



The Criterion

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September 11, 1998

Pope, Vatican officials pay tribute to Mother Teresa

VATICAN CITY (CNS)—Mother Teresa of Calcutta was remembered at the Vatican as an inspired leader and tireless advocate for the poor.

On Sept. 5, the anniversary of the charismatic nun's death, Pope John Paul II told thousands of Catholic lay workers gathered in St. Peter's Square that her example should inspire others.

"Let us not forget the great example that Mother Teresa left us and not limit ourselves to commemorating her with words," the pope said. "Let us have the courage always to put people and their fundamental rights first."

In Mother Teresa's name, Pope John Paul called on the leaders of all nations to speed disarmament programs and to dedicate resources instead to aiding the hungry and the ill.

The pope called Mother Teresa "a gift of God to the poorest of the poor" and "a singular gift for the Church and for the world."

"This little woman, from a humble family, what marvelous work she was able to achieve with the strength of faith in God and love for her neighbor," he said.

"Her total dedication to God, confirmed every day in prayer, was translated into a total dedication to her neighbor," the pope said. "In the smile, in the gestures and in the words of Mother Teresa, Jesus walked again in the streets of the world as the Good Samaritan and continues to do so through the Missionaries of Charity, who form the great family that she founded."

About 200 Rome-based members of the order, which has its headquarters in

Calcutta, India, attended a Mass that morning in St. Peter's Basilica celebrated by Cardinal Pio Laghi, prefect of the Vatican Congregation for Catholic Education. The order's facility in the southeastern corner of the Vatican City State cares for the area's poor and homeless.

In his homily, Cardinal Laghi said, "One must not be closed inside one's own self and follow one's own interests, but be open to others, to give and to be given to."

"And in this point the figure of Mother Teresa is before us to indicate what must be done and how it must be done," the cardinal said. "She wrote, 'Today the poor are starved for bread and rice, and what is more, for love; they are thirsting for water, but even more so for peace, truth and justice.'"

Vatican Radio and the Vatican newspaper, *L'Osservatore Romano*, offered recollections of what Mother Teresa said and did. Vatican Radio carried an interview with her successor and superior general of the order, Sister Nirmala Joshi, who said that everything Mother Teresa did, "she did for the glory of God and for the good of people."

L'Osservatore Romano ran a full page of commentaries about Mother Teresa, including an interview with Archbishop Henry d'Souza of Calcutta and a commentary by Brother Roger Schutz, founder of the ecumenical Taizé Community and co-author of three books with Mother Teresa.

A televised tribute to Mother Teresa, the 1979 Nobel Peace Prize winner, was



Mother Teresa of Calcutta (1910-1997)

videotaped the evening of Sept. 5 in the hall where Pope John Paul gives his weekly general audience.

The show featured taped testimonials from U.N. Secretary-General Kofi

Annan and Palestinian leader Yasser Arafat, as well as tributes read by British film star Ben Kingsley, Indian television actor Kabir Bedi and Argentine model Valeria Mazza. †

Following the piper

Bagpiper Ian Arthur of Indianapolis leads St. Thomas Aquinas School students in a procession across the playground and into the building before the start of the first day of classes Sept. 1 at the Indianapolis North Deanery grade school. Second graders Kya Adams (from left) and Connor Costello don't seem to mind the high-pitched music, but classmate Natasha Payne reacts to the unusual sounds by covering her ears. Second-grade teacher Denise Ware follows the students.



Photo by Mary Ann Wypad

Secretariat announces staff reorganization

Stewardship and development secretariat has hired two new staff members, reorganized existing staff

The archdiocesan secretariat for stewardship and development has announced the appointment of two new staff members and a reorganization of responsibilities among the secretariat's staff members.

Daniel J. Elsener, archdiocesan secretary for stewardship and development, said one appointment is an addition to the staff to better serve Catholic Charities. The other appointment fills an existing vacancy.

Elsener said the changes in the secretariat will contribute to better services for parishes and donors during the archdiocesan-wide capital and endowment campaign, Legacy of Hope from Generation to Generation.

The reorganization comes after an analysis of and some initial recommendations to the stewardship and development secretariat by George S. Olive, an Indianapolis not-for-profit consulting firm.

Joseph S. Therber of Indianapolis, former athletic director at Secunia Memorial High School in Indianapolis, has been appointed as the new associate director of donor services. A new donor services team will help supply improved communications with and recognition of donors, Elsener said.

Harry Verhiley of South Bend will join the stewardship and development secretariat as associate director of parish and agency services. While finishing his master of sci-

ence in administration degree at the University of Notre Dame, he has worked in several positions in the South Bend area, including as an adjunct professor of communication and business at Davenport (Ind.) College and as chief operating officer of Life Athletes, Inc., a summer sports camp.

The reorganization of responsibilities among the secretariat's staff members includes a new organizational structure led by Elsener, who will head an administrative team; a gift acquisition team, which will be led by Mike Halloran, associate secretary and director of stewardship and development; and the donor services team. †

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

The Criterion

9/11/98

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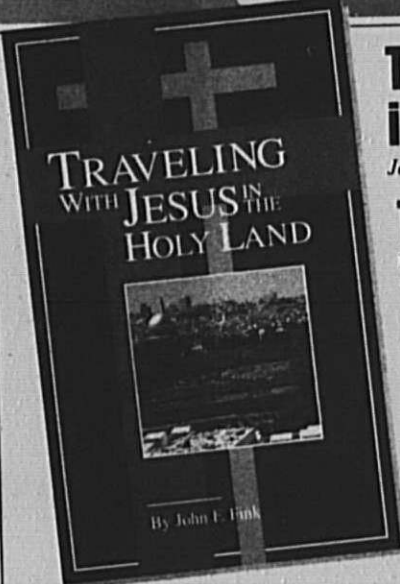
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John F. Fink

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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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Parish begins celebration of golden jubilee year

St. Mark Parish in Indianapolis will cap celebrations with anniversary Mass next year

By Mary Ann Wyand

"Celebrating 50 Years of Community" is the theme for activities commemorating the founding of St. Mark Parish in Indianapolis a half-century ago.

Beginning Sept. 17, parishioners will celebrate the start of St. Mark's golden jubilee year with a "Tales of Wonder" concert presented by parish musicians at 7:30 p.m. in the church sanctuary at 535 E. Edgewood Ave. in Indianapolis.

Parishioners and friends of the Indianapolis South Deanery parish are invited to attend the concert. Call the parish office at 317-787-8246 for free tickets.

The concert will be repeated Sept. 18, also at 7:30 p.m. Free-will offerings will be accepted both nights.

On Sept. 19, parishioners will gather in Schafer Hall from 6 p.m. to 8 p.m. for a parish dinner. Donations of \$6 a person will help defray expenses.

An open-house reception, also in Schafer Hall, is planned from 2:30 p.m. until 5:30 p.m. on Sept. 20.

As part of the anniversary celebration, parishioners also will reflect on "Jubilee Moments," featuring parish highlights from the past 50 years, each week before the 5:30 p.m. Mass on Saturdays and the 7:30 a.m., 9:45 a.m. and 11:45 a.m. Masses on Sundays.

Msgr. Richard Lawler, St. Mark's pastor and dean of the Indianapolis South Deanery, will concelebrate as Archbishop Daniel M. Buechlein presides at the

50th anniversary Mass at 2 p.m. on Sept. 12, 1999.

Mary Lynn Cavanaugh, St. Mark's administrator of religious education, said parish staff members and parishioners will open a time capsule preserved in the church cornerstone to use in a historical display during the anniversary year.

"The parish has grown in terms of people, buildings and space, and within ourselves, in spirituality," she said. "It's exciting for everybody to remember the things of the past and celebrate them, as well as to understand where the parish has been, to anchor us in the present."

Charter members Donald and Ruth Allen of Indianapolis, who have been married for 57 years, remember when the parish was established in the south-side community known as Edgewood.

"In the early 1920s, ladies in the area which was to become St. Mark Parish formed the Good Will Club," Ruth Allen said. "It was both social and religious. This sparse Catholic population needed a support system to encourage and unite these people, who were so far from each other and had no church or school. They met monthly in each other's homes."

During the summer months, she recalled, the late Father James Downey, then pastor of St. Catherine Parish, would ride his bicycle to Edgewood to visit Catholics in the rural area.

"The [Good Will Club's] yearly picnic was held in Sam Peter's woods at 1100 E. Southport Road," she said. "As the women met together, their faith was strengthened. They sewed, making quilts for church raffles, and donated these monies, including their monthly [club] dues, to the archbishop. He promised [to establish] a church, and confirmed that promise in the building of our six-room church and school in 1947." †



St. Mark Church, Indianapolis

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

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

Editorial

Attempts to change homosexual orientation

Homosexuality has been much in the news lately. It began on July 13 when the Transformation Ministries branch of Exodus International took out full-page ads in major newspapers offering to help homosexual men and women change their sexual orientation. Homosexual organizations were outraged. Controversy was spurred on when Trent Lott, the U.S. Senate's majority leader, likened homosexuality to alcoholism and kleptomania.

Then *Newsweek* devoted its Aug. 17 cover story to the question of whether it's possible to change one's sexual orientation and what causes one to become homosexual in the first place. After presenting findings on all sides of that question, the article concluded that "most scientists postulate that homosexuality results from some combination of genes and environmental factors, possibly different in each individual." Some people with sufficient incentive have managed to change their sexual orientation while others aren't interested in doing so and are insulted by the suggestion that they should change.

The Catholic Church has always differentiated between homosexual orientation and homosexual acts, and it's an important differentiation. We must respect and love people with a homosexual orientation while condemning homosexual acts.

The *Catechism of the Catholic Church* is quite clear about this, and it's worth quoting part of its section on homosexuality: "The number of men and women who have deep-seated

homosexual tendencies is not negligible. They do not choose their homosexual condition; for most of them it is a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition (#2358)."

At the same time, the catechism clearly opposes homosexual activity. "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity [it gives four scriptural references], tradition has always declared that 'homosexual acts are intrinsically disordered.' They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved (#2357)."

The Church teaches that sexuality is ordered to the conjugal love of man and woman and that intercourse between spouses is holy if it is open to the generation of children (the gift of life). We should pray for our homosexual friends or acquaintances that they will be able to maintain a chaste life, acknowledging that this is undoubtedly difficult for them. It is also difficult for heterosexual men and women, especially in our secular culture that accepts sexual acts between unmarried men and women as normal. †

—John F. Fink

Seeking the Face of the Lord

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



Many lessons learned through physical suffering

I owe a lot of people a lot of thanks! While the downside of being a public person is the embarrassing fact that one cannot be sick and go unnoticed, the upside is the encouraging fact that one gets lots of prayers and good wishes.

Most of you know that I am recovering from orthoscopic back surgery to repair a herniated disk. The wonders of medical technology allowed this to be done as an outpatient procedure. God willing (and if I behave), recovery time is limited to a couple weeks. I take this opportunity to thank one and all for your gracious prayers and good wishes! They helped a lot.

I am afraid I am not a very good patient. The very word implies my downfall, namely *patience*. I am rather sure the Lord allowed this back problem so that I might learn a few important lessons—the most important of which is that he is God: He is in charge, and I am not. I am learning how fragile and, at the same time, how resilient our human bodies can be. I have learned that for a person with a bad back the floor is a long way down. And I am convinced that with this back problem I drop more things more often than I ordinarily would. The Earth's gravity does not always seem to be a blessing when picking things up is a major challenge!

I sincerely hope that my back condition leaves me with a more permanent understanding of and compassion for the plight of people who are permanently disabled. It is not easy to depend on others for help in doing what one cannot do on his or her own. It is so uncomfortable to feel that one is imposing on the generosity of others. When one has to submit to anesthesia, and thus give up all power over one's faculties, when one submits his or her very life to the expertise of the doctors, it becomes clear just how vulnerable we are. Sickness imposes humility, yet it is our choice whether or not we claim it as our own virtue.

I hope I remember how much waiting people who are disabled and sick have to do while seeking medical care. Waiting room chairs can make time go by ever so slowly. I hope I remember how taxing it is for those who care for the sick and the disabled—nurses and doc-

tors and the other attendants who bear the grief and put up with the frustrations and pain of the sick. Shortness of temper is a facile complement of physical pain. Generous charity—or at least silent suffering—becomes a real challenge.

I recall that, in her illness, my Mom once remarked that it is hard to concentrate well enough before you become too sick to do so. I remember admonitions of Mother Teresa and Pope John Paul II encouraging the sick to offer their very sickness as a prayer joined to the suffering of Christ. Both these holy people spoke of the power of sacrificial prayer that their unchosen sickness offers the Church. The Holy Father lives that admonition now. It takes a well-honed alertness of faith to do as the pope does and encourages the sick to do.

I thought of the Holy Father often while trying to continue to carry on most of the functions of a bishop with the limitations caused by a pinched nerve. I certainly hope he is not in severe pain. Whether he is in pain or not, my admiration for his insistence to continue performing the duties of a pope with only minor curtailment of his schedule has grown even deeper.

I hope I continue to notice the courage and patience of the disabled more readily as I see them make their way on the street or in the mall or in a restaurant or in Church or in the hospital or the nursing home. I admire disabled folks who keep on going as best they can.

Most important of all, disabling sickness pretty well causes one to face what counts in life. It has the benefit of offering the challenge to set perspectives that otherwise might be kept in storage for future consideration and prayer. It is this opportunity for realigning one's daily preoccupations that makes sickness a doorway to interior peace. Physical pain and suffering are not direct opposites of peace. I know from experience that even in disabling pain, there can be a sense of inner peace. I found this most noticeable when I remembered to join my little bit of suffering to the cross of Christ and to offer it for the needs of others. †

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.

The Criterion



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

Phone Numbers:

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

Price:

\$20.00 per year 50 cents per copy

Postmaster:

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

World Wide Web Page:

www.archindy.org

E-mail:

criterion@archindy.org

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Buscando la Cara del Señor

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



Se aprenden muchas lecciones a través del sufrimiento físico

¡Debo un agradecimiento a muchas personas!

Aunque es inconveniente ser una persona pública es penoso que no se puede estar enfermo sin atraer atención, lo bueno es el aliento que se recibe por oraciones y buenos deseos.

La mayoría de ustedes sabe que me estoy reponiendo de la cirugía ortoscópica de la espalda para reparar una hernia discal. Las maravillas de la tecnología médica permitieron que esto se llevara a cabo como un procedimiento extorno en el hospital. Si Dios lo quiere (y si obedezco las instrucciones de los médicos), el tiempo de recuperación se limitará a unas semanas. ¡Aprovecho esta oportunidad de agradecer a todos y cada uno por sus oraciones bondadosas y buenos deseos! Estos me ayudaron mucho.

Lamento no ser tan buen paciente. La misma palabra será mi perdición, es decir la palabra *paciencia*. Estoy muy seguro que el Señor permitió este problema de la espalda para que yo pudiera aprender algunas lecciones—lo más importante de ellas es que Él es Dios. Él manda y no yo. Estoy aprendiendo lo frágil y, al mismo tiempo, lo resistente de nuestros cuerpos humanos. He aprendido que para una persona con una espalda lastimada, la distancia hacia el suelo está muy lejos. Y estoy convencido de que yo dejo caer más cosas con este problema de la espalda que dejaría caer normalmente. ¡La gravedad terrestre no siempre es una bendición cuando es un gran desafío el recoger cosas!

Espero verdaderamente que la condición de la espalda me deje con una comprensión más permanente de la situación de los incapacitados así como compasión para los mismos. No es fácil de depender de otros para ayuda a hacer lo que no se puede hacer para sí mismo. Es tan incómodo sentirse que uno esté abusando de la amabilidad de otros. Cuando hay que someterse a la anestesia, y así dejar todo el poder sobre sus facultades, se está sometiendo su vida a la pericia de los doctores. Por tal sentido se pone claro cuán vulnerables somos. La enfermedad impone la humildad, sin embargo es nuestra opción si la aceptamos como nuestra propia virtud o no.

Espero recordar cuánto tiempo esperan las personas incapacitadas y enfermas en búsqueda del cuidado médico. Las sillas en la sala de espera causan que el tiempo retarde mucho. Espero recordar cuán difícil

es para aquéllos que cuidan por los enfermos y los incapacitados—las enfermeras y doctores y los otros asistentes que oyen el pesar y aguantan las frustraciones y los dolores de ellos. El tener genio es un complemento fácil al dolor físico. La caridad generosa o por lo menos el sufrimiento callado se convierte en un silencioso desafío.

Revoco que durante la enfermedad de mi mamá, ella comentó una vez que era difícil concentrarse bien antes de ponerse enfermo y ahora es aun peor. Recuerdo las recomendaciones de la Madre Teresa y el Papa Juan Pablo II que les diéramos ánimo a los enfermos a ofrecer enfermedad como una oración unida al sufrimiento de Cristo. Ambas santas personas hablaban del poder de la oración de sacrificio que su enfermedad no escogida ofrece a la Iglesia. El Papa ya vive según esta recomendación. Hay que tener una vigilancia bien-afilada de la fe para hacer así de la misma manera como el papa y también como los enfermos.

Pensaba yo en el Papa muchas veces cuando intentaba yo continuar haciendo la mayoría de los cargos del arzobispo con las limitaciones causadas por el nervio atrapado. Espero que él no esté con dolor severo. Si es así o no, mi admiración ha crecido aun más debido a su insistencia para continuar realizando los deberes de su trabajo con solamente un poco de su horario acortado.

Espero continuar notando el valor y la paciencia de los incapacitados más cuando yo los veo en la calle, en el centro comercial, en un restaurante, en la Iglesia, en el hospital o aun en la casa de la lactancia. Admiro a los incapacitados que siguen haciendo lo mejor posible.

Lo más importante de todo, una enfermedad incapacitante le permite a uno enfrentar lo que cuenta en la vida. Tiene el beneficio de ofrecer desafíos para tener perspectivas que normalmente estarían escondidas para oración y consideración futura. Por medio de esta oportunidad, se puede reordenar las preocupaciones diarias y por lo tanto la enfermedad se convierte en una puerta hacia la paz interna. El dolor físico y el sufrimiento no son opuestos directos de la paz. Sé por experiencias personales que aun con dolor incapacitante, se puede tener un sentido de la paz interna. Me fijé en esto más cuando me recordé de unir mi pequeño sufrimiento a la cruz de Cristo y ofrecerlo para las necesidades de los demás. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre
Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Letters to the Editor

Doesn't like modern Catholic churches

On the weekend of Aug. 8, we had a powerful priest, Father Malachy [Fulton], from Saint Meinrad, minister to us at Holy Name Parish in Beech Grove. He showed such love for our beautiful Catholic faith.

He spoke on many topics, but he really stressed how he knew he was in God's house at Holy Name. God was important here. He knew it because he could find the Blessed Sacrament. Also the beautiful sacramentals and statues helped him know this was truly a Catholic church.

He went on to say that in many churches you have to search for Jesus. Many structures look like auditoriums. From his homily, I realized he clarified my thoughts on many of our new churches. I am sickened to walk in the multimillion dollar structures to find emptiness. Many have pledged their money, time and talent. I think we owe it to our Catholics to build beautiful Catholic churches that even after many years, people will say that this is truly God's house.

I would like to suggest that a group of strong loyal Catholics approve the building plans for new churches. There needs to be a governing body to guide those at the local level.

Nancy Garber
Indianapolis

(The archdiocese has had in place for many years a process for the approval of new churches and other buildings. The church art and architecture committee of the Archdiocesan Liturgical Commission recommends church building projects to the archbishop for approval. The committee is made up of architects, priests, interior designers and liturgists. —WRB)

Gambling and the Church

I have long felt the need to express my turmoil whenever a problem of financial need is addressed with some sort of gambling activity to achieve the goal. If we are really seeking to educate people with not only good morals, values and a Christ-like way of living, why are we encouraging and promoting the dangerous activity of gambling on our grounds and in our buildings? Is it appropriate for the Church to use financial need to tempt children and many adults to a gambling activity which could lead people to an addiction that may lie dormant or can easily be activated by activities such as parish-sponsored Monte

Carlos and gambling festivals?

How many pastors have had to deal with the anguished call from a mother who is living in a home without food and/or utilities because the weekly check was gambled away? How many have seen the despair in the eyes of a husband who finds out that the savings nest egg has been lost at bingo or poker over a period of time? Can you imagine the heartbreak of parents being told that their son or daughter is in jail for embezzling funds to support a gambling addiction? Even worse is the trauma that a loved one has committed suicide because of depression, a common consequence of the addiction to compulsive gambling. The pain is all the greater for many who experience these awful consequences because this activity was encouraged by the Catholic Church festival down the street.

Are we not failing the entire community when promoting activities that have the potential to lead these "little ones" astray? Should the Catholic Church be in the business of promoting something that can, for children as well as adults, be the catalyst to awaken the gambling addiction that devastates not only individuals and families but also threatens the health of entire communities? All around us our brothers and sisters in the Protestant churches are staying solvent without gambling festivals, Monte Carlos and bingo. Isn't it about time that we find solutions for the financial needs in our parishes without the risk of leading others astray? While it is true that gambling itself is not forbidden by our faith (Cf. *Catechism of the Catholic Church*, #2413), there are strong words of caution against leading others astray. Can we be true to the commandment of loving others as we love ourselves if we persist in making this powerful temptation readily available in our parishes?

Amber Rose Kinney
Indianapolis

Concerning living a holy life

"Let us never forget that if we wish to die like saints, we must live like saints."

"Have this confidence: you may yet be a great saint even if you have been a great sinner."

"Jesus came to serve, not to be served; let us imitate him."

"If we wish God to continue favors to us, we must be faithful to our promises."

—Mother Theodore Guérin

The Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will be beatified (proclaimed "blessed") by Pope John Paul II on Oct. 25 in ceremonies in St. Peter's Square, Rome.

Over the next several weeks, in order to acquaint readers with the spirit and wisdom of this woman, *The Criterion* will publish a series of quotations from Mother Theodore's writings.



Check It Out . . .

Cardinal Ritter High School in Indianapolis will host a **Microsoft Family Technology Night** at 7 p.m. Sept. 16 in the school cafeteria. Information: 317-924-4333.

The ninth anniversary of the Divine Mercy Adoration Chapel will be marked with a special Mass at 7:30 p.m. Sept. 14 at St. Michael Parish in Indianapolis. Information: Frances Monforte at 317-875-0880

The archdiocesan Special Education Task Force is sponsoring "Surviving with

Special Needs," an information night for parents, teachers, and students with learning disabilities Sept. 23 at Bishop Chatard High School in Indianapolis. There will be four 50-minute sessions from 5 to 9 p.m. For registration information, call Margaret Kennedy at the Office of Catholic Education at 317-236-1441 or 800-382-9836, ext. 1441.

E.J. Potente, a liturgical space consultant with 20 years of experience, will be this year's speaker at the **11th annual Dolle Lecture** Sept. 15 at Saint Meinrad School of Theology at St. Meinrad. The

lecture will begin at 8 p.m. in the Newman Conference Center at Saint Meinrad Archabbey. The Dolle Lecture addresses various aspects of religious art and architecture. For more information, call Barbara Crawford at 812-357-6501.

Women interested in learning more about religious life and in networking with other women discerning a vocation are invited to a monthly discussion group in Terre Haute. The first meeting is Sept. 16 at 7 p.m. in the Parish Education Building at St. Margaret Mary Parish, 2405 S. 7th Street, in Terre Haute. Providence Sister Paula Damiano, Sisters of Providence vocation director, will facilitate the gathering. For more information, call 812-535-3131, ext. 124, or e-mail Sister Paula at dpaula996@juno.com.

The Guardian Angel Guild in Indianapolis will host its **annual luncheon and fashion show** Sept. 16 at

Sheraton North and Westin Suites North, 8787 Keystone at the Crossing, in Indianapolis. Social hour is at 11 a.m. with lunch following at noon. Tickets are \$25. Reservations should be made by Sept. 11 by calling 317-849-4219. The purpose of this fundraiser is to aid the guild in maintaining its dedication to helping children with special needs.

The bands of Scecina Memorial High School, St. Philip Neri, and Holy Spirit grade schools in Indianapolis are in need of music instruments to loan or donate to students who otherwise could not afford to participate in the bands. Call Laura Zerkle, Scecina band director, at 317-356-6377, ext. 131.

The "Focus Love" Outreach Committee of Sacred Heart Parish in Indianapolis is hosting its 5th annual **"Summer Music Fest"** at 4 p.m. Sept. 13. Bring lawn chair or blanket, and picnic. Information: 317-638-5551. †

VIPs . . .



Peter C. and Ruth J. Murphy of Cumberland will mark their 50th anniversary Sept. 11. The couple celebrated with a dinner reception Aug. 15 and Mass at Holy Spirit Parish in Indianapolis Aug. 16 followed by brunch. The couple has four children: Pete Murphy Jr., Ruthann Lord, Mary Margaret Walsh, and Colleen Kopf. They also have 13 grandchildren. The Murphys are members of Holy Spirit Parish in Indianapolis.

The Archdiocese of Indianapolis has received the National Catholic Stewardship Council's honorable mention certificate for excellence in materials in the category of **"Total Diocesan Stewardship Effort."** The certificate will be presented at a luncheon Sept. 21 during the NCSC Conference in Orlando, Fla.

Susan Johnson, a lifelong member of Holy Cross Parish in Indianapolis, became a novice of the Sisters of St. Francis during a simple service in the convent chapel at Oldenburg Aug. 28. She is the daughter of Maud and Henry Wernsing, both deceased. †



The dance

Liturgical dancers performed recently following the opening Mass for Little Flower School in Indianapolis. Dancers include Katie Norton (front, from left), Bishop Chatard High School; and Jennifer Maddox, Scecina Memorial High School, both in Indianapolis; (back) Anna Heins, Stephanie Grohovsky and Megan Maddox, from Little Flower.

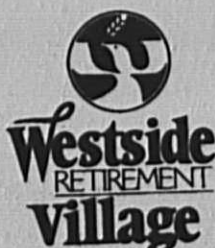


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GET GOING AGAIN



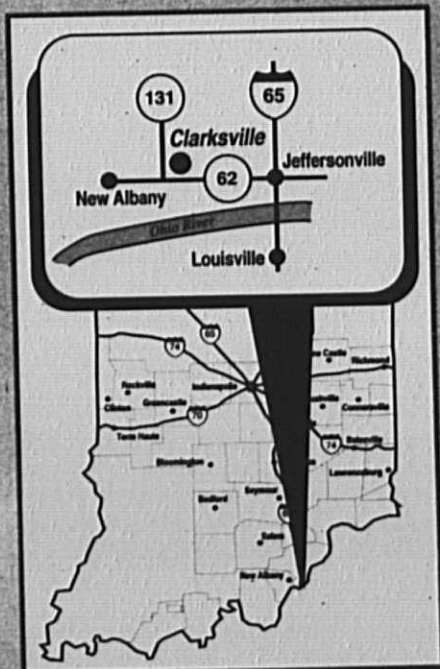
New Albany Deanery

St. Anthony of Padua Clarksville

Story by Susan Blerman

Fast Fact:

St. Anthony of Padua Parish was established in 1851 in Jeffersonville. Due to community growth and development, the parish moved to Clarksville in 1949.

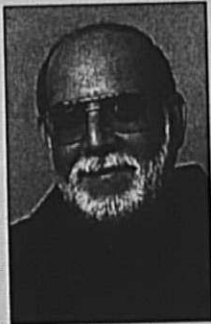


**Journey
of Hope
2001**

Stewardship, spirituality well-integrated at St. Anthony of Padua Parish

CLARKSVILLE—Stewardship and spirituality go hand in hand at St. Anthony of Padua Parish in Clarksville.

"I don't know how you could live stewardship and not connect with spirituality," said Pat Weidner, chair of the Council of Ministries at St. Anthony Parish.



Fr. Dismas Veeneman,
O.F.M. Conv.

Weidner believes stewardship involves total life commitment.

Conventual Franciscan Father Dismas Veeneman, the pastor, said the parish is attempting to practice stewardship.

"As much as possible we attempt to support all our programs and activities out of the Sunday offering, including our school," Father Dismas said.

St. Anthony Parish has been operating in this mode for more than four years.

"The notion of kind of living in that faith posture of returning back to God a portion of what God has so generously given to us is certainly a challenging mode in which to live," he said.

"I think it also speaks well of the community as a whole that we have been living in this kind of mode for four and a half years in the black—so it works," he said.

Weidner said the programs at the 1,012-household parish have grown and are reaching out to more and more people.

Father Dismas also believes there is a strong connection between stewardship and spirituality at the New Albany Deanery parish.

He said annual parish missions have become a tradition at

St. Anthony.

"Recognizing there is always that need to significantly nurture people's faith development—I think that a mission is an opportunity to do that," Father Dismas said.

He said the annual parish missions usually take place before or during Lent and are very well attended.

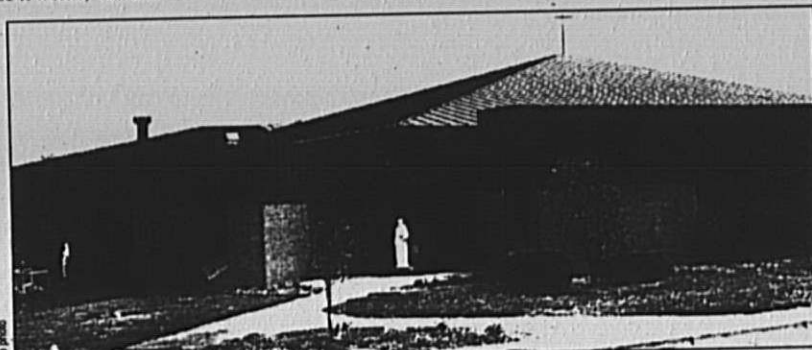
"Along with that, I would also say that I think that sense of stewardship and faith development and spiritual renewal connection comes out of an experience that we have had over the past couple years of small Christian communities, or faith-sharing groups," Father Dismas said.

These small Christian communities have become part of the Lenten experience at St. Anthony. Father Dismas hopes they will begin to function on a year-round basis. He believes that, in a large parish of nearly 3,000 parishioners, it is possible for a person to feel somewhat unconnected.

"If you can develop these smaller communities, then you create the kind of relationships and opportunities for spiritual growth and renewal and faith development that come, I think in large part, through the relational experience that take place in those communities," Father Dismas said.

Father Dismas, who has served at St. Anthony Parish for four years said, based on his experience in other parishes, the small Christian communities bring people to the point where they are actually sharing life with the others in the group.

Adult faith formation has become a priority also at St. Anthony Parish.



St. Anthony of Padua Church

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PCP
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Special K
Ritalin
Angel Dust
Crack
Glass
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Snappers
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↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑

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Weidner said the Rite of Christian Initiation of Adults process has been successful over the years.

"I think that's a real compliment of the people of the parish because something is drawing people here," Weidner said.

Father Dismas said this past Holy Saturday there were 32 individuals who celebrated at least one of the sacraments of initiation. Fourteen of those were adults, and the other 18 were children between the first and 10th grades. These numbers have remained constant over the past few years.

The pastor explained that it's typical for a non-Catholic who is engaged to a Catholic, or someone who already is married to a Catholic, to inquire about the Church.

However, every year at St. Anthony, at least one entire family has inquired about joining the Church.

"Something has to be happening in this community to, in a sense, kind of have those antennae out there that would make that connection. Why would somebody who has no connection to St. Anthony's show up on our doorstep?" he said.

Father Dismas believes parishioners are witnessing in the community, in their work places, and among friends.

"Clearly it happens because somebody has seen something in another person's life," he said.

The school

According to Father Dismas, hardly a day goes by that he does not run into someone in the Clarksville area who tells him he or she attended St. Anthony School.

"My perception is that the school has a long-established reputation in this community as being an excellent school. It's certainly part of the fabric of this community," he said.

Currently 398 students are enrolled in the school in preschool through eighth grade. About 100 of the students enrolled are either non-parishioners or non-Catholic. †

St. Anthony of Padua, Clarksville (1851)

Address: 316 N. Sherwood Ave.,
Clarksville, IN 47129
Phone: 812-282-2290
Fax: 812-283-3924

Church Capacity: 500 &
Number of Households: 1,012

Pastor: Rev. Dismas Veeneman, O.F.M. Conv
In Residence: Rev. James Oberhausen, O.F.M.;

Bro. Raymond Ramos, O.F.M. Conv

Administrator of Religious

Education: Margaret Ayers, Ph.D.

Youth Ministry Coordinator: Patti Thompson

Music Director: Mary Ann Mertz

Council of Ministries Chair: Pat Weidner

Business Manager: Pat Bullerdick

Parish Secretary: Jean Bickwermer

Principal: Fred J. Klausung III

School: 320 N. Sherwood Ave.,

Clarksville, IN 47129, 812-282-2144 (P-8)

Number of Students: 398

Masses:

Saturday Anticipation — 5:00 p.m.

Sunday — 8:00, 9:30, 11:30 a.m.

Holy Day Anticipation — 7:00 p.m.

Holy Day — 8:00 a.m., 7:00 p.m.

Weekdays — 8:00 a.m.; Tues. 7:00 p.m.



This St. Anthony of Padua statue stands in front of the parish school in Clarksville.

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Your sponsorship pledge helps provide a poor child at a Catholic mission site with nourishing food, medical care, the chance to go to school — whatever is needed most. *You can literally change a life!*

And you can be assured your pledge has its greatest impact because our programs are directed by dedicated Catholic missionaries with a long-standing commitment to the people they serve.

To help build your relationship, you receive a picture of your child, information about your child's family and country, letters from your child and the CFCA newsletter. But *most important*, you receive the satisfaction of helping a poor child!

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Archbishop James P. Keleher, Kansas City, Kansas — who recently sponsored nine-year-old Jose Munos of Honduras.



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I'll contribute:

☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

☐ Enclosed is my first contribution of \$ _____

(Make check payable to CFCA)

☐ I'd prefer to bill my first sponsorship payment to my

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Exp. Date _____

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FOUNDED AND DIRECTED BY CATHOLIC LAY PEOPLE

Dinner nets funds for deanery youth ministry

STARLIGHT—Artists and community leaders Ray and Eileen Day of Our Lady of Perpetual Help Parish in New Albany were the keynote speakers at a New Albany Deanery fund-raising dinner Aug. 25 at Huber's Family Farm Restaurant.

The event, which benefited New Albany Deanery Catholic Youth Ministries, raised more than \$24,000 through pledges made by 130 people attending the dinner.

The Days are known for their published watercolor paintings and their American Landmarks collection of hand-painted miniature sculptures. Ray Day taught art and theater classes for 3½ years at Our Lady of Providence High School in Clarksville.

The Days told the gathering they are helping raise funds for the New Albany Deanery as campaign co-chairs because "supporting our youth in discovering themselves and their abilities is very much at the core of Catholic youth ministries."

"Also at the core of Catholic youth ministries is encouraging youth to respect the uniqueness of one another ... while coming together for fun and friendship," they said. "These aspects of Catholic youth ministry offer ways for youth to support one another and grow to adulthood with an appreciation and understanding of community."

The dinner was a kickoff for the deanery's annual The Work of Angels Campaign, which will invite the support

of other donors through letters. All proceeds from the campaign help support youth ministry programs throughout Harrison, Clark and Floyd counties.

"We are honored to have Ray and Eileen as the leadership for this year's campaign," said Ray Lucas, director of youth ministry for the deanery. "They have both been so active in the lives of young people and are respected by so many in our community for the art that reflects the beauty of southern Indiana and the Midwest. Their leadership is a real plus as we begin our annual campaign."

After announcing the total amount of pledges by dinner patrons, Lucas said he is "always amazed by the generous way our community pitches in to support our

youth. There is no region in the state that supports youth ministry to the extent of our southern Indiana community."

Lucas said New Albany Deanery Catholic Youth Ministries programming provides athletics, retreats, leadership training, youth conferences, social and service activities, and youth Masses, in addition to other services for teen-agers and young adults in southern Indiana.

Ray Day closed the evening fundraiser by comparing youth ministry to the theater.

"Every good, creative youth is a bit like a script waiting to go on stage," he said. "There is so much potential there that needs our support before each young person can become a hit." †

PBS documentary explores Vatican II reforms

Thirty years after the Second Vatican Council transformed the Roman Catholic Church throughout the world, a public television documentary titled "Reflections on Vatican II"

examines the spirit and accomplishments of the ecumenical council's historic undertaking.

Scheduled to air on more than 300 PBS stations nationally in mid-

September, the two-hour documentary produced by Lyrick Studios, Inc., explains how Vatican II brought the universal Latin Rite Church into the modern world.

WFYI Channel 20 in Indianapolis will air "Reflections on Vatican II" from 11 p.m. until 1 a.m. on Sept. 26. WTU Channel 30 in Bloomington will broadcast it from 9 p.m. to

11 p.m. on Sept. 18, and KET2 Cable in Louisville will show the documentary from 8 p.m. to 10 p.m. on Sept. 24.

Quoting a variety of conservative and liberal

sources, the program details how, beginning in 1962, Vatican II made extensive updates that dramatically affected the life of the Church regarding the role of the laity, changes in the liturgy, and attitudes about ecumenism, evangelization, religious freedom and inter-religious dialogue.

"Cradle" Catholics and converts alike can benefit from watching this informational program that uses remarks related to social and historical events of the 1960s to blend commentary on the council's actions and contributions of three popes.

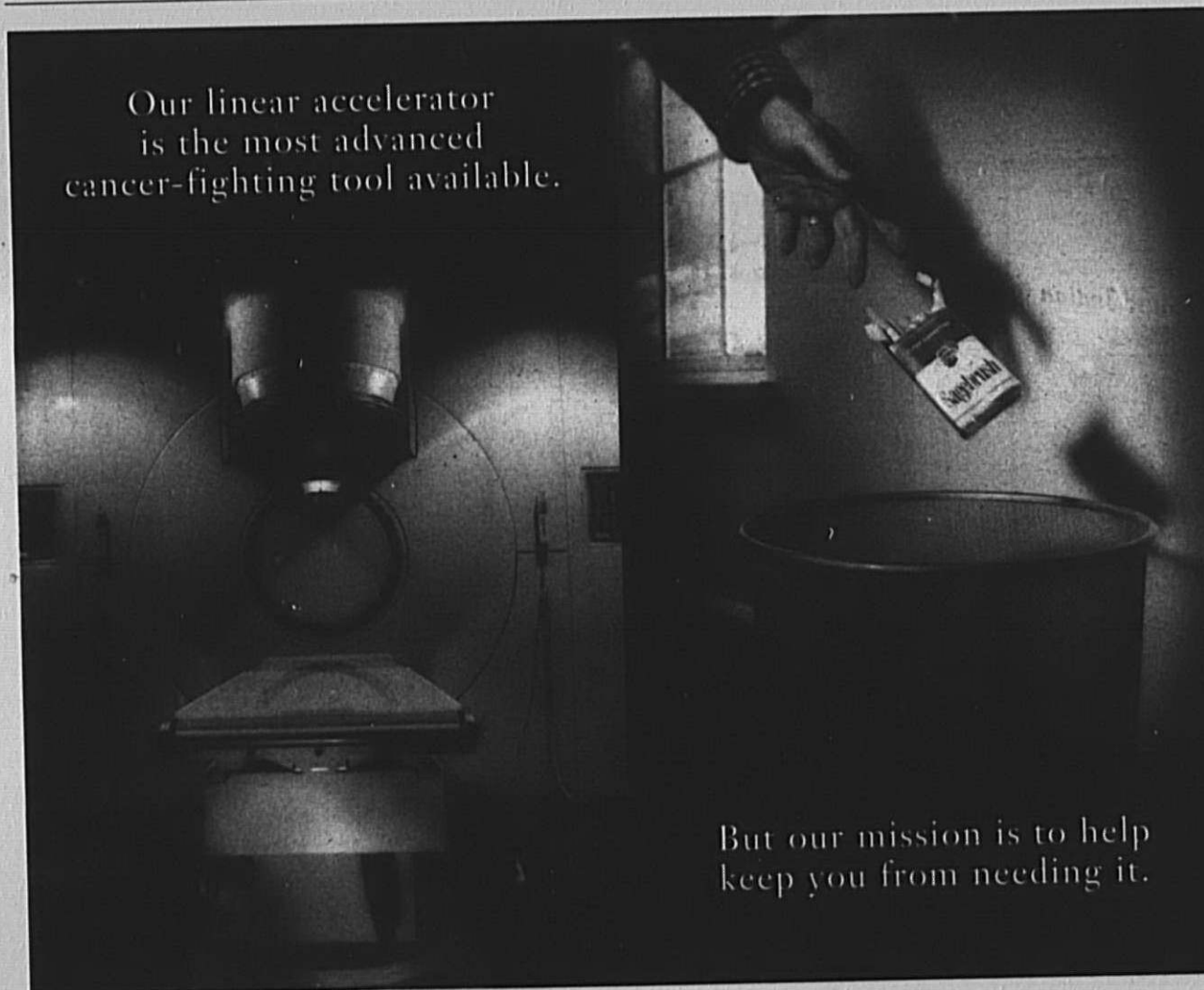
While the Second Vatican Council labored over changes inspired by Pope John XXIII's call to review Gospel teachings and create a more contemporary and relevant Church for the people, American Catholics were also preoccupied by the horrors of the Vietnam War and the conflicts of the civil rights movement.

Historical film clips of the council proceedings in Rome during the papacies of John XXIII and Paul VI are interspersed with emotional footage of the war and civil rights marches, as well as recent interviews with priests, authors and religion analysts.

Scenes of eucharistic liturgies celebrated in European and African countries also illustrate how the Catholic Church has embraced multicultural traditions as a result of the Second Vatican Council.

The documentary ends with television coverage of Pope John Paul II, described as a participant in and product of Vatican II, celebrating Mass before millions of Catholics during his historic return visit to Poland in 1979, which analysts said led to the fall of the Communist project in Eastern Europe.

The consecration and elevation of the Eucharist also are featured in the final minutes of the documentary, as the Holy Father and a number of priests prepare to distribute the Body and Blood of Christ to the faithful while a priest intones, "Happy are we who are called to this supper." †



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INDIANAPOLIS

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Indian Mission Director Pleads for Help

Special to The Criterion

THOREAU, NM -

"Lord, when did I see you hungry and feed you?"

"When you did it for one of the least of my people, you did it for me." Matt 25:40

As Catholics around the world consider the Pentecost message to "Go forth, teach all nations," the director, priest, sisters, lay missionaries and staff of a New Mexico Mission school are concerned about urgently-needed help. They work daily to make quality Catholic education a reality for American Indian children in their care.

These children "do without" as a way of life ... will you help them? For many of our students, the school at St. Bonaventure Mission is their "last hope."

Trusting in God, everyone at the Mission prays for help to pay our month to month bills.

St. Bonaventure Mission started a school more than a decade ago when the founder realized the Indian children in the Mission's CCD classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Native American, join in prayer to keep their school from closing. Mission staff believe education is the key to breaking the cycle of poverty.

The Indian boys and girls attending St. Bonaventure Indian Mission and School live with the following realities:

- 55% of the Navajo population cannot read or write;
- In McKinley County (where the Mission is located) over 50% of school age children live in poverty;
- The suicide rate among Navajo teenagers is ten times higher than for their age

group in the U.S. population at large.

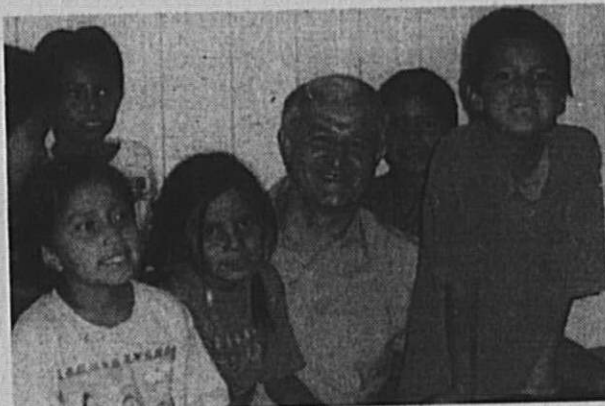
- McKinley County has the highest alcoholism rate in the United States.

Thirty dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty in remote areas of the barren Reservation.

New lay missionaries often ask, "Can this be America?"

Will you help?

Gifts made to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



Mission Director Bob O'Connell with St. Bonaventure Mission School students. Every day brings challenges to keep the school open ... to give 300 children the skills they will need to break the cycle of poverty and to live a Spirit-filled life.

Dear Criterion Readers,

I'm turning to you for help. My concern is for the children and elders served by St. Bonaventure Indian Mission. Without caring friends like you we can't exist. Please help make quality education a reality for needy Navajo children.

Our children are returning to school and many of their families don't have money for basic supplies ... notebook paper, school bags, crayons and tablets. Our teachers also have needs for their classrooms. For learning to take place, students and teachers alike need the "tools."

Busing the boys and girls, some from as far as 80 miles away across rutted dirt roads, is also costly. I pray we can meet our expenses to provide opportunity for them.

I can't meet these needs without your help. Please become part of this life-giving work! I don't want to have to say "no" to even one child or one elder who needs help. Will you join in our love for these First Americans who live in such difficult circumstances?

In Christ's Love,

Bob O'Connell

Bob O'Connell, Director
St. Bonaventure Indian Mission & School

P.S. Please be generous. Bring hope where there is so little on the Eastern Navajo Reservation.

St. Bonaventure Indian Mission and School



Rogan I have been here since preschool. My mom said I have to come here because she heard it was a good school. I've liked this school from the very beginning. All my friends have been here since second or third grade. At school I'm challenged to be a compassionate person. So I'm trying to do this. What I like best about school are my friends. If I didn't have this school to go to I would miss my friends the fun I have everyday and the teachers.

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- () Please check here if you would like to receive a sterling silver cross, set with turquoise, made by our local Indian artisans, as a token of appreciation for your gift of \$35 or more. It is a unique piece of jewelry you will wear-or give-with pride.
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Number of Spanish-speaking, bilingual students on rise in center-city Catholic schools

Spanish-speaking educators are important to growth

By Margaret Nelson

Each year, Catholic schools in center-city Indianapolis are enrolling larger numbers of children from Hispanic families. Principals of two schools on the city's near east side say they are experiencing unusual growth.

For 15 years, students at Holy Cross Central School have celebrated the feast of Our Lady of Guadalupe in Spanish. In the upper three grade levels, Spanish is part of the curriculum. And last year, the eighth-grade class made a mission trip to Mexico.

This year, besides some 20 bilingual students, Holy Cross has one Hispanic family with three children who do not speak English. Two more children enrolled last week.

That's not a problem at Holy Cross, because eighth-grade teacher Bob Goyette, is proficient in Spanish. He has been teaching Spanish to the sixth-, seventh- and eighth-grade students on a daily basis. He travels to Ecuador on mission trips.

Principal Vince Barnes said, "He has a real interest in the language. He speaks it every day."

Goyette pulls the non-English-speaking fifth-grader and the eighth-grader out of classes three times a week to work with them on language. He starts with children's books. The school gets guidance and ESL (English as a Second Language) materials from the Hispanic Center. Goyette also works with the kindergartner.

Two years ago, a cousin of the three who just arrived enrolled at Holy Cross. Goyette tried the method he's using now. Now a fifth-grader, the youth helps sixth-grade students learn Spanish.

"The student feels successful; he helps the other children, and he helps Bob," said Barnes. "They learn from each other."

One of the parents teaches Spanish to kindergartners through fifth-graders once a week. Each student receives about a half-hour of instruction a week.

Barnes said that the fifth-grade teacher has labeled everything with Spanish names. "The kids really pick up on it," he said. "It is neat to see them sharing language and culture with each other."

"When we went to Mexico, the bilingual mission priest had a Mass for us in Spanish. The students used the song we learned in Mexico at their graduation," said Barnes.

"Before these kids came, the culture was already familiar here," he said. "We have a really nice Our Lady of Guadalupe Mass in December. The seventh-grade students act out the story in Spanish and English."

Holy Cross Central draws students from the near east-side parishes of Holy Cross, Cathedral and St. Mary. The latter church offers Spanish Masses every Sunday.

As to why some families pick Holy Cross School, Barnes said, "The children may be coming here because they know another family here. The culture is very family-oriented."

Karen Bevis, principal of St. Philip Neri School, which is one mile east of Holy Cross, said "The Hispanic population has grown remarkably over the last five years. Once one family is here, the word spreads," she said. The proximity to downtown hotels and restaurants means employment possibilities.

"Many of the families are Catholic, and they have brought the tradition of the Catholic Church from Mexico," said Bevis.

"Right now, we have several new Hispanic families," she said. "We have 12 students from kindergarten through eighth grade who do not speak English. Except for the six in kindergarten, they are pretty well spread through the grades. When the daycare opens, we will have four or five more children who don't speak English."

Bevis said that it is difficult to evaluate for class level when the students come from Mexico, "because the schooling ages are set up differently."

"The language barrier makes learning difficult enough," she said.

One teacher on the staff, Kelly Allen, has a degree in elementary education with a Spanish proficiency.

"She has been a great help with the students and with their families," said Bevis. "But we can't put all of the students in her second grade."

The principal said that, for several years and on a regular basis, Indianapolis Public Schools (IPS) sent a teacher to St. Philip to help students who used English as a second language. IPS no longer provides this service. "They say it is no longer federally funded, and they don't have the funds," she said.

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"I am still working on finding more help for those kids. They do become very well-adjusted after a while. But you can imagine how hard it is for children to spend hours listening to an adult they can't understand," Bevis said.

Bevis would welcome volunteers with a good knowledge of Spanish who are retired or have time to share with the children.

"It would be a wonderful opportunity for people who haven't been in the schools for a while to help some of these kids," she said. "The reward would be much greater than any effort they could make."

"Ten or 15 of the children—who have basically learned the language through us—have stayed in the school. They are able to help out—to kind of mentor—students who do not speak English," Bevis said.

"We have been successful in the past," she said.

"Language is a barrier, but it is not too great to overcome."

"We have a staff that is willing to work with them. In the center city, you've got to have a willingness to be able to educate a wide range of kids," she said. "We have Hispanic, African-American, Caucasian, Vietnamese. We encompass all backgrounds and learning styles."

St. Philip Neri Parish offers a Saturday night (Sunday anticipation) Mass in Spanish for the Hispanic population. "We have a new Our Lady of Guadalupe painting in church. Those are some of the things we can do to make the students feel more comfortable."

"It's not our nature to turn children away," said Bevis. "Most of them come in need of tuition assistance. Because of the [archdiocesan] Making a Difference program, we are able to meet more requests."

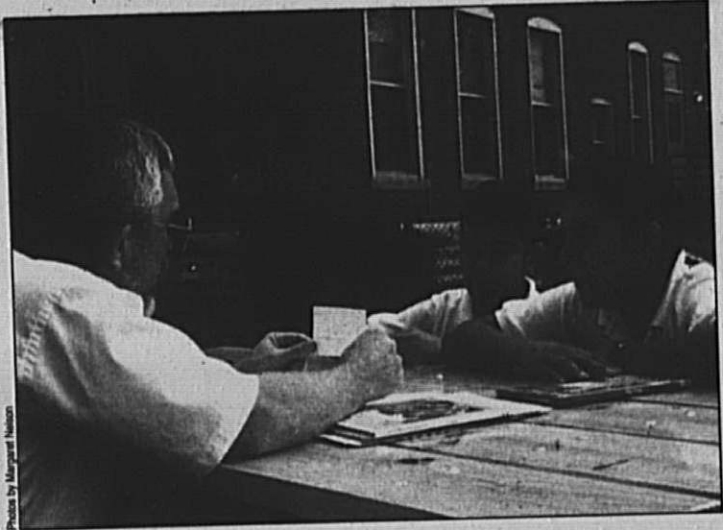
"We can offer some sort of stability here—they are cared for, they are going to eat, they are going to learn. Most of all, they are going to get a Catholic education," she said.

"The children always come in with smiles. Their smiles makes it all worthwhile. We must be doing something right," said Bevis.

Principal Kathleen Tichenor said that Central Catholic School, on the near south side of Indianapolis,

also has several Hispanic families.

About 12 percent of All Saints School's enrollment of 242 is Hispanic, according to Mary Pat Sharpe, principal. Last spring, the students and staff moved to a former public school near its west side Indianapolis campus to accommodate the increasing enrollment. †



Bob Goyette, eighth-grade teacher at Holy Cross Central in Indianapolis, works on English with fifth-grader Hugo Savala and his eighth-grade brother, Jose. The two are among scores of students in Catholic schools for whom English is a second language.



St. Philip Neri kindergartners Maritza Baeza and Johanna Hernandez look over books held by second-grade teacher Kelly Allen to help them learn English.

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News briefs

U.S.

Letters, prayers mark campaign to outlaw partial-birth abortion

WASHINGTON (CNS)—Catholic and other religious and pro-life leaders launched campaigns of prayers, letters and phone calls as the U.S. Senate prepared to vote on overriding President Clinton's veto of the Partial-Birth Abortion Ban Act. Cardinal Bernard F. Law of Boston told the U.S. bishops in late August that their Committee for Pro-Life Activities, which he heads, plans a series of communications with all U.S. senators before the vote, which is expected in the third week of September. Florida's nine Catholic bishops urged Sen. Bob Graham, D-Fla., one of the 36 senators who voted against the ban last year, to reverse his position and override the presidential veto.

Minnesota bishop issues social justice call in pastoral letter

ST. CLOUD, Minn. (CNS)—In his first pastoral letter as bishop of St. Cloud, Bishop John F. Kinney urged Catholics to get involved in social justice ministry. He also announced the formation of a new diocesan Social Concerns Office to help parishes develop or strengthen their social ministry outreach. While much of his letter addressed issues of economic or physical needs, he also bluntly denounced "a not-too-

subtle racism" directed at Native Americans, Hispanics, Asians and African-Americans in the St. Cloud area.

Policy expects engaged couples to practice faith, avoid cohabitation

FORT WAYNE, Ind. (CNS)—New guidelines for engaged couples in the Diocese of Fort Wayne-South Bend say couples desiring a Catholic marriage should be practicing their faith but should not be having sex or cohabiting before the wedding. "We expect couples to be attending Mass regularly (if Catholic), to be living apart and reserving sexual relations until after the wedding, and to be modeling the virtues of charity and justice in their lives," the guidelines state. Where a pastor believes "a couple is unable or unwilling to accept or work toward these expectations," the guidelines continue, "he may delay marriage in the Church while continuing to minister to the couple ... or he may ask that the wedding ceremony be small—for example, the couple, two witnesses and the immediate families." The policy took effect Sept. 8.

Pro-life official blasts approval of 'morning-after kit'

WASHINGTON (CNS)—Helen Alvaré, pro-life spokeswoman for the U.S. bishops, sharply criticized the approval of a morning-after birth control kit described by its supporters as an "emergency contraceptive." "According to the experts we've consulted, it acts commonly as an abortifacient—an abortion-causing drug," said Alvaré, director of planning and information for the

bishops' Secretariat for Pro-Life Activities in Washington. The Food and Drug Administration Sept. 2 approved Preven, a prescription kit consisting of four birth control pills, a pregnancy test and an information booklet for use after sex to prevent pregnancy.

Georgetown, Notre Dame ranked among nation's best schools

WASHINGTON (CNS)—The University of Notre Dame and Georgetown University made the U.S. News and World Report's latest list of the best national universities in the country. Notre Dame, run by the Congregation of Holy Cross in South Bend, Ind., placed 18th on the Washington-based magazine's 1998 list of the top 25 national universities. Georgetown, a Jesuit-run university in Washington, was 20th. Both schools moved up one notch from their ranking last year.

World

Korean cardinal says economic crisis requires look at priorities

WASHINGTON (CNS)—The economic crisis gripping Asia and other parts of the world should be a time for people to reassess their priorities in life, said a South Korean cardinal during a visit to Washington. Cardinal Stephen Kim Sou-hwan of Seoul, South Korea, who retired as Seoul archbishop in May after 30 years, was on a monthlong pastoral visit to the United States and Mexico. In an interview, the 76-year-old cardinal said



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Pakistan bishops ask leader to withdraw bill on Islamic law

ISLAMABAD, Pakistan (CNS)—In a joint letter to Pakistan's prime minister, Catholic and Protestant bishops demanded that a constitutional amendment seeking to place the country under Islamic law be withdrawn immediately. The bill, introduced by the government in the National Assembly Aug. 28, would make the Koran and the Sunna (Islamic tradition) the supreme law of Pakistan and would allow passage of Islamic legislation by the assembly with a simple majority, reported UCA News, an Asian Church news agency based in Thailand. Currently, a two-thirds majority is needed to pass a law.

Pope tells American Jewish leaders interfaith efforts needed

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II, meeting with North American Jewish leaders, said joint efforts to build a more just world would strengthen relations between their faiths. "For the good of the human family, it is crucial at this time that all believers work together to build structures of genuine peace. This is not just because of some political necessity which will pass, but because of God's command, which endures forever," the pope said Sept. 3 to members of the United Jewish

Appeal Federations of North America.

Anglican-Catholic commission approves statement on authority

ROME (CNS)—A Catholic-Anglican dialogue commission approved a statement on how authority—including that of the pope—should be used in the Church. Titled "The Gift of Authority," the paper was worked out at an Aug. 25-Sept. 3 meeting of the Anglican-Roman Catholic International Commission (ARCIC) outside of Rome. It was expected to be published in the first half of next year. Catholic participants called the document an important step forward on one of the most difficult issues in Catholic-Anglican dialogue. "The paper will examine the primacy of Peter in relationship with collegiality and the whole people of God, and as such we think we've made some significant progress on this issue," Bishop Cormac Murphy-O'Connor, co-chairman of ARCIC, told Catholic News Service.

People

At 105, Michigan man shares secrets to long life

DETROIT (CNS)—Talking to Pasquale "Pat" Pacitti, there is a feeling of conversing with a man in his 70s. But

no, this man with a wonderful sense of humor is a remarkable 105 years old. At his 105th birthday party in suburban Farmington Hills Aug. 21, his 71-year-old daughter Flora Jacoby was in tears as her father sang *O Sole Mio* for the crowd of seniors. "It's uncanny that he has lived so long with all his capabilities," she said. "He is articulate and so active." Pacitti prays the rosary in the morning and again at night. "The main thing is to believe in God and do what God wants," Pacitti said.

Mother Teresa's congressional medal given to her nuns

WASHINGTON (CNS)—Nearly one year after Mother Teresa's death, members of her religious order were presented with the Congressional Gold Medal their foundress was honored with, but didn't actually receive, in June 1997. The Sept. 2 ceremony was at the Gift of Peace House, a home for AIDS patients run by the Missionaries of Charity in Washington. The Congressional Gold Medal was presented to Sister Priscilla, secretary general of the Missionaries of Charity, by Sen. Sam Brownback, R-Kan., one of the primary sponsors of the legislation to honor Mother Teresa with the highest award Congress can give an individual.†

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

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*Mortgage, Kemper and Spillman, Medical Care, October 1996.

*State of Indiana, Office of Medicaid Policy and Planning, May 1997.

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L. A. diocesan officials wary of new radio network

LOS ANGELES (CNS)—Official reaction from the Los Angeles Archdiocese to the new, privately funded Catholic radio network has been cautious.

Capuchin Father Gregory Coiro, archdiocesan director of media relations, met with network officials, saying afterward, "I believe there is room for optimism." He said that it could be a good venture for Catholic evangelization.

"We'll need to wait and see who their on-air talent is," Father Coiro said. "But as long as they show balance and respect for diversity, it could be akin to the Common Ground project as a vehicle for bringing people together."

Vincentian Father Richard Benson, a moral theologian and vice rector of St. John's Seminary in Camarillo, is worried that the network won't be able to adequately control the content and tone of programming.

"Will these people be radio announcers or theologians?" he asked. "If someone calls in and says, 'I'm Catholic and I'm pro-choice,' that is obviously not a Catholic stance," he said, "and yet it may give the public the idea that Catholics are free to believe in whatever they wish."

Despite organizers' stated desire to work in cooperation with local churches, network representatives told *The Tidings*, newspaper of the Los Angeles Archdiocese, they intend to proceed with plans to broadcast in Milwaukee, where they are opposed by Archbishop Rembert G. Weakland.

In an interview with the *Catholic Herald*, Milwaukee's archdiocesan newspaper, the archbishop said he didn't want the network in the archdiocese. Among the reasons he cited were fears that a one-sided, traditional orientation would be divisive and cause confusion among Catholics about who speaks for the local Church.

Archbishop Weakland told *The Tidings*

there is nothing he can do legally to prevent the yet-to-be-named network from broadcasting in Milwaukee. "But I can make it clear to our people that they don't speak for the Catholic Church," he said.

Officials of the \$70 million, for-profit venture downplayed the controversy, saying the network's format will promote a positive image of the Catholic faith and avoid "bashing individuals, members of the hierarchy, clergy or laity."

John Lynch, president of the San Diego-based network, said the Milwaukee prelate's judgment was premature.

In the Los Angeles area, the network will begin broadcasting Oct. 1 on KPLS-AM (830). Lynch said the station will broadcast 24 hours of "Catholic, family-values-oriented talk radio."

Father Benson warned against controversy such as occurred last fall when cable-TV's Mother Angelica criticized Los Angeles Cardinal Roger M. Mahony's pastoral letter on the Eucharist and urged Catholics not to obey his teaching.

Fran Maier, spokesman for Denver Archbishop Charles J. Chaput, episcopal adviser to the radio network, told *The Tidings* that Archbishop Chaput was very disturbed by that controversy and "did not want this network to be a forum for that kind of bashing." He said Archbishop Chaput agreed to be associated with the network only after assurances from network executives that "this would be a positive, nondivisive, nonpolemical media effort."

Also, Maier said, there is a big difference between the two situations. "Our hosts will not be dropping a bomb on the local archbishop," he said. "If the network is operated correctly, if it is seeking to do the will of the Church and doesn't criticize the local ordinary, there should be no problem."

A network content oversight committee

will consist of Archbishop Chaput, Jesuit Father Joseph Fessio, editor of Ignatius Press in San Francisco, and Nicholas Healy Jr., vice president at Franciscan University of Steubenville, Ohio. Maier said the committee's "guidepost" for determining what is Catholic would be "the teachings of the Holy Father, the *Catechism of the Catholic Church*, and the practice of fundamental Christian respect for all persons whether or not their views are similar."

"That sounds good," Archbishop Weakland said, "but I don't know how you

can control talk radio to make sure that's what happens. I can't imagine that every caller is going to be well-informed about the catechism. And I'm not sure it's even healthy to have such a narrow viewpoint. I think a good, open, informed discussion would be more valuable."

Network president Lynch said the network's main financial backers are primarily Catholics whose ideology is "toward the more orthodox side of the Church. So some from the liberal side are going to be alarmed, understandably."†

High-profile talent, financial backers behind network

LOS ANGELES (CNS)—John Lynch, president of a new Catholic radio network, is a 30-year radio veteran.

He earned a degree in broadcasting from Drake University in Des Moines, Iowa, and has worked as a station owner, president and CEO in Chicago and San Diego.

After leaving Noble Broadcasting, Lynch told *The Tidings*, newspaper of the Los Angeles Archdiocese, he had planned "to enjoy life and play golf. But I was intrigued by this project."

"There are 1,600 Christian radio stations in this country broadcasting, and not one Catholic station," he added. With nearly 62 million Catholics in the United States, he said, "you have to wonder why that is."

The wondering will stop Oct. 1, when the network begins broadcasting in Los Angeles over KPLS-AM (830). Other markets include New York, Chicago, Philadelphia, Dallas, Phoenix, Denver, Minneapolis-St. Paul, Milwaukee and Kansas City, Kan.

Lynch said the network eventually plans to have AM affiliates in "the top 50 to 60 radio markets" in the United States.

The network's working title is Catholic Radio Network. But Lynch said that could change after completion of market research to gauge listener receptivity to the name Catholic.

The concept originated among a group of wealthy Catholics and was prompted, Lynch said, by the call of Pope John Paul II to use the mass media to evangelize. Financial backers include Carl Karcher, founder of the Anaheim-based Carl's Jr. restaurant chain, and Thomas Monaghan, founder of Domino's Pizza.

Network staff is being recruited by Bill McMahon, who is credited with bringing Rush Limbaugh to the nation's airwaves, and whose Media Vision is a leading talk radio consulting firm, according to Lynch.

Locally generated programming would be aired as soon as possible in each of the major markets, he added. †

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Faith Alive!

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The Bible was written for ordinary people



By Mary Miller Pedersen

It's midnight. Do you know where your Bible is?

Is it in the den on a shelf next to the dictionary and other reference books, or back in your bedroom in a pile of "things to read when I have a minute?" Or maybe your Bible is in a drawer in the spare bedroom for an insomniac guest to use as a nonprescription sleep-aid?

I know one woman who keeps the Bible within reach on a shelf in the kitchen right next to the vitamin bottle! Every day, after she pops her vitamin in her mouth, she reaches for the Bible to read a psalm or verse.

Many families end their day by gathering around the bedside of one of the children for a "story" from a children's Bible or a comforting passage from Isaiah.

Several couples who attend a monthly Bible study class at their church make a regular habit of taking turns reading part of their assigned Scripture to each other as they get ready for bed at night.

The Bible is a book written for us ordinary people. It is about parents and children, wars among peoples, the rich and the poor. It is about how to treat your family, your neighbor and your enemy. It is about refugees as well as about powerful government officials.

But mostly, it's a book about God's steadfast love and faithfulness to the human family as it moves through time. Those who read this book can be comforted in every conceivable human situation.

Though the Bible is the most widely and frequently published book in the history of the printing process, no two people approach it exactly the same way.

Some people use the Bible as a reference book or problem solver.

Others see it as a recipe book for life. For many, it is a book to study from and theologize about.

Others take the Bible along wherever they go simply for good company. Just as there are an infinite variety of ways for our human family to approach God, there are a variety of ways to approach the Bible, which is the word of God in human words.

We can be pretty certain that the holy word was not given to us to be put on a shelf.

The Bible is intended, as the *Catechism of the Catholic Church* says, to be "strength for our faith, food for the soul and a ... font of spiritual life" (No. 104).

Scripture is meant to nourish us and light our way when things around us

seem dark and difficult. God's word, the psalmist says, "is a lamp to my feet and a light to my path" (Ps 119:105).

Taking the Bible off the shelf and spending more time with it can reap great rewards for individuals as well as communities.

Like a family that takes out its scrapbooks to reminisce and share a common bond of experience, we take out our Bible to recall how the faithful Yahweh—God—has been here for us over the years, guiding, heating, calling and sustaining us into new life.

The Bible is God's communication with us. So those who read the Bible encounter God whenever they open the book.

"In the sacred book, the Father who is in heaven comes lovingly to meet his children and talks with them" (*Catechism* No. 104).

There are some days when family problems and/or challenges at work make us feel isolated and out on a limb without direction. At those times, it is good to recall that the Bible is our companion for the journey on this planet. Like a map that guides us through unknown territory, the Bible helps us see where we are going and often assists us in avoiding pitfalls.

Next to Jesus Christ in the Eucharist, who is God's Word made flesh, there is no better word for us to encounter on a daily basis.

For Catholics who read the Bible, it is important to recognize that God's revelation comes not only in the written texts but also through tradition. When seeking to know God, "both Scripture and tradition must be accepted and honored with equal sentiments of devotion and reverence" (Vatican Council II, "Constitution on Divine Revelation," 9).

For those who find Bible reading dry and irrelevant, it might be good to start with reading "about" the Bible.

It is literature. It is a collection of books written in many different literary forms. To understand the meaning of each book, it helps to understand the various kinds of writing used by the authors, such as parables, poems, songs, letters, etc.

If you do not understand the difference between an editorial, a comic strip and a news story, you will surely misinterpret the newspaper. The same is true for the Bible. The more we understand how and why the inspired word of God developed over time, the greater our rewards in reading and praying. †

(Mary Miller Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Taking the Bible off the shelf and spending more time with it can reap great rewards. Like a family that takes out its scrapbook to reminisce, we take out our Bible to recall how the faithful Yahweh—God—has been here for us.

We can find strength and peace from Scripture

By Father Herb Weber

Shortly after I became pastor, I discovered some of the petty politics that take place in almost any parish, and I was discouraged that we as a Church were not rising above such matters.

That night I read part of St. Paul's Second Letter to the Thessalonians: "We hear that some of you are unruly, not keeping busy but acting like busybodies" (3:11). I laughed because the problems I was facing are similar to problems Paul encountered long ago.

A basic balance and equilibrium, reflected in that biblical sentence, comes from the Bible. The Bible provides insights and direction, but is not really an "answer book." We need to look for themes and currents of understanding.

I participated in a public forum just before the Persian Gulf War. After a political scientist and a historian traced the events between Iraq and Kuwait that led to the crisis, I discussed the Christian view of war and just-war criteria.

When I finished, a man asked whether this war would be the Armageddon the

Bible speaks of, since Iraq represented the ancient Babylon.

I don't read the Bible as a forecast of doom or series of predictions, but unfortunately many folks do.

Do we use the Bible merely to look for simple answers to complicated current problems? In Scripture there is nothing per se about artificial insemination, genetic testing, cloning, the hole in the ozone layer or a U.N.-sanctioned war.

What one finds in the Bible includes a way of viewing life with a sense of purpose and commitment.

The early Church used the Sermon on the Mount from Matthew's Gospel as a type of catechesis for new members.

To grasp the Beatitudes, one must go beyond the words "blessed are the sorrowing" or "blessed are the single-hearted" to get a sense of what Jesus means when he calls for a new attitude and a different outlook on life.

Scripture is a well of strength to draw from, and that strength leads to incredible peace of mind. †

(Father Herb Weber is the pastor of St. Peter Parish in Mansfield, Ohio.)

Discussion Point

Scripture correlates life events

This Week's Question

Have you ever found in reading the Bible that you and your life situation were being addressed? How?

"Getting along with your neighbor, your family, living the way of love, is the basic teaching of the Bible, and everywhere you look in the Bible you're encouraged to consider the other person and his or her point of view." (Janis Sveteckis, Indianapolis, Ind.)

"I've had some circumstances where I've felt the Lord was leading me through difficult times, and the 23rd Psalm was a particular comfort." (Judi Fischer, La Crosse, Wis.)

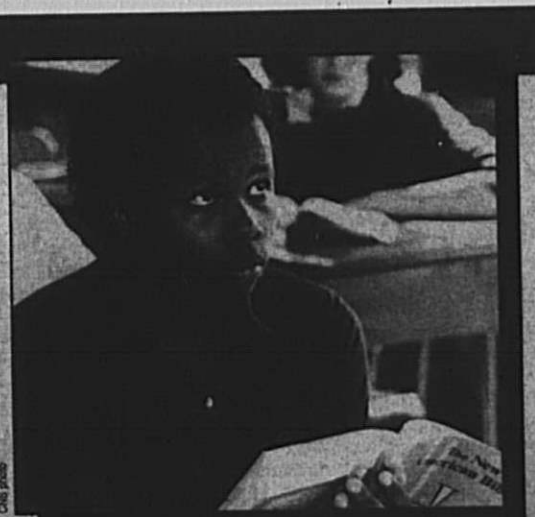
"I sometimes 'play' what people call 'Bible roulette,'

thumbing through the Bible at random. When I do that I have to spend quiet time and reflective prayer, and give myself a chance to let the reading fully speak to me." (Jamie Kovarik, Southern Pines, N.C.)

Lend Us Your Voice

An upcoming edition asks: What blocks communication between people? What enhances communication?

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



Perspectives

From the Editor Emeritus/John E. Fink

James the brother of Jesus known as James the Just

There's a new book out called *James the Brother of Jesus*. I don't recommend it.



Actually, I don't think many people are going to read it because it's 1,110 pages long (or 1,072 pages without counting the index). I read it because I find James fascinating. He was prominent in the columns I wrote here Oct. 17 and 24, 1997, about the early Church in the Holy Land.

The leaders of the Church then (St. Paul calls them "pillars" in his letter to the Galatians) were James, Peter and John. This was not James, the brother of John, but the man Paul called "James the brother of the Lord" (Gal 1:19). He was known as the *Tzaddik*, the Righteous Man, or the Just One. The earliest tradition of the Church is that he was the oldest son of Joseph, who was a widower when he married Mary. Thus James would have been Jesus' half-brother legally (though not biologically). He was one of those Jesus appeared to after his resurrection, according to Paul (1 Cor 15:7).

James the *Tzaddik* was in charge of the Christian Church in Jerusalem for about 30 years, until he was stoned to death in the year 62. He was known to live an austere and ascetic life. He also considered himself to be a Jew. He was scrupulous about following the Jewish laws of ritual purity and was allowed to wear the priestly robes and to pray in the Court of the Priests in the temple. So far as James was concerned,

those who followed Jesus had to fulfill every commandment of the Jewish law, the Torah. In fact, they were to go beyond what was expected. They must live as exemplary Jews. And that's the point at which he was in constant battle with Paul. James sent people out to convince Paul's new communities of Christians that they had to follow the Jewish law and Paul's letters reflected his frustration about that. This is particularly clear in Paul's Letter to the Galatians.

James is also assumed to be the author of the Letter of James in the New Testament, which is considered to be a very Jewish-type exhortation. In it, he again does battle with Paul. He disagrees with the emphasis Paul gives to faith, saying clearly that "faith without works is dead." He is even a bit antagonistic, saying, "Do you want proof, you ignoramus, that faith without works is useless?" (2:20).

The reason I find James fascinating is that he shows that serious controversy in the Church went back as far as Jesus' first followers. I find that comforting when considering the controversies in today's Church.

This new book, though, would do more than that. Its author, Robert Eisenman, claims that James was the real head of the movement we now call Christianity, not Peter. And he makes a great many other allegations about the way the New Testament was falsified to play down James' importance.

I'll say more about that next week. †
(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from Criterion Press, Inc. See advertisement, Page 2.)

Cornucopia/Cynthia Dewes

That Hoosier time of year

It's getting to be that Hoosier time of year. You know, apple cider and moonlight on the Wabash and Little Orphan Annie and all that.



Somehow, autumn is Indiana's best season. Forget fall foliage tours to New England, we've got the goods right here. And even though a Hoosier spring is

lovely, to my mind it's not as beautiful as September and October in Indiana.

Brown County is the capital of Hoosierism in the fall. It's fried biscuits and apple butter, James Whitcomb Riley and John Dillinger, homespun artifacts and cornhusk dolls. And more paintings of barns and split-rail fences, good or bad, than there are actual barns and fences.

Lots of other Hoosiers also capitalize on autumn by throwing festivals and "days" of various kinds. We have the Feast of the Hunters' Moon and the Covered Bridge Festival and Penrod Day (although any resemblance between this sophisticated event and its politically-incorrect namesake is purely semantic. Remember Herman and Vermin?).

I believe there's even some celebratory grape-stomping going on somewhere in the state. Whatever. The simple fact is that fall brings out something uniquely Hoosier in us.

We get to saying things like, "Carry me to the store," or "Pass them taters yonder." In fact, nonnatives and short-term visitors can be heard lapsing into "I reckon" and other Hoosierisms: "Umbrella" and "narry" and "ain't never."

This old-fashioned "shucks" stuff tends to remind us that Indiana is pretty conservative. But there's a wild streak to Hoosiers as well. This state has been home to radicals of both right and left, some respectable and some rascally.

This was the headquarters of the Ku Klux Klan, but it's also the stomping ground of Father Theodore Hesburgh. It's the home of Theodore Dreiser and Eugene Debs, but it also harbored Jim Jones and Charles Manson.

In the fall in Indiana, unlike citizens of other states, we're forced to deal with persimmons. True Hoosiers love these "astringent, plumlike fruits" (according to Webster) and declare them to be sweet and luscious when ripe. Meanwhile, others just pucker up and chomp their way through friends' persimmon puddings until the season thankfully passes.

Indiana colleges and universities muster their football teams in the fall, although basketball is dearer to Hoosier hearts. They try, even though most of the nation, including Hoosiers, would admit the primacy of the Notre Dame football team. If everyone is Irish on St. Patrick's Day, surely everyone's Irish when the Irish of Notre Dame are playing.

Roadside stands are filled with clumps of bittersweet, jugs of fresh apple juice and baskets of ornamental squash. And every small town in Indiana produces a front-page photo of some local in overalls proudly displaying his humongous prize pumpkin.

Yup, autumn is Indiana's own season. Thank you, God. †

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

Be Our Guest/Shirley Vogler Meister

Living in a fenced-off section of nowhere: *Dead Man Walking* revisited

A friend gave me a book she found at a thrift sale: *Dead Man Walking*—not the popular book by Sister Helen Prejean, but



one published 20 years ago and authored by W. Reason Campbell. The subtitle—*Teaching in a Maximum Security Prison*—shows that it deals with inmates, as does Sister Helen's *Dead Man Walking*. Each, however, has a

completely different thrust.

Sister Helen, a member of the Sisters of St. Joseph of Medaille addresses the ideals, emotions, and struggles behind the anti-death penalty movement, based on her personal prison work. As an English teacher, Campbell writes about his challenges and innovations in the education of inmates; but, like sister, he also shares the harsh realities of prison work from the perspective of an outsider. As a reader, I'm also an outsider, but my views come from a different personal background.

Campbell begins each chapter with a brief statement by one of his students, most starting with "Prison is a place..."

where you learn that nobody needs you, that the world goes on without you.

where hope springs eternal...even if the odds are hopelessly against you.

where you forget who put you there and have the vague idea you are being punished, but you don't know what for.

where you wait for a promised visit; when it doesn't come you worry about a car accident. Then you find out the reason...you're glad it wasn't serious and disappointed because such a little thing should keep them from coming to see you.

where you feel sorry for yourself. Then you get disgusted...for feeling this way, then you get mad for feeling disgusted, and then you try mentally to change the subject.

where you grow old and worry about it."

Because of family experiences over the last decade, I have special concerns for the elderly, especially those who feel abandoned in nursing homes or who feel imprisoned in their own homes because of lack of mobility or fear. So, when I read the above statements, I realized that these anonymous inmates' thoughts could just as well be coming from that elderly segment of society whose voices

are often ignored or who cannot speak for themselves.

The main difference between the vulnerable elderly and inmates are the reasons why they are where they are. Most "imprisoned" elderly are there because of no fault of their own. Most prisoners are incarcerated because of criminal behavior.

Another inmate's words caught my attention: "What is prison like? It's not the same for everyone. The prison I know is different from the one you know."

So, too, with nursing homes. The quality of care and the environment varies tremendously from facility to facility—and can change almost overnight, depending upon staff changes. That's why it's so important to have family members and friends regularly keep tabs on loved ones.

The best positive parallel is how idealistic and caring individuals, often members of humanitarian or religious organizations, work hard to make conditions better for both groups—even though bad conditions are difficult to change because of apathy, lack of resources, and/or official or unofficial politics.

Sister Helen's prison work springs from a strong spiritual belief that every human being is worthy of love and understanding, that life is sacred. Although Campbell doesn't profess spiritual motives, his beliefs in education and in the inmates' potential are also altruistic and worthy.

Another of his student-inmates wrote: "I have tried by putting on paper, which cannot be put on paper in the proper focus or dimension, the everyday life I live in a fenced-off section of nowhere." These words also apply to those in many nursing homes. Visitors can relieve the tedium and loneliness of those in both circumstances. They can bring them faith, hope, and love.

Both authors, I'm sure, approve the cardinal works of mercy found in the 25th chapter of St. Matthew's Gospel when Christ said: "I was sick and you visited me; I was in prison and you came to me. Truly, I say to you: As you did for the least of my brethren, you did it to me." †

(Shirley Vogler Meister is an Indianapolis freelance writer and poet whose prose and poetry appear in diverse markets, many of them Catholic. She is a member of Christ the King Parish in Indianapolis, where Sister Helen Prejean was the guest speaker in the summer of 1997.)

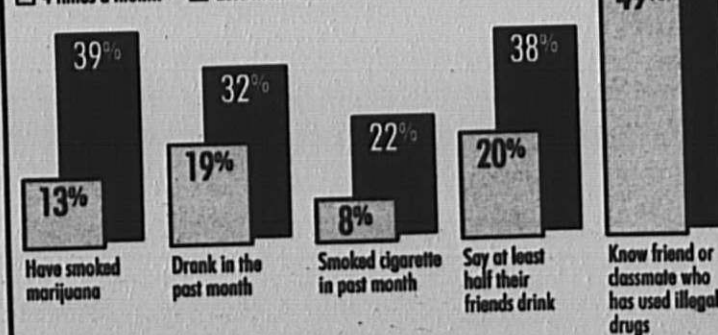
Religion and Teen Users



A national survey of teens found that those who attend religious services regularly are less likely to use drugs and alcohol than those who do not attend regular services.

Those who attend religious services:

□ 4 times a month ■ Less than once a month



Source: Lantz Research for The National Center on Addiction and Substance Abuse, Columbia University
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Twenty-fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 13, 1998

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

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



Coming from Egypt, the escaping Hebrews had had much contact with paganism. In their former surroundings, the divinities often were depicted in the images of animals. One god has the head of a bird. A cat represented

another, and so on.

Impatient with the One God of Israel, the Hebrews created a metal calf which they worshipped as divine. It was outrageous, of course, a grotesque belittlement of God, suggesting that a composition of metal, constructed by humans, and representing an animal at that, was the equal of God.

This event was the great affront by the people toward God. It was the supreme sin.

Sin upset everything in life, according to the Old Testament's view. In this understanding, all was acutely upset by such a grievous act of idolatry. The disorder resulting from sin was God's punishment, but it was invited by human transgression.

In this reading, Moses implores God to be merciful. Moses recalled that God had promised to make of the people a great and prosperous people.

God upheld the covenant. He spared the people the dreadful effects of their sin. He still protected and safeguarded them.

The First Epistle to Timothy is the

source of the second reading.

The words are in the first person. Paul speaks. He remembers his own past offenses against the Lord. He admits persecuting the Church. He confesses to arrogance.

Yet, he exclaims, he has survived, and he has secured the right to everlasting life, because of the great mercy of God.

Through mercy, God displays the greatest of patience and love.

St. Luke's Gospel is the third reading, and it is the compelling story of the Prodigal Son. Unique to Luke, the story has heartened and charmed people for two millennia.

The story is forthright, still it greatly helps to know the circumstances of life among the contemporaries of Jesus.

For example, the Prodigal abandons his own land, the Holy Land, and goes abroad where he is reduced to serving hogs.

To forsake the Holy Land was a very serious step. The Holy Land was God's gift. As such, it belonged to the Jews. It was holy because it was given by God, and it further was holy because on its soil the prophets walked, and the sacrifice of reconciliation was offered God.

The Prodigal is reduced to serving pigs. Although few would consider hogs dangerous today since they are domesticated, in their natural state they are predators. As such, they were, and are, utterly scorned by devout Jews.

Finally, the Prodigal consorted with pagan, foreign women, risking the defilement of the Jewish blood.

In other words, the Prodigal was more than a victim of wanderlust or youthful resentment. He repudiated everything, including God.

Nevertheless, his father, an image of God, forgives all.

Daily Readings

Monday, Sept. 14

The Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Tuesday, Sept. 15

Our Lady of Sorrows
1 Corinthians 12:12-14, 27-31a
Psalm 101:1-3, 5-6
John 19:25-27
or Luke 2:33-35

Wednesday, Sept. 16

Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Corinthians 12:31 - 13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, Sept. 17

Robert Bellarmine, bishop,
religious and doctor of the
Church

1 Corinthians 15:1-11
Psalm 111:7-10
Luke 7:36-50

Friday, Sept. 18

1 Corinthians 15:12-20
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 19

Januarius, bishop and martyr
1 Corinthians 15:35-37, 42-49
Psalm 50:10-14
Luke 8:4-15

Sunday, Sept. 20

Twenty-fifth Sunday in
Ordinary Time
Amos 8:4-7
Psalm 113:1-2, 4-8
1 Timothy 2:1-8
Luke 16:1-13 or Luke 16:10-13

The first parable in this reading is the story of a man who has lost one sheep. He had 99 others, but he searches for the lost sheep. Finding this sheep delights him.

Next, the Lord speaks of a woman who loses a coin, another image of God. She rejoices when she finds it. The insignificance of the coin is unimportant. It means very much indeed to her.

Reflection

These stories from Luke are magnificent and very clear. They reveal God. Often the emphasis is placed on the Prodigal in the story. The depths to which the Prodigal sank are very much part of the message.

But the principal figure is the father, who is in the same mold as the shepherd and the women mentioned earlier.

No matter how many persons exist on this planet, how seemingly unimportant any of us may be assumed to be, how seriously any may have offended God, the merciful Father awaits lovingly. Not only does God await our return, he awaits our reconciliation, and the grace of strength and insight lavishly proceed to us as we ponder our return home.

In a theme repeated in Exodus and First Timothy, the great God of eternal love and mercy still majestically lives and redeems. †

My Journey to God

God Really Loves Change

The beginning of fall makes me think of transition and change. It has always symbolized the ending of something old and the beginning of something new.

Maybe it was all those years of summer ending and starting back to school—that annual tradition of adolescence.

Some of the things I have experienced in the past during the month of August include buying my first house, starting a new job, preparing and planning a new ministry, saying goodbye to college-bound young adults, and meeting new colleagues.

I know there is always lots of change happening in life. However, I personally have always dreaded change. I like having a handle on things and feeling like I have some sense of control.

But I have discovered along the way that God really loves change. God loves to remind me exactly who has a handle on things and who is in control.

A few years ago, a friend shared a story with me that goes something like this:

"If you're having a hard time, just imagine that you are a trapeze artist. One platform is where you were, and the other platform across the way is where you need to be. So you grab the bar and jump off the old platform. With one hand, you grab the new bar, but you're still holding on to the old bar with the other hand. It's like you're stuck in the middle, just kind of hanging there."

"That's not how the trapeze works. In order to get to where you need to be,

you've got to let go of the old with both hands and grab hold of the new with both hands. If you don't let go of the old, you can't grab hold of the new."

My response was, "Yeah, yeah, yeah, but I liked the old. I miss it and I don't ever want to forget it."

He then went on to say, "Well, that's the beauty of the trapeze. When you let go and grab hold of the new bar, and get to the new platform, you get to swing back. You get to do flips, tosses, and grab the hands of new and old friends alike. The beauty of the trapeze comes alive when you let go and fly. And the really cool thing is that God is like the safety net, ready to catch you if you fall."

That image stays with me every time I am in the middle of change or transition. I think of the trapeze artist, and enjoy the beauty of my trapeze.

Although I still dread change and oftentimes feel frustrated, scared and overwhelmed by all that change brings, God reminds me of the beauty in change. God also reminds me of the sorrow of letting go, the excitement of embracing the new, the thrill of discovering flight, and the joy and comfort of checking in back home.

As you experience God's magical trapeze working in your life, enjoy all of the flips, turns, tosses and people along the way.

By Marlene Stammerman

(Marlene Stammerman is a member of Good Shepherd Parish in Indianapolis and is the associate director of youth ministry for the archdiocesan Office for Youth and Family Ministries.)

Question Corner/Fr. John Dietzen

Part of Lord's Prayer has error in translation

Q How do we explain the words in the Lord's Prayer, "Lead us not into temptation?" Surely God does not try to lead us into sin.

Why would such a thought be included in the Our Father? (Tennessee)

A You are right, of course. The Letter of James in the New Testament says clearly, "God is not subject to temptation to evil, and he himself tempts no one" (1:13).

Obviously, therefore, that section of the Lord's Prayer is a mistaken translation, a mistake which has persisted in English Bibles, both Protestant and Catholic, for hundreds of years. It's not possible to explore here why the change occurred, but more correct translations began to appear only in the 1960s.

The (Protestant) New English Bible reads "the test" instead of temptation. The (Catholic) New American Bible now has the words "do not subject us to the final test" in both Matthew (6:13) and Luke (11:4).

These and other recent translations of the Lord's Prayer in the Gospels are somewhat closer to the real meaning.

Interestingly, the first drafts of the new Catechism of the Catholic Church attempted to remedy the traditional mistake with a more accurate and theologi-

cally correct wording. In the end, however, the English-speaking bishops decided to keep "lead us not into temptation" because of its centuries-old usage in Catholic liturgies and devotions.

The catechism gives an enlightening and inspiring explanation of this text in its commentary on the Our Father. It acknowledges, first of all, that no one English word, like "temptation" or "test," can convey the rich meaning of the Greek word in the Gospels.

In this sixth petition of the Lord's Prayer, we ask God to keep us from the way that leads to sin, to help us unmask the lie in every temptation, whose object appears to be good, but in reality leads to death.

In other words, Christ unites us here with his battle against evil and his agony, and urges us to the vigilance that keeps our heart in communion with his (Catechism #2846-2849).

Many saints and theologians have commented extensively on the Our Father through the centuries. Their thoughts and insights are summarized well and succinctly in the catechism's extended section on this, the common and central prayer of all Christians. †

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

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.

September 11-12

St. Ann Parish, Indianapolis, 2862 S. Holt Rd., will host a Family Fun Fest featuring food, raffle, casino, candy and bake shoppe, crafts, country store, silent auction and door prizes, beginning each evening at 5 p.m.

St. Bartholomew Parish, Columbus, 27th and Home Avenue, will host a fall festival featuring games, food, dance and raffle. There will be an Italian dinner on Friday, pig roast on Saturday. The festival will be open 5-10 p.m. both days. Information: 812-372-6830.

September 11-13

St. Mary Parish, North Vernon, 212 Washington St., will hold a fall festival featuring a euchre

tournament, bingo, live music, kids' games, country store, basketball tournament and raffles. Information: 812-346-1551 or 812-346-8849.

September 12

Rexville Schoenstatt "The Wonder of Our Gift of Sexuality" at 2:30 p.m., Mass at 3:30 p.m. by Fr. Elmer Burwinkel. (On 925 S., 8 miles E. of 421 S., 12 miles S. of Versailles) Information: 812-689-3551.

September 12-13

St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., will hold a bake sale in Elford Hall after each Mass.

September 13

Sacred Heart Parish, Indian-

apolis, 1530 Union St., will hold a Music Fest at 4 p.m. featuring various musical groups, face painting, games and refreshments. Information: 317-638-5551.

St. Pius Parish, Troy, will host a fall festival featuring chicken, roast beef dinners, yard sale, live music, games, antique/classic car exhibit. Beginning at 11 a.m. Information: 812-547-3471.

Una Voce, Indianapolis, will sponsor a seminar by Professor David P. Kubiak on the history of the liturgy of the Church today and on Sept. 20 after the 10 a.m. Mass at Holy Rosary Parish, Indianapolis, 520 Stevens St. On the fourth Sunday, the history of liturgical music will be given by Charles Wyeth. Information: 317-547-4401.

St. Anthony Parish, Indianapolis, 379 N. Warman Ave., will hold a euchre party at 1 p.m. in Ryan Hall. Cost:

\$3.00 per person, includes refreshments and door prizes.

September 14

The Catholic Widowed Organization will hold a board meeting at the Archbishop O'Meara Catholic Center, 1400 N. Meridian, Indianapolis beginning at 5 p.m. Information: 317-784-9135 Mary Hasse.

September 15

Saint Meinrad School of Theology in St. Meinrad, will feature E.J. Potente, a liturgical space consultant, at the annual Dolle Lecture, speaking on "What Does Architecture Say About What We Believe?" to begin at 8 p.m. in Newman Conference Center. Information: 812-357-6501 Barbara Crawford.

The Confraternity of Christian Mothers will host a living rosary at the walking track across from St. Anthony Church, Morris, to begin at 7 p.m.

September 16

St. Lawrence Parish, Indianapolis, 6694 E. 46th St., will present "Smart Discipline for Parents," a seminar with ideas about discipline and self-esteem, 7-9 p.m. Cost: \$12 per person or \$20 per couple. Information: 317-543-4925 or 317-546-4065.

September 17-18

St. Mark Parish, Indianapolis, 535 E. Edgewood Ave., will host the musical, "Tales of Wonder," written by Marty Haugen to be presented by the music ministers of St. Mark. Admission is free and will begin at 7:30 p.m. each evening. Tickets and information: 317-783-4727.

September 18

Holy Name Parish, Beech Grove, 89 N. 17th Ave., will hold Natural Family Planning classes beginning at 7 p.m., second in a series of four classes (Oct. 16, Nov. 20). Information:

317-862-3848 David or Jan Caito.

September 18-20

Mt. St. Francis Retreat Center, Mt. St. Francis, 101 St. Anthony Dr., will host "A New Approach to the Gifts," a charismatic retreat for men and women. Cost: \$85 each or \$150 per couple as resident; \$60 each or \$85 per couple as commuter. Information and registration: 812-923-8817.

September 19

St. Catherine of Sienna, Peter Claver Court #109 will host its annual card party and salad spread at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, from noon to 4 p.m. Cost: \$8 per person includes food, games and door prizes. Information: 317-870-0398.

The Hermitage, Indianapolis, 3650 E. 46th St., will host a day or reflection for those planning a ministry or career change hosted by Providence Sister Dolores

Ann Linhart, from Chicago, from 9 a.m.-5 p.m. Cost: \$75 includes lunch and materials. Information: 317-545-0742.

The Catholic Widowed Organization will hold a social beginning at 4 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$3 and includes barbecue sandwiches and drinks; members are asked to bring a salad or dessert. Information: 317-784-9135 Mary Hasse.

St. Mark Parish, Indianapolis, 535 E. Edgewood Ave., will host a parish dinner in honor of their 50th anniversary, from 6-8 p.m. in Schafer Hall. Cost: \$6.00 donation.

September 20

St. Louis Parish, Batesville, 13 St. Louis Pl., will host a festival featuring country style chicken and roast beef dinners, mock turtle soup, raffle, country store and more, beginning

—See ACTIVE LIST, page 21

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companions
St. John Chrysostom

Triumph of the Cross
Our Lady of Sorrows
St. Cornelius and Cyprian
St. Robert Bellarmine

The Active List, continued from page 20

at 10:30 a.m. Cost: \$6.50 adults; \$3 children under 12.

St. Mark Parish, Indianapolis, 535 E. Edgewood Ave., will host an Open House reception in honor of their 50th anniversary, from 2:30-5:30 p.m. in Schafer Hall.

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, 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 Fridays

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

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.

—See ACTIVE LIST, page 22

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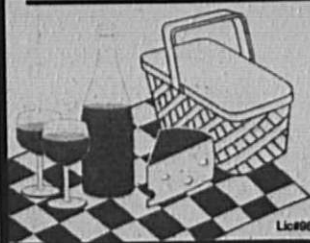


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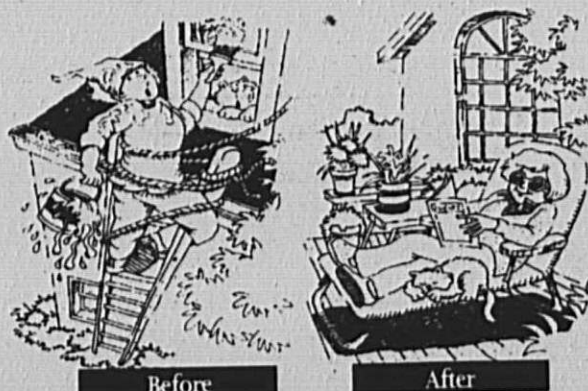
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ADAMS, Paul Earle, 65, St. Lawrence, Indianapolis, Sept. 1. Husband of Beatrice (Alexander) Adams. Father of Kristiane Tutts, Kim Farris, Lisa Kay Nelson, Larry E. Adams. Brother of Donald Adams, Patricia Pence. Grandfather of nine.

BALLARD, Francis E. "Buck" Sr., 78, Sacred Heart, Jeffersonville, Aug. 22. Husband of Jane Ballard. Father of Robert L., Frank F., Mary Brent Ballard, Lynn Ray, Diane Harbeson. Brother of Leslie Ballard Jr., Nadine Krauth, Sister Marie Anne Ballard. Grandfather of 10. Great-grandfather of four.

BELYEU, Linda Gail, 52,

St. Patrick, Indianapolis, Aug. 21. Daughter of Alma D. (Stinson) Wilkins. Sister of Danny Dale Wilkins, Donna Sue Ordille.

BONGARD, Mary Frances, 37, Holy Spirit, Indianapolis, Aug. 22. Daughter of Charles James, Betty B. Murray. Sister of Jim, Pat Murray, Kathi Prikaszczikow, Jane Sarver.

BUCKLES, Mary R., 74, St. Bartholomew, Columbus, Aug. 29. Mother of Betty Proffitt, Dottie Patton, Ellen Stout, Wendy LeHoten, Donald, Phil, Chuck, Jo Anne Buckles. Daughter of John Weisenberger and Rosina Stiller. Sister of Ruth Sellers. Grandmother of 12. Great-grandmother of 12.

DEFFNER, Alma M., 91, St. Michael, Brookville, Aug. 30. Mother of Patricia Naayers, Sharon Singer, Velma Dieckmann, Dale Deffner. Sister of Esther Bohland. Grandmother of 16. Great-grandmother of 29. Great-great-grandmother of one.

GREIWE, Mary B., 84, St. Mary, Greensburg, Sept. 1. Sister of Gertrude Pratt. Aunt of several nieces and nephews.

HUFF, Wayne A., 95, St. Charles, Milan, Aug. 28. Father of Jeff, Thomas, Michael Huff, Lucille Miller, Candace Armstrong. Grandfather of 24. Great-grandfather of six.

JACKSON, Anna R., 75, St. Thomas, Indianapolis, Aug. 24. Wife of Loren "Jack" Jackson. Mother of Stephen, Daniel, Michael Jackson. Sister of Rosella French, Virginia McGuire. Grandmother of six. Great-grandmother of two. Step-grandmother of one. Step-great-grandmother of two.

KASTON, Anna, 95, Holy Spirit, Indianapolis, Aug. 22. Aunt of seven.

KIRCH, Mary, 76, St. Mark, Indianapolis, Aug. 27. Mother of David Nicholas, Peter J., William H. Kirch, Theresa Gaines. Grandmother of eight. Step-grandmother of three.

KNOX, Neely Renee, 24, St. Anthony, Indianapolis, Aug. 29. Daughter of Ronald and Joan (Cromer) Knox. Sister of Ronald

Uriah Knox. Granddaughter of Harvey, Jackie Knox. E.C. Cromer.

MURRAY, Evelyn M. (Glaab), 90, St. Joseph, Indianapolis, Aug. 26. Mother of Ron Murray, Evelyn Sellmeyer, Pat Kine, Colleen Arnold. Grandmother of seven. Great-grandmother of six.

RENFORTH, David H., 87, Little Flower, Indianapolis, Aug. 26. Father of James D. Renforth, Patricia Burnette, Mary Winters, Margaret E. Lund. Brother of Lucien Renforth, Josephine Salamone. Grandfather of 11. Great-grandfather of nine.

SAMBUCO, Marie, 90, St. Agnes, Nashville, Aug. 29. Mother of John Sambuco, Betty Beaty.

SCHULMEYER, Margaret L. (McClannahan), 70, St. Lawrence, Indianapolis, Aug. 30. Mother of Rose Lynn Boyce, Christina Anna Arens, Lawrence H., Arthur Schulmeyer. Grandmother of 13. Great-grandmother of five.

SPARKS, Ray C., 37, Good Shepherd, Indianapolis, Aug. 26. Father of Michael R. Sparks. Son of Shirley A. Sullivan Sparks. Brother of Richard, Joseph Phillips,

Byron Sparks, Debra Lowery, Carol Brinsfield.

WALTERS, James C., 62, Little Flower, Indianapolis, Aug. 6. Brother of Rose Marie Mattingly, Therese I. Loyal.

WATKINS, Thelma Kanable, 92, St. Mary, New Albany, Aug. 29. Mother of James N. Watkins. Sister of Irma Dautrich. Grandmother of three. Great-grandmother of seven. Great-great-grand-

mother of one.

WHITE, Paul D., 73, St. Lawrence, Indianapolis, Aug. 26. Husband of Margaret White. Father of Teresa Williams. Grandfather of four.

WILSON, Kenneth M., 74, St. Mary, New Albany, Aug. 27. Father of Richard Wilson, Carol Ann Bigelow. Brother of Esther Dallas. Grandfather of six. Great-grandfather of three.

The Active List, continued from page 21

Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m. Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays

Sacred Heart Parish, Indian-

apolis, 1530 Union St., holds family rosary night at 7 p.m.

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, 1:15 p.m.

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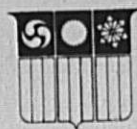
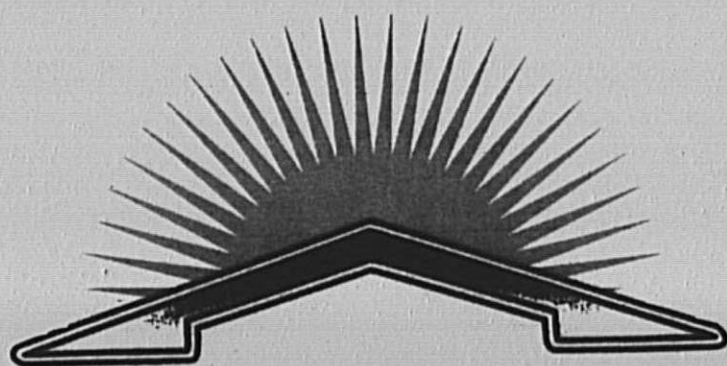
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