Masses:

Saturday Anticipation — 5:30 p.m.

Sunday — 10:15 a.m.

Holy Day Anticipation — 5:30 p.m.

Weekdays — Wed. 5:30 p.m.



Near-eastside resident LaTina Thruston waits with her children, Tia and Patrick, outside the Kelley Gymnasium for assistance at the Holy Cross Food Pantry.

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Sister Marian T. Kinney, S.P. — Director

SISTER

continued from page 2

parish through many United Catholic Appeals.

Other accomplishments Father Ginther mentioned are "nurturing the staff [members] to do their best and to be their best, walking the road of faith and life into death with so many elderly and home-bound in our parish boundaries . . . a consistent voice for our Church and parish mission to the poor, the homeless, the unemployed, the shunned and the marginal."

Sister Joan (who pronounces her name "Joe-ann") will

begin her days away from her nine-year home with workshops at Saint Mary-of-the-Woods in July.

In August, she'll begin research on the Holy Land, which she plans to visit in September. Her pilgrimage begins Sept. 8.

Though she won't be in Rome for the Oct. 25 beatification of the foundress of her order, Venerable Mother Theodore Guérin, she does plan to attend the three-day celebration at The Woods. She's been a Sister of Providence for 51 years.

In February, Sister Joan will begin a three-month renewal program for religious at The Cenacle in Florida.

"In between, I will investigate the Sisters of

Providence ministries," she said. Sister Joan mentioned a program in New Albany, Providence Self-Sufficiency Ministries, Inc., which provides services for children while parents attend classes, such as those needed to earn their general equivalency diplomas (GEDs).

She's also interested in the Hispanic Education Center in Indianapolis. "That's a very important thing right now, because of the increased number of Hispanics coming to the city," she said.

Another Terre Haute program that interests her helps provide information to the poor so that they know what help they are qualified for. And Sister Joan would like to check out the food pantries run by Catholic Charities in Terre Haute, as well as the new St. Ann Parish medical clinic there that is coordinated by Providence Sister Pat Linehan.

Sister Joan would like to find a way to tie some of these ministries together for the religious community. "I feel like right now, there are a lot of 'Lone Rangers' doing these jobs alone," said Sister Joan. "I think we need more of a corporate image to attract vocations. People need to see us as a community."

"The Rite of Christian Initiation of Adults (RCIA) is another very life-giving thing at Cathedral Parish I really felt good about," she said.

She remembers the three things the late Archbishop Edward T. O'Meara said he wanted of the person who filled the job of pastoral minister for Cathedral Parish nine years ago. Archbishop O'Meara wanted to make sure the person who took the position was not afraid of the poor, not afraid of AIDS (then a new ministry for the archdiocese that uses a building on the cathedral property—the Damien Center), and was willing to establish the Rite of Christian Initiation of Adults process at the parish.

"The RCIA has been a wonderful thing," said Sister Joan. "We've developed a good team with Father Rick, [pastoral associate] Lillian Hughes and others—and people like Bill Bruns and [Chancellor] Suzanne Magnant come in for presentations."

"Nora Cummings will take over the leadership of that," she said. "The Providence of God has provided the people we need to continue. When you have to leave, you need to know the work will continue."

But Father Ginther said that, without Sister Joan Frame, "There will be a 'holy hole' in our lives at Cathedral." †

New principal named for Cardinal Ritter

Catholic educator E. Jo Garcia Hoy of Indianapolis has been named principal of Cardinal Ritter Jr./Sr. High School.

Barbara Shuey, president of the Indianapolis West Deanery interparochial high school, said Hoy's appointment was effective July 1.



E. Jo Garcia Hoy

Shuey said Ritter's new principal "is a product of Catholic schools through college" and "brings more than 20 years of Catholic school education, experience and expertise to Cardinal Ritter High School."

Hoy's experience ranges from dean of students to women's basketball coach. "She is also bilingual, which will help us reach our multicultural population," Shuey said.

Hoy graduated from St. Joseph High School in Santa Maria, Calif., and the University of Dallas in Irving, Texas. She taught Spanish, economics and religion in secondary education in addition to serving as dean of women, chair of the foreign language

department, head girls' basketball coach, track coach and cheerleading coach at two Catholic high schools.

In 1996, she graduated summa cum laude from Butler University in Indianapolis with a master's degree in education administration and completed her administrative certification.

Most recently, Hoy taught economics and Spanish and served as chair of the foreign language department at Roncalli High School in the Indianapolis South Deanery.

"I welcome the opportunity to work in concert with the board of directors, President Barbara Shuey, the faculty, staff, students, parents and alumni of Cardinal Ritter High School," Hoy said, "as we continue to build upon the traditions of excellence and make Cardinal Ritter the premier high school on the west side of Indianapolis."

Founded in 1968 to serve Catholic secondary students on the Indianapolis west side, Cardinal Ritter High School had 400 students enrolled during the past school year.

Ritter will offer a variety of new educational programs, Shuey said, including Bridge to Business, which promotes school-to-work options. The new curriculum also helps students participate in community service and leadership programs and achieve advanced placements in college. †

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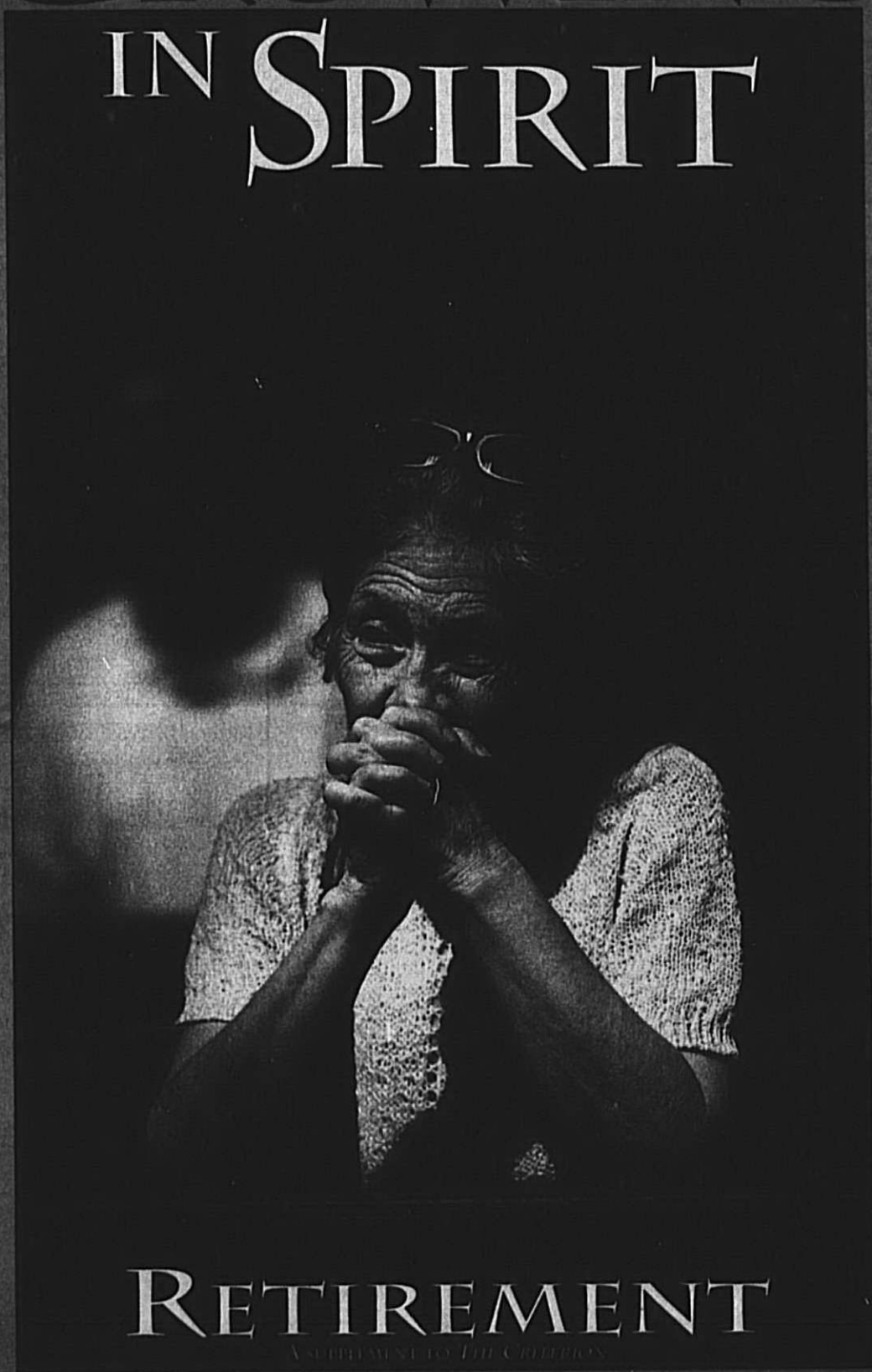
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INSIDE:

With grace and joy, it's time to say goodbye to
"Volunteering" and "Prayer" and "Faith."
Healthy retirees keep it all in perspective and
making sense for God.

Volunteers find giving to others becomes gifts for themselves

By Julie Asher
Catholic News Service

Volunteers who are senior citizens see their work as part of a Catholic tradition of giving back something of themselves to a community that needs their expertise.

Take Jean Newell, for example: "I'm excited about life," said Newell, who at age 74 is a full-time volunteer with an organization called the Catholic Network of Volunteer Service in Washington.

The network matches willing volunteers with opportunities that range from a one-week commitment to a three-year tour of duty.

Newell, a member of St. Aloysius Parish in Washington, answers the phone and, in that capacity, talks to hundreds of people from all over the world in the course of a year.

"The people calling here are people-lovers calling to find out how to help others," she said. "All are very pleasant people who simply amaze me."

Newell said that she sees a trend growing among Americans 55 or older who want to give their time to projects that need help. One of the oldest people the network helped place was 81 years old, she added.

As for volunteering herself, the five-year veteran with the organization said, "I'm just doing something that I have such a feeling of satisfaction doing."

"I have more meaning in my life," she said. "It keeps my mind active and my body active."

The mother of four and grandmother of nine said she is "constantly taking steps in faith and courage." One step she described was an upcoming trip that

involved visits to parishes in Albany, N.Y., and Milwaukee, where she planned to talk after Masses about the volunteer network.

Newell said she has never seen her age as a barrier to anything she has wanted to accomplish. She walks about two miles back and

forth to the network's office each day.

"I feel so active," she said. "I am so loved and treated so well I can't complain."

For Andy and Ann Wagner of Severna Park, Md., spending time during their retirement as volunteers helping low-income people is what being Catholic is all about. Both said that they have given their time to a number of efforts and been involved in social issues. But now as older adults, they are part of the recently formed Ignatian Lay Volunteer Corps, which only takes people over 50

The people calling here are people-lovers calling to find out how to help others. All are very pleasant people who simply amaze me.



Senior adults prepare meals at the St. Joseph Parish soup kitchen in Hammond, Ind. Nonprofit groups appreciate the time seniors give, especially during daytime hours when others are at work.

and asks participants to commit to 20 hours a week for 10 months, mostly in projects that primarily affect the poor in Baltimore, Washington and Philadelphia.

The program also provides time for volunteers to come together for theological reflection.

"For all of these people, there is a hunger for meaning," said Jesuit Father Jim Conroy, executive administrative director of the corps.

The older volunteers, he added, are "a group of extremely talented people with desires to respond to God's graciousness (in their lives) and express that with the gift of self."

Ann Wagner volunteers three days a week for a coalition of Catholic churches in southwest Baltimore and works with

low-income people to identify their concerns, such as their needs for education and for jobs.

"For me, I feel blessed in my life in many ways. I have always had a sense I should be giving back," she said. Before retiring, she was the director of a senior center in Anne Arundel County, Md.

Andy Wagner spends time with the St. Ambrose Housing Aid Center in Baltimore and gives financial counseling to people in the inner city who face losing their homes to foreclosure.

The center also works on getting people low-rate mortgages or setting up home-sharing. It fights against speculators who want to buy up homes in the

See VOLUNTEERS, page 13

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VOLUNTEERS

continued from page 12

inner city, renovate them and sell them to people with higher incomes.

"We both feel the Gospel actually compelled us to do this," said the former 30-year Exxon marketing executive and consultant.

He said he "can't conceive of sitting doing nothing" as a retiree, and added that he believes people need to get out and help others.

"Since the '60s, the whole society has become polarized" because people have drawn too much into themselves, he said.

The Wagners are also active in their parish, St. Andrew by the Bay in Annapolis, which has two sister parishes, one in inner-city Baltimore and one in El Salvador.

Diane Shugrue Gallagher said she has

served in various capacities as a volunteer, helping in hospital work, serving associations and assisting in efforts aimed at rehabilitating adults diagnosed as being unable to care for themselves.

She calls giving her time an "extension of my mite box," referring to the "widow's mite box" in the church of her Catholic childhood in Manhattan.

In 1990, the then 53-year-old, who worked full-time in human resources for Fidelity Investments in Boston, signed up with the Peace Corps and spent two years in Cape Verde, West Africa. There, she worked on small business development and eventually helped the women organize a sewing association.

"It was time to give back the gifts," said Gallagher, who now works as a regional recruiter for the New England office of the Peace Corps in Brookline, Mass.

"I was taught as a Catholic to give

back," she said. "It was the best thing I've done other than having my four children." People "shouldn't walk but run to an

opportunity that allows you to volunteer," Gallagher said. "Volunteering is a gift you give yourself." †

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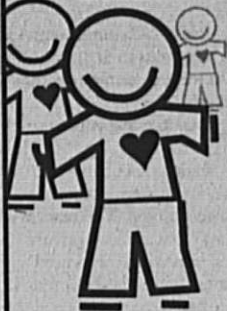
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Which Way for the Market?

The Economy May Hold the Key

Many factors move the markets, but perhaps no factor has more of an impact than the state of the economy. The direction of the economy can dramatically affect the earnings growth of entire industries, let alone individual companies. What are some of the more important indicators to monitor?

Inflation: Late in an economic recovery, inflation (the increase in the cost of living) has a major impact on the market. If inflation rises faster than expected, interest rates rise and borrowing costs increase—a negative for stocks. If inflation declines, rates and borrowing costs fall—a good sign for equities.

Track the inflation rate monthly by following the Consumer Price Index (CPI) in the newspapers and on television.

Initial Unemployment Claims:

Released monthly by the Bureau of Labor Statistics, this report provides a snapshot of the prevailing employment picture. When the number of claims

comes in higher than analysts expect, it means the economy is slowing, which is good for stocks because it means

inflation is under control. When the number is lower than anticipated, it means more people are working and pouring money into the economy, which could raise inflation—a bad sign for stocks.

Index of Leading Economic Indicators (LEI):

The LEI reflects the economy's health. It tends to forewarn of business downturns six to nine

months before they occur. The LEI consists of 11 economic indicators. Generally, three consecutive monthly LEI changes in the same direction signal a shift in the direction of the economy. An increase in three straight months means the economy is likely to grow, which is favorable if the growth is considered moderate. Declines in three straight months suggest that the economy could be headed for recession, a negative for stocks. (Slow growth is good for equities in a mature economic environment).

These are just a few of the economic indicators to follow. There are many others that should be considered to make a prudent decision about the market's direction. Talk with your financial consultant for help in tracking the economy and the markets.



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Plan and save before retirement to enjoy golden-age dreams

By Agostino Bono
Catholic News Service

So, you're looking forward to retirement. Nights are filled with dreams of vacationing in exotic places, lavishing time and gifts on your grandchildren, enjoying hobbies and volunteering for worthy causes.

For many people, however, these dreams become a rude awakening when they start calculating how to pay for this relaxed lifestyle once they no longer have an income-producing job.

Social Security simply is not enough. And without other income sources, many could easily find their retirement years nightmarish.

"We are seeing more and more older people going back to work," said Timothy States, personal financial consultant at Merrill Lynch.

States and other financial advisers say that Social Security must now be regarded as a supplement to other retirement plans if people want to enjoy a decent life after retirement.

"Under current law, the maximum Social Security benefit for a worker and spouse," wrote Ric Edelman in his best-selling book *The Truth About Money*, "alone is not likely to provide you with a comfortable retirement."

Even people with company pension plans that provide higher benefits than Social Security are shocked to learn that their total retirement income is a fraction of what they earned during pre-retirement years.

"Workers earning \$50,000 a year who plan to retire with nothing but a pension and Social Security can expect their income to drop 36 percent the day they retire," according to Edelman.

How much will you need at retirement?

"Sixty to 70 percent of current income" is a good guideline, States said. Other financial advisers suggest aiming for 100 percent of current income in order that one's current lifestyle won't be minimized.

The answer is likely to be different for each person, based on individual budget reassessments caused by retirement.

Factors to keep in mind are that some major expenses will be reduced or eliminated in the retirement years. Normally, people on pensions have paid off their home mortgages and don't have to support children in school. Job-related expenses, such as transportation and business attire, will be nonexistent.

At the same time, medical expenses go up with age. Financial planners tell clients to figure about a 4 percent yearly rise in inflation under current economic conditions.

The key to providing enough retirement income is to set aside money as early as possible and invest it wisely, according to financial advisers.

This means adopting a spirit of sacrifice during peak-earning decades.

"Individuals have to defer consumption now to build a nest egg," said States.

"The earlier you start the less you need to set aside each year," he said, "even if it's only \$50 a month."

The other part of the equation is to invest intelligently, he added.

States said that most companies offer adequate pension plans, but people must be knowledgeable about which types of investments are best, given the options offered.

Many people choose the seemingly safer fixed-income options, such as bonds and long-term savings accounts, he said.

But people should also investigate long-term, growth-oriented stocks and mutual funds, said States, as the stock market over the past decades has proven to be safe and has outstripped fixed-income investments.

Financial advisers generally counsel putting your eggs in different investment baskets.

They also advocate looking for shelters, such as Individual Retirement Accounts (IRAs), to avoid paying taxes now on the money saved for retirement. The reasoning is simple.

"You'll have less income at retirement time, so you'll pay less taxes at pullout," said States.

To get an idea of how much you can expect at retirement, consult the Social Security Administration and the personnel office of your company.

Financial Plan

Personal finance experts say people who invest intelligently early in life can achieve retirement income equal or greater than their current earnings.

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Expect on Retirement

Source: Financial advisor and author Ric Edelman

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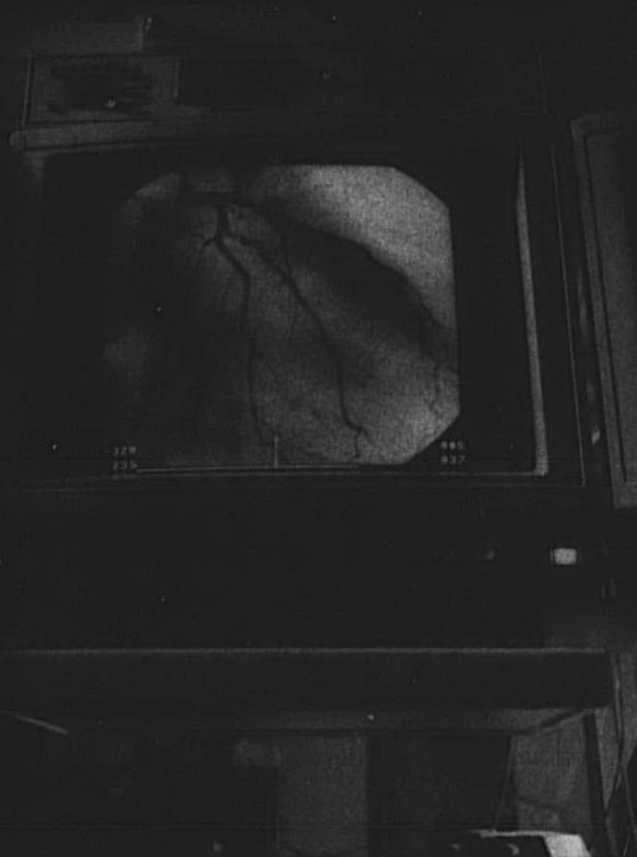
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INDIANAPOLIS

Friendly Visitors share life with elderly and infirm women religious

By Kate Blain
Catholic News Service

Sister Margaret Lyon smiles as she remembers a former friend.

"She had four children—two little boys and two girls," she said. "We'd play in the solarium, ride in the car. On my birthday, she, her husband and the four kids all came, and they brought me a birthday cake."

Sister Lyon is one of a number of Sisters of St. Joseph of Carondelet who have participated in the Friendly Visitors program at St. Joseph's Provincial House in Latham, N.Y.

The program, which began in 1993, matches elderly and infirm sisters with volunteers from area parishes in the Albany Diocese who stop in to chat, do activities and share their life stories. Visitors meet with the sisters weekly or monthly.

Sister Jane Mary Dardis began the program at the provincial house after working in a parish that faced a similar problem: Not enough staff to visit all of the home-bound.

"I felt so bad that they only received a visit from me once a month," she said. "I put out an appeal in the parish and brought people in (to the shut-ins) on a one-on-one basis."

After her success at the parish level, she was eager to begin a similar effort when she began her ministry at the provincial house. "I wanted something that would get

their interest and keep them alive," she said of the elderly and infirm residents.

Sister Jane Mary solicited volunteers from notices run in area parish publications, and followed up with checking references and matching up those selected with women religious based on common interests. The program has attracted couples, retirees, homemakers and business professionals from more than a half dozen area parishes.

Cecelia Craven read about the program in her church bulletin at St. Ambrose Parish in Latham. "I was not in the area too long, and I wanted something to do," she said. "I applied, and they must have been desperate, because they accepted me."

That joke was typical of the relationship between Craven and Sister James Paul, her first partner. Both women came from Ireland. Sister James Paul "never lost her sharp tongue," Craven remembered. "When they told her my name was Cecelia Craven, she said, 'What's she cravin' for?'"

The two enjoyed verbal wordplay more than any other activity they shared. "I would thrust, and she would parry," Craven said. "I used to put her in a wheelchair, and we would tour around. She was a very fine baker, so I'd take her to the kitchen."

When Sister James Paul died in February 1996, Craven immediately signed up to visit another woman religious.

The program is more than a set of activities, according to current program director Sister Jeanne Anne Collins. "It really



Cecelia Craven listens as Sister of St. Joseph of Carondelet Margaret Lyon reads poetry at St. Joseph's Provincial House in Latham, N.Y. The two were matched through the Friendly Visitors Program that encourages lay people to visit retired sisters.

becomes a deep friendship with many," she said. "It's a two-way street."

Many young retirees have joined Friendly Visitors to give something back to their parish.

The Sisters of Mary Reparatrix, who also use the provincial house for their infirm members, participate in the program, too.

See VISITORS, page 17

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VISITORS

continued from page 16

"It just makes you feel good to be here," said Mary Rucinski of Our Lady of the Assumption Church in Latham. Because the woman religious she had been visiting was ill, Rucinski said, "I don't know if she knows my name; but I know when she sees me, her face lights up."

Craven said that she enjoyed her participation in Friendly Visitors. "I don't have that many friends (in the area), but I'm acquainted here," she said. "When I'm sailing through the halls, they seem to know me."

Craven said that she has become more outgoing as a result of her interaction with the women religious. While she usually has a hard time in social situations, she

said, "I go up to sister and I yack my head off!"

For the women religious, the Friendly Visitors program means that they get some social interaction and more information about the world than they would otherwise.

"I like to talk to people, and it's nice to have someone come and talk to you," said Sister Lyon, noting that she enjoys hearing about their families and about happenings in the parish communities and the community at large.

Yet another success can be seen with women religious who are usually uncommunicative.

"We have one sister who is not cognizant," Sister Collins said. "Her visitor brought her flowers, and the next day she said to me, 'Did you see the flowers my friend brought me?'" †

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	1996	1998
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Working adults who volunteer	52%	49%
Young people 18-24 who volunteer	38%	42%

• Most cited reason people say they volunteer: "I feel compassion toward people in need."

• Most cited reason people say they don't volunteer: "Personal schedule is too full."

Photo by Karen Callaway

Source: Independent Sector, 1996 study on charitable giving and volunteering.

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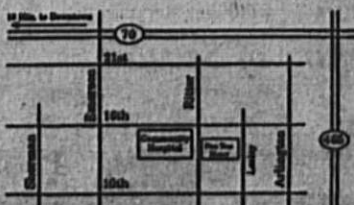
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Healthy retirees stop working, start working out for fitness

By Edgar V. Barmann
Catholic News Service

Who would have believed a few years ago that shopping malls would come to be regarded as neighborhood health facilities?

The fact is that mall-walking, along with swimming, hiking and low-key exercise programs, has become a widespread activity for a growing number of senior citizens who disdain becoming couch potatoes, and increasingly recognize that the key to good health is staying physically fit.

When many seniors stop working, they start working out. At a San Jose, Calif., mall, 250 registered "Planet Walkers," as they are termed, gather three mornings a week for exercises and a self-paced walking program. Sponsored by the San Jose/Good Samaritan Medical Group, sessions include group stretching led by an exercise physiologist, a blood-pressure check and a trek over a seven-tenths of a mile course.

"Mall-walking is popular," said Susan Ferrell, medical group patient-education manager, "because walking indoors can be done any day in any kind of weather."

She added that, unlike some neighborhoods, the "mall provides a safe environment."

Walkers record their mileage, and at quarterly breakfasts receive buttons and T-shirts as prizes for their achievements.

At four malls in Austin, Texas, Seton Health Center, operated by the Daughters of Charity, sponsors a similar Walk-a-Mall For Health event once a month. Cathy Butler, program consultant, said 450 registrants age 50 and over take part. The center issues maps giving exact distances for

each mall level.

For walkers, there is a continental breakfast, free blood-pressure check and a physician-conducted question-and-answer program on topics ranging from chest pain to foot care. A recent session also featured a chef demonstrating the preparation of heart-healthy, low-fat meals.

"Brisk walking is an easy way to improve and maintain overall health," said Butler, "and participation in the event often results in new friendships."

For those who prefer the outdoors, many community organizations provide organized walks over scenic park trails.

The American Volkssport Association, headquartered in Universal City, Texas, promotes "health, fun and fellowship" for thousands of walkers in more than 500 clubs. The group sponsors six-mile, two-hour treks in areas chosen for scenic and historical interest, natural beauty, safety and walkability.

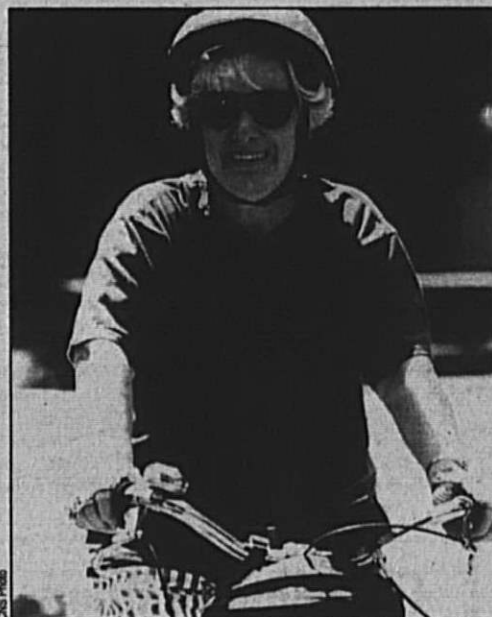
The President's Council on Physical Fitness recommends 20 to 30 minutes of exercise three to five times a week to improve efficiency of heart, lungs and blood vessels as well as to improve muscle strength and endurance.

The need for stimulating activity is recognized by the Archdiocese of Miami, which operates two centers in Dade County for seniors 60 and older. Low-impact exercises on videotape are offered three times a week, and participants may sit or stand.

"Our program emphasizes a lot of stretching, and is designed to keep joints free, keep arthritis under control and increase flexibility and the heart rate," said Mary Green, administrator for elderly services. "It's the only exercise many seniors get, and results in a general good feeling."

Among retirement communities which emphasize fitness is the McAuley Center, a continuing-care facility in West Hartford, Conn. Nearly 50 of the 225 total residents exercise three times weekly under the guidance of a fitness instructor. The average age of participants is almost 84.

Individual and group training, ranging from aerobic and muscle-strengthening exercises, has improved residents'



Exercising is an important part of good health. Americans 50 and older are discovering the benefits of walking, cycling and stretching programs.

mobility, and enabled them to continue independent living in the apartment complex. In an internal survey, participants reported improvements in vigor, flexibility, sleep, digestion and self-esteem.

Aqua aerobics, offered at many community swimming pools, also help seniors keep fit with less likelihood of muscle or joint injuries.

Lap swimming has an enthusiastic advocate in Jesuit Father Bill Bichl. The dean of John Carroll University in the Cleveland suburb of University Heights, Ohio, strokes more than one mile each session in the university pool, and logs more than 250 miles a year.

At a homily at a Mass for the university swim team, the priest cited St. Peter as a scriptural model for keeping trim.

"While fishing in the Sea of Galilee," Father Bichl said, See HEALTHY, page 19

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Active retired priests enjoy friends, ministry

By Jennifer E. Reed
Catholic News Service

Archbishop William D. Borders, retired archbishop of Baltimore, still gets up every morning at 5:30 a.m. Every weekday, sporting a black beret, he walks from his residence on the grounds of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary across the street to the archdiocesan headquarters.

He still has an office on the center's seventh floor, where he'll discuss archdiocesan activities or work on a lecture or homily he will deliver. He is ready to go wherever he's needed.

Maintaining friendships with fellow priests, pursuing favorite hobbies and being healthy enough to continue some form of priestly ministry help make retirement enjoyable and fulfilling, according to clergy who have retired though are not retiring.

According to the *Official Catholic Directory*, there were 7,556 retired diocesan priests in the United States in 1996. The National Religious Retirement Office has projected that the number of religious priests and brothers over age 70 in 1997 will be 5,297.

Archbishop Borders, ordained to the priesthood in 1940, remembers well the day in 1989 he retired. One moment, he said, he was running a large archdiocese, and

the next he wasn't.

"It takes about a week to hit you, then you definitely realize it," he said. "Change is neither good nor bad, it's what you make of it."

"If you're interested in making a contribution to life, you adapt to the contributions you can realistically make," said Archbishop Borders. "You notice you're more limited, and so you're more realistic in making your commitments."

Msgr. Leander Reicks, who retired in 1992 after working 44 years in the Archdiocese of Dubuque, Iowa, has taken time to enjoy a garden he planted.

"It was a glorious color this summer. Just beautiful! Purple cornflowers, black-eyed Susans, goldenrod," he said. "There's no work to it. I go out and watch 'em a while every day."

When asked what advice he would give to other priests preparing to retire, Msgr. Reicks said they should consider where they are going to live during retirement and whether they want to help out by filling in for other priests.

"My situation was solved pretty easily," he said, noting that he inherited his mother's house when she died in 1991.

The house is located in St. Lucas, Iowa, about a block from St. Luke Church, where Msgr. Reicks assists the pastor.

"I go there every morning to celebrate Mass, or if the pastor isn't there, I say Mass by myself," he said. "I almost always have an invitation to take someone's place

on weekend Masses."

"Once a month I visit a nursing home," he added. Before retirement Msgr. Reicks served as pastor of several Iowa parishes.

"It seems to me we have a lot of priests who are pastors or who are retired, and the only real difference is that the pastor has authority within his own parish," he said. "The retired priest is welcome, almost always, to be a presence in the parish."

"I do help out in a parish, not every day," said Father Michael Guinan, who worked for 41 years in the Diocese of Great Falls-Billings, Mont., before retiring in 1994. "I say a Sunday Mass and assist with weekday Masses whenever I'm called upon," he added.

He works at a cluster parish that includes the Great Falls parishes of Holy Family, SS. Peter and Paul and St. Gerard.

He lives in an apartment complex provided by the diocese for retired priests. Three other retired priests live there as well.

"We occasionally get together for meals, sometimes go out to concerts in town," he said, adding that the companionship of other retired priests is a great benefit for retired clergy.

The Ireland native and former pastor of a number of parishes, including St. Ann Cathedral in Great Falls, has worked on Catholic Engaged Encounter weekends since about 1980, he said. He has continued that work in retirement, helping out on two weekends a year.

In addition, he is a member of the Clerical Benefit Association and represents retired priests on the board, which handles priests' health and retirement plans.

"I am in fairly good health and I do like to be in touch with what I have been doing all my life, with people in pastoral work. I am enjoying it," Father Guinan said. "As long as I'm able to, I wish to assist with pastoral work." †

(Contributing to this story was Christopher Gaul in Baltimore.)

HEALTHY

continued from page 18

"Peter recognized Jesus standing on the beach, and immediately leaped from the boat and swam 100 yards to shore. He had to be in shape to do that."

A staunch supporter of exercise for seniors is Dr. Michael O'Connor, who is a cardiothoracic anesthesiologist and intensive-care physician at the Cleveland Clinic in Cleveland.

"For those who exercise," he said, "physiological age doesn't equal chronological age. Through exercise, a 75-year-old might have a 55-year old body."

He said that the level of activity of a patient, for instance,

determines possible success in surgery. "Exercise means much less organ dysfunction—heart, lungs, kidneys and even the brain."

He recommended a combination of jogging, walking, swimming and light weightlifting to maintain muscle mass, increase flexibility and prevent osteoporosis.

"Regular exercise," he said, "converts fat into muscle, lowers cholesterol, improves circulation, lowers blood pressure and resting heart rate, improves digestion and bowel function, increases joint flexibility, and controls weight."

He added that exercise also enhances the "ability to handle stress, relieves depression, creates a positive self-image and slows aging." †

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By Jerry Costello
Catholic News Service

A well-rounded retirement plan makes room not only for health and financial security, but also for family, friends, neighbors and God.

But they were not without benefits, for as people grew in years, so did they grow in the eyes of others. They were respected, and woe to those who thought otherwise. A brief passage from the

Some Bible commentators have pointed out that Old Testament use of the word "old" often conveys a sense of nostalgia, recalling ancient ways in which God showed special favor to his chosen people. In the New Testament, though, the emphasis is on the new age of Jesus, in the sense that God is at work in everyone right now.

(The complete version of this article appeared in *Generations from Claretian Publications*.)



With planning, many elderly can remain in their own homes

By Nancy Frazier O'Brien
Catholic News Service

Most adult children want to see their parents remain in their own homes for as long as they like.

But which of these people needs to find some other living arrangements:

- The 89-year-old widower who never learned how to cook?
- The stroke victim who has regained some but not all of her mobility and can no longer manage the stairs to the second floor of her home?
- The elderly woman whose hearing loss prevents her from responding to the doorbell or the telephone?

All of them can remain in their own homes, according to experts in the growing field of assistive technology, aimed at helping the elderly and disabled population keep their lives as normal as possible despite physical changes they are experiencing.

A survey conducted by the American Association of Retired Persons (AARP) found that 85 percent of adults aged 55 or older say they prefer to remain in their present homes for the rest of their lives.

But sometimes older people need to make changes in their homes or their habits in order to continue to maintain independent lifestyles.

"The ability to function independently usually isn't an all-or-nothing proposition," said Dennis R. La Buda and Vicki Schmall in their book, *Home Sweet Home: How to Help Older Adults Live Independently*.

"Most older people who require help need it only in certain areas of their lives," they said. "Often, only a small amount of assistance is needed."

The first thing to remember, La Buda and Schmall advise, is that adult relatives cannot make the decisions about an elderly person's living situation unless that individual is completely incapacitated relatives.

Yet, one can make suggestions, offer some practical items as gifts or collect information from local agencies.

Another important consideration is that the younger relative should not commit to helping the older person

with daily tasks, unless he or she is willing to carry out those tasks for an indefinite period of time.

If you agree to bring meals to your relative who is unable to cook, for example, one must first consider what will occur when illness strikes or the opportunity for a vacation arises.

"Family members can find that once they take on a task, they encounter even greater resistance from their relative, when they try to hire another person or agency to do the job," La Buda and Schmall warn.

The first step in solving problems related to an older family member's living situation should be research into what is available.

Group meal sites, home-delivered meals, and telephone-reassurance and medical-alert programs are available in most communities. In more serious cases, families might consider home-care services or even a home-sharing plan, where another person moves in with an elderly homeowner to provide a measure of security and companionship and to share expenses.

For day-to-day assistance in such tasks as bathing, dressing, reading and getting around the house, there is a wide variety of assistive devices available—from bathtub bars and seats to large-print reading and writing aids.

For those who are hard of hearing, a signal converter can change the ring of the telephone to a sound more easily heard by those with hearing impairments or even to a flashing light signal. Pocket-size amplifiers can help the older person hear telephone conversations better.

Organizations ranging from the AARP and the Alzheimer's Association to the National Organization on Disability to the United Cerebral Palsy Association provide information on overcoming obstacles an elderly resident might face.

Consider giving an assistive device, a home modification or a service as a Christmas or birthday gift to an older relative. These might include hair appointments for a woman who has difficulty brushing her hair because of arthritis, home-delivered meals after surgery or installation of a stair-lift or home elevator for those with difficulty reaching the second floor of their homes.



Most people prefer the comfort of their own home to alternative living arrangements. With new technologies and in-home services, older residents can stay at home even longer.

But in every situation it is important to try to achieve what La Buda and Schmall call "a balance of caring."

"Overestimating your relative's needs can be a problem for both of you," they said. "If you take responsibility for functions your relative can still perform—even if only with difficulty—you may make your loved one angry, depressed or more dependent." †

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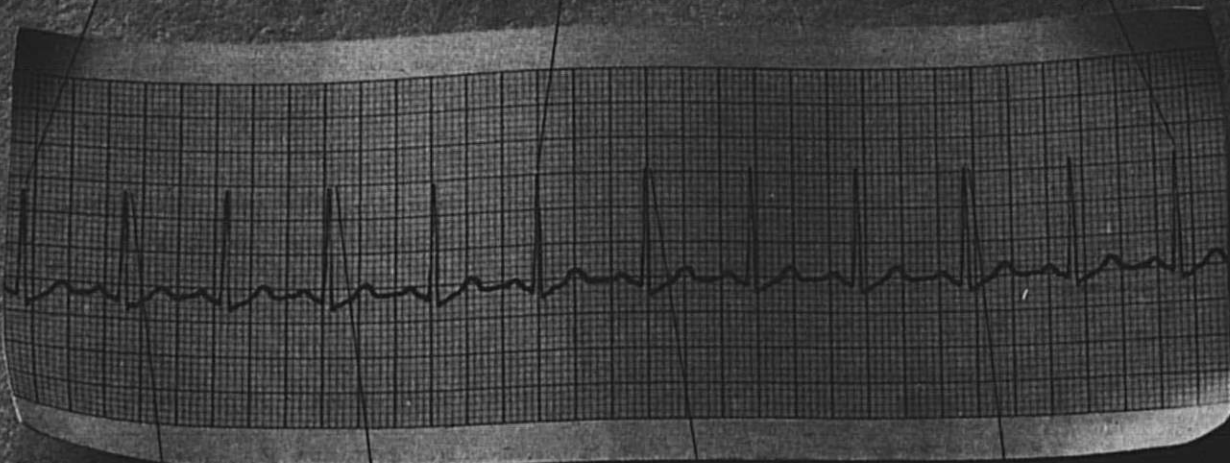
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Choose the right executor

By Maureen Daly
Catholic News Service

The preparation of a last will and testament can be difficult to face.

Writing about the distribution of one's worldly possessions in cold, legal terms is likely to be a chilling reminder of mortality. There are also the emotions associated with how that disposition might affect family relationships.

Yet, the advantage of writing a will is to enable an individual to decide who should inherit assets and who should be chosen to best assure that those wishes are carried out.

If you die without a will, a probate judge determines who inherits your assets and the court distributes your assets according to the laws for your state. Dying without a will can also open the door to legal wrangling among potential heirs.

An essential part of composing a will is the naming of an executor or executors. It is this person or persons, appointed in your will, who becomes responsible to administer and distribute your assets after your death over a period of months or, in the case of a complicated estate, years.

An executor might be a spouse, a child who has reached the age of majority, a family member, friend, business associate or, especially in the case of larger estates, a law firm or bank.

In selecting an executor, one should look for someone who is trustworthy, who has demonstrated competence in business affairs or able to consult with and secure capable

professional help and who has integrity. An executor's responsibilities include the mundane, such as redirecting mail and canceling subscriptions and memberships. But an executor also arranges for probate of the will, collects assets to pay any debts and to distribute what is left to heirs, keeps proper estate records and ensures a tax return is filed.

Yet, there are other interpersonal elements in making the choice of executor, which may be more important than other considerations as they related to family dynamics and relationships.

"It's a family decision" concerning the choice of an executor, said Linda Goldman, a grief therapist and educator with the Center for Loss and Grief Therapy in Kensington, Md.

Goldman recommends that individuals planning to have a will prepared build consultation in that decision-making process.

In working with families after a death of a loved one, Goldman said that often grieving is made more difficult by feelings of anger and bitterness left behind.

Consultation with family members before death can provide an opportunity for them to offer input and to make a request "if there is something special they would like" or need, Goldman said.

Noting that "sibling rank and sibling rivalry can continue in a deeper way after death," she said that estate planning should include "ways in and out for siblings" in dealing with such issues as how to dispose of "shared property," like a house. †

Selecting an executor

An executor of a last will and testament should be someone trustworthy who is competent and has good communication skills.

Who can serve...

- Spouse
- Adult children
- Other family member
- Friend
- Business associate
- Law firm
- Bank

Executor is responsible for...

- Arranging for probate
- Collecting assets
- Paying debts
- Distributing inheritance
- Keeping estate records
- Filing tax returns
- Canceling subscriptions and memberships



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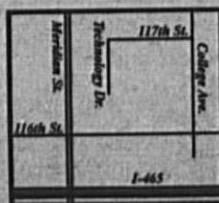
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Changing roles: Adult children care for aging parents

By Carol Zimmermann
Catholic News Service

The line "just wait until you become a parent" has a double meaning for many adults today who are raising their own children while caring for their aging parents.

These baby boomers are now taking on yet another name, "the sandwich generation," for their unique role of providing for both younger and older family members.

"Caring for elderly parents is becoming a normal part of life now. It's as common as putting kids through college," said Carole Cox, associate professor of social work at Jesuit-run Fordham University in New York.

A big reason for this is that Americans are living longer than in past generations. The average life expectancy is rising, and the nation's fastest growing population group is those over 85 years.

At the same time, our definition of frailty is also changing. Today, large numbers of healthy seniors do a lot more than play cards. They're active, living with minimal assistance past age 75. And diseases that once brought on death can now be cured with advanced medical technology and treatment.

With these changes, people are also looking at different options for the elderly, from nursing homes and group care

to assisted living and living with families.

Families today provide most of the assistance to elderly, Cox said, adding that most adult children welcome this challenge as rewarding because it's a "chance to repay their parents."

But the sudden role reversal and the challenge that comes with it can catch even the willing off guard.

"It's an emotional change; you're becoming a parent to your parent," Cox said. It's also a unique situation, she added, noting that, unlike caring for children who become less and less dependent, older people end up becoming even more dependent.

For parents of young children, resources are nearly endless. Child-care sections at bookstores are bursting at the seams with books on how to deal with nearly every imaginable problem—how to discipline, what foods are best and what to expect at each development turn.

But for parents taking on the equally daunting task of

suddenly parenting the people who always took care of them, the resources do not seem as prevalent—at least not at first glance.

But help is available. For starters, the Internet provides literally hundreds of resources that are as close as searching the words "aging parents." One can find here magazines, videos, newsletters, books, support groups, workshops and even e-mail courses.

In general, these sources recommend some basic steps in providing care for elderly parents. They suggest looking for symptoms that indicate parents might need more care, such as: inadequate meals and nutrition, unpaid bills, recurring memory loss, frequent falls, behavior changes or unsafe driving.

Further help can be found by calling the following organizations: Children of Aging Parents, 800-227-7294; American Association of Retired Persons, 202-434-3470; and the National Institute on Aging, 301-496-1752. †

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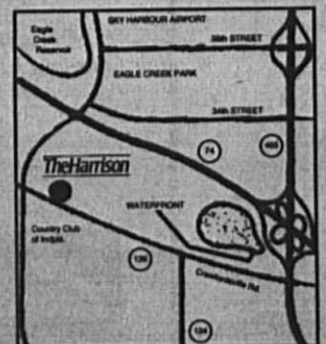
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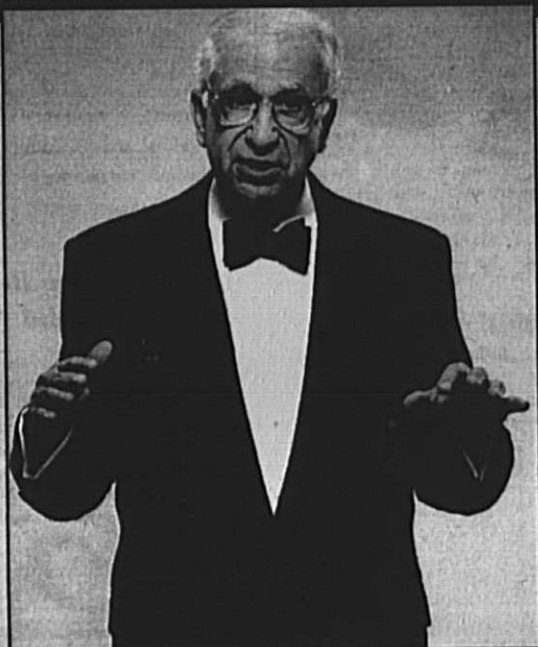
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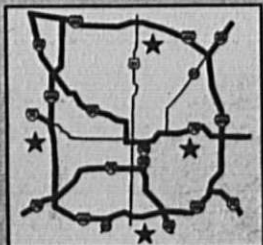
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Religious orders provide spiritual maps to God

By Dolores R. Leckey

As British novelist Barbara Pym might say, I am now a woman "of certain age."

This provides a small plateau for reviewing the landscape of my life. In doing so, I see that the grace of relationships looms large.

As a wife, mother, grandmother—and for many years a staff member at the National Conference of Catholic Bishops—I am aware that my Christian consciousness has been formed largely in these relational webs.

Another vital factor is found in the spiritual maps that a variety of religious orders have provided me. I cannot imagine what my life would have been without these consecrated men and women.

Among other orders, my life has been shaped by the Carmelites.

For decades now, a large reproduction of Velasquez's painting of St. Teresa of Avila has hung in our kitchen. St. Teresa came to preside over our family's routines when our children were young, and I was looking for a way to anchor the pulsating life all around.

With some other young mothers, I began a study of St. Teresa's writings on prayer. Behold! A group of 20th-century wives and mothers found guidance from a 16th-century nun. We discovered that Carmelite cloisters offer a kind of laboratory for learning about God's interaction with the human soul.

Other Carmelites also pointed the way for me. The 20th century's St. Therese of Lisieux, popularly known as the Little Flower, convincingly wrote about the lit-

tle way of holiness: how daily routines and small challenges—the stuff comprising most of our lives—form a sure pathway to God.

More recently, during research for my biography of the 20th-century Carmelite poet Jessica Powers (*Winter Music*), I was admitted to a number of Carmelite monasteries.

Cloistered there, in solitude and prayer, I met women blessed with enormous creativity. They are painters and poets, scholars and environmentalists, weavers and musicians. Their creative spirits ignited my own waning light over and over again.

Of course, Jessica Powers' luminous poetry continues to stir my spirit.

Also of central importance in my personal journey is the Benedictine life.

The stability in Benedictine monasticism provides hope, I believe, for family life.

Other dimensions of the *Rule of St. Benedict* (the charter for monastic life) also have parallels in ordinary lay life. When we see how prayer (alone and together), study, solitude, work, equality, authority and hospitality are adhered to in monastic settings, we can discern some clues for ordering our own lives.

One major way monks do this for lay people is through the ministry of spiritual direction. Benedictine spiritual direction is characterized by gentle friendship; the spiritual life is not so much directly taught as indirectly absorbed through trusting relationships.

I am indebted for many years now to the Benedictine abbey in Washington, D.C., where the monks' spiritual hospi-



Religious orders are first and foremost a way of life for their members. But they also offer the rest of the Church, in particular the laity, an array of pathways for following the Spirit.

talities has provided both sustenance and challenge.

One form of Benedictine monasticism not readily associated with lay life is the strict observance, the form the Trappists follow.

There was a time when Trappists were set apart in an absolute way, never speaking and rarely receiving visitors. While they still preserve an environment of silence (although speech is now allowed), and a daily rhythm that includes rising at 3 a.m. for chapel prayer, they no longer are severely removed from the world.

Rather, the world comes to them. Many Trappist monasteries now have guest houses where men and women may come for a retreat, participating in the daily schedule of community prayer and quietly entering into the monastery's inner life.

A few days at a Trappist monastery always reveals how rushed and harried my life is, even when I think it isn't. I walk the fields, eat my meals in silence, marvel at the beauty of monastic gestures and chant, and once again I know the joy of simply savoring God's gifts.

Then there are the Jesuits. I am not alone in my gratitude to the followers of St. Ignatius, who over the centuries have kept alive their founder's great contribution to the spiritual life, namely the

Spiritual Exercises.

In particular, a form of the Ignatian retreat undertaken at home—following the 19th annotation in the *Spiritual Exercises*—is of enormous benefit to busy lay people who cannot arrange time away from home and work.

The 19th annotation requires time each day for prayer and meditation, under the guidance of a Jesuit director or one skilled in the *Spiritual Exercises*. The same inner dynamics are at work as in the longer, more intense form of the retreat. As a result, more and more lay people can learn Ignatius' method of discernment.

I now work in a Jesuit setting, with colleagues who are convinced that Ignatius' spiritual insights can positively affect all areas of society, from business to international affairs, from political leadership to church leadership.

Clearly, religious orders are first and foremost a way of life for their members. But they offer the rest of the Church, in particular the laity, an array of pathways for following the Spirit.

What fine companions they have been for me! They, too, reflect the grace of relationship. †

(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University.)

God is focus of religious orders

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

Catholic religious orders embody a way of life, a framework for Christian living.

It is a way of life rooted in prayer, a life lived in community, a way of life available to all believers in some measure.

A religious order is committed to one of the Church's great spiritual traditions. The members mold their lives around it, develop its present-day implications and share the tradition with all who seek a fuller spiritual life.

The religious orders' spiritual traditions offer a wealth of differing Catholic per-

spectives on the spiritual life, which is a blessing given the differing spiritual needs of different people.

Because these spiritual traditions stress the value of living and working together, their example reminds us that our relationships with one another are critical for our spiritual growth. Many religious orders have embraced specialized works.

Religious orders remind us that God both is present with us and infinitely above us. They draw us deeper into the mystery of God. †

(Oblate Father John Crossin is the author of *Friendship: The Key to Spiritual Growth*, Paulist Press, 1997.)

Discussion Point

Retreats nurture spirituality

This Week's Question

What programs does your monastery conduct for lay people?

"We offer facilities for small-group retreats. But the principal program is a ministry of private retreats. We offer a guest house where a person can have a chance for quiet, prayer and reflection." (Sister Jeanne Marie Pearse, O.S.B., Windsor, N.Y.)

"We're a retirement center for elderly Christian brothers, and we make our center available to literally thousands of lay people for parish retreats, school retreats, educational workshops. We also provide an eight-week Christian summer (youth) camp." (Brother Louis Welker, F.S.C., Lafayette, La.)

"At St. Andre's Abbey, we have structured retreats for youth and retreats and workshops for adults. Private

retreats for individuals are also available. Daily Mass and other times of prayer are open to the public. There is the oblate program where an individual can be associated with the monastic family." (Brother Benedict Dull, O.S.B., Valerino, Calif.)

"We have a retreat house for the laity alternating weeks for men and women. We have a chaplain, a monk priest, who is available for the retreatants for spiritual direction." (Father Raphael Prendergast, O.C.S.O., New Haven, Ky.)

Lead Us Your Voice

An upcoming edition asks: How can a family make more time for itself when it so often is asked to make more time for others?

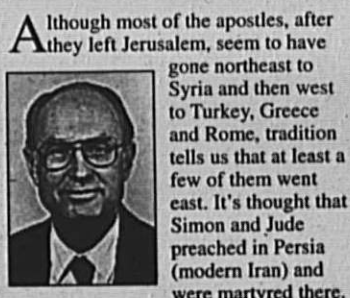
To respond for possible publication, write to *Faith Alive!* at 3211 Fourth, St. N.E., Washington, D.C. 20017-1100. †



Perspectives

From the Editor Emeritus/John E. Fink

The Church in India calls St. Thomas its founder



Although most of the apostles, after they left Jerusalem, seem to have gone northeast to Syria and then west to Turkey, Greece and Rome, tradition tells us that at least a few of them went east. It's thought that Simon and Jude preached in Persia (modern Iran) and were martyred there.

But the apostle who traveled farthest east was Thomas. According to Eusebius of Caesarea in his Ecclesiastical History, Thomas first preached to the Parthians in modern Iraq and then, according to legend, he journeyed all the way to India, where he preached in the Kerala region. This tradition was spread by The Acts of Thomas, composed in Syriac in the third century. This interesting but apocryphal manuscript describes his missionary activity and his martyrdom in Mylapore, near Madras.

Whether it was Thomas himself or perhaps disciples of Thomas who first took Christianity to India, the Malabar Christians, who are also called St. Thomas Christians, consider him to be their founder. However, the first we hear about the St. Thomas Christians was in the fourth century. They had to come from someplace, though, so it's entirely possible that Thomas' converts maintained a Christian faith in India for several centuries.

Eventually the St. Thomas Christians came into contact with the patriarch of Baghdad and joined the Syrian rite. So by the time the Portuguese reached India in the early 16th century, there were more than 200,000 Christians there, using Syriac in their liturgies.

The Portuguese conquered Goa in 1510 and soon afterward Jesuits, Franciscans, Dominicans, Augustinians and other missionaries flooded into the country. The Jesuits were the most active after 1542, with St. Francis Xavier leading the way.

An effort was made to get the St. Thomas Christians to join the Latin rite, and many did. The Christians in India gave their allegiance to the papacy at the Synod of Diamper in 1599. A large group went into schism in 1653 but problems were largely resolved by 1662.

Another schism occurred in Goa between 1838 and 1857. This one was caused by the Vatican's earlier decision to grant the Portuguese extensive rights over the Church in India, including the power to nominate bishops. When the Vatican tried to take away that right, the schism resulted.

The history of Catholicism in India is complicated by controversial missionary practices that were eventually forbidden by the Vatican, mainly the Jesuit practice of allowing converts to maintain some Hindu customs. At one point, in 1759, the Portuguese expelled the Jesuits from the country. They returned in the 19th century, though, and contributed greatly to the development of Catholic education. Missionary activity was also impeded by the English through the British East India Co., from 1757 to 1858.

Today there are more than 14 million Catholics in India, most of them still located in Goa and Kerala. But India remains predominantly a Hindu country.

Some of India's Catholics belong to the Latin rite while others are members of the Syro-Malabar church, part of the Chaldean rite. †

The Bottom Line/Antoinette Bosco

Story of a lay apostle

"God has a plan for each one of us." I've always believed that, but these words took on new meaning when I heard



Patrick Markey—gentle, sincere and looking younger than his 33 years—say them. He was talking about his commitment to live a celibate life in a lay community where everything is based on the Gospel.

Markey is a member of the Focolare community, a movement that began 55 years ago in Trent, Italy. That's when 23-year-old Chiara Lubich started meeting with other young women who believed that, in spite of the war going on then, God was with them. The group believed God was love, and thus they should live as loving people, in unity, according to the words of Jesus, "May they all be one."

The group that gathered around Lubich became known as the *focolare*, the Italian word for "fireplace."

Before long, Lubich's belief that we experience Jesus when we love as he did led to a vibrant spirituality of unity. It attracted a large following and developed into the Focolare movement, approved in 1962 by Pope John XXIII. Lubich received the prestigious Templeton Prize for Progress in Religion in 1977.

I lost track of how the movement had progressed until I met Markey. I wanted to know his story of how a kid from San Antonio, Texas, one of six siblings, found his vocation as a lay apostle.

He credits his parents and family, but particularly his older sister Paula, who

became involved with Focolare in the late '70s.

Then as a teen-ager he visited a church whose members were largely of Mexican heritage and who lived on the proverbial "other side of the tracks." "I was shocked," he said, by the church's shabbiness, disrepair and contrast with his home church. "For me this was a terrible contradiction. I was supposed to be confirmed. But I couldn't go through with it."

It was then his sister suggested he go on a Focolare retreat, called a *Mariapolis*. "This means City of Mary, a place where love is lived. Since Mary is the model Christian, that's what the city would be."

Markey learned about living the Focolare way, and it "floored" him: to put aside everything else as we live each day, loving one another; to experience this and see what it would be like if everybody did; to live the New Commandment, given by Jesus after the Last Supper: "Love one another as I have loved you." Markey had met his future.

In the 18 years since, Markey completed his education, getting a college accounting degree and studying two years in Florence, Italy, with Lubich. He lives in a Focolare minicity, a *Mariapolis*, in Hyde Park, N.Y., one of about 20 worldwide.

Each member of the community works at a "normal job," says Markey. His position is general manager of New City Press, publisher of impressive spiritual books.

More than 2 million people worldwide belong in some way to this movement, said Markey, commenting: "God found a way to be with us. It's love. And Jesus makes us one. In Focolare, we're experiencing it." †

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

Parish Diary/Fr. Peter Daly

Fishing for souls with an Internet

Our parish has a Web site. This amazes me.

Why does an eternal message need instant communication?



In other professions, despite early promises, computers have not made life better or simpler.

Way back in the early 1980s, when I was practicing law, our law offices got their first "computer," an early IBM PC. It had only enough memory to store a few letters and documents. We stood and stared at it at first. Nobody knew how it worked. It took ages to do a single letter.

But one lawyer talked glowingly about the coming of the "paperless" office. Law books, he said, would be a thing of the past. We would now communicate by blips on a screen.

He retired a few years ago, complaining of the avalanche of computer generated paperwork. Briefs are now longer. People bury you under pleadings.

I escaped into the seminary. You can run, but you cannot hide.

Three years ago, at a meeting of priests, someone suggested that each parish get a Web site on the Internet. The proposal was greeted with amused laughter.

What, we wondered, was so urgent in parish life that people needed to check it 24 hours a day. After all, we have a bulletin and a telephone.

But it caught on. First in big suburban parishes. Then in downtown "transient" parishes, with lots of tourists and conventioners. Now, even little rural parishes like mine. We are fishing for souls with an Internet.

So what do we tell people on the Web?

Nothing much they couldn't already get in our parish bulletin. In fact we put the parish bulletin on line. But we can "hot link" them to other sources of information. For instance, if you want more information on our parish Renew program, you can get to the national Renew Web site at the click of a mouse. We can also link people to the archdiocese and other parish Web sites. Getting excited yet? I have to confess I love being part of something that is called the "worldwide" web. Kind of makes our little parish seem important.

But I'm still a little uncertain about this Web business. After the shine wears off, it will be just one more thing that has to be kept up to date, like the weekly bulletin. And people will pay no more attention to the Web than they do the bulletin.

On the other hand, I think the Church needs to be wherever our people are. Today, that means "on line." There are lost sheep in cyberspace.

Moreover, the Church needs to be on the Web to counter the juke. We should be at least as accessible to folks as salesmen of less enduring messages. If people are in chat rooms, Christians need to be in the conversation.

Four hundred years ago the Church of Rome greeted the advent of the movable type printing press with a jaundiced eye. Too bad. Others saw what a wonderful thing the printing press was and put Bibles in the hands of anyone who could read. We ought not to make the same mistake again.

The Internet still makes me uncomfortable, but I will certainly pass away before it does. We are still fishers of souls, but our boat has a silicon chip.

If we want to catch this wave of evangelization, we need to learn to surf the Net. †

(Fr. Peter Daly is a regular columnist for Catholic News Service.)

Matters Liturgical/Charles Gardner

Is liturgy our top priority?

Paragraph 10 of the Second Vatican Council's Constitution on the Sacred



Liturgy refers to the liturgy as "the summit toward which the activity of the Church is directed" and "the fount from which all the Church's power flows." But does the way in which we allocate financial and human resources

truly reflect this priority?

Even though there are 70 parish-supported elementary and high schools in the archdiocese, approximately 55 parishes that employ a full-time director of religious education, and 38 that have a full-time youth ministry coordinator, only 13 parishes have a full-time music or music and liturgy director.

Nine of these 13 directors serve in parishes that have more than 1,000 households: Holy Spirit, St. Lawrence, St. Luke, St. Matthew, and St. Pius X in Indianapolis, as well as St. Charles Borromeo, Bloomington; St. Anthony of Padua, Clarksville; Our Lady of the Greenwood, Greenwood; and St. Paul, Tell City. (The other four serve in the parishes of Sacred Heart of Jesus, Jeffersonville; St. Thomas More, Mooresville; St. Mary-of-the-Knobs, Floyd's Knobs; and St. Joseph, Terre Haute.)

But this leaves 16 of the "1,000-plus" parishes without full-time directors.

Eight of these large parishes have part-time directors who work 20 to 30 hours per week, but the remaining eight either have no music/liturgy director or one who devotes fewer than 20 hours per week to the position.

Of course, the hiring of a full-time director does not guarantee good music and liturgy. The doing of the liturgy depends on the full participation of all the members of the assembly under the leadership of a strong presider and preacher. And in smaller parishes, the pastor will continue to depend largely on volunteers to assist in this and other ministries. But the work of effectively coordinating liturgical preparation and celebration demands much more time and effort than most people realize.

We would not dream of entrusting the education of our children to any but trained professionals, and yet even in our larger parishes we balk at providing one full-time professional to assist the pastor in the leadership of our worship.

The parishes of the Archdiocese of Indianapolis support more than 1,300 full-time teachers and administrators in the important work of Catholic education. Can we not also find the resources to support more than 13 full-time liturgy and music directors in the important work that is the "summit and source" of our Christian life? †

(Charles Gardner is archdiocesan secretary for spiritual life and worship.)

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

The Sunday Readings

Sunday, July 12, 1998

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

The Book of Deuteronomy is the source of this weekend's first reading. Although its name means second, Deuteronomy is the fifth in the collection of Scriptures attributed to Moses.

Of course, Moses himself was not the author in the sense of modern authorship. However, these five books, the first five books of the Bible, contain the law that was inspired by, or directly the formulation of, Moses, the greatest of the prophets.

Moses spoke on God's behalf. This weekend's passage recalls an event when Moses addressed the people in the name of God. It is a reproach.

Moses scolds the people obliquely for their unfaithfulness. He urges them to be loyal to God, to return to God with all their hearts and souls.

He insists that obedience to God's command is not impossible nor vague. Rather, he says, the ability to obey God is within each person's capacity. But, essentially, he implores, God is worthy of love.

For this weekend, the second reading is from the Epistle to the Colossians.

This reading is a testament of faith in the

Lord Jesus. It is compelling and direct in its language. He is the center of all creation, of all life. In Jesus, everything has life.

In the last verse of this reading, the epistle expresses faith in the sacrifice of the Lord on the cross. By the crucifixion, freely accepted by Jesus, all is at peace between God and humanity.

St. Luke's Gospel supplies this weekend's liturgy with its Gospel reading.

In the times of Jesus, lawyers primarily were religious figures, since all laws were drawn from the books of Moses and their theological application. Thus, in this reading a lawyer questions Jesus. It is a familiar discourse, beloved by Christians for these many centuries.

It should be noted that the lawyer insists that anyone faithful to God must love God wholeheartedly and love each neighbor.

Then, the Lord gave the story of the Good Samaritan, a parable virtually second to none in the veneration and regard of Christians. Important here is that the truly kind and generous person was a Samaritan.

The residents of Samaria were considered by Jews to be the worst of the worst. To see such compassion, or indeed any worthy quality, from a Samaritan was a marvel indeed.

Reflection

At times an unfavorable comparison is made between the Hebrew tradition, the Old Testament, and the Christian belief, the Gospel, in that it is said that the old depended simply upon outward gestures of

Daily Readings

Monday, July 13

Henry, married man and ruler
Isaiah 1:10-17
Psalm 50:8-9, 16-17, 21, 23
Matthew 10:34 - 11:1

Tuesday, July 14

Blessed Kateri Tekakwitha,
virgin
Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 15

Bonaventure, bishop,
religious and doctor
Isaiah 10:5-7, 13-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 16

Our Lady of Mount Carmel

Isaiah 26:7-9, 12, 16-19

Psalms 102:13-21
Matthew 11:28-30

Friday, July 17

Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 18

Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

Sunday, July 19

Sixteenth Sunday in
Ordinary Time
Genesis 18:1-10a
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

obedience to God, whereas the new required a commitment of the heart.

This is not the case. The ancient Jews treasured authenticity in religious response as much as anyone.

Jesus underscores this authenticity in the Gospel, not to invent true devotion but to reaffirm it.

He reminds us in the Gospel that all humans are subject to unhappy influences, frankly seating in the category of the

unworthy prejudice against the Samaritans.

Anyone possesses the potential to be compassionate, to see God in others, to love God by loving others.

The Gospel reminds us also that loving God is not an intellectual or solitary pursuit. We cannot love God without compassion, and indeed active compassion, for others.

Colossians magnificently places before us the image of Jesus as our model and eternal Lord. †

Question Corner/Fr. John Dietzen

Anointing signifies consecration, dedication

Q I am an extraordinary eucharistic minister for our parish. Recently, two people have told me they do not want to receive Communion from me or any of the other sisters or lay ministers.

They both claim the priest's hands are anointed at ordination to give Communion, and no one else should do it. I don't believe

this. I asked our pastor, and he just said they are wrong. But he didn't explain further. What are they talking about? (New York)

A The objection you heard was one raised by some when the practice of having nonordained people minister Communion was restored in the Church more than 30 years ago.

I had not heard this argument, however, for nearly three decades until a few months ago when it was revived in certain periodicals and at least one new so-called "ortho-

dox Catholic" prayerbook.

As your pastor said, people who make this claim about the ordination of priests are wrong. It's just bad, erroneous thinking, theologically and liturgically, and reflects a surprising lack of knowledge of history.

The symbolism of placing oil on a person, whether at baptism, confirmation, anointing of the sick or ordination, is not intended as a particular sanctification of that part of the body.

It signifies rather, as it did even in the Old Testament, a consecration and dedication of that individual to an exalted position in the religious life of the people.

In the Christian life, of course, that is directed to the spiritual lives of the family of Christ.

Jesus himself is called the Christ, the one christened or anointed by the Father to a role and mission of unique dignity.

Obviously, a central function of the ordained priest is to preside at the eucharistic liturgy, to make possible the celebration of the unbloody renewal of the death and resurrection of our Lord by the Christian community.

The anointing of his hands at ordination, however, is not directly related to the priest's giving Communion any more than it is to the forgiveness of sins or any other essential responsibilities which are his as leader of a Christian people.

If we need further clarification and certainty on the matter, we have it from the fact that for 1,200 years or so—more than half the life of the Church—any Christian commonly gave Communion to other Christians.

People took Communion in their hands at Mass, gave it to each other, and ministered the Eucharist to family or friends at home who could not be present at Mass. No one considered this in any way disrespectful.

The problem arises, of course, because receiving only on the tongue was what all of us older Catholics grew up with.

It seems to me the hand is no less holy than the tongue. The incredible truth is that

our Lord gave his body and blood as our spiritual food and drink in the first place. From that viewpoint, at least, it seems ridiculous to make a big case out of which part of our body touches the host first.

Q Recently I attended Mass at the parish church of my son and his family.

Toward the end of Mass, instead of washing the chalice and dish himself, the priest let the servers take the chalice to the side table where the servers washed them. This is a new one on me. Isn't the priest the only one who is to wash the sacred vessels anymore? (Illinois)

A Concerning the washing of the chalice and other sacred vessels after the distribution of the Eucharist, the *General Instruction of the Roman Missal* states: "After Communion the acolyte helps the priest and deacon to wash the vessels and arrange them. If there is no deacon, the acolyte takes the vessels to the side table where he washes and arranges them" (No. 147).

While this refers directly to those installed formally as acolytes, the *Instruction* also provides that laymen, even if they have not received institution as ministers, may perform all functions below those reserved to deacons (No. 70).

It is at least proper and necessary that anyone caring for sacred vessels be mature and properly trained for a dignified, correct exercise of these responsibilities.

Even when the priest or deacon washes the vessels after Communion, this should be done if possible at the side table of the sanctuary or later in the sacristy (No. 120).

Normally the priest or deacon should not purify the chalice and other vessels while standing at the center of the altar. †

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

My Journey to God

Smoke from a Holy Fire

The soul speaks:

I am downhearted, Lord, for all is passing, even those I love must one day leave my side. Fearful of being alone, with no loved ones, nothing that I prize, no foolish mask of talent, cleverness or strength to distract your eyes, I know there will be no place to hide, only you and me in some endless space filled with light that pierces and reveals. I am afraid, Lord, my soul in terror kneels.

The Lord speaks:

To fear my judgment makes a person wise, for there is nothing hidden from my eyes. But, oh, my child, my foolish, anxious one, don't fear the lightning of the risen Son. He searches within you for a contrite heart, a broken reed he would not tear apart. It is not fear, but trust, which we desire, of that incense, we never, never tire, it is smoke from our own holy fire.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish 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.

July 9-11

Holy Spirit Parish, Indianapolis, 7243 E. 10th St., will host a festival and Monte Carlo featuring buffet dinners, games, rides, beer booth, live music and bingo. Open: 6 p.m.-midnight on Thursday; 7 p.m.-1 a.m. Friday and Saturday. Information: 317-353-9404.

July 10

Providence High School Alumni Association, Clarksville, 707 W. Highway 131, will sponsor JulyFest featuring "The Marlins," from 8 p.m.-midnight. A

group of tables will be reserved for the Class of 1966. Cost: \$5. Information: 812-945-3350.

July 11

St. Patrick Parish, Indianapolis, 950 Prospect St., will hold a flea market beginning at 7 a.m. in the parking lot. Information: 317-631-5824. Ask for Sister Mary.

The Sacred High School Class of 1948 will host a 50-year reunion. Mass will be held at 5:00 p.m. at Sacred Heart Church, 1530 Union St., Indianapolis, followed by a ban-

quet at the Quality Inn South. Information: 317-786-5355.

July 11-12

St. Lawrence Parish, Lawrenceburg, Hwy. 50 and Walnut St., will host a parish festival featuring raffle, Bid and Buy, children's area, crafts, quilts and food. Open 5-11 p.m. serving German food with beer garden and featuring a German band on Saturday; 11:30 a.m.-11 p.m. serving family style chicken dinners on Sunday.

July 12

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

St. Joseph Parish, Corydon, (take I-64 West from New Albany), will host its annual picnic at the fairgrounds in Corydon featuring the famous chicken dinners, kids rides, quilts, grandma's attic and gigantic yard sale. Cost: Adults \$6.50; Children \$2.50.

July 14

The Ave Maria Guild will meet at St. Paul Hermitage, Beech Grove. After 12:30 p.m. dessert and coffee.

July 17-18

Sacred Heart Parish, Indianapolis, 1125 S. Meridian St., will host a garage sale at the parish hall. Open 8 a.m.-4 p.m. Friday; 8 a.m.-1 p.m. Saturday.

St. Lawrence Parish, Indianapolis, 4610 N. Shadeland Ave., will host a garage sale from 7 a.m.-6 p.m. on Friday and 8 a.m.-noon on Saturday. Information: 317-849-0757.

July 19

Rexville Schoenstatt "Covenant Spirituality" at 2:30

p.m.; Mass at 3:30 p.m. by Father Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

St. John the Baptist Parish, Dover, State Rt. 1, will host a summer festival and chicken dinner featuring games, bingo, country store and raffle. Open 11 a.m.-7 p.m.

The Little Sisters of the Poor and the Residents of St. Augustine's Home for the Aged, Indianapolis, 2345 W. 86th Street, will host a Holy Hour to pray for vocations, exposition of the Blessed Sacrament and Benediction in the chapel, 4:30 p.m. Information: 317-872-6420.

Recurring

Daily

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

Tuesdays

Our Lady of the Greenwood



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

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

Holy Name Parish, Beech Grove, 89 N. 17th St., 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 gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

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

—See ACTIVE LIST, page 31

— ST. JOSEPH'S —

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Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 9th
Advance Ride or Drawing Tickets Available at Above Address or by Mail. — Call 353-9404 for Details.

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★ Games ★ Rides ★ Beer Booth ★ Prizes

— Monte Carlo — Thursday — 6 PM-Midnight Friday & Saturday — 7 PM-1 AM

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July 31 and August 1

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Friday: Real Eyes

Saturday: Generations

5:00 - Midnight Both Nights

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Northside K of C Club
317-253-3471
2100 E. 71st Street, Indianapolis, Indiana
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The Active List, continued from page 30

Fridays

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

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

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

Saturdays

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

Monthly**First Sundays**

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

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center, 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, Cedar Grove, 405 U.S. 52, has eucharistic adoration after 8 a.m. Mass until 5 p.m.

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

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

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

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

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

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

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

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

Second Thursdays

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

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays
Sacred Heart Parish, Indian-

apolis, 1530 Union St., 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.

Calm urged as police block Northern Ireland parade

PORTADOWN, Northern Ireland (CNS)—As members of a Protestant fraternity in Northern Ireland protested a police blockade of their parade route through a Catholic neighborhood, local priests appealed for calm and restraint.

Father Sean Larkin told the congregation at Mass at St. Mary's Chapel July 5, "We are not numbers on a computer, or statistics on a file. We are persons with names written in God's hearts. Let us remember this in the coming days. We have value in God's eyes, and must act with dignity and self-restraint and things will go well for us."

The church sits at the top of Garvaghy Road, in a Catholic nationalist neighborhood in predominantly Protestant Portadown. The road has been the traditional route used by the Orange Order in its annual parade from Drumcree to Portadown, some 40 miles southwest of Belfast. However, Catholic residents see the parade as a demonstration of Protestant triumphalism and anti-Catholic sectarianism.

Sporadic protests erupted in Northern Ireland as Protestants reacted angrily against the rerouting of the parade and security forces moved in quickly to restore order. However, in Belfast's Sandy Row, a Protestant loyalist stronghold, youths threw petrol bombs at police from makeshift barricades. A number of cars were also burned.

On July 5, more than 5,000 Orangemen paraded to Drumcree Church before making a short statement at a heavily fortified security blockade, erected to prevent them from marching along Garvaghy Road. The parade commemorates the 17th-century Battle of the Boyne, where the Protestant King William of Orange defeated the Catholic King James II in 1690.

From behind the impenetrable ring of razor wire, concrete columns and iron gates, British soldiers and police looked across the fields where a swarm of Orangemen, dressed in black bowler hats and orange sashes, were putting up tents and organizing food supplies as they bedded down for the night. More than 1,000 British soldiers were drafted into the

province to support local security forces.

"As British subjects we think it is a total disgrace to stop us walking the Queen's highway. We shall stay here until we are allowed our legitimate right to walk on the road," said Harold Gracey, Portadown district Orange Master, told reporters at the security checkpoint.

Father Michael Bingham, a Jesuit priest living on Garvaghy Road, said, "The relationship between Catholics and Protestants here has to change. If those who oppose the peace settlement win, then it means the election results are reversed."

The priest said this year's Drumcree parade puts Northern Ireland's recently signed peace agreement to the test.

Loyalists, mainly Protestants, want Northern Ireland to remain a province of Great Britain. Nationalists, mainly Catholics, want Northern Ireland united with the Irish Republic. †

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5:00 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Tea and Coffee, Homemade Desserts
Air Conditioned Hall - Indoor or Outdoor Dining
MASS at 4:00 PM (EDST)

Reservation Only: Call (812) 623-2591 or (812) 537-3817
Adults: \$9.00 Children Under 12: \$4.00

• Volleyball Tournament • Games • Raffles
• Quilts • Food • Kiddie Land
• Beer Garden "Live Music"
Time: 5:00 PM-11:30 PM (EDST) Fast Time

SUNDAY, JULY 26, 1998

Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST) Fast Time

Adults: \$7.00 Children under 12: \$4.00

Air Conditioned Hall

• Lunch Stand • Booths • Quilts
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• Kiddie Land • Beer Garden • Crafts

5 Mile Country Run Live Music

9:30 AM (EDST) Fast Time

MASS at 10:30 AM (EDST)

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Or
Take I-74 to St. Rte. 1, South on Rte. 1 (3 miles) to North Dearborn Rd. (West) to New Alsace, left on Yorkridge Rd. to Church

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SUNDAY, JULY 19, 1998

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News briefs

U.S.

Virginia's partial-birth ban takes effect; appeal expected

RICHMOND, Va. (CNS)—Virginia's ban on partial-birth abortions took effect late June 30 when a federal appeals judge overturned an earlier injunction against it. Judge J. Michael Luttig of the 4th U.S. Court of Appeals ruled shortly before midnight that U.S. District Judge Robert E. Payne had erred in issuing a June 25 injunction against the law. The law—passed in February and signed by Gov. James Gilmore in April—is modeled on the federal law vetoed last October by President Clinton. It contains an exception to save the life of the mother. Opponents of the law were expected to seek a quick review of Luttig's decision either by a panel of the 4th Circuit Court or the U.S. Supreme Court. Payne was to preside over a full trial on the issue beginning in August.

Educators advised on how to compete with cultural 'clatter'

DAYTON, Ohio (CNS)—Despite the strong influence of negative cultural values on their students, educators still must find ways to "compete with the clatter of other messages," a bishop told teachers in late June. Auxiliary Bishop Gordon D. Bennett of Baltimore addressed some 250 teachers and campus ministers from across the country, as well as Canada, Guam, Japan and New Zealand, during a June 27-30 conference at the University of Dayton. "How can we expect the Bible to make more of an impact on students than Jerry Springer or *Titanic*?" he asked.

Orthodox, Eastern-Rite Catholics consult on English liturgy

STAMFORD, Conn. (CNS)—More than 100 Orthodox and Eastern Catholic bishops, priests, religious and laity

met at St. Basil College Seminary in Stamford June 17-20 for an unprecedented Catholic-Orthodox symposium on English translations of their liturgy. Issues ranged from accuracy of translation to sing-ability of texts, from developing common Orthodox-Catholic translations to dealing with specific words and phrases that are difficult to translate. The four-day first International Symposium on English Translations of Byzantine Liturgical Texts was organized by Father Peter Galadza, a Ukrainian Catholic priest who teaches liturgy at the Sheptytsky Institute of Eastern Christian Studies, St. Paul University, Ottawa. The institute and St. Basil College cosponsored the event.

World

East Timor needs a strong leader, bishop tells European envoys

DILI, East Timor (CNS)—East Timor needs a strong leader who can unify rival political groups and lead the troubled former Portuguese colony to a better future, said Bishop Carlos Filipe Ximenes Belo. Bishop Belo, apostolic administrator of Dili, expressed his ideas in a June 29 meeting with the ambassadors of Austria, Britain and the Netherlands, who represented the European Union on a fact-finding mission in East Timor. Earlier in the day, the European delegation visited Baukau district, where one of the security officers escorting them allegedly shot to death an anti-integration activist.

South Korean civic-Church alliance formed to fight unemployment

SEOUL, South Korea (CNS)—A coalition of 22 religious and civic organizations in South Korea has launched a nationwide campaign to ease the effects of unemployment, which has reached a three-decade high in the country. "There is a limit to what the government can do for the unemployed," read the coalition's statement, issued after the National Movement for Overcoming Unemployment campaign was inaugurated June 23 at the Press Center in downtown Seoul.

People

Cardinal Schonborn to head Austrian bishops' conference

SALZBURG, Austria (CNS)—Austrian church leaders elected Cardinal Christoph Schonborn to head their bishops' conference after its president, Bishop Johann Weber of Graz-Seckau, stepped down June 30. Bishop Weber, 71, told a specially called bishops' assembly in Salzburg that he had decided "on my own and freely" to retire from the post, and that it was not meant as a protest. The bishop said that after Pope John Paul II's June 19-21 pastoral visit to Austria, it was time to place the bishop's conference in "younger hands."

Government-recognized bishop attends meeting with Clinton

HONG KONG (CNS)—A bishop of China's government-sanctioned Catholic organization was the only religious figure among community leaders invited to a discussion with U.S. President Bill Clinton during the third leg of his nine-day China visit. On June 30, Bishop Aloysius Jin Luxian of Shanghai told UCA News, an Asian church news agency based in Thailand, that he recounted the "big changes in religions" after the Cultural Revolution (1966-1976).

Vatican issues advisory on pope's summer vacation schedule

VATICAN CITY (CNS)—As Pope John Paul II wished visitors in St. Peter's Square a tranquil summer holiday, the Vatican published an official advisory regarding the pope's own vacation. Pope John Paul will leave the Vatican July 8, after a general audience, to spend almost two weeks in the Italian Alps. He will remain in the town of Lorenzago di Cadore until the afternoon of July 21, the Vatican said. †

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

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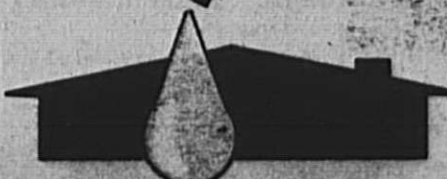
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ARNOLD, Irene F., 90, St. Paul, Tell City, June 25. Sister of Julietta Henning.

BALL, Charles Joseph, 59, St. Paul, Tell City, June 16. Husband of Fay Ball. Father of Pam Burton. Brother of Clarence and Paul Ball, Edith Burlison, Emma Casq.

CLARK, John "Jack" J., 67,

Holy Name, Beech Grove, June 24. Husband of Gisela Lewitzki Clark. Father of Heidi M. Howe, Thomas P. Clark and Michael J. Clark. Brother of Mary Helen Clark. Grandfather of six.

COTTER, Kathleen H., 77, St. Mary, Richmond, June 26. Mother of Teresa C. Carson, C. Mark Cotter. Sister of Millard E. Hays. Grandmother of two.

EVERHART, Dargan, 35, Our Lady of Perpetual Help, New Albany, June 25. Husband of Carrie (Leonard) Everhart. Father of Charlie, Cy Everhart. Son of Phillip Everhart and Kathleen Weis. Brother of Melissa Gardner, Bridgett Everhart. Grandson of Addie Everhart.

HANNON, Virginia, 83, Good Shepherd, Indianapolis, June 7. Mother of Thomas, Terry Hannon. Sister of Lelah Keller. Anita Fritz. Grandmother of five. Great-grandmother of three.

HERRON, Margaret J. "Meg" J., 67, Annunciation, Brazil, June 22. Wife of Milton R. Herron. Mother of Marc, Nick Workman, Milton II, Chris Herron, Andrea Clark, Shannon McCoy. Daughter of Mary Frances Lawson Turner. Sister of Diana Terhune and Mila Geswein. Grandmother of 16.

JACKMAN, Mildred E. (Jenkins), 79, St. Anthony, Indianapolis, June 28.

KNABLE, Franklin D. "Frank", 61, St. Paul, Tell City, June 21. Husband of Eva Knable. Father of Diane Bockhold, Jennifer Thompson, Mary Dunning, Joan Scott, Cheryl Knable. Brother of

Alberta Harding, Rosalie Linne, Carolyn Powers. Grandfather of eight. Great-grandfather of two.

LASHER, Curtis T., 80, St. Paul, Tell City, June 23. Father of Peggy Walker, Tim, Brian Lasher. Brother of Emmet, Ray Lasher. Grandfather of four.

MARKWELL, Martha J., 72, St. Bartholomew, Columbus, June 20. Wife of Harry T. Markwell. Mother of Dennis, Gary, Joyce Markwell, Maureen Wildfang, Sandy Hundley, Gloria Hartwell. Daughter of John and Aline McClain Cashen. Sister of Jerry, Phillip Cashen, Virginia Markwell. Grandmother of nine. Great-grandmother of two.

PEONI, Joseph Paul, 72, Good Shepherd, Indianapolis, June 18. Husband of Nancy R. Peoni. Father of Charles, Josephine Peoni. Brother of

Sam Peoni, Carmella Vidrich. Grandfather of one.

PETERS, Howard F., 70, St. Christopher, Speedway, June 28. Husband of Joyce Peters. Father of Susan Eddington, Carol Dwenger, Michael, David Peters. Brother of Helen Lime. Grandfather of seven.

STONER, Gerald H. "Dave", 72, Prince of Peace, Madison, June 19. Husband of Virginia (Gassert) Stoner. Father of Kathryn E. Chance and David A. Stoner. Brother of Mary E. Bennett, Olga Roberta Bell and Marie J. Hereford. Grandfather of five.

WESBECKER, Carolyn, 92, Our Lady of Perpetual Help, New Albany, June 25. Mother of Carl Wesbecker, Carolyn Stewart, Dorothy Graf, JoAnn Throckmorton and Pauletta Miles. Grandmother of nine. Great-grandmother of eight.

Franciscan Sister Stella Marie Paetz taught at academies

Franciscan Sister Stella Marie Paetz died on June 27 at Oldenburg. She was 89.

A funeral Mass was celebrated at the Motherhouse Chapel of the Sisters of St. Francis, Oldenburg.

Born in Indianapolis, she entered the Oldenburg Franciscan community in 1951 and professed her final vows in 1956.

Sister Stella Marie taught at St. Mary Academy in Indianapolis, Immaculate Conception Academy in Oldenburg and at a school in Ohio.

She is survived by nieces and nephews.

Memorials contributions may be made to Sisters of St. Francis; P.O. Box 100; Oldenburg, IN 47036.

POPE

continued from page 1

penalty" or "an appropriate penalty."

Jesuit Father Ladislav Orsy, a canon lawyer at Georgetown University in Washington, said the Ratzinger-Bertone commentary is not an official document of the doctrinal congregation because it "does not carry the approval of the pope 'in common form.'" It therefore stands as an explanation by the two officials, and not a document of the Holy See, he said.

Father Dulles said he found several of the examples given by the officials debatable. He said he regards the teaching on ordination of women as part of revealed truth and would have placed it on the first level of truths rather than the second.

He said historically theologians have held different views on whether the canonizations of saints and Pope Leo's judgment on Anglican orders stand in the category of definitive teaching. "I presume they will continue to be debated," he said.

Another aspect of the Ratzinger-Bertone commentary that drew attention was a statement that anyone who rejects such

definitive teachings "would therefore no longer be in full communion with the Catholic Church."

Archbishop Bertone, in a follow-up interview with the Italian Catholic newspaper *Avvenire*, said the new legislation acknowledges "the rupture of ecclesial communion for those who place themselves in dissension from the truths of the second level."

While a clear case of heresy, or denial of what is plainly taught as revealed truth, involves automatic excommunication, the new law states only that a "just penalty" should be imposed if a person denying a definitive teaching persists in the denial after being duly warned.

Father Dulles said that even on the prohibition of ordination of women, which he regards as revealed, he thinks "the reason for not excommunicating people is that it's relatively low on the hierarchy of truths."

Much of the media reaction to the new legislation and commentary focused on the hierarchy of truths in terms of degrees of certainty—revealed truths requiring faith, definitive truths intimately connected with revelation requiring firm acceptance, and authentic teachings requiring submission of intellect and will.

But Father Dulles noted that there is another hierarchy

of truths, in terms of their relative importance to Christian life and belief.

"A thing can be perfectly certain, yet not sufficiently important to use nuclear weapons on it," he said. "I don't think you excommunicate people unless you get (an issue) close to the heart of faith."

The pope announced the new legislation in an apostolic letter, given *motu proprio* ("on his own initiative") and titled *Ad Tuendam Fidem* ("To Defend the Faith").

He added new provisions on the need to uphold definitive Church teachings in the Code of Canon Law, which governs all Latin-rite Catholics, and the Code of Canons of the Eastern Churches, which governs Catholics of all Eastern-rite Churches. With the additions, both law codes of the Church now have structures parallel to the final three paragraphs of the Profession of Faith issued by the doctrinal congregation in 1989. Among those who must take the Profession of Faith before taking office are cardinals, bishops, pastors, religious superiors, certain diocesan officials, seminary professors of philosophy or theology, professors who teach subjects related to faith or morals in Catholic universities, and those who are about to be ordained deacons. †

Catholics must keep Sundays holy, pope says

VATICAN CITY (CNS)—Catholics must keep the Lord's day holy, particularly by going to Mass, Pope John Paul II said.

Giving visitors in St. Peter's Square July 5 a preview of his apostolic letter, *Dies Domini* ("The Day of the Lord"), the pope said Sunday is not just part of the weekend.

Sunday "is the day of the week on which the Church celebrates Christ's resurrection. It is the Easter of each week," he said before reciting the midday Angelus prayer.

The pope said he wrote his apostolic letter, which was scheduled to be published July 7, to promote "the rediscovery of Sunday. For many, in fact, it runs the risk of being experienced and lived only as part of the weekend."

"In obedience to the Third Commandment, Sunday must be kept holy, especially with participation in the Holy Mass," the pope said.

In predominantly Christian countries in the past, he said, a believer's observance of Sunday as a day of prayer

and rest was supported by a culture in which most people went to church and almost no one worked on Sunday.

"Today, remaining faithful to the Sunday observance often requires going against the current," he said.

Pope John Paul urged his listeners to set Sundays aside for Christ.

"That which is given to him is not time lost. On the contrary, it is time gained for our humanity; it is time which infuses our days with light and hope," he said.

The pope said he wrote his new apostolic letter as an "open-hearted dialogue" with all believers about the importance of the Lord's day.

He said he hoped people would take "this little volume" with them on vacation to read and think about while they relax.


The pope ended his talk by praying that the Blessed Virgin Mary "would urge the faithful to question themselves about the way they live Sundays." †

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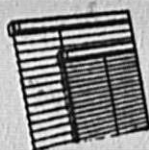
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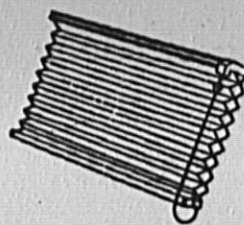
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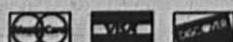


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