



The

# Criterion

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Indianapolis, Indiana 50¢

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Serving the Church in Central and Southern Indiana Since 1960

August 28, 1998

## Grief in Northern Ireland

A large crowd gathers Aug. 22 in Omagh, Northern Ireland, for a public mourning of the victims of the Aug. 15 bombing. The explosion that ripped through the center of town killed 28 people. A dissident Republican group claimed responsibility for the attack.



## Archdiocese honors Catholic school graduates

### Honorees lauded as people of faith with long-time service to God and others

By Sue Hetzler

The Archdiocese of Indianapolis will honor five Catholic school graduates who have gone on to become active leaders in their communities. The leaders will be honored during this year's Celebrating Catholic School Values awards dinner on Sept. 30 at the Indiana Convention Center in Indianapolis. A sixth honoree will receive a Community Service Award at the celebration.

This is the third year the archdiocese has held the event that not only honors successful Catholic school graduates but also helps raise awareness among the corporate and professional community about the success of Catholic schools as attested by the high quality of their graduates.

"This is a wonderful opportunity for us to recognize those people who have lived exemplary lives both in our Catholic community and as examples to our school children," said Annette "Mickey" Lentz, secretary for Catholic education for the archdiocese. "We are indeed grateful to them for the service that they have shown to the archdiocese and to the Church."

This year's Career Achievement Award honorees are John Hofer, Philip

McCauley III, Father Hilary Meny, Addison Simpson and Kathleen Taylor. The Community Service Award will be given to Nobel Peace Prize winner Dr. James E. Muller.

Funds raised through the event help the most economically challenged students in central and southern Indiana attend one of the nine Catholic high schools or 64 elementary schools in the archdiocese. The

program's success is a direct result of the strong partnership between the archdiocese and local businesses, organizations and individuals who recognize the contributions that Catholic schools make to the community.

"We think it's

important that the larger community know the significant contributions that Catholic schools make," said Daniel J. Elsener, secretary of stewardship and development for the archdiocese. "With the success we experienced through this program and the success of our Building Communities of Hope campaign, it's clear that the business and corporate community has recognized that Catholic schools are a tremendous asset to our community."

The Building Communities of Hope campaign aims to raise a minimum of

\$20 million from the business and corporate community to help rebuild or renovate Indianapolis center-city Catholic schools and grow endowments to support ongoing tuition assistance and social service programs. More than \$15 million has been raised during the past eight months from more than 75 Indianapolis-area businesses.

Although on a smaller scale, the Celebrating Catholic School Values program has been equally successful. During the first two years, more than \$300,000 has been distributed in tuition assistance to hundreds of needy students.

Archdiocesan schools educate more than 24,000 students throughout 39 counties of central and southern Indiana. Enrollment during the past six years has increased 25 percent, and nearly every school has a lengthy waiting list of students who want to be educated in a Catholic school.

The guest speaker at this year's Celebrating Catholic School Values program will be Holy Cross Father Edward A. "Monk" Malloy, president of the University of Notre Dame in South Bend. Father Malloy has been a member of the faculty of the Department of Theology at Notre Dame since 1974. He is also a member of the Theological Society of America and the Society of Christian Ethics. His third book, *Culture and Commitment: The Challenges of Today's University*, was published in 1992.

A former member of President George Bush's Advisory Council on Drugs, Father Malloy is one of 12 appointed members of

the national Advisory Council on Alcohol Abuse and Alcoholism. He is a founding director of the Points of Light Foundation and was instrumental in the April 1997 President's Service Summit in Philadelphia.

According to Elsener, this year's honorees are impressive examples of the kind of people Catholic schools help educate.

"True to form and true to past years' experience, this group of honorees is outstanding for what they've accomplished in their personal and professional lives," he

See HONOREES, page 2

CELEBRATING  
CATHOLIC SCHOOL  
VALUES

Career Achievement Awards



# HONOREES

continued from page 1

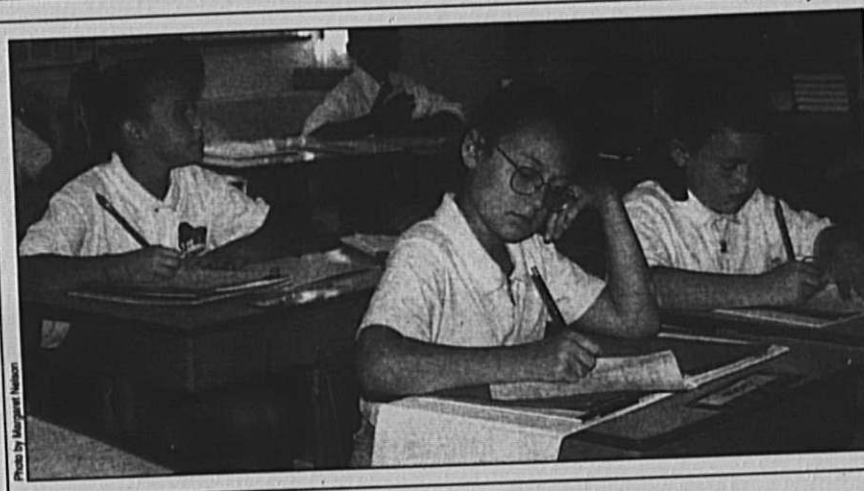
said. "But more important is what they have achieved and shared with others in terms of their faith and community service."

"They were educated for faith and service to others, and that's indeed what they did with their lives," Elsener added. "The hours they have committed to others and their talents are very, very impressive."

## Career Achievement Award:

**John Hofer** is a long-time volunteer with the archdiocesan Office of Catholic Education. He has raised money to build and rebuild Catholic schools and provided financial assistance to hundreds of needy students who wanted to be educated in Catholic schools. Hofer attended Our Lady of Lourdes School and is a graduate of Father Thomas Scecina Memorial High School, where he has served on the board of directors since its inception, co-founded the Godparent Program, and is on the scholarship selection committee. He is the retired co-owner, vice president and chief financial officer of Calumet Lubrications Company.

**Philip McCauley III** is the deputy mayor of Jeffersonville and an active member of Sacred Heart Parish there. He serves as treasurer of Community Kitchen,



# School days

**F**ourth-grade students in Tina Coachy's class are into their lessons by the fourth day at St. Rose of Lima School in Franklin. The school expansion and renovation effort was completed in 1997. St. Rose gradually added grade levels to reach an enrollment of 150 in the present five grade levels, kindergarten through fourth.

a local agency that feeds the poor and homeless, and he also volunteers at Community House, a shelter for abandoned, abused and neglected children. McCauley coaches Catholic Youth Organization girls basketball and has served on the parish pastoral council and finance committee, New Albany Deanery Board, Our Lady of Providence High School finance committee, and the capital campaign committee at Providence High

School. He is a graduate of Shawe Memorial High School in Madison.

**Father Hilary Meny** is regarded as "the spirit" of Shawe Memorial Junior-Senior High School in Madison. He began fund raising for building the school shortly after his arrival as pastor of St. Patrick Parish in 1949. He was the school's first superintendent and in 1965 arranged the land purchase to build a new consolidated elementary school, Pope John XXIII. Father Meny

drove the bus, trimmed the hedges, organized field trips, hired teachers, counseled administrators, led the cheers, and celebrated liturgies. He began the Friends of Shawe and Pope John Schools endowment and used his own resources as seed money to establish another endowment for the high school as part of the archdiocesan-wide Legacy of Hope from Generation to Generation capital and endowment campaign. Father Meny retired from St. Patrick in 1990 after 41 years there.

**Addison Simpson**, executive assistant to Gov. Frank O'Bannon, is a member of St. Andrew the Apostle Parish in Indianapolis and is active in Catholic Youth Organization as a volunteer and member of the board of directors. He is a graduate of St. Bridget School and Cardinal Ritter High School. Simpson initiated the Black Business Conference for Indiana's Black Expo summer celebration. He has received numerous citations and awards from minority business enterprises and organizations.

**Kathleen Taylor** is a member of St. Michael Parish in Brookville where she serves as the chair of the pastoral council. She is a graduate of the Academy of the Immaculate Conception in Oldenburg and serves as the secretary of the Oldenburg Academy Corporation and recording secretary of its board of directors. Taylor has been a member of the Alumnae Association since graduating from the academy in 1986, has held all offices in the association, managed the alumnae newsletter, and served on the accreditation team. She has also served as chair, secretary and treasurer of the Connersville Deanery Board and volunteers for the Brookville Red Cross, United Way of Franklin County and several parish activities.

## Community Service Award:

**Dr. James E. Muller** grew up in Indianapolis and was graduated from St. Joan of Arc grade school, Cathedral High School and the University of Notre Dame. He is currently director of the Gill Heart Institute at the University of Kentucky, Lexington. Dr. Muller is widely known for pioneering research into the causes of heart attacks and is a former researcher and professor of cardiology at Harvard University. After studying Russian at Notre Dame, he attended Johns Hopkins University School of Medicine and became an exchange student and received medical training in Moscow. He helped establish the International Physicians for National Prevention of Nuclear War. As co-founder and secretary of that organization, Dr. Muller went to Oslo in 1985 where his group was awarded the Nobel Peace Prize. Among his numerous awards and honors, Dr. Muller has received the Bishop Chartrand Award from Cathedral High School, the Rev. John J. Cavanaugh Award and an honorary doctorate from Notre Dame, and honorary doctorates from Marian College and Saint Mary-of-the-Woods College. He has authored more than 100 publications and lectured around the world on coronary disease.

For more information about supporting Celebrating Catholic School Values, call the archdiocesan Office of Stewardship and Development at (317) 236-1415, or 800-236-9836, ext. 1415. †  
(Sue Hetzler is director of communications for the archdiocese.)



John Hofer



Philip McCauley III



Fr. Hilary Meny



Addison Simpson



Kathleen Taylor



Dr. James E. Muller

## Archbishop Buechlein undergoes back surgery with success

Last Monday, Aug. 24, Archbishop Daniel M. Buechlein underwent outpatient microsurgery to repair a herniated disk in his spine. Physicians report that the surgery went well. The archbishop is presently recuperating and expects to return to his pastoral duties in early September. He asks that you remember him in your prayers. †

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**The Criterion**

8/28/98

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John F. Fink

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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# St. Luke parishioners send aid to Cubans

## Indianapolis North Deanery parish responds to papal call to assist Cuba

By Mary Ann Wyand

Responding to the Holy Father's call to evangelize Cubans during his papal visit there last January, St. Luke parishioner Pete Cava of Indianapolis is organizing relief efforts for the people of Our Lady of Mount Carmel Parish in Havana.

Cava and Father Daniel Mahan, St. Luke's pastor, visited Cuba earlier this summer to deliver a gift of \$1,000 to Carmelite Father Teodoro Becerril, pastor of Nuestra Señora del Carmen Parish, and discuss future ways to help struggling Cubans.

"I told the pastor we weren't meeting as Americans and Cubans, but as Catholics, and that we want to help alleviate some of their critical needs," Cava said. "I believe there has been some divine guidance in this effort, that God has given me this opportunity, and that I have to take advantage of it and do something to help fellow Catholics."

Cava hopes St. Luke Parish will establish a "sister parish" relationship with Our Lady of Mount Carmel Parish in Havana. He would like to help organize a national nonprofit outreach effort so U.S. Catholics can adopt Cuban parishes and provide ongoing relief assistance for impoverished people there.

"Cubans have to use everything and waste nothing in order to live," he said. "They need donations of medicines and clothing most of all. Cuba is only 90 miles from Key West, Fla., but to go there is like traveling through time as well as space, because things haven't changed that much in Havana since the late 1950s."

The United States has yet to establish diplomatic relations with Cuba, but Cava said Pope John Paul II "set an example, a path for us" to help promote the Gospel during his January pastoral visit to four Cuban cities.

"While we were there [this summer], we saw many pictures of the Holy Father on display in people's windows, which is surprising to see in a country that is officially atheist," Cava said. "The pope's visit has had a profound effect on the people, whether they are religious or not. There is a new sense of freedom of religion there. Our translator, Javier Clavelo Robinson, talked about the number of people who were in tears at the sight of the pope."

This summer, 125 Cuban children celebrated their first Communion at Our Lady of Mount Carmel Parish, Father Mahan said, which is about the same number of first communicants last spring

at the Indianapolis North Deanery parish. "Our visit to Havana was a chance to view firsthand what daily life in Cuba is like, with its scarcity of material resources, foods and medicines and any items of comfort," he said. "There are a great number of Cuban people who have serious health problems that could be alleviated by treatment with antibiotics. We saw how scarce personal hygiene items are there that we take for granted, like soap, hand lotion and aspirin, and how very difficult it is for the Cuban people to receive prescriptions of antibiotics."

Of particular concern for the Indianapolis men were young patients at a children's cancer hospital in Havana.

"We also paid a visit to the offices of Caritas, the clearing house for aid and assistance to Cuba, and were received quite warmly," Father Mahan said. "Catholic Relief Services works with Caritas to make sure that assistance is forwarded to those who need it the most."

"We talked with a man named Jesús Boó there," he said, "who was very helpful in indicating that both institutional and direct assistance were very much appreciated—institutional in the sense of gifts to Catholic Relief Services that could be translated into large shipments of medicines and food stuffs—and also the direct personal gifts, such as what we did with a gift from St. Luke Parish to Our Lady of Mount Carmel Parish."

While talking with Cuban Catholics, Father Mahan said, "We felt a sense of hope from the people, who were so happy that the Holy Father came to Cuba. They are still praying that his visit will have long-term effects."

Havana is a decaying city and its residents struggle with poverty, he said. "It's unrealistic to expect the pope's week-long visit to change conditions that have been festering there for years and years, but we can hope for an improvement in the living conditions for the people."

"Father Teodoro is a wonderful soul, very gentle, very open and very hopeful about the future of the Church in Cuba," Father Mahan said. "He recognizes the importance of evangelization, because there are many, many people who are not yet catechized, who are unfamiliar with the life of the Church and who need to be drawn into the faith."

"The Catholic Church suffered terribly when [Cuban dictator] Fidel Castro expelled most of the priests in 1959," he said. "Since that time, a few priests—foreign missionaries—have been able to return, but the population of Cuba has

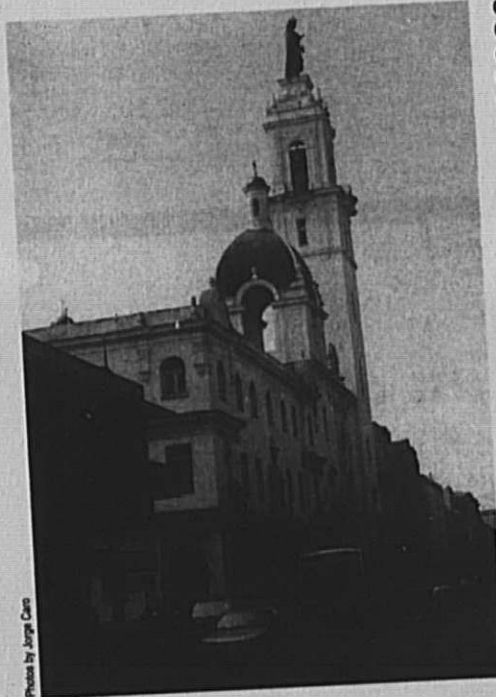


Photo by Jorge Cava

Our Lady of Mount Carmel Church in Havana features ornate architecture and colorful detailing, but it is in need of structural repairs after decades of deterioration. St. Luke parishioners in Indianapolis are helping the Cuban parish with financial assistance for catechesis, building maintenance and social services. Parishioner Pete Cava first visited the Cuban parish while in Havana as media information officer for USA Track and Field, based in Indianapolis.

more than doubled in size."

U.S. Catholics can help alleviate economic hardship in Cuba by exporting foods that are high in protein, Father Mahan said, as well as shipping desperately needed medicines.

"American Catholics also can assist Cuban parishes with catechesis and outreach programs," he said, "and with maintenance of the church buildings that are so precious to the people. The Church has struggled for so many years in Cuba, but by helping spread the Gospel and fostering the Catholic faith there, we will be

walking in the Holy Father's shoes, in a sense, to carry on his hopes and prayers for the growth of the Church in Cuba."

"I believe there is no end to the potential for assistance by the parishioners at St. Luke and by Catholics throughout the archdiocese," he said. "There is no end to the good work that we can accomplish together if we put our minds and our hearts to it." †

(For information about how to help with St. Luke's ministry to the Catholic Church in Cuba, call the parish office at 317-259-4373.)

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Carmelite Brother Andres, a Spanish missionary serving in Cuba, prays with Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, and St. Luke parishioner Pete Cava during a visit to Our Lady of Mount Carmel Parish in Havana earlier this summer. Cava's great-grandfather lived in Cuba during part of his childhood. Father Mahan and Cava met with the parish priest and a Caritas official to discuss ways to help the Church in Cuba, and also delivered a care package to Alicia Perez, a Havana resident who is a family friend of Little Sister of the Poor Lourdes Marie Miranda, in ministry to the elderly at St. Augustine Home for the Aged in Indianapolis.



# The Criterion

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## Editorial

### A nation of liars?

**A**re we a nation of liars? Do all politicians lie? Has lying become so common that we no longer trust people to tell the truth?

That's what we've been hearing from commentators, pundits and just ordinary people in the wake of President Clinton's admission that he had an improper relationship with Monica Lewinsky, which he had denied earlier. But we at *The Criterion* don't believe that we are a nation of liars. We still believe—we hope not naively—that most Americans (including most politicians) value the truth and don't tell lies.

As the *Catechism of the Catholic Church* says, "Man tends by nature toward the truth" (#2467).

While leaving it to our readers to apply the Church's teachings specifically to the events that have dominated the news during recent months, here are some of the things the catechism says that have a bearing on those events:

Lying is a serious matter, a violation of the Eighth Commandment, "You shall not bear false witness against your neighbor." Using St. Augustine's definition that "a lie consists in speaking a falsehood with the intention of deceiving," the catechism says that "lying is the most direct offense against the truth" (#2483) and, "by its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others" (#2485).

However, the catechism makes clear, "The right to the communication of the truth is not unconditional" (#2488). Not everyone who asks something is entitled to that information. "The good and safety of others, respect for privacy, and the common good are sufficient reasons for being silent about what ought not be known or for making use of a discreet language. The duty to avoid scandal often commands strict discretion. No one is bound to reveal the truth to someone who does not have the right to know it" (#2489).

If lying to someone entitled to know the truth is a serious matter, lying after taking an oath to tell the truth is more

serious. Taking a false oath is a violation of the Second Commandment, "You shall not take the name of the Lord in vain."

"A false oath," the catechism says, "calls on God to be witness to a lie" (#2151).

In the Sermon on the Mount, Jesus admonished his listeners not to swear an oath at all. However, following St. Paul's instructions in letters to the Corinthians and the Galatians, the Church has interpreted Jesus' words as not excluding oaths made for grave reasons, such as in court. The catechism says, "An oath, that is the invocation of the divine name as a witness to truth, cannot be taken unless in truth, in judgment, and in justice" (#2154).

The catechism has some other things to say that might pertain to recent events, obviously subject to interpretation depending upon one's point of view. For example, "Private information prejudicial to another is not to be divulged without a grave and proportionate reason. Everyone should observe an appropriate reserve concerning persons' private lives" (#2491 and 2492).

There's also this for the news media: "Those in charge of communications should maintain a fair balance between the requirements of the common good and respect for individual rights. Interference by the media in the private lives of persons engaged in political or public activity is to be condemned to the extent that it infringes upon their privacy and freedom" (#2492). That "balance" can sometimes be difficult to achieve.

St. Thomas Aquinas said, "Men could not live with one another if there were no mutual confidence that they were being truthful to one another." God help us if we ever reach the point that we can't trust people to tell the truth.

At the same time, we must remember, as the catechism says, "Truthfulness keeps to the just mean between what ought to be expressed and what ought to be kept secret: it entails honesty and discretion" (#2469). †

—John F. Fink

## Seeking the Face of the Lord

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



# Mother Teresa and the royalty of God's kingdom

**M**other Teresa of Calcutta is on my mind this week. The first anniversary of her going home to God will be marked on Sept. 5. This is just two weeks to the day after the Aug. 22 feast of Our Lady, Queen of Heaven, a favorite of hers. If my memory serves me correctly, she considered this as the founding date of the Missionaries of Charity. All Marian feasts were important to her but this and the feast of the Immaculate Heart of Mary were her favorites and are so for the Missionaries of Charity.

Don't you think there is a certain irony that Mother Teresa chose Mary's royal title for her special patronage? The utter simplicity of Mother Teresa life was anything but royal. So was the simplicity of the Blessed Mother's life. When Jesus proclaimed the kingdom that is to come, he forever radically changed the meaning of royalty as it applies to the heavenly kingdom. Heavenly royalty is a reward for humble simplicity and generous service, the fruits of obedient faith.

I have been fascinated by the life of Mother Teresa for years. She is one of the saints God gave to our era who have touched my life. This summer, while I was on vacation, I read *Mother Teresa (The authorized biography)* by Navin Chawla. From beginning to end, I was reminded how fascinating was her journey through life.

It was Mother Teresa's custom to give out a small yellow card to as many people as possible. The biography's author, Chawla, called it her "business card." The five printed lines on the card sum up her charter, or formula, for the spiritual life:

The fruit of silence is Prayer  
The fruit of Prayer is Faith  
The fruit of Faith is Love  
The fruit of Love is Service  
The fruit of Service is Peace  
—Mother Teresa

Undoubtedly in the coming weeks as the first anniversary of the death of Princess Diana comes around we will hear and see a great deal about her. I suspect, that, except for the Catholic news media, no more than a few lines will appear in the media recalling the anniversary of Mother Teresa.

Do you recall the contrast between the "royal" funeral and that of Mother Teresa a year ago? It was telling. The contrast in the manner of news media coverage was especially dramatic. The contrast was one of a "secularized" religious funeral as performance

and the straightforward Christian funeral of Mother Teresa. The funeral of Diana was a media creation that was almost apologetic for its Christian content. The centerpiece was Elton John's performance while, as one writer noted, by contrast, a choir of novices sang for the funeral of Mother Teresa. There were no apologies for our Catholic Christian belief in the Resurrection. During the airing of the royal funeral, the media was silent so as not to interfere with the event. During Mother Teresa's funeral, commentary covered the less "entertaining" funeral Mass. During that funeral Mass, some commentators even questioned the morality of Mother Teresa's intransigent position on the evil of abortion.

Despite all the years of her extraordinarily high worldwide profile in the public eye, a large majority of people never really understood what Mother Teresa was about. The kingdom of heaven that Jesus proclaimed is not well understood. The fact that, like Jesus, she refused to become politically engaged, the fact that she refused to let her faith and her missionary cause be reduced to an ideology confounded our culture pretty much worldwide. I think this is true because the public secularization of our culture has eclipsed Christian values. The contrast of the royal Diana and the "royal" Mother Teresa is a striking example that we have become what some call a post-Christian culture. Judeo-Christian values no longer prevail.

At the time of the two funerals a year ago, someone commented to me that he was more riveted on the funeral of Princess Diana than he was on the funeral of Mother Teresa because, he said, "Diana was more human, more sinful like I am. Mother Teresa was spiritually unreal."

Off and on, I've thought about that comment, and it bothers me. It especially bothers me in the currently embarrassing and worrisome climate of public scandal surrounding the highest office of our land.

Do we no longer look for models, for heroes and heroines, who challenge us to be the best we can be? Are we looking for sinners to affirm us in sin? Do we no longer want to look up to saints who show us that we can live good spiritual, moral lives? Do we not want to have great people who live the Gospel of Jesus Christ before our eyes?

Despite the moral desensitizing by our secular culture, the answer is still a resounding "Yes, we do!" Not a popular answer, but it never really has been. †

### Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.



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## Buscando la Cara del Señor

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



# La Madre Teresa y la Realeza del Reino de Dios

Esta semana estoy pensando en la Madre Teresa de Calcuta. Se celebrará el primero año desde que se fue al cielo para estar con Dios el 5 de septiembre. Esto es exactamente dos semanas después de la fiesta de Nuestra Señora, Reina del Cielo, que era una celebración favorita de ella. Si mi memoria no me falla, ella consideró la misma como la fecha de la fundación de los Misioneros de la Caridad. Todas las fiestas marianas eran importantes a ella, pero ésta y la fiesta del Corazón Inmaculado de María eran favoritas y también son favoritas para los Misioneros de la Caridad.

¿No piensa que es irónico que la Madre Teresa escogió el título real de María para su patrocinio especial? La absoluta simplicidad de su vida no fue real de ninguna manera. Asimismo la vida de la Santísima Madre fue muy simple. Cuando Jesús proclamó el reino que es por venir, Él cambió radicalmente y para siempre el significado de la realeza como aplica al reino celestial. La realeza celestial es un premio para la simplicidad humilde y el servicio generoso—las frutas de los fieles obedientes.

Por muchos años he estado fascinado por la vida de la Madre Teresa. Ella es uno de los santos que Dios nos dio a nuestra época que ha tocado mi vida. Este verano, mientras que yo estaba de vacaciones, leí el libro *Mother Teresa (La biografía autorizada)* escrito por Navin Chawla. Desde el principio hasta el final, me recordé de su fascinante viaje a través de la vida.

La Madre Teresa tenía la costumbre de distribuir pequeñas tarjetas amarillas a tantas personas como posible. El autor de la biografía, Chawla, lo llamó su "la tarjeta comercial". Las cinco líneas impresas en la tarjeta resumen su carta constitucional, o fórmula, para la vida espiritual,

La fruta del silencio es la Oración  
La fruta de la Oración es la Fe  
La fruta de la Fe es el Amor  
La fruta del Amor es el Servicio  
La fruta del Servicio es la Paz  
—Madre Teresa

Sin duda durante las próximas semanas cuando viene el primer aniversario de la muerte de la Princesa Diana, oiremos y veremos mucho acerca de ella. Tengo la sospecha de que, salvo los medios de comunicación católicos, no habrá más de unas pocas líneas en los medios de comunicación seculares que revocan el aniversario de la muerte de la Madre Teresa.

¿Recuerda el contraste entre el entierro "real" y el de la Madre Teresa hace un año? Se reveló mucho. El contraste de la cobertura de los medios de comunicación era especialmente dramático. Dicho contraste fue entre el entierro religioso "secularizado" para impresionar y

el entierro cristiano sincero de la Madre Teresa. El entierro de Diana era una creación de los medios de comunicación que era casi apologetico para su contenido cristiano. La atracción principal era la actuación de Elton John mientras, en contraste, un coro de novicios cantó para el entierro de la Madre Teresa, como notó algún escritor. No hubo ninguna disculpa para nuestra creencia cristiana católica en la Resurrección. Durante la transmisión del entierro real, los medios de comunicación estaban callados para no interferir con el evento. Durante el entierro de la Madre Teresa, la prensa cubrió la Misa fúnebre menos "interesante". Durante esa Misa fúnebre, algunos comentaristas incluso dudaron la moralidad de la posición intransigente de la Madre Teresa relativo al mal del aborto.

A pesar de todos los años de su extremadamente alto perfil mundial en público, la mayoría de las personas nunca realmente entendió de lo que se trataba la Madre Teresa. El reino del cielo que proclamó Jesús no se entiende bien. Como Jesús, ella se negó a involucrarse en la política y se negó a permitir que su fe y campaña misionera se redujeran a una ideología. Esto confundió nuestra cultura a través del mundo. Creo que es verdad ya que la secularización pública de nuestra cultura ha eclipsado que los valores cristianos. El contraste entre la Diana real y la Madre Teresa "real" es un ejemplo impresionante que nos hemos convertido en lo que algunas personas llaman una cultura post-cristiana. Los valores judeo-cristianos ya no prevalecen.

Hace un año, en el momento de los dos entierros, un hombre me comentó que él se interesó más en el entierro de la Princesa Diana que el de la Madre Teresa porque "Diana era más humana, más pecadora, como él. La Madre Teresa era espiritualmente irreal". De vez en cuando, he pensado en ese comentario, y me molesta. Sobre todo me molesta actualmente en nuestro vergonzoso y preocupante clima de escándalo público que rodea la oficina más alta de nuestro país.

¿Todavía no buscamos a modelos, héroes y heroínas que nos desafíen a ser el mejor posible? ¿Estamos buscando a los pecadores para afirmarnos en pecado? ¿Ya no queremos admirar a los santos que nos muestran que podemos llevar buenas vidas espirituales y morales? ¿No queremos tener grandes personas que viven el Evangelio de Jesús Cristo ante de nuestros ojos?

A pesar de la desensibilización moral por nuestra cultura secular, la respuesta es todavía resonante "Sí, lo queremos!" No es una respuesta popular, pero nunca lo ha sido. †

Traducido por: Language Training Center, Indianapolis

**La intención del Arzobispo Buechlein para vocaciones en agosto**  
**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

## Spirituality for Today/Fr. John Catoir

## Pick-me-ups for the dog days of summer

One of my hobbies is broadcasting radio spots on 586 commercial stations from Maine to California.



With the help of some friends and a foundation grant, I am able to buy the air time and reach an audience of well over 4 million.

The following are samples of spots I am planning to air soon.

1. "This is Father John Catoir with a

prayer to start your day: So far, Lord, I've done all right. I haven't gossiped, haven't lost my temper, haven't been greedy, grumpy, nasty, selfish or overindulgent. I'm thankful for that. But in a few minutes Lord, I'm going to get out of bed, and from then on I'm probably going to need a lot more help. Please stay close to me. Amen."

2. "Are you feeling downhearted, lonely, spiritually dry? Don't be discouraged. You're a good person, and the Lord loves you very much. If you've been away from the Church for awhile, maybe it's time to come home and open yourself to God's healing love."

3. "Are you feeling down, are you anxious about the future? If so, the words of St. Francis might be of help: 'Do not fear what may happen tomorrow. The same loving Father who cares for you today will care for you tomorrow and every day. Be at peace then, and put aside any anxious thoughts and imaginings. Let the Lord be your strength and your joy.'"

4. "Do you ever question the meaning of life? Nearly everyone does at one time or another, so don't be discouraged. God created you for a definite purpose. He does nothing

in vain. Ask him to show you the way. You were created to do some good in this world that nobody else can do. Even if you are sick, your sickness can serve him. Offer everything to the Lord. Let him be your strength and your joy."

5. "Hello, this is Father Catoir with some thoughts on finding peace of soul. Once a day, be still and listen to your own breathing. For just five minutes, enter the world of silence and offer this prayer: 'Holy Spirit, soul of my soul, guide me, strengthen me, console me, help me to accept your will.' If you say this prayer sincerely each day, you will soon find serenity and peace even in the midst of pain."

6. "Is life getting you down? Why not think of the good you've done, not the bad? Think of the love you've received, not the hate. Think of the smiles you've seen, not the frowns. Think of the help you've been given, not the hurts. Think of the laughter you've shared, not the tears. But most of all, think of the unchanging love of God, and be grateful."

7. "Are you feeling a little blue these days? Everyone feels sad now and then; don't be discouraged. Fill your lungs with fresh air, and fill your heart with a sense of freedom. As you breathe deeply, try to feel God in your body, mind, heart and soul. Decide to be happy, and render others happy. Proclaim your joy, and be grateful for every moment of life. The greatest honor you can give to almighty God is to live joyfully because of the knowledge of his love."

I hope these thoughts help you through the dog days of summer and beyond. God bless you. †

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

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from

readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

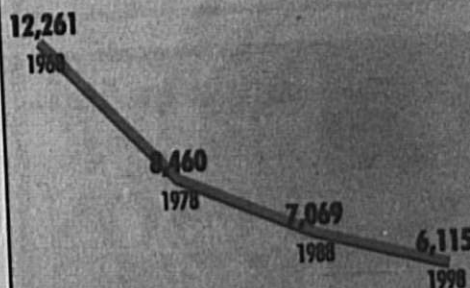
Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to:

[criticism@archindy.org](mailto:criticism@archindy.org).

## Facts on Brothers

The number of religious brothers in the United States has dropped in half over the last 30 years. Number of brothers for given years...



Who is a religious brother?

He is a member of a clerical order or religious community who takes vows of poverty, chastity and obedience. He is not ordained. Brothers work in a variety of ministries including education, health care, social work and spiritual renewal.

Dioceses where you would most likely find a brother:

New York with 490

Chicago with 420

Sources: Official Catholic Directory; National Association of Religious Brothers; Encyclopedia of Catholicism. © 1998 CHS Graphics



## VIPs . . .

**Sister of St. Joseph of Carondelet Elreda Willett** will celebrate her 100th



birthday Sept. 3, in St. Louis with friends and family. Sister Elreda taught at St. Roch and Sacred Heart schools in Indianapolis and worked in the library at Roncalli High

School in Indianapolis. She presently lives at St. Louis at Nazareth, a retirement home for St. Joseph sisters, and would like to hear from friends and former students. Her address is: Sister Elreda Willett, S.J. Two Nazareth Lane, St. Louis, MO 63129.

**Richard and Joan (Winkler) Allen** will celebrate their 50th anniversary Aug. 28. They were married at St. Roch Parish in Indianapolis and are charter members of St. Jude Parish in Indianapolis. The couple has five children: Linda King, Diana Castner,

Nancy Mills, Daniel and David Allen. They also have seven grandchildren.

**St. Francis Sister of Perpetual Adoration Mary Aline Shultz** pro-



nounced her perpetual vows in the Community of the Sisters of St. Francis of Perpetual Adoration in Mishawaka Aug. 11. Sister Mary Aline has been assigned to St. Francis

Health Centers in Beech Grove. Profession of perpetual vows is a public commitment a sister makes to God and her community. Sister Mary Aline is the daughter of June Shultz and the late Edward Shultz.

**Holy Cross Brother Charles Drevon**, who taught at Cathedral High School in Indianapolis from 1962 to 1973, celebrated his 40th anniversary of religious profession on Aug. 16. A special celebra-

tion was held June 20 at the Basilica of the Sacred Heart in Notre Dame.

**Mark Wyss of Indianapolis** began his novitiate year at Saint Meinrad Archabbey



in St. Meinrad Aug. 5. He is the son of the late James and Ruth Wyss. He has a bachelor's degree in English literature from Saint Meinrad College in 1989. The novitiate year is a time of prayer and study intended to help a novice discern his vocation as a monk. At the end of this

year, the novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad.

**Benedictine Father Patrick Cooney**, a monk of Saint Meinrad Archabbey, recently took the final step into full membership in the Benedictine monastic community by pronouncing his solemn vows during a ceremony at Saint Meinrad Aug. 15. Father Patrick is a native of Salem, Ill. By making solemn vows, a Benedictine monk of Saint Meinrad becomes a permanent member of the Archabbey with the right to vote in the Archabbey Chapter. In the presence of the archabbot and the Benedictine community, he professes vows of fidelity to the monastic way of life, obedience and stability. †

## Check It Out . . .

**UNA VOCE/Indianapolis** will sponsor a seminar on the history of the liturgy of the Church to be conducted by Professor David P. Kubiak, Professor of Classics at Wabash College. The seminar will be held on the first three consecutive Sundays of September after the 10 a.m. Mass at Holy Rosary Parish, 520 Stevens St., in Indianapolis. On the fourth Sunday of September the study will conclude with a seminar on the history of liturgical music to be conducted by Charles Wyeth, music director and organist of the Latin Mass Choir.

Mount St. Francis Retreat Center will host "The Holy Spirit: The First Gift to Those Who Believe," a Catholic Golden Age retreat, Sept. 8-10. The retreat will focus on the Holy Spirit in our lives as individuals and as a Church. Information: 812-923-8817.

Youth Fest '98 will be held Sept. 5 at

the Monroe County Fairgrounds in Bloomington. The event will feature water slides, volleyball, hoop shoot and slam dunk contests. Twenty bands will perform on two stages. Information: 800-775-9395 or 812-331-1920. †

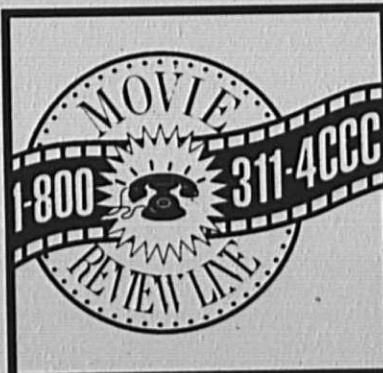
## Correction

The assignment of the twin Divine Word priests, **Fathers Charles and Chester Smith**, was incorrect in a page 6 photo in the Aug. 14 issue of *The Criterion*. They are in residence at St. Rita Parish, assigned to the Father John Bowman, Bishop Joseph Francis Divine Word Ministry Project, which takes them across the world to minister to African and African-American communities.



## Circle of Life honorees

Catalina Carrasco (from left), Dana Brummett, Dr. Deborah Radecki and Jennifer Cassidy receive the Circle of Life Award on Aug. 21 during the 12th annual Elizabetha Ball. The event benefits St. Elizabeth's crisis pregnancy services. Clarence Brummett is not pictured.



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On Sept. 6, Benedictine Sisters Mary Gerald Messmer (from left), Angeline Preske, Mary Joan Wargel and Eugenia Reibel will mark their 60th anniversaries of profession of religious vows.

## Four Benedictine sisters mark 60th jubilees of profession

Benedictine Sisters Mary Gerald Messmer, Angeline Preske, Mary Joan Wargel and Eugenia Reibel will celebrate the 60th anniversaries of their religious profession of vows on Sept. 6 at Our Lady of Grace Monastery in Beech Grove.

The anniversary will include celebration of the Eucharist, followed by dinner with the religious community, families and friends.

The jubilarians entered the Monastery Immaculate Conception at Ferdinand in 1936 and pronounced their first vows in 1938. They are founding members of Our Lady of Grace Monastery.

Sister Mary Gerald, a native of Huntingburg, taught school from 1939 to 1964. She served as dietary supervisor at St. Paul Hermitage from 1964 to 1990. Now retired, she lives at Our Lady of Grace, where she assists with the care of

senior sisters.

An Evansville native, Sister Angeline has spent the past 60 years doing domestic and parish work in the archdiocese and in the Evansville Diocese. She currently ministers at St. John Parish, Starlight, where she has served since 1976.

Sister Mary Joan is one of 11 children, a native of Mt. Vernon. She is a teacher with 42 years experience. She is retired at Our Lady of Grace, where she is a member of the health care team.

Sister Eugenia is from Poseyville. She taught in elementary and high schools for 32 years before serving as receptionist at the monastery for six years. Since 1985, she has been the part-time bookkeeper at St. Paul Hermitage.

Benedictine sisters make the vows of obedience, stability and conversion of life. †



# THANK GOD.



Life is *not* just a bowl of cherries. Every cloud does *not* have a silver lining. There is no pot of gold at the end of every rainbow. And rainbows themselves are at a minimum these days. Check the newspapers. Turn on the news. Things are bad all over. † Reality can be overwhelming. But Catholics know that there are also many things to be grateful for. And adjust their responses accordingly. † This "gratitude adjustment" is part of our Journey of Hope 2001, happening right now in parishes throughout central and southern Indiana. It seeks to make us more aware of the gifts we've been given, encouraging us to give back. † Thank God! † Come to church and get together with us . . . for the Journey of Hope 2001.



## GET GOING AGAIN



# 300 seniors gather for annual Mass, luncheon

By Margaret Nelson

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, presided when 300 archdiocesan Catholics gathered at SS. Peter and Paul Cathedral Aug. 12 for the 23rd annual Senior Mass and Luncheon, sponsored by archdiocesan Catholic Social Services.

Talking about the prayer recommended in the Gospel, Msgr. Schaedel said that some people "dicker—like it's one big contract negotiation with God."

"Prayer is not negotiating, but communicating with God," he said. "It is little more than putting yourself in God's presence." He said the Lord's Prayer was Jesus' suggestion when the disciples asked how to pray.

Msgr. Schaedel explained the components of prayer: praise, petition, listening and receiving. He said, "God always answers prayers, but not always in the way or time we want."

"God's answer is always what we really need, not what we think we need," said Msgr. Schaedel.

Father Bill Marks, pastor of St. Gabriel Parish in Indianapolis, concelebrated the Mass.

The two priests and two parish life coordinators—Franciscan Sister Jean Marie Cleveland of St. Patrick and Holy Rosary parishes in Indianapolis and Providence Sister Marilyn Herber of St. Andrew Parish in Indianapolis—joined staff members of Catholic Social Services to serve those who attended the luncheon at the Archbishop O'Meara Catholic Center Assembly Hall after Mass.

Valerie Dillon, former director of the archdiocesan Family Life Office, introduced the luncheon speaker, Anne Ryder, anchor and reporter for WTHR Channel

13 in Indianapolis.

Ryder, a member of St. Pius X Parish, discussed her belief that TV can be a force for change. Several years ago, she and her husband prayed for ways in which she could do that better. Out of that came her "Hope to Tell" faith series, which probes faith stories and spirituality.

She told how she came to talk with the late Mother Teresa of Calcutta, who invited her to come and work with the poor.

"I wasn't going expecting the interview," said Ryder. "This was the one time I took myself out of the equation."

What she called "Mother Teresa's Top 10" revealed this: No 10 was to expect miracles.

"Mother Teresa said miracles are all around us," Ryder said. "It's not that God doesn't hear our prayers. It's just that God's timing is not our timing most of the time."

Two weeks before the scheduled trip to Calcutta, Ryder learned that she was pregnant with the baby she and her husband had prayed for. Although it was a high-risk pregnancy, her doctors agreed she should go, under the circumstances.

"That timing was lousy, but it turned out to be perfect," said Ryder. She told how Mother Teresa put her hand on Ryder's stomach and said a prayer for the protection of the baby. (A healthy Jennifer Teresa is 21 months old now.)

She went on to give rule No. 9: "You must be spiritually empty to be filled."

No. 8 was "Get out of your comfort zone." After going to Mass with the Missionaries of Charity, she went to a building for mentally ill, destitute women. She found about 60 unclothed women circled around a vat of water. She was given a sponge, soap and water. Thinking she should care for as many women as she



Good Shepherd pastoral associate Tom Meier (above left) and Msgr. Joseph F. Schaedel, vicar general of the archdiocese, serve beverages during the social part of the 23rd annual Senior Mass and Luncheon. Anne Ryder (right), anchor and reporter for WTHR Channel 13 in Indianapolis, was the featured speaker.



could, she tried to bathe one woman, who screamed every time Ryder touched her. Ryder then massaged her gently until the woman would let her bathe her. Ryder called it "the most heartfilling moment I had ever had."

The journalist said she learned No. 7: "It is not how much you do, but with how much love you do it."

She called Matthew 25 the guiding force of the Missionaries of Charity. "They believe that the body of Jesus is in every person they help."

Ryder found the sisters to be non-judgmental. She said she could not imagine a more diverse group than those who were in Calcutta to help Mother Teresa. Number one in Mother Teresa's priorities was "Find the silence of your heart and pray."

"What was the secret of this powerful little woman?" Ryder said. "It was her purity of heart." †

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# Gibault School for Boys holds first graduation Aug. 7 in name of Holy Cross High School

**TERRE HAUTE**—The first graduates of Terre Haute's newest high school, Holy Cross High School, accepted diplomas from Principal Bill Smith Aug. 7, at Gibault School for Boys in Terre Haute.

The four graduates are residents of Gibault School for Boys. This is the first year that Gibault School has issued high school diplomas.

Gibault School, which is sponsored by the Indiana Knights of Columbus, is a residential facility for delinquent and pre-delinquent boys. Boys are at the school for an average of 16 months.

Gibault School's educational program is accredited by the State Department for Education for grades 1 through 12. The school has not previously given high school graduation diplomas mainly because of the stigma attached to receiving a diploma from Gibault School for Boys, a well-known residential facility for juvenile delinquents.

"The time just seemed right to take this step," said Daniel P. McGinley, executive director of Gibault School. "This year we had several boys eligible for high school graduation. We requested from the state authority to issue diplomas in the name of Holy Cross High School."

The name Holy Cross High School was chosen because the Brothers of Holy Cross from Notre Dame ran Gibault School from the 1930s until the early 1980s.

Another factor in granting high school graduation was the addition of government and economics courses to the Gibault School high school curriculum required by the state for high school graduation.

McGinley said Karen Bundy, principal of Washington Alternative School in Terre Haute, was a valuable resource. She helped Gibault staff become familiar with graduation requirements and loaned the school government and economics books for summer school classes.

"We can't thank Ms. Bundy enough," McGinley said. "She has really helped make this day possible."

Bundy was the guest speaker at the graduation ceremonies.

Gibault made the day special for the four graduates, Gary, Ben, Bryan and Billy. (Because of confidentiality requirements, the last names of the students cannot be printed.)

The school purchased new suits for the graduates to wear at the ceremony, held in Guardian Angels Chapel on the school's campus. Some boys invited their parents;

others, their grandparents. Mothers and grandmothers received orchid corsages from Gibault School; fathers and grandfathers received white boutonnieres.

McGinley expects that future graduating classes of Holy Cross High School also will be small.

"We also have a GED (general equivalency diploma) program for boys who don't have the credits for high school graduation and who probably won't return to their hometown high schools," he said. "But we're proud to be able to offer this opportunity of a high school diploma to those boys who've earned it."

Gibault School for Boys is located three miles south of Terre Haute on U.S. 41 South.

Capacity of the school is 147 boys. Boys ranging in ages from 8 to 18 come from all over the state of Indiana and from other states.

The school, which was founded by the Indiana Knights of Columbus in 1921, accepts boys of all races, creeds and religions.

Gibault School is accredited by the Indiana Department of Education and the Council on Accreditation. The school is a member of the National Association of Homes and Services for Children and a charter member of the Indiana Association of Child Caring Agencies. †

## Diocesan religious educators to meet in Indianapolis for convention Oct. 6-8

Religious educators from the five Catholic dioceses of Indiana will meet in Indianapolis Oct. 6-8 for the 1998 Indiana DRE Convention, which has the theme "God Lavishes the Spirit."

Parish directors and coordinators of religious education and other catechetical leaders are invited to attend this biennial convention. It is a collaborative effort of the diocesan offices of religious education and the Association of Directors of Religious Education in Indiana (ADREI).

"This event provides catechetical leaders with a unique opportunity to share ideas and resources with each other," said Bob Meaney, associate director of religious education for the Archdiocese of Indianapolis and a member of the planning committee.

Auxiliary Bishop Robert F. Morneau of Green Bay, Wisc., will be a keynote speaker. His addresses are titled "Fire and Wind: Pentecost Revisited" and "The

Holy Spirit: A Poetic Angle."

Dr. Gerard F. Baumbach, author and executive president of William H. Sadler, Inc., will discuss "Jubilee Time: Catechesis for the Third Millennium."

Dr. Carole Eipers, director of the office of religious education for the Archdiocese of Chicago, will be featured speaker at the Wednesday dinner.

A pre-convention retreat, given by Ursuline Sister Kathy Gallo, is available to those who attend.

The convention will be held in the Westin Suites/Sheraton Indianapolis North Hotel at 8787 N. Keystone Crossing in Indianapolis.

The conference fee, which includes some meals, is \$170 before Sept. 11 and \$195 after that date.

Scholarships are available through the diocesan offices. Hotel accommodations should be individually arranged.

For more information call Bob Meaney at 317-236-1430 or 800-382-9836, ext. 1430. †

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# Tell City couple establishes memorial endowment to assist priests with financing of sabbaticals

**ST. MEIN AD**—An endowment to assist priests with the financing of sabbaticals has been established at Saint Meinrad School of Theology in southern Indiana in memory of Msgr. William A. Lautner.

St. Paul parishioners Mary Alice and Joe Zarrella of Tell City, the late priest's sister and brother-in-law, have set up the Msgr. William A. Lautner Sabbatical Grant Endowment Fund.

Msgr. Lautner, a 1938 alumnus of Saint Meinrad, was a priest of the Diocese of Evansville, serving in parish work and school administration for nearly 60 years. He died in May 1997.

A Tell City native, he was ordained in 1938 and served at parishes in Evansville, Washington, Vincennes, Celestine, St. Philip and Oakland City.

Msgr. Lautner was the first superintendent of Mater Dei High School in Evansville. He also served as director of Sarto Retreat House, executive vice president of the Evansville Diocesan Council, and as a member of the alumni board at Saint Meinrad.

In 1991, Msgr. Lautner took a sabbatical at Saint Meinrad and completed his Master of Divinity degree.

By offering grants-in-aid to priests who need financial assistance to take sabbaticals, it is hoped that this endowment will encourage other priests to take advantage of the benefits of a Saint Meinrad sabbatical.

The first sabbatical grant will be awarded for the first semester of the 1999-2000 academic year.

Friends, relatives and former parishioners and students of Msgr. Lautner who wish to contribute to his memorial endowment fund may send donations to Saint Meinrad School of Theology's development office.

A Saint Meinrad sabbatical offers priests, as well as lay and professed religious men and women, a broad range of possibilities.

The sabbatical may be directed toward primarily academic or formational pursuits through the Continuing Education Program at Saint Meinrad School of Theology.

Participants may audit courses, use the library, participate in liturgies with the monks and students, and reflect on life experiences and plans.

Some sabbatical participants choose to



Mary Alice and Joe Zarrella, members of St. Paul Parish in Tell City, look at scrapbooks of Dorothy Day's New York Catholic Worker site, which housed the St. Joseph shelter and breadline. The Zarrellas met there and worked there for several years before coming to Tell City.

work on a particular objective, including writing, homiletics (the study of preaching) or spiritual reading. Others use the time for relaxation and spiritual renewal. A sabbatical can be customized to fit an

individual's goals and needs.

To inquire about a sabbatical or for more information about gifts to the endowment, call Saint Meinrad School of Theology at 812-357-6599. †

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# Junior monks explore monastic life of prayer, study, work

By Margaret Nelson

The six recent novices who spent a year at Saint Meinrad Archabbey came to Indianapolis earlier this month to "see the sights."

Traditionally, the Benedictines start their post-novice year with a week away from the monastery. This year, they came to "Camp Noah," Benedictine Father Noah Casey's residence at St. Bernadette Parish in Indianapolis.

By Tuesday, the men had already visited the Capitol, Circle Centre, St. John the Evangelist Church and the Children's Museum and had lunched in Broad Ripple. (The Art Museum was closed on Monday.)

The six men want people to know that they love the monastic life—and that others don't know what they're missing.

Brother Robert Rivers said of religious life, "People look at it in terms of what you give up, but I look at it in terms of what you get. You find out that there is so much stuff in life you can let go of."

The men entered the novitiate of the archabbey on Aug. 5, 1997.

The novices have no vows or obligations. The juniorate follows, with a three-year vow of simple profession when the men take monastic names and the title of brother (except for the two ordained priests).

When they took their junior vows on

Aug. 6 this year, the men could each submit three names. Two of them—Matthew and Robert—were able to keep their baptismal names because no senior monks were using them.

At the end of these three years, the men may take their solemn vows as Benedictine monks.

The junior monks come from varied backgrounds. Only one is from the archdiocese.

Brother Paul Gallagher, baptized Patrick, was born in Shelbyville. He is a graduate of Marian College and completed two years of graduate work in history at the University of Notre Dame.

Patrick Gallagher became affiliated with the archdiocese and started attending Saint Meinrad College in 1995. His cousin, Father Peter Gallagher, had gone to the college and is now a priest of the archdiocese.

While discerning his vocation during his second year there, Patrick Gallagher decided he was interested in the monastic life. He began the application process in early 1997 and entered the novitiate for Saint Meinrad Archabbey, along with the other five men.

Father Joseph Cox, baptized John, began studying for the priesthood at Saint Meinrad in 1986 for the Diocese of Peoria, Ill. In 1991, he was ordained for that diocese, where he served for two years as an assistant pastor and for three years as a pastor.



Benedictine Brother Robert Rivers (from left), Benedictine Father Joseph Cox and Benedictine Brothers Matthew Hipwell, Maximilian Carpenter and Paul Gallagher take a week off in Indianapolis after taking their three-year vows of simple profession at Saint Meinrad Archabbey on Aug. 6. Benedictine Father Alaric Lewis (not pictured) is the sixth new junior monk.

He was still attracted to the monastic life. Several years ago, he decided he should find out about monastic life now rather than later in his priesthood.

Bishop John Myers of Peoria told him to "give it a try." Even after he became a junior monk, he is still officially a priest of the Peoria Diocese. After making his final vows in three years, he will be affiliated with Saint Meinrad.

Brother Matthew Hipwell came to Saint Meinrad out of high school as a college student in 1991. A native of Schenectady, N.Y., he was not affiliated with a diocese. He graduated from Saint Meinrad College in 1996.

After returning to New York, he worked at his home parish as a sacristan and custodian. He realized he was still attracted to Saint Meinrad and its monas-

tic community. He came back to the archabbey in 1997 and was invested in August this year.

Brother Robert Rivers, a native of Atlanta, Ga., graduated from Georgia Tech University in 1995.

In January 1996, he came to Saint Meinrad to study. "Within three months, I knew I was interested in the monastery. I applied in the fall of 1996 and began to go through the interview process."

Brother Maximilian Carpenter was Devin Carpenter in Phoenix, Ariz. His brother had been ordained after studying at Saint Meinrad. He came to the college. "As a student, I thought, 'This is pretty nice.' I thought, 'I could live here.' I moved over and now I am as happy as I can be," he said.



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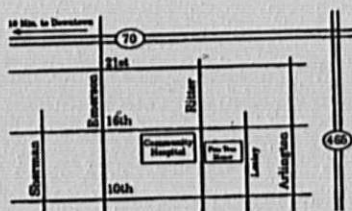
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Father Alaric Lewis went to college at Saint Meinrad and Mundelein School of Theology in Mundelein, Ill., as Mark Lewis before being ordained a priest for the Diocese of Springfield, Ill., in 1993. He served at St. Anthony of Padua Parish in Effingham, Ill., where he coordinated the renovation of the church. He returned to Saint Meinrad to become a Benedictine novice in August 1997.

Brother Maximillian smiled as he said, "The health benefits are good. You can't complain about the pay. The food is good. And the abbot is wonderful."

Of the novice year, Brother Robert said, "If someone moves into a family, he wants to learn the customs and stories and how to live with them. That's what we did. We learned how they did things."

Brother Paul said, "They tell you to throw yourself into daily life. I thought, 'How do you do that?' But after a couple of months, I realized I was doing it without even thinking about it."

"There are certain things that drew us there," Brother Robert said. "But when you get there, you see there is so much else—so many people, so many sides of the place that you can't see unless you are inside the monastery."

"It really brings your life of faith to a concrete level," said Brother Paul. "You make a choice from what you've seen. You know from your different experiences of faith in God that you'll be able to handle it and love people—even those you don't know about—because of that faith."

The men said that the daily novitiate schedule includes prayer in church, classes and work according to the Rule of St. Benedict. "Those are the three big things," said Brother Robert. Prayer includes the Mass and lauds (morning prayer), vespers (evening prayer), compline (night prayer), the office of readings and the two *lectio divina* (spiritual readings) each day.

Studies, which take up half the day, concentrate on the Rule of St. Benedict (a guide to living, written by the sixth-century monk), monastic history, Scripture and Latin.

The work was what "had to be done" inside the buildings and outside on the monastery grounds.

"It did not occupy our minds," said Brother Paul of the physical work. "It allowed our minds to be open to discernment."

In some classes, the novices study with diocesan seminarians and with Benedictine novices from Monastery Immaculate Conception in Ferdinand.

"The schedule seemed busy," said Brother Matthew. "There was always something coming up for the novice in a certain amount of space. It was designed so that he could step back and reflect on what it is he was doing."

"One of the things," said Brother Paul, "is that we got time for ourselves—learning about the place, the people and ourselves through thinking and exercise. I exercised more than ever in the past. I lost 65 pounds."

Brother Maximillian said, "I did no exercise."

"Me either," said Father Joseph. Two of the men said that they'd gained 15 pounds. They agreed that the food was very good at Saint Meinrad.

Father Alaric said the novice year was good because it gave sufficient time to study, work, have recreation and pray.

He said it offered "the luxury of having a good balance. I liked the variety of it, and I liked the routine of it. I did lots of things I had wanted to do and read lots of books I'd said I'd like to read. I like to cut grass. I had an opportunity to work outside."

During the three junior years, the men will be split into two groups. Some will become students in Saint Meinrad School of Theology. The others will have jobs on "the hill," through the job discernment school. The two priests will automatically be given assignments.

Father Joseph will work in the library next year.

Father Alaric will be involved in the Abbey Press operation. He will also work in the liturgical music office, scheduling cantors and organists for the six times a day the monks are in church.

Brother Matthew hopes to be working in the tailor shop, helping Brother Angelo Vitale make habits for the monks. He'd also like to take a class or two at the School of Theology.

Brother Robert and Brother Paul will be full-time students in the School of Theology.

**'A monk tries to integrate, in a very real way, his prayer life into his daily life. And he integrates his daily life into his prayer life. They nurture each other.'**

Brother Maximillian will work in the scholar shop, a school book store. He'll also take a couple of classes.

All six men would encourage others who are interested in monastic life.

"The interesting thing about the novitiate time is that a person can do it without making a commitment," said Brother Robert. "You can't sign a contract with a job and think, 'I'm bored.' The monastery doesn't specify a length of time. It is open-ended."

Brother Paul said, "One thing drew me to it. A monk tries to integrate, in a very real way, his prayer life into his daily life. And he integrates his daily life into his prayer life. They nurture each other. That can speak to all sorts of people." †

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# Economy is booming, but food pantries, soup kitchens are busier in Lafayette Diocese

LAFAYETTE, Ind. (CNS)—Despite a booming economy, lines at food pantries and soup kitchens are getting longer in north central Indiana.

Changes in state and federal welfare programs have pushed recipients to get off public assistance and get jobs. But as that happens, greater numbers of people are passing through the doors of soup kitchens and food banks around the Diocese of Lafayette.

All the while, the number of people receiving cash assistance from the state is steadily decreasing.

In Anderson and Logansport, food pantry personnel say they sometimes can't keep up with the increased demand for food. Deb Carpenter of the Tippecanoe County division of family and children Impact Office said that in July 1998, 328 people were receiving cash benefits, compared with 1,100 in 1989.

Many former welfare recipients who get jobs start at low pay and often don't make enough to support their families, say area care providers.

In many cases, it becomes a choice between heating or eating, said Vivienne Drake, executive director of St. Martin Community Center in Marion. People often decide to pay the utilities and then depend on churches for food.

Mary Williams, executive director of Emmaus Mission Center in Logansport, said the food bank has been running at a shortage for nearly a year and a half.

At the beginning of 1996, they gave away three or four food baskets a day. Now they give 10 to 15. Cutting amounts in each basket, they still can't keep food on the shelf, Williams said. She attributes the increased demand to the welfare changes.

State and federal welfare laws have changed significantly in the past three years. No longer can anyone in Indiana receive public cash assistance for more than 24 months while not working. After two years without working, all benefits cease except for the children. Also, under the federal Temporary Aid for Needy Families, nobody can receive public cash assistance for more than five years of their adult lives.

"[The changes] encourage people to get a job and to be self-sufficient," said Mike Swindle, supervisor of public assistance caseworkers at the Tippecanoe County division of family and children. They are also intended to make people see government aid as a temporary solution rather than a permanent one, he said.

Swindle said he thinks the changes have been positive. All departments have seen a steady decline in numbers, he said. It is also now easier for children without insurance to get on Medicaid, he said.

Jim Coker isn't so enthusiastic. As president of Anderson's St. Vincent de Paul Society, he refers many to local food pantries.

"I think it is an absolute crime that there are hungry

people in the United States," he said. The government has become so focused on fraud it seems to have forgotten the real purpose of public aid is to feed the hungry, he said.

Harvest Soup Kitchen in Muncie has seen a definite increase in the numbers they serve, said executive director Debra Tucker, who attributes the increase to recent closings of area factories as well as to the changes in welfare.

It is a misconception that mostly homeless people go to soup kitchens, Tucker said. She said she sees mostly working poor who don't make enough to survive on. She said she has seen more and more young families coming in.

Jule Collins, the coordinator of St. Ann's soup kitchen, said she thinks welfare changes probably affected numbers "to a certain degree."

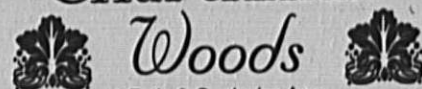
"Anytime you change something like that you're going to see an impact," she said.

Like Tucker, Collins said she has noticed many more young families coming in. She said it is hard for young people to support a family on entry-level wages.

The changes in welfare bring up major concerns for Coker and other Catholics, he said. One great concern is what you do to a family when you force single mothers, who make up the majority of welfare recipients, to go

See F000, page 15

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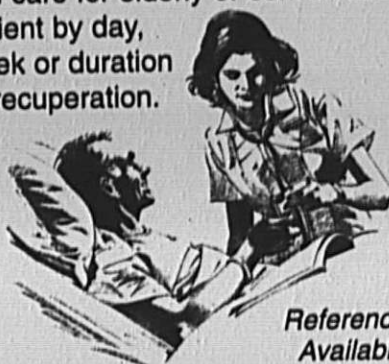
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# 37 killed in massacre at Catholic mission in Congo

VATICAN CITY (CNS)—Thirty-seven people, including at least 10 Church workers, were killed in an armed attack on a Catholic parish in the Democratic Republic of the Congo.

MISNA, a Rome-based missionary news

agency, said the massacre occurred Aug. 24 in Kasika, in the eastern part of the Congo, the former Zaire. Among those killed were a priest, Father Stanislas Bwabulakombe; three nuns, at least two of whom reportedly belong to the Congo-

based Daughters of the Resurrection order; a seminarian; and five lay people.

The MISNA report was released at the Vatican press office Aug. 25.

MISNA speculated that the massacre could have been carried out by Rwandan-

backed Congolese rebels in retaliation for an earlier attack on their camp.

The rebels had just started the fourth week of a drive to oust Congolese President Laurent Kabila, whose troops were being reinforced by soldiers from neighboring countries.

Pope John Paul II prayed for peace in the Congo during his Sunday blessing Aug. 23, the same day that African leaders recognizing Kabila's right to retain power issued a call for a cease-fire in the strife-torn country.

Pope John Paul said, "I make a heartfelt appeal to those engaged in conflict that they do not deprive civilians of the necessary means of survival and avoid atrocities and massacres, looting and depredation." †

## FOOD

continued from page 14

out and work. Questions arise about who is then raising the kids and how often their mothers will get to see them.

Many programs that look good on the surface are actually detrimental to the

Church's vision of family, Coker said.

The problem of fighting poverty runs deeper than just providing money, Coker said. In families that have been on welfare for generations, many lack the basic life skills needed to keep a job.

He gave an example of a single mother in her early 20s with six kids, the oldest one 8 years old. She got a job through the new reform, but then her

children got chicken pox and she had to miss too many days and lost the job. Now her two years have run out, and she's not getting her benefits.

In a case like this, Coker said, somebody needs to go into the home on a regular basis and "raise" the mother for a couple of years. "We need to get down to the cause, and the cause starts in the family," he said. †

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# U.S. Ruthenian Catholics restore married priesthood

WASHINGTON (CNS)—The Byzantine-Ruthenian Catholic Church in the United States has restored its tradition of admitting married men to the priesthood nearly 70 years after the practice was forbidden.

In new particular Church legislation to take effect Sept. 1, the Church's Council of Hierarchs (bishops) has declared that the "special restrictive norms imposed by the Apostolic See (since 1929) are no longer in force, and thus, in the Metropolia of Pittsburgh, marriage is not an impediment to presbyteral orders."

The law restoring married priesthood is among 59 new statutes of particular law approved by the Ruthenian Catholic bishops.

Other Church matters governed by the new statutes include: the eparchial (diocesan) assembly, priests' councils, parish pastoral and financial councils, seminary training, regulations for acolytes and lectors, lifestyle of clerics, evangelization, catechisms, Christian initiation, marriage preparation, Friday abstinence from meat, ecumenism, finances, ecclesiastical

offices and holy days of precept.

The statutes were promulgated by Metropolitan Judson Procyk of Pittsburgh after they were duly submitted to and received by the Holy See. The date of promulgation was July 15, but the statutes were made public in mid-August.

There are about 200,000 Ruthenian Catholics in the United States in four church jurisdictions—the Pittsburgh Archeparchy, or Archdiocese; and the eparchies, or dioceses, of Passaic, N.J.; Parma, Ohio; and Van Nuys, Calif.

Among Catholic Eastern-rite Church jurisdictions in North America, only the Pittsburgh Metropolia—the archdiocese and its dioceses together—is a church *sui iuris*, having largely self-governing status. This is because, unlike other Eastern-rite jurisdictions in the West, it is not under the jurisdiction of a mother church in its home area, the Carpathian mountains of Western Ukraine.

The Ruthenian Church's decision to restore its tradition of married priesthood in the West could have major ramifications for Catholic-Orthodox ecumenical relations.

menical relations.

The Vatican, at the insistence of the Latin-rite bishops of the United States, in 1929 imposed mandatory celibacy on all Eastern-rite clergy ordained in or sent to the United States.

The decision led to the departure of an estimated 225,000 Eastern-rite Catholics in the United States to Orthodoxy.

In deciding to end the restrictive norm imposed since 1929, the Council of Hierarchs cited "the very clear direction of the Second Vatican Council's Decree on the Eastern Churches" and other Church documents "which direct a return to the original patrimony of the Eastern Catholic Churches."

They also pointed out that there is a married clergy in the Latin Church in the United States, mainly of former Episcopal priests who have become Catholic and received special permission to be ordained to the Catholic priesthood. They said this practice "has been implemented without scandal to the faithful of the Latin Church."

The Code of Canons of the Eastern Churches, issued in 1990 and updating general law governing all Eastern Catholic Churches, urged each Eastern Church *sui iuris* to begin developing particular legislation through which it would adapt, fill out and implement the general law.

The new Byzantine-Ruthenian legislation affirms and sets in law existing usage in some cases, but changes current law or practice in others.

For the first time, parishes will be allowed to designate lay people as extraordinary ministers of the Eucharist. These may be men or women, but the number to be appointed is restricted to one per 75 communicants.

The new particular legislation continues "the constant tradition of the East" of prohibiting women from serving at the altar.

It says nothing, however, about women serving as readers or cantors. Father Nicholas R.A. Rachford, Parma diocesan

communications director and a member of the Commission on Canonical Affairs which drafted the new legislation, said current policy admitting women to those liturgical roles remains in place.

The new legislation lifts the obligation of attending Divine Liturgy on the Theophany of the Lord (Jan. 6), Ss. Peter and Paul (June 29) and the Dormition of the Mother of God (Aug. 15) whenever they fall on a Saturday or Monday. Holy days of obligation unaffected by the exception are the Nativity of the Lord (Dec. 25) and the Ascension, which always falls on Thursday.

In 1991 the Latin-rite bishops adopted a similar policy for certain holy days when they fall on Saturday or Monday.

One of the new statutes establishes Wednesdays along with Fridays of the Great Fast (Lent) as days of simple abstinence from meat. Until now simple abstinence was recommended but not required by law on the Wednesdays of the Great Fast, Father Rachford said.

The particular law reaffirms strict abstinence—from all meat, dairy products and eggs—on Great Friday (Good Friday) and on the first day of the Great Fast, which in the Eastern churches occurs the Monday before Ash Wednesday.

For the other Fridays of the year it reaffirms the current U.S. Ruthenian policy of calling for "simple abstinence or an equivalent penance."

Paulist Father Ronald G. Roberson, associate secretary for Catholic-Orthodox relations for the U.S. Catholic bishops, called the restoration of the Ruthenian tradition of married priests "a very positive development."

"The Orthodox observe the status of the Eastern Catholics very carefully" for signs of how Latin Catholics treat their rights and traditions, he said.

He said the Latin-imposed denial of married clergy on Eastern churches in the West is one of the things that has led the Orthodox to say, "The Catholic Church would not respect our traditions in the event of a reconciliation." †

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# 'God Squad' could help 'Good Morning America'

HOLLYWOOD (CNS)—ABC is looking at the "God Squad" to help pull its struggling morning show, "Good Morning America," out of the ratings doldrums.

The God Squad—Msgr. Thomas Hartman of the Diocese of Rockville Centre, N.Y., and Reform Rabbi Marc Gellman of Temple Beth Torah in Dix Hills, N.Y.—are part of what "Good Morning America" executive producer Shelley Lewis called part of "an incredible cast of experts, of family members" available to hosts Lisa McRee and Kevin Newman.

Msgr. Hartman and Rabbi Gellman have been discussing religious issues on both the weekday and Sunday versions of "Good Morning America" since 1995. They appear about every other Sunday on the Sunday version, and about 20 times a year on the weekday version. They are also frequent guests on Don Imus's nationally syndicated morning radio program.

While "Good Morning America" has taken severe blows in the ratings from NBC's "Today," "our research shows us that we're absolutely on the right road, a road that is meant to be newswier, more informative, more substantive for our audience," Lewis said.

"We believe we're on the right track. We think change is good and we also think it's a lot of fun."

Lewis added her job is to put "Good Morning America" in "a setting that deals with the issues and the lifestyle and the concerns that the audience of the late 1990s wants."

Msgr. Hartman and Rabbi Gellman also have hosted a weekly half-hour program called "The God Squad" for the past decade on cable TV.

In an interview with Catholic News Service, Msgr. Hartman said he and Rabbi Gellman are going to change the show's format to daily starting in October and make it available for sale to different cable systems nationwide.

Msgr. Hartman said the interfaith Dynamic Duo got its start when Al Ittelsen, a television producer who helped create the "20/20" series, asked Msgr. Hartman to appear on-air for a CBS network news segment on interfaith marriages.

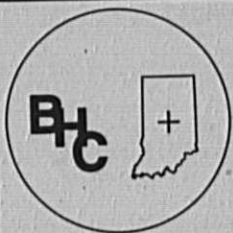
That's where he met Rabbi Gellman. "I had never met

Marc, but I had heard about him. We spent five minutes on the air—and two and a half hours (talking) in the parking lot."

Msgr. Hartman then asked Father Harry Schlitt, who first used the "God Squad" name for TV, for permission for him and Rabbi Gellman to use it.

Through their appearances on "Good Morning America" and the Imus show, Msgr. Hartman said he and Rabbi Gellman show audiences "there is reason to hope," he said. "Religion can be associated with humor. It can be associated with everyday issues."

Msgr. Hartman and Rabbi Gellman have their differences. The rabbi won't perform interfaith weddings; the monsignor will. The rabbi is for capital punishment; the monsignor is against it. But even their differences, when put on air, can show audiences that people can disagree civilly and still be friends. †



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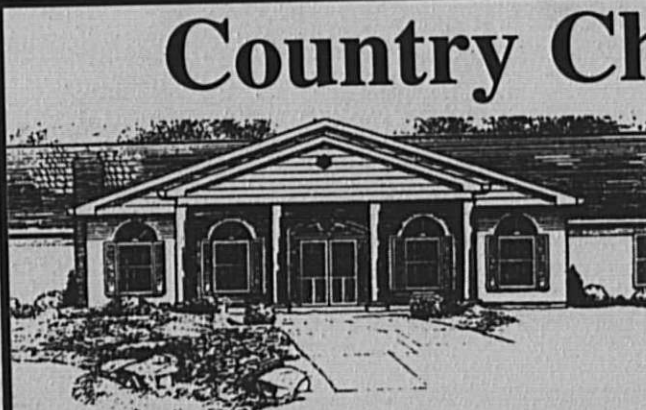
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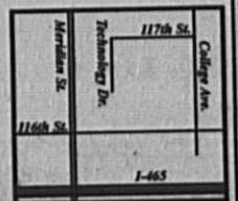
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# Italian police search office of cardinal after his brother is arrested

ROME (CNS)—Italian police investigated a cardinal in connection with a case against his brother, who was arrested for suspected racketeering and for allegedly being a loan shark.

Authorities searched the office of Cardinal Michele Giordano of Naples Aug. 22, two days after they arrested his brother, Mario Lucio Giordano, 63, a surveyor and real estate developer.

The Vatican released two brief statements in response to the events.

Spokesman Joaquin Navarro-Valls wrote on the day of the search that "the Holy See is always near to every bishop in times of joy, as in trying times, and follows the case with attention."

In a statement Aug. 24, Navarro-Valls repeated that the Vatican was observing the case attentively, adding, "Obviously, the way in which a well-deserving bishop and cardinal is treated concerns problems of Church-state relations." No further elaboration was made on the matter.

The second statement came on the heels of Cardinal Giordano's assertion that investigators had violated Church sovereignty, comparing them to authorities of communist regimes that oppressed the Church in the past.

At an Aug. 23 news conference, the 67-year-old cardinal said prosecutors had violated accords between Italy and the Holy See establishing the Vatican City State's sovereignty. He criticized in particular their reported use of telephone taps, arguing that the taps could have

intercepted discussions with Pope John Paul II.

Prosecutors notified Cardinal Giordano that he was under investigation Aug. 22, two days after his brother's arrest.

Mario Giordano was arrested with the director of an Italian bank suspected of working with Giordano to commit usury and extortion. The pair were also suspected of criminal association.

Cardinal Giordano immediately released a statement saying he was "certain that in a very short time" his brother's "complete innocence will become clear."

Investigators started digging into Giordano's affairs when they discovered an alleged link between his consulting business and an illegal money-lending operation. Several hundred complaints of extortion have reportedly been made in connection with that operation.

Police also inspected Cardinal Giordano's office in February. They examined the accounts of a charitable organization and questioned the purpose of checks the cardinal allegedly wrote to his brother and his nephew, his brother's son.

When dozens of investigators seized Cardinal Giordano's records Aug. 22, the cardinal invited journalists to observe the search. His lawyer, Enrico Tuccillo, explained that Cardinal Giordano wanted "all judicial acts to be seen in the light of day."

Tuccillo added that he had persuaded

See NAPLES, page 21

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# Nine-day novena for life part of efforts for legislation against partial-birth abortion

WASHINGTON (CNS)—Catholics throughout the United States are being asked to join in a novena for life from Sept. 7, the vigil of the feast of the birth of Mary, to Sept. 15, the feast of Our Lady of Sorrows.

At least one of the nine days is likely to coincide with debate in the U.S. Senate on overriding President Clinton's veto last October of the Partial-Birth Abortion Ban Act. The House overrode the veto July 23 by a 296-132 vote.

The "Nine Days for Life" novena, prepared by Father James Moroney, executive director of the U.S. bishops' Secretariat for the Liturgy, asks Mary to bless "all mothers, especially those wearied by life and overcome by the suffering they bear for their children."

Each day of the novena is dedicated to a different group—suffering women of the world, women giving birth that day, new fathers, all children and families, for example.

Helen Alvare, director of planning and information in the U.S. bishops' Secretariat for Pro-Life Activities, said the novena is part of a widespread effort since last spring to fight partial-birth abortion at the grass-roots level.

"There's a lot of stuff percolating at the local level," said Alvare in an Aug. 20 interview. She outlined a

strategy that included postcards and letters to senators, attempts to arrange private meetings with senators at the local level and in Washington, and efforts to refute misinformation about partial-birth abortion on a point-by-point basis.

The postcard campaign, a continuation of the effort against partial-birth abortion that began in January, has resulted in requests for 14 million cards from around the country and a "steady stream" of messages to Congress, Alvare said.

A videotape aimed at helping Catholics send personal messages to Congress also is getting extensive use at the parish level, Alvare said.

The 12-minute video, prepared by the pro-life secretariat and the National Committee for a Human Life Amendment, outlines how individuals can help stop partial-birth abortion and includes comments from both Republican and Democratic congressmen on the importance of letters from constituents.

The ultimate goal of all the messages is to convince at least three U.S. senators who voted against the partial-birth abortion ban last year to change their votes. The 1997 Senate vote was 64-36, three short of the two-thirds majority necessary to override the veto.

"There are very few among the 36 who aren't a bit queasy" about voting in favor of partial-birth abortion, Alvare said. "Only a few are bold and really proud of their position." And in light of President Clinton's recent admission of sexual misconduct with former White House intern Monica Lewinsky, many of the president's supporters "may want to get the vote behind them," she added.

Alvare also has been doing a word-for-word analysis of the Senate debate before the 1997 vote and sending letters correcting any misinformation that senators might have communicated on the Senate floor. Those letters go to the senators themselves and to local newspapers covering the debate. "Many things were said

that are contradicted by the facts," she said. "You ought not to be able to say just anything on the floor of the Senate."

Although the issue has been getting little national coverage since the Clinton-Lewinsky story broke in January, there has been a lot of interest at the local level because of lawsuits against partial-birth abortion bans, state referendums, and candidates' stands on the issue, Alvare said.

Another aspect of the pro-life secretariat's work on partial-birth abortion is to communicate with editors of both Catholic and secular newspapers about the partial-birth abortion debate.

Through a new campaign called "True to Life," the pro-life secretariat will be sending to editors around the country "hot sheets" with facts on the issue. †

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# Pope: Faithful must affirm truth to counter trends

VATICAN CITY (CNS)—The faithful must affirm the existence of religious truth to counter modern trends denying the existence of an absolute reality, Pope John Paul II said.

In a message to a meeting of clerical and lay workers from the Catholic Church and other denominations, the pope said society is experiencing "a grave disorientation which complicates, and even impedes, the approach to reality." He said this disorientation is caused by "some philosophical trends" that have "corroded the foundations of conscience by calling into question the existence of reality."

The pope's remarks, published at the Vatican, were relayed to the annual "Meeting for Friendship Among the Peoples," held this year in Rimini, Italy. The Aug. 23-29 gathering involved more than 100 seminars, displays and special events.

Pope John Paul elaborated on the theme

of this year's meeting, "Life is Not a Dream."

The pontiff said a "crisis in (humanity's) sense for reality" has created a "crisis in the rapport of humanity with itself," leading many to "escape" by subscribing to points of view which deny that an absolute reality exists.

Pope John Paul likened these viewpoints to dreams that "seem to offer a place where finally the inner turbulence of humanity can find rest." Rather than turning to religious faith to find peace, he said, they turn away from faith.

"Our knowledge of people of the 20th century has often been injured by doctrines which have excluded any possibility of communicating with the mystery of things," Pope John Paul said.

"They are doctrines which have weakened humanity from within and seem to have removed the backbone necessary to react to conditions which weigh humanity

down, impeding an authentic rebirth.

"The Church, as the 'place' where the rebirth is present, above all in the sacraments and in communion with one's brethren, has the mission to keep alive this thirst for reality which pulsates through the human soul," Pope John Paul said.

The pope said humanity's search for certainty has led to overvaluation of scien-

tific achievement, with its emphasis on hard facts and exact measurements.

One result, he added, was that "in art, in literature, in the theater, where the understanding of this century expresses itself in the most acute and dramatic manner, the feeling for the absurd, for the senselessness of the 'infernal' human condition, has flourished." †

## NAPLES

continued from page 19

prosecutors that the legality of their search warrant for the cardinal's office was questionable; the warrant was then withdrawn, he said, and Cardinal Giordano voluntarily surrendered his records, among them tax documents and computer diskettes.

Cardinal Giordano said investigators approached the search in an aggressive manner to "jangle the handcuffs" and make him compliant. He added that the police search of a cardinal's office was unprecedented in Italy and "in other democratic regimes. (It has happened) only in communist countries."

The president of the Italian bishops' conference, Rome-based Cardinal Camillo Ruini, issued a statement Aug. 22 expressing "his esteem, trust and fraternal friendship toward Cardinal Michele Giordano, in the certainty that soon the lack of foundation for every accusation against him will be recognized."

Cardinal Giordano spent much of Aug. 22 and 23 in his office, taking telephone calls from other cardinals and bishops. A number of them spoke out in his support to Italian media.

Cardinal Giordano has frequently issued condemnations of organized crime in his southern Italian archdiocese. In 1994 he spoke out specifically against usury, saying it was an offense which "merits excommunication." †

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# Remarks on papal assassination plot linked to 1995 incident

Vatican officials unsure of President Clinton's allusion to alleged attempts to assassinate the pope during Philippines visit

VATICAN CITY (CNS)—Vatican officials said they were not sure what U.S. President Bill Clinton was referring to when he blamed Saudi millionaire Osama bin Laden for trying to assassinate Pope John Paul II.

But according to reports from the United States and the Philippines, the president was alluding to an aborted bomb plan during the pope's 1995 visit to Manila, Philippines, for World Youth Day.

Clinton made his comments as he announced bombing raids Aug. 20 against targets in Sudan and Afghanistan.

Speaking of bin Laden and "groups associated with him," the president blamed them for a number of attacks and said they had also "plotted to kill the president of Egypt and the pope."

The Vatican press office had no comment on Clinton's remarks. Privately, officials said they were uncertain about the reference, since a number of alleged papal plots have surfaced in recent years, in several countries.

One Vatican source, however, said the reference was probably to the evidence that has emerged from Manila. In February 1995, a month after the papal visit, Philippine police said they had

foiled an attack on the pontiff when they discovered an apartment in the city used by terrorists and stocked with material for bombs, a timer and false identification papers.

The Philippine police believed the terrorist cell included some 20 people, including Kuwait-born Ramazi Ahmed Yousef, who was later arrested in connection with the World Trade Center bombing in New York. They said they believed the group had planned to blow up a U.S. airliner during the pope's visit.

Following Clinton's latest remarks, *The Washington Post* quoted unnamed U.S. intelligence officials as saying Yousef and others had, in fact, planned to bomb the pope during the Manila visit, using a fragmentation bomb and a timer.

While the intelligence sources provided no direct evidence between the alleged plot and bin Laden, they said Yousef had financial, ideological and personal connections to the "network" run by bin Laden, the newspaper reported. Thus the reference by Clinton during his televised speech.

The Vatican has never commented on reports of a plot against the pope during



Pope John Paul II tips a traditional hat on his arrival in the Philippines in January of 1995. President Clinton, in his Aug. 20 statement on the U.S. bombing of terrorist-linked sites in Sudan and Afghanistan, referred to a plot to kill the pope that reportedly had the backing of Saudi millionaire Osama bin Laden.

the Manila trip.

In recent years, the pope has allegedly been the target of other plots and threats. When he visited Sarajevo, Bosnia-Herzegovina, in 1997, local police said they found and deactivated 23 mines beneath a bridge on the papal motorcade route. Turkish terrorists were blamed at the time, but no one was ever

arrested.

In Italy the same year, several alleged papal plots were reported, on the basis of leaks made by Italian intelligence services. In Bologna, where the pope visited in September of 1997, police were said to have foiled a terrorist team. Sketchy in detail, these reports met with alarm and skepticism in Italy. †

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## Perspectives

From the Editor Emeritus/John F. Fink

## Cultural Catholics or countercultural Catholics

American Catholics today seem to be divided between "cultural Catholics" and "countercultural Catholics." The former are heavily influenced by our secular culture while the latter try to influence our secular culture.



Today we are expected to leave our religious beliefs behind when we enter secular society. Those who profess strong religious beliefs are considered to be somewhat eccentric and believers must not let those beliefs affect other activities of their lives, such as politics, business or the professions.

I believe sociologist Father Andrew Greeley first coined the term *cultural Catholics*. They are people who consider themselves to be Catholics and would not consider being anything else, but who don't pay much attention to their religion or to what the leaders of their Church have to say.

Recently, the eminent theologian Jesuit Father Avery Dulles characterized our modern cultural secularism. In a recent speech, published later in *America* magazine, Father Dulles said that cultural Catholics tend to consider the Church to be a voluntary society. They don't feel bound by pronouncements made by ecclesiastical leaders on matters such as domestic life, business, politics, etc. They might recite the Creed but do so with no real conviction or even understanding of what they say they believe. They expect the Church to modify its doctrines as necessary to accommodate other points of view and keep pace with historical progress.

Father Dulles said that religion today is excluded from areas in which it formerly played a decisive role. "It survives as something one might decide to do with one's leisure time—a hobby for those who want to be religious," he said.

The opposite of secular Christians or cultural Catholics, those I'm calling countercultural Catholics, are those who adhere to orthodoxy. Father Dulles said they are people who consider themselves to be members of a definite body of truth certified by the Church as being consonant with revelation. For these Christians, the revelation of God in Christ is permanently and universally true. They are convinced that the Church has an obligation to preserve and transmit the deposit of faith. Therefore, to be orthodox in our secular culture, it is necessary to be countercultural.

Naturally, Father Dulles favors orthodoxy. This is clear from these quotations:

"The world has no need of a religious body that simply mirrors the dominant values of the society. A religion that lays claim to a divine revelation ceases to be credible if it teaches only what people would be inclined to believe without it."

And:  
"Because of the deep hungers of the human spirit and the high claims of Catholic Christianity, there will continue to be countercultural Catholics. For them religion is not simply one department of life. It has an impact on everything they think, say and do."

Adherence to religious beliefs is definitely countercultural in today's secular society. We need our co-religionists to become more than just cultural Catholics and to allow the Church to influence them in all departments of their lives. †

The Bottom Line/Antoinette Bosco

## The seduction of lotteries

A kind of madness took over this summer when Powerball fever struck a couple of hundred million Americans. The lure



was the dangled prize of almost \$300 million. That pipe dream prompted hordes of people to stand in line to purchase their "chance at a dream."

I hate lotteries. I never play. I have written about them being really kin to immorality

because they entice people who can't afford to throw money away to do just that. They also make it far too easy for compulsive gamblers to stay addicted to their destructive habit.

Because of my personal disinterest in lotteries, I might not have noticed that Powerball existed had it not been that I live in Connecticut. I had the bad luck to be in Greenwich, a Connecticut town not far from the New York state line, a day or two before the Powerball drawing. The long lines I saw and the traffic tie-ups baffled me until I found out later that these were people driving in from New York to buy Powerball tickets.

It so happens that the neighboring states of Massachusetts, New York and New Jersey do not participate in the nationwide Powerball system, and so, people came in droves to Connecticut to buy tickets. They parked their cars illegally and stood in lines that snaked all around towns.

Greenwich reported it incurred costs of about \$80,000 to cover police and public workers' overtime, as well as fire and emergency medical expenses.

Even I got wind of how bad this fever was. Several people I had not heard from in years actually called me from out of state to ask me to buy tickets for them. I politely refused.

States spend hundreds of millions on ad campaigns, using gimmicks to attract betting. As for who's targeted, it's the poor and people of color. One study in Maryland showed that 61 percent of African-American lottery players in that state are heavy spenders, compared with 31 percent of white lottery players.

States justify the ever-increasing use of lotteries to bring in revenues, but these moneys are, in fact, really the income from a regressive tax system, financed by the lottery losers, mainly poor people and minorities. They are enticed into gambling, buying, as the glorified ads put out by states say, "a chance at a dream."

That, too, gives me the creeps. It feeds the fixation that if we have money, our dreams are fulfilled. My son Peter once said the lottery is a form of seduction equating money with dreams and happiness. He wrote that seduction "is the deliberate luring of people into situations that might not at all be to their advantage. Once the charming and the wooing are over, the real picture, for better or worse, is apparent."

Reading those words again made me wonder, when governments urge people to place a bet, even "a dollar for a dream," how close does that come to making the government just another racketeer selling a numbers game?

I think we should beware the seduction of lotteries. †

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

Cornucopia/Cynthia Dewes

## Thanks for the memories

They say forgetfulness is part of aging. Just plain forgetfulness, not Alzheimer's or



senile dementia or anything as sad or drastic as that.

Of course, we all forget things once in a while, but this is getting ridiculous.

A younger friend tried to console me by saying that she, too, can't remember stuff.

I'd tell you who it was, but I forget.

Now, when our kids were young, there was a certain amount of routine forgetting among my circle of friends. Nothing personal, just the ordinary, garden-variety losing a kid here or there in the daily pandemonium of large-family life.

A couple of my friends, who shall remain nameless (and not because I forget their names), once left a daughter at a restaurant in another city after an evening celebration. They discovered their error when the mom inspected the toothbrushes at bedtime and found this girl's was dry.

But then, I can't take the high road in this discussion. We ourselves have inadvertently left kids behind in roadside restrooms and shoe stores and at historic sites. Not only that, one of our boys went two or three years between dental appointments due to being lost in the shuffle.

So you can see that we've had our share of looks from (undoubtedly) childless onlookers at our various debacles.

And we've endured the funny, if pointed, reminiscences of the now-grown victims of our forgetfulness. We've paid the price.

But now comes the ultimate humilia-

tion in the form of random, stupid forgetfulness that cannot be blamed on the distractions of daily life or identifiable disease. We're in the throes of unreasonable loss of memory.

Strangely enough, just as we've always read, early memories seem to sharpen just as what happened yesterday is lost to mind. We tend to remember things like how our second-grade teacher dressed, or listening to "Lights Out" on the radio, but we can't recall who phoned during dinner last evening.

We can always employ tricks to substitute for memory: writing everything down, keeping a detailed calendar upstairs and down, assigning tasks and priorities. And it helps if you have a partner who remembers what you forget, and forgets only what you remember.

But if we misplace something now and then, or can't think what we were supposed to bring to the Church pitch-in, it doesn't matter. We remember more important things, like how it was to live away from our parents for the first time, or falling in first love and feeling that the world was ours for the taking.

We remember the struggles of The Job (because in those days there was only one), and the bonding with each new baby as he or she appeared. We remember the friends, the good times, the beloveds who accompanied us on the journey.

Memory is not always pleasant. But, however impaired, it's a gift that offers reflection on our stewardship of this God-given life. †

(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

The Yardstick/Msgr. George G. Higgins

## Will labor get its day?

A recent op-ed column in *The Wall Street Journal*, "Why Big Labor Keeps Getting Smaller," is misleadingly titled. The title

leaves the impression that the column's writer, Kevin Hassett, a resident scholar at the American Enterprise Institute, is arguing that what he calls the union's "disruptive absurdities" in the recent General Motors strike explain why big labor is declining.

But Hassett really is saying that all labor, big and small, is permanently on the decline because "most Americans want little to do with unions."

Hassett admits that when workers were working 12 hours a day over hot furnaces, unions had the high moral ground. But today, he says, "unions pursue old strategies that are unreasonable, confrontational and ultimately self-destructive."

Hassett's knowledge of labor history and labor economics is woefully inadequate. He says not a word about the legal and economic obstacles that confront workers as they strive to exercise their right to organize. That includes farm workers, many of whom still work 12 hours a day in the hot sun.

When Bishop William S. Skylstad, chairman of the U.S. bishops' Committee on Domestic Policy, spoke out for workers' rights in the committee's 1998 Labor Day statement, he might have had pundits of Hassett's ilk in mind. The bishop specifically referred to agricultural workers who "cleaned the chickens and picked the strawberries for our Labor Day feast (but) probably cannot afford to purchase the fruits of their labors."

Would Hassett have us believe that these and other low-paid workers "want little to do with unions"? That may be true of some of them, but Hassett tells us nothing about

the systematic efforts of many of their employers (including, sadly, some Catholic hospital administrators) who make it difficult if not impossible for them to organize.

Hassett's silence about violations of trade union rights and the gaps in U.S. labor legislation leaves me to think he is philosophically antiunion and that his one-sided critique of the General Motors strike is dust in his readers' eyes, distracting them from his essential message, namely, that there is no need for unions, big or small, in the American economy.

A current summary of violations of workers' rights is found in the "Annual Survey of Violations of Trade Union Rights" published by the International Confederation of Free Trade Unions (ICFTU). The report says that 50 years after the International Labor Organization (the oldest of the U.N. specialized agencies) adopted Convention 87 establishing freedom of association in international law, this right still is being violated with impunity in every country, including the United States.

If Hassett thinks that the ICFTU report is prejudiced because it comes from an international trade union body, he can check its findings against dozens of books and monographs from neutral and highly respected sources.

A longer version of Hassett's *Wall Street Journal* op-ed piece, we are told, will appear in the official journal of the American Enterprise Institute.

I am alarmed by what appears to be a growing antiunionism on that institute's part. I had been led to believe that the flagship think tank of the neo-conservative movement in the United States could be counted upon to strike a more objective balance in dealing with labor-management relations. More in sorrow than anger, I conclude I was wrong. †

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



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

# The Sunday Readings

Sunday, August 30, 1998

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

Sirach provides the first reading this weekend. The reading extols humility,



the most basic of the virtues. Without humility, true devotion is impossible.

Humility is not self-degradation. Rather, it is a frank look at self. All humans are imperfect. Only God is perfect, and indeed

God is so perfect, so sublime, that if set against God, humans are very insignificant indeed.

However, this being the case, the majesty of Judaism, and of Christianity, is in the intense belief that no human, albeit imperfect, is without the greatest of worth and dignity.

To protect this dignity, God revealed the Commandments. To elevate this dignity even to the uttermost by bringing humans into communion with God and with eternal life itself, God sent the prophets.

Humans exalt themselves when they recognize this dignity in all the others whom they encounter. They acknowledge it when they give alms, because in almsgiving they say that pitiful circumstances are unworthy of a human being. Thus they attempt to relieve the situation.

The Epistle to the Hebrews gives this weekend liturgy its second reading. Key to an understanding of this text is a knowledge of the highly theological meaning of geography among God's people, the Jews, from whom the Lord came.

The land once, and now again, called "Israel" was for those who knew Jesus much more than simply territory, a section of the earth.

It belonged to the Jews because God gave it to their ancestors, the Hebrews who followed Moses from slavery in Egypt.

Jerusalem was more than a city. It was the heart of the society. It was the capital from which reigned David and Solomon, the kings appointed by God.

Mount Zion was more than a hilltop in the center of Jerusalem. On Zion the sacrifice was conducted. The entire people saluted God. Recompense was given

for affronts to God. God was given acclaim.

Drawing people to Zion, in the mind of this epistle, was to draw people to reconciliation with God.

St. Luke's Gospel is the source of the Gospel reading for this Liturgy of the Word.

This reading is unique to Luke among the Gospels. In it, Luke presents the Lord as the teacher of the highest wisdom.

The scene is easily understood. A formal dinner is underway. Such dinners were conducted with a definite etiquette, followed by hosts and guests alike.

Just as custom today assigns a special guest to a specific place at table, so guests of honor occupied preferred places at banquets among the contemporaries of Jesus.

In this reading, the Lord states that no one should seize a place of honor.

A person's estimate of self may not conform to reality. When the person's real status is applied, then that person may be demoted to a less prestigious seat.

This reading also presents two other fundamental Christian beliefs. The first, so treasured by Luke, is that the poor and the unfortunate, frequently scorned by societies, are worthy instead of high regard. No less a figure than the Son of God is their champion. No less than Jesus orders them to be given places of honor.

In itself, this is a powerful lesson in the essential value of all, and that human calculations of distinction, based very often upon material acquisitions, mean nothing.

Secondly, the reading establishes that human existence is eternal.

Conduct in this life will be reflected, for good or bad, in the next state of being.

## Reflection

The Christian tradition is virtually unique among the value systems of the world in its unyielding exaltation of the dignity of humankind in general, and more marvelously of each human individually.

The first and third readings stress this point. In the third, the Gospel according to Luke, the identity of Jesus is critical. He is the Son of God. He calls for respect and care for those whom society often scorns, whom our own culture dismisses as "unproductive," for failing "to achieve."

Greatest among the dignities of humans is the ability to reach God, an

## Daily Readings

Monday, Aug. 31  
1 Corinthians 2:1-5  
Psalm 119:97-102  
Luke 4:16-30

Tuesday, Sept. 1  
1 Corinthians 2:10b-16  
Psalm 145:8-14  
Luke 4:31-37

Wednesday, Sept. 2  
1 Corinthians 3:1-9  
Psalm 33:12-15, 20-21  
Luke 4:38-44

Thursday, Sept. 3  
Gregory the Great, pope,  
religious and doctor  
1 Corinthians 3:18-23  
Psalm 24:1-6  
Luke 5:1-11

Friday, Sept. 4  
1 Corinthians 4:1-5  
Psalm 37:3-6, 27-28, 37-40  
Luke 5:33-39

Saturday, Sept. 5  
1 Corinthians 4:6b-15  
Psalm 145:17-21  
Luke 6:1-5

Sunday, Sept. 6  
Twenty-third Sunday in  
Ordinary Time  
Wisdom 9:13-18b  
Psalm 90:3-6, 12-17  
Philemon 9-10, 12-17  
Luke 14:25-33

ability given by God to enable God's love for each person to be fulfilled in an eternal unity, the human person with God.

These weeks are times for the Church

to advise us in the meaning of genuine discipleship. Recognizing others for what they are, the magnificent children of God, is indispensable to discipleship. †

Question Corner/Fr. John Dietzen

## The mysteries of faith encompass good, evil

**Q**I liked your analysis of mystery in our Catholic newspaper some weeks ago. You pointed out that one cannot attempt to "solve" a mystery of faith by denying or minimizing one part and exaggerating the other.

The balancing act may not be comfortable or as neat as we would like, but that is the nature of mystery.

However, I'm disturbed about all the warm fuzzies young people hear today about God's love, when we don't hear much about sin and hell.

How do you impart a sense of mystery without minimizing one part? Young people are self-assured, but underneath they, like the rest of us, are engulfed in fears, violence and insane pressures. They're groping for help, not pious platitudes.

Someone wrote that the frenzies of chaos, creation, disobedience, disaster, solitude and evil, rendered bland in churches and synagogues, are restored to terrifying proportions in the half-light of movie theaters.

Why do millions of people want to sink vicariously with the doomed souls aboard the Titanic? And why do priests today not want to talk about sin? (Ohio)

**A**You state very thoughtfully the dilemma everyone faces who wishes to properly represent those two mysteries, the reality of sin and the reality of God's faithful compassion, which in the end are simply facets of the mysteries of good and evil.

I must admit I don't know the solution, and I don't think anyone has the perfect answer. It is often easier to state a problem (and sometimes the problem we state isn't the real one at all) than it is to give a responsible and adequate response.

I believe by far most priests, and I know I am one, sincerely and thoughtfully attempt to bring the Gospel faithfully to people where they are, with our homilies and other teaching opportunities.

That we often, or most of the time, do not succeed as we would like I also admit.

After nearly 45 years as a priest, I am convinced that people, including young people, live much of their lives today plagued by fear and hopelessness, and a sense of helplessness against the cosmic evils that pour on us every day.

We do need to acknowledge and speak of sin. The challenge for parents and all of us, however, is to do so in ways that will lead not to more despair, but to hope and holiness, and deeper faith in God.

As one theologian wrote a few years ago, speaking of this responsibility, it does no good to tell people they are drowning. They already know that. What they need is someone to tell them why they shouldn't just go ahead and sink.

It seems to me we sorely need to reflect carefully and prayerfully on how we can faithfully bring the Gospel of Christ to this condition, which results in so much loss and conflict even in our Church. Until now, we've hardly begun effectively to do so.

**Q**What opportunities are there in the Church for a divorced Catholic man or woman who would like to dedicate his or her life to God? (Illinois)

**A**What you suggest is not at all impossible.

Each religious congregation or order has its own regulations and procedures in such matters.

Anyone interested in such work should contact the desired religious congregation or the diocesan vocations office and ask about the possibilities of ministry as a member of a lay apostolate or the discernment process for life as a vowed religious. †

(A free brochure, in English or Spanish, outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

## My Journey to God

### Tapestry of Life

Homespun and plain is the fabric of life. Woven day by day on the loom of time, Damasked with patterns of heartache and strife, Yet threaded with gold to mark moments sublime.

Life is a tapestry of blended strands, Stone workers, shepherds, tillers of the soil, The fruit of calloused palms and work-worn hands, Motifs that show long years of endless toil.

Shining the thread that captures tender things:

A mate's unflinching love; a baby's birth; Rhapsodic concerts that the wild bird sings; Divine assurance of the spirit's worth.



When our finite clay shall return to sod, Life's tapestry becomes our gift to God.

By Anna-Margaret O'Sullivan

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



## The Active List

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

### August 29

St. Joan of Arc, Indianapolis, 4217 Central Ave., will hold a spiritual retreat for the bereaved, 1-5 p.m. Information: 317-925-4279.

Mount Saint Francis will host a picnic featuring chicken and ham dinners, booths and activities, 11 am-11 p.m. Adults, \$6; senior citizens, \$5.50; children under 12, \$4. Directions: I-64 West to Hwy. 150 West (Exit 119) Junction of Paoli Pike and Hwy. 150.

The Class of 1988 of Cardinal Ritter High School will celebrate its 10-year reunion in the school gymnasium beginning at 5:30 p.m. At 6 p.m., a Mass will be celebrated, followed by a catered dinner and entertainment.

Information: 317-484-0805.

St. Christopher Parish, Speedway, 5301 W. 16th St., will hold a parish-wide garage sale from 8 a.m. to 2 p.m. in the school cafeteria and bus garage. All proceeds will benefit the Legacy of Hope campaign.

### September 4

St. Charles Borromeo Parish, Bloomington, 2222 E. Third St., will hold Natural Family Planning classes beginning at 7 p.m., second of four sessions (Oct. 2, Nov. 6). Information: David or Jan Caito, 317-862-3848.

The Catholic Charismatic Renewal of Central Indiana will gather at St. Mary Parish, 317 N. New Jersey, Indianapolis.

Teaching will begin at 7 p.m. followed at 7:30 p.m. by praise, worship and Mass. Information: 317-927-6900.

### September 5-6

Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, will host the seventh annual Fall Classic horse competition at the Mari Hulman George School of Equine Studies, beginning at 4 p.m. on Saturday and at noon on Sunday. Information: 812-535-5239, Cindy Durham.

### September 6

Una Voce, Indianapolis, will sponsor a seminar by Professor David P. Kubiak on the history of the liturgy of the Church. The seminar will be on Sundays, Sept. 6, 13, 20, after the 10 a.m. Mass at Holy Rosary Parish, Indianapolis, 520 Stevens St. It will conclude on Sept. 24, with a study of the history of liturgical music by Charles Wyeth. Information: 317-547-4401.

### September 7

Mount St. Francis Retreat

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

### Recurring

#### Daily

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

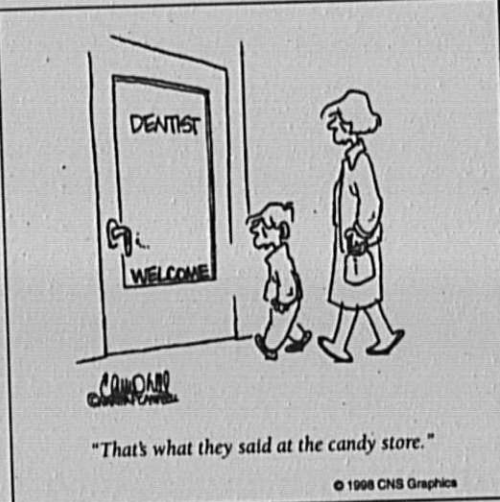
Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

#### Weekly

#### Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10 a.m. (formerly held at St. Patrick Parish).

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

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,

—See ACTIVE LIST, page 27



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## The Active List, continued from page 26

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

Marian 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.

### 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.

St. Pius X, Indianapolis, 7200 Sarto Dr., Pax Christi of Central Indiana meets in the church from 7-8:30 p.m. Information: 317-578-1455 or 317-253-2585.

#### 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, Indianapolis, 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, at 7 p.m.

#### Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrate 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 Parish for the Benediction.

#### Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd.,

9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher,

Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

## New Jersey college starts interfaith project

LODI, N.J. (CNS)—Felician College has initiated an interreligious project in an effort to find common ground among seemingly disparate religious ideologies.

According to an announcement from the college, the project includes the study of five major religious traditions: Buddhism, Christianity, Hinduism, Islam and Judaism.

A 40-item survey has been developed to provide a common theme of faith among the religions so that participants will be able to come together and discuss other issues.

"Our intention is to make this project's topic the first in a series of on-campus, biennial interreligious convocations to promote tolerance and understanding among diverse religions," said Jane O'Brien, assistant professor of psychology at Felician College, run by the Felician Sisters. †

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# News briefs

## U.S.

### Churches set to tackle global warming issue at conference

WASHINGTON (CNS)—Catholics will be among Americans of many denominations involved in a strategy to tackle the issue of global warming, the gradual warming of the Earth that scientists say is being caused by the emission of greenhouse gases. Although the U.S. bishops as a conference will not be participating for at least a while, Catholics are part of an effort in the Midwest to organize interfaith efforts in nine states. A Midwest interfaith climate change conference is also scheduled for Oct. 25-26 in Columbus, Ohio, for environmental leaders in the region and to prepare religious environmental leaders to mount a campaign to go beyond the conference.

### Jesuit volunteers, with fewer applicants, close house in Oregon

PORTLAND, Ore. (CNS)—Citing a reduction in applicants, the Jesuit Volunteer Corps has closed its house in the southern Oregon city of Medford. That has left local helping agencies, including Catholic Charities and Sacred Heart Parish, scrambling to find replacements and more money for front-line service jobs. Since the 1950s, the volunteer corps has brought college graduates to poor urban and rural areas all over the country to provide a year or two of work, live in a tight-knit community of a half dozen or so, and speak out against unjust social structures. The corps was the brainchild of Jesuit priests serving in outlying areas of Alaska. The Medford house opened in 1990. Volunteers have worked in Medford in youth ministry, a food gleaning project, economic development and respite care.

### Profile of DREs looks at their education level, salaries

WASHINGTON (CNS)—Although nearly all diocesan directors of religious education hold graduate degrees in their field, salaries don't seem to reflect their level of education. According to a profile compiled by the Washington-based National Conference of Catechetical Leadership, the vast majority—83 percent—of diocesan directors of religious education have at least a master's degree. Another 13 percent also hold doctorates. That's about the same ratio as in the last survey in 1989. Yet, 34 percent of the people running



### Marian apparition

Ngoc Tran, 16, portrays the apparition of Our Lady of La Vang in a reenactment at the Basilica of the National Shrine of the Immaculate Conception in Washington Aug. 21. Vietnamese Americans gathered at the shrine for a two-day celebration of the 200th anniversary of Mary's appearance to Catholics escaping persecution in Vietnam.

diocesan programs earn less than \$30,000 a year. About 12 percent earn more than \$45,000 a year. But 22 percent earn less than \$25,000—just \$12 an hour, given a 40-hour work week. The survey was based on responses from 141 diocesan religious education directors who returned surveys sent to 180 directors in the spring of 1998.

### Catholic editorialists take President Clinton to task

WASHINGTON (CNS)—Catholic editorialists took President Clinton to task following his acknowledgment that he had an improper relationship with White House intern Monica Lewinsky. Some editorialists also challenged the American people to regain a moral compass and demand a higher standard of both themselves and their leaders. "Unless Americans are willing to affirm their own moral underpinnings, we can guarantee that they will be betrayed again," said *The Evangelist*, diocesan newspaper of Albany, N.Y. "Polls show that large numbers of Americans are not bothered by perjury, don't think adultery is damaging, find nothing wicked with a boss having sex with an intern, and bear no ill feelings toward someone who pointed at them and lied in a tone of voice that implied it was they who were doing something wrong," the editorial said.

## World

### Peace activists say military force is no answer to terrorism

WASHINGTON (CNS)—Reconciliation and mediation ought to replace military force in dealing with terrorists, say peace activists from Catholic Worker, Pax Christi, Maryknoll, the Fellowship of Reconciliation and other organizations. Early in the afternoon of

Aug. 20, President Clinton announced U.S. military strikes against terrorist bases in Afghanistan and Sudan aimed at the groups believed responsible for bombing U.S. embassies in Tanzania and Kenya on Aug. 7. Within hours, peace activists had taken to the White House sidewalk to protest. Marie Dennis, director of the Maryknoll Office for Global Concerns, called the bombings in Nairobi and Dar-es-Salaam "a terrible tragedy for the people of those countries and for the entire world." But she expressed concern about "merely heaping more violence upon violence."

### Chief rabbis appeal to pope for end to crosses dispute in Poland

JERUSALEM (CNS)—Israel's chief rabbis appealed to Pope John Paul II for help in solving the dispute over crosses being erected by Polish Catholic activists next to the former Auschwitz concentration camp in southern Poland. Meanwhile, the Polish government announced Aug. 18 that it had canceled the lease on the land, taking legal control of the site in an effort to end the quarrel. Chief Ashkenazi Rabbi Meir Yisrael Lau met with a group of priests from the Rome-based San Egidio Community in Jerusalem Aug. 18 and handed them a letter for the pope. He did not make the letter public, saying he wanted the pope to read it first. The San Egidio Community often has been involved in mediating international disputes.

### Havana Catholic paper publishes first edition in two years

HAVANA (CNS)—A Catholic publication that disappeared two years ago after its first issue reappeared in mid-August with the promise of becoming a "regular voice for the Catholic Church" in the capital city of Havana. A new edition of *Aquí la Iglesia* (Here, the

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Church), which appeared once in early 1996 as the official newspaper of the Archdiocese of Havana, was distributed Aug. 16 in several city parishes with a new design and a column by Havana Cardinal Jaime Ortega Alamino. "From now on, this will be a regular publication that will exist as a permanent contact between the chancery and Catholics in the city," said Eduardo Meza, editor of *Aquí la Iglesia*. He said the paper will be distributed monthly in all Catholic parishes in Havana.

### Bishops express condolences for landslide victims in India

NEW DELHI, India (CNS)—The Catholic Bishops' Conference of India expressed condolences after more than 225 people, including Hindu pilgrims, were killed in a landslide in northern India's Uttar Pradesh state. More than 60 pilgrims to the Hindu holy place of Kailash-Mansarovar, a mountainous area along the Indian-Chinese border, were feared killed when a landslide struck Malpa village, about 175 miles northeast of New Delhi, Aug. 18. "The Church prays for the souls of those who perished in the natural calamity," said a bishops' conference spokesman, Father John Vallamattam. He added that most of the dead were "poor villagers and devout Hindus." Father Vallamattam blamed illicit logging for landslides in the state's hill villages and said the disaster was man-made. People and governments should ensure "that they do not upset nature in any way," he added.

### West Bank water shortages cause health problems during heat wave

JERUSALEM (CNS)—Water shortages in the West Bank during the latest heat wave have caused public health problems in many villages, said a Catholic Relief Services official. Israel decreased the water pumped to Palestinians because of increased demand by Jewish settlers in the West Bank, said the CRS official, a Palestinian who asked that his name not be used. An Israeli government official denied the claim. The CRS official said Jewish and Palestinian residents of the

West Bank receive their water from the same local water sources. Some Palestinian villages went without water for 12 to 14 days, he said, having to stock up on water on the days water was pumped. With little water available, "the health situation deteriorated," the official said.

### People

### Priests, ministers: Speak truth in love to homosexuals

WASHINGTON (CNS)—If religious views on homosexuality are excluded from the public debate, cultural acceptance of gay lifestyles will jeopardize laws protecting marriage and the family, warned clergy of various denominations. Father Thomas Morrow, coordinator of homosexual ministries for the Washington Archdiocese, was among speakers at the Aug. 12 press conference sponsored by the Family Research Council. The session was prompted by attention to advertisements placed in newspapers around the country by the Family Research Council and several religious groups featuring testimonials from people who said they have been cured of the sin of homosexuality. People in the ads were quoted as saying that through religious faith they have left homosexual lives—some for heterosexual marriages to other former homosexuals.

### At summer residence, pope meets with old school friends

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II had a reunion with old friends from Poland at his summer residence in mid-August. Vatican sources confirmed that the gathering took place at the papal summer villa in Castel Gandolfo, southeast of Rome, during the week of Aug. 16-22, but they did not provide details. Italian news media quoted a note which they said the pontiff had written to his well-known companion Jerzy Kluger, inviting him and the others to the rendezvous. In the group were reportedly nine of Pope John Paul's friends from his school days and his years

in the theater before his ordination to the priesthood. The nostalgic gathering of the pope's old friends takes place practically every year; they last met as a group during his pastoral visit to Poland in June 1997.

### Prison time may yield new cause for nun jailed for protest

ST. PAUL, Minn. (CNS)—Living in prison is a learning experience, according to Sister Rita Steinhagen. "The longer we are here, the smaller the place gets," Sister Steinhagen said in a telephone interview with *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis, from the Federal Prison Camp in Pekin, Ill. Sister Steinhagen, a Sister of St. Joseph of Carondelet, and 24 others who protested at the School of the Americas in Fort Benning, Ga., on Nov. 16, 1997, were sentenced to serve six months for trespassing. Now she has a second cause to protest: the U.S. prison system. "What is ludicrous about this is that this is a misdemeanor," she said.

### Priests, sisters tend to spiritual needs of circus families

DALTON, Mass. (CNS)—Father Jerry Hogan's parish is a five-ring circus. Literally. "I do weddings, baptisms and a lot of counseling. I've got the basics you'd have in any parish," said Father Hogan, who for most of the year is the "pastor" for a tight-knit community of Catholics and others who work in the nation's circuses. Father Hogan, a priest of the Archdiocese of Boston, is technically an itinerant chaplain paid by the U.S. Catholic Conference. But to the nearly 4,000 Catholic workers in the circus industry, he's their parish priest. "Circus folks are a very family-oriented, closed community. They've been burnt by the stereotype, so they tend to be leery of 'townies' on the outside," he said during a summer visit to the American Legion grounds in Dalton. †

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

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# Rest in peace

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

**BELYEU, Linda Gail**, 52, St. Patrick, Indianapolis, Aug. 21. Daughter of Alma D. Stinson Wilkins. Sister of Danny Dale Wilkins, Donna Sue Ordille.

**BOGEMAN, Doris**, 70, St. Malachy, Brownsburg, Aug. 4. Stepmother of Mary Pat Bogeman, Barbara Ann Klett. Sister of Virginia Barton, Juanita Breining.

**BOWER, Margaret T.**, 83, St. Bartholomew, Columbus, Aug. 5. Mother of Maureen Ferrell. Daughter of Jeremiah

Shea, Nora Stack. Grandmother of three.

**BOYLE, John S.**, 77, St. Elizabeth, Cambridge City, Aug. 13. Husband of Mary Ellen Boyle. Father of Steve Boyle, Kathy Sorrell. Grandfather of one.

**DAY, Alma G.**, 84, St. Mary, Lanesville, Aug. 1.

**DEASE, James L.**, 72, St. Malachy, Brownsburg, Aug. 2. Husband of Evelyn Dease. Father of Lawrence, John Dease. Stepmother of Thomas Cook, Steve Robertson, Jackie Russell. Stepson of Agnes Dease. Brother of Thomas Dease. Grandfather of eight. Great-grandfather of 12.

**GRANNAN, Betty J. Crockett**, 75, Holy Spirit, Indianapolis, Aug. 14. Wife of J. Lloyd Grannan. Mother of Jill E. Schultz, David A. J. Michael Grannan. Grandmother of three.

**GRIMM, Marcelyn**, 82, St. Augustine, Jeffersonville,

Aug. 7. Mother of Joan Gillham, Elizabeth Busse, Susan Smith, John Grimm, George H. Yenowine. Grandmother of 10. Great-grandmother of 11.

**HAMMANS, Francis Leonard "Lenny"**, 62, Holy Cross, Indianapolis, Aug. 5. Husband of Joletta Ash Hammans. Father of Rosemarie Alley, Loretta Tobin, Margaret Warman, Mary A. Qualls, William J. Francis L. II, Thomas D., Michael L. Hammans. Brother of Joseph Hammans. Grandfather of 25.

**HARTLAGE, Ella F.**, 66, St. Paul, Sellersburg, Aug. 11. Wife of C.A. "Sid" Hartlage. Mother of Michael Haglage, Linda Whitlock, Terri Zink. Sister of Jean Bottorff, Viola Paris. Grandmother of eight.

**HORTSMAN, Arthur J.**, 69, St. Mary, Rushville, Aug. 19. Brother of Mary Hortsmann, Viola Burns.

**JONAS, Frances M.**, 85, Holy Family, Batesville, Aug. 23. Mother of Alice Thielking, Ruth Nobbe, Ellen Davis, Suzanne Ward, Charles Jonas. Grandmother of 17. Great-grandmother of 27.

**KNECHT, Augusta C. (Schwegman)**, 91; her son, **Delmar R. Knecht**, 63; and his wife, **Janet L. Knecht**, 61, died in an accident on Aug. 9. All were members of St. Mary, Greensburg. **Augusta Knecht** was the mother of Donald, Albert Jr., Marvin, Bruce, James, Richard Knecht, Carol Reed, Dolores Enneking, Marilyn Lanning. She was the sister of Arnold (Mike) Schwegman, Loretta Enneking, Dolores Hohman. Grandmother of 48. Great-grandmother of 62. Great-great-grandmother of two. **Delmar R. Knecht** and **Janet L. (Drennan) Knecht** were the parents of Perry, John Knecht, Nancy Olson, Laura Peters, Pamela Sue Knecht. They were grandparents of nine, step-grandparents of four. **Delmar Knecht** was the brother of Donald, Albert Jr., Marvin, Bruce, James, Richard Knecht, Carol Reed, Dolores Enneking, Marilyn Lanning. **Janet Knecht** was the daughter

of Martha Drennen. She was the sister of Becky Drennen, Margaret Leyenberger.

**LEWIS, Patricia A.**, 71, St. Augustine, Jeffersonville, Aug. 14. Mother of Kip, Chris, Doug, Ann Lewis, Sara Bullington. Sister of Jack Walters, Sally Young. Grandmother of nine.

**McINTIRE, Fred**, 67, St. Malachy, Brownsburg, Aug. 11. Husband of Rema Joyce Allman. Father of Fred Standeford, Deborah Slavens, Robin Duncan, Stacey Barr. Son of Benita McIntire. Brother of Margaret Hurd. Grandfather of four.

**MYERS, Richard Walter**, 68, St. Joseph, Shelbyville, Aug. 20. Husband of Rema Burns Myers. Father of Patti Anne, Walter Myers III, Catherine Jackson. Stepfather of Jeanette Daniels, Joann Achtmann, Julia Borick. Grandfather of four.

**MOONEY, John**, 78, Holy Family, New Albany, Aug. 15. Husband of Mary E. Mooney. Father of Christopher, Thomas, Mary Pat Mooney, Peggy White, Maureen Shirely. Brother of Jane E. Mooney. Grandfather of eight.

**NGUYEN, An V.**, 87, St. Mary, Greensburg, Aug. 16. Father of five. Grandfather of nine. Great-grandfather of three.

**NICHTER, Roselynn C.**, 76,

Holy Name, Beech Grove, Aug. 13. Wife of Felix W. Nichter. Mother of Joseph Nichter, Sharon L. Kavanaugh, Pamela Koontz. Brother of Robin Lettlier, Carolyn Owens, Janet Underwood. Grandmother of six. Great-grandmother of eight.

**PACANOWSKI, Beverly J.**, 64, Holy Spirit, Indianapolis, Aug. 12. Wife of Robert W. Pacanowski. Mother of David A. Pacanowski, Susan L. Langlois. Sister of Robert, Richard Brown, Judith Boak. Grandmother of four.

**PFLUM, Ruth A. (Senefeld)**, 78, St. Michael, Brookville, Aug. 15. Mother of Patti Murphy, Amy and Greg Pflum. Daughter of Clarence and Loretta Hamann Senefeld. Sister of Thomas Senefeld, Ree S. Merrell. Grandmother of three.

**PRENDERGAST, Elizabeth Docherty**, 74, Holy Name, Beech Grove, Aug. 5. Mother of Vincent, Geoffrey, Thomas Prendergast, Monica Taylor, Collette Dillon, Patricia Rose, Betty Wright. Sister of Edward, William Docherty, Sadie Cassidy. Grandmother of 13. Great-grandmother of four.

**ROEMBKE, Gary Lee**, 30, St. Jude, Indianapolis, Aug. 14. Son of Gerald and Kathleen Roembke. Brother of Steve, Paul Roembke. Grandson of Ruth Swatts.

**RUNIONS, Orlen J. "Sonny"**, 52, St. Mary, Mitchell, Aug. 18. Husband of Carolyn Runions. Father of Richard, Christine, Michele Runions. Brother of Diane McGregor, Beverly Perry. Grandfather of three.

**STOTT, Jessica Summer**, 17, Sacred Heart, Terre Haute, Aug. 13. Daughter of Ralph Stott Jr. and Julia Stott. Granddaughter of Ralph Stott and Mary Stott. Stan Machango and Madeline Machango.

**THOMPSON, Rose M.**, 77, St. Mary, Lanesville, July 25. **WEILHAMMER, Paul Harry**, 84, Nativity, Indianapolis, Aug. 14. Father of Lawrence "Larry" Paul Weilhammer, Donna L. Woody, Deanna "Dede" Eaton, Kathryn "Kathy" M. Nesbit. Brother of Lawrence M. Weilhammer. Grandfather of 11. Great-grandfather of 15.

**WIGGINGTON, Gloria W.**, 76, St. Mary, Lanesville, Aug. 1.

**WOLSEFFER, Mabel L. (Fleeger)**, 100, Immaculate Heart, Indianapolis, Aug. 17. Aunt of several.

## Elizabeth Crawford, mother of priest, dies Aug. 20

Elizabeth Lucile (Coomes) Crawford, mother of Father Larry Crawford, died on Aug. 20. She was 88.

A funeral Mass was celebrated at Good Shepherd Church in Indianapolis on Aug. 24.

Elizabeth Crawford was a member of Good Shepherd Church. She was a past officer of the St. Catherine Altar Society and had cooked for St. Catherine School. She had worked at Garfield Bakery.

Father Crawford is pastor of St. Simon Parish in Indianapolis and was director of the archdiocesan Pro-Life Office from 1982-96.

Besides Father Crawford, Elizabeth Crawford is survived by a daughter, Brenda Kelley; a son, Gary; a sister, Oneda Livers; 10 grandchildren and nine great-grandchildren.

Memorial contributions may be made to the Amyotrophic Lateral Sclerosis Association.

## Providence Sister Mary Wathen taught in six schools here

Providence Sister Mary Wathen, 82, died on Aug. 17 at Saint Mary-of-the-Woods.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Aug. 19.

The former Mary Elizabeth Wathen was born in Washington, Ind., and entered the Congregation of the Sisters of Providence in 1932, professed first vows in 1934 and final vows in 1939.

Formerly known as Sister Vincent, she taught at St. Andrew, St. John the Evangelist, St. Patrick (where she was also principal), Our Lady of the Greenwood and Ladywood St. Agnes schools in Indianapolis; and Sacred Heart in Terre Haute, as well as in other Indiana dioceses, Illinois, Maryland and California.

Sister Mary is survived by two sisters, Irene Rode and Rita White; and four brothers, Everett, Howard, Leo and Joseph Wathen.

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# "There's just no place like Crestwood Village!"



Jim Gerard, Crestwood Spokesperson



## WE PAY MOVING COST!

### APARTMENTS

Studio / Efficiency / One & Two\* Bedrooms

### LEASE

Month-to-Month, no entry fees,  
furnished apartments available.

### RESIDENT SERVICES

Housekeeping, Personal Care,  
Grocery & Prescription Deliveries,  
MCL Home Delivered Meals  
are additional convenience options.

### MOVING COST

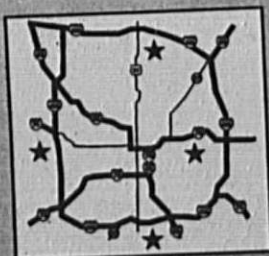
Up to \$300 in moving expenses paid by company.

North 844-9994  
91st. Street & Garrison Drive

South 888-7973  
8801 Madison Ave.

East\* 356-4173  
Edmondson, East of Shadeland Ave.

West\* 271-6475  
North of Rockville Road, off Girls School



**JUSTUS**  
Senior Living Communities

## Apartments from \$405 Monthly

- ✓ Free Bus Transportation
- ✓ 4-Convenient Locations
- ✓ Beauty Salon
- ✓ Wellness Coordinator
- ✓ Full Kitchen
- ✓ Building Elevators

- ✓ All Utilities Paid
- ✓ Daily Social Activities
- ✓ Library / Games
- ✓ Walk-In Closet
- ✓ Safety Alert System
- ✓ Resident Managers

EQUAL HOUSING  
OPPORTUNITY



Models Open Daily: Mon.~ Sat. 9 am ~ 6 pm, Sun. 12 ~ 5pm

**Crestwood Village**  
Affordable Senior Living At Its Best!