



The Criterion

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September 25, 1998

Disappointment follows partial birth vote, but pro-life leaders vow to continue fighting veto

WASHINGTON (CNS)—Catholic and pro-life leaders mourned the Senate's failure to override a presidential veto of the Partial-Birth Abortion Ban Act Sept. 18 but some said the vote could play a critical role in the November elections and beyond.

"If three new pro-life senators are elected in November, this bill will become law next year, despite the opposition of Bill Clinton and Al Gore," said Wanda Franz, president of the National Right to Life Committee.

The 64-36 vote in the Senate was three short of the two-thirds majority needed to override the veto. The House had overridden the veto in July by a 296-132 vote.

The legislation vetoed by Clinton would have banned a procedure used in late-term abortions in which the unborn child is partially delivered, feet first, before surgical scissors are stabbed into the base of the infant's head. The child's brain is then removed by suction, allowing for easier delivery of the collapsed head.

Virgil C. Dechant, supreme knight of the Knights of Columbus, said it was "incomprehensible that 36 of the nation's top legislators could summon neither the wisdom nor the courage to defend the lives of infants who are killed when almost fully born."

"This vote negates the right to life embedded in our Constitution, and its outcome will cast a pall of shame over our land," he added. "I thank those 64 senators who voted to override, and assure them that their vote will both inspire and challenge us to keep working for life, and for the eradication of this horrible procedure in the future."

D. Michael McCarron, executive director of the Florida Catholic Conference, expressed disappointment with the vote but said, "we will not be discouraged."

"The truth about this procedure, the reality of what takes place, is stronger than the intransigence of politicians who cling to false reasons in upholding the killing of almost fully born infants," McCarron said. "No matter how it is camouflaged, this act cannot be justified."

Cardinal Bernard F. Law of Boston, chairman of the U.S. bishops' Committee for Pro-Life Activities, also said he was "disappointed and disturbed" at the vote,

calling it "a national tragedy that it remains legal to kill infants who are almost fully born."

But he thanked "those millions of pro-life Americans" who worked for a ban on partial-birth abortions. "With your continued work, I am confident that this procedure will be banned in the near future," he said. "As for the Catholic bishops, we will continue our efforts until this work has been accomplished."

Archbishop Justin F. Rigali of St. Louis also expressed "profound disappointment" at the vote but added, "Our faith does not allow us to indulge ourselves in discouragement over yet another setback in this effort. We know that ultimately truth will prevail and that life will be victorious."

"When the American people cast their ballots in November, it is my hope that they will press this issue by supporting those candidates who are unambiguously pro-life," he added.

Cardinal Francis E. George of Chicago called it "disheartening and disgraceful" that 36 senators—including both Illinois senators—had voted to sustain Clinton's veto.

"His veto and their votes sustaining it make them party to a consistent pattern of deception around our public discussion of partial-birth abortion," he said.

Saying that partial-birth abortions "cross a line which protects us from barbarism," the cardinal added, "The history of this century should have taught us that well-educated people, professionals and citizens of cultured nations on every continent, are capable of barbarism."

Bishop Kenneth A. Angell of Burlington, Vt., called the Sept. 18 vote "another sad episode in our nation's failure to shake off its self-serving denial and disrespect for human life."

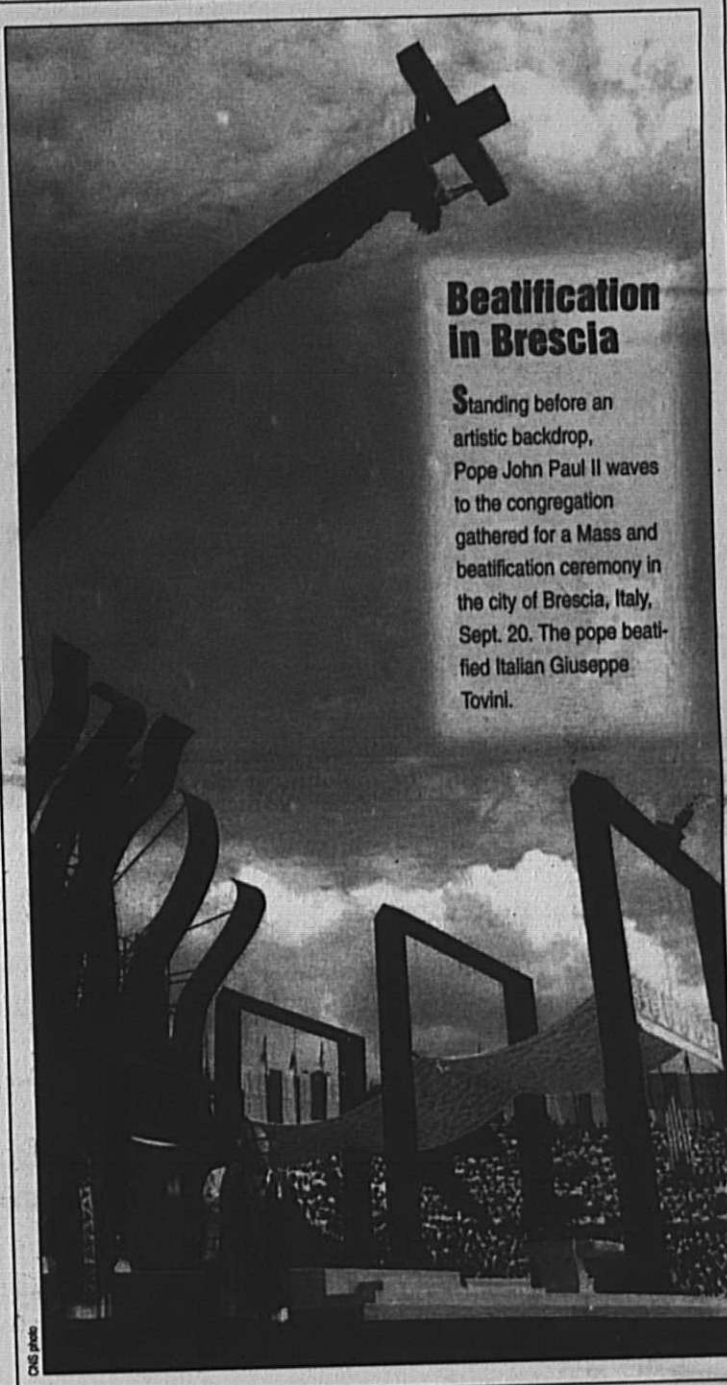
"I exhort you, my disappointed friends, not to give up hope in this cultural battle between light and darkness," he said. "We must continue to fight the good fight, armed in prayer and peace."

Father Frank Pavone, president of Priests for Life, said the partial-birth abortion debate revealed "how morally bankrupt the whole notion of abortion rights is."

He also reminded Catholic senators of the U.S. bishops' 1989 declaration that

Beatification in Brescia

Standing before an artistic backdrop, Pope John Paul II waves to the congregation gathered for a Mass and beatification ceremony in the city of Brescia, Italy, Sept. 20. The pope beatified Italian Giuseppe Tovini.



Archbishop Buechlein issues statement on veto

(Archbishop Daniel M. Buechlein issued this statement after the U.S. Senate failed to override President Clinton's veto of the Partial-Birth Abortion Ban Act.)

The Catholic Church in central and southern Indiana is deeply grateful to Indiana's U.S. senators, Richard Lugar and Dan R. Coats, who joined 62 of their fellow senators last week in voting to override President Clinton's veto of the Partial-Birth Abortion Ban Act. It is distressing, however, that 36 U.S. senators sustained the president's veto and failed to unite with the

earlier House vote that would ban this gruesome act.

Partial-birth abortion undermines respect for all human life and raises serious questions about the moral, ethical and societal values of our country today. We will continue to stand united with others who oppose this method of infanticide.

While there is some comfort in knowing that this measure fell only three votes short of the number needed for enactment, it is most disturbing that the laws of our nation continue to condone the murder of innocents.

"no Catholic can responsibly take a 'pro-choice' stand when the 'choice' in question involves the taking of innocent human life."

Of the 36 senators voting to sustain the veto, 10 were Catholic.

They were Democratic Sens. Christopher J. Dodd of Connecticut, Carol Moseley-Braun and Richard J. Durbin of Illinois, Tom Harkin of Iowa, Barbara A. Mikulski of Maryland, Edward M. Kennedy and John Kerry of Massachusetts, Jack Reed of Rhode Island, and Patty Murray of Washington state and Republican Sen. Susan Collins of Maine.

Redemptorist Father Richard Welch, president of Human Life International, said the vote thwarted "the will of the pro-life majority of Americans" and condoned "a particularly ghastly method of child killing."

He called on "Catholics and other citizens of faith to turn their convictions into action at the polls by removing from office all politicians who have sold their souls to abortion profiteers to remain loyal to a morally bankrupt president." †

Gazebo will be sacred space at St. Augustine Home for Aged

By Mary Ann Wyand

Our Lady, Queen of the Angels Gazebo, currently under construction with volunteer labor at St. Augustine Home for the Aged in Indianapolis, will be a large Victorian-style gathering space for residents and guests.

The gazebo is being built by many people in response to a request from the Little Sisters of the Poor, who care for the elderly residents of the home. The sisters had asked for a shaded outdoor recreation site for residents and others in the community.

Marty Doucette and Mike Hirsch, members of St. Luke Parish in Indianapolis, are coordinating the project.



Bishop Chatard High School junior Jake Gonzalez and other St. Luke youth are helping adult parishioners with the community service project for the Little Sisters of the Poor.

"The gazebo is an architectural connection of the past to the present, a place of gathering and celebration, a beckoning of community to share the joys of young and old," Doucette said. "The intention of the project is that the people of St. Augustine Home for the Aged are opening this gazebo and making it available to others."

Scheduled for completion in early October, the gazebo is 32 feet long, 21 feet wide and 24 feet high at the peak. It features handicap-accessible ramps, seating consistent with guidelines recommended in the Americans with Disabilities Act, lighting, electrical outlets, plumbing, forced-air ventilation and a telephone. Indianapolis engineer Mark Fisk assisted with technical aspects of the project as a volunteer.

"We wanted to design and create this gazebo for the residents as a sacred space and place for celebration and enjoyment," Doucette said. "When the construction is finished, a statue of Our Lady, Queen of Angels will be installed on the top to give it a sense of holiness."

The Little Sisters of the Poor came to Indianapolis to establish a home for the elderly poor 125 years ago with few resources, he said. "They put their lives and ministry in God's hands, and trusted in the providence of the Lord."

The gazebo is yet another expression of God's loving providence, Doucette said, as is a huge garden nearby created two years ago for the Little Sisters by St. Luke parishioner and gardener Jim Weaver.

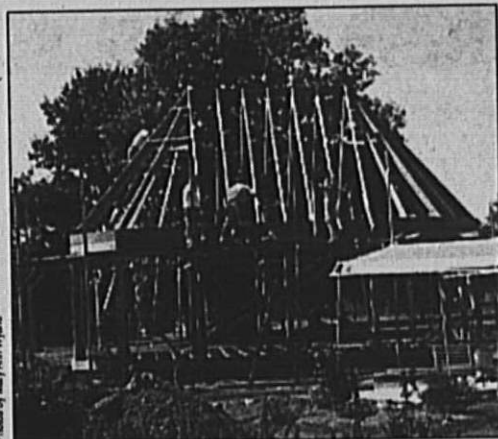
Both projects became a reality because of numerous volunteers and donations, Doucette said. New volunteers are welcome to help with the gazebo project, he said, and additional donations for construction materials will speed its completion. Donors already have given in excess of \$9,000 for lumber and other supplies.

"We average 15 to 20 volunteers every Saturday and have another group of people who work here on week-nights," Doucette said. "The residents watch us from the windows, and the sisters are always coming out to pray for us. Volunteers of all ages learn how to balance work and relationship-building, making new friends while helping with the construction, and sharing the project with the residents. That's what makes this project special."

Every work session begins with prayer around a statue of St. Joseph, the patron saint of workers, near the gazebo, Hirsch explained. "We introduce everyone, then start with a prayer. We ask for St. Joseph's help to protect us and keep us safe, and we've had a safe work site."

Construction work started in mid-August and is proceeding on schedule.

The project evolved from an annual St. Luke youth service project to Appalachia that included teaching construction skills and community-building to parish teen-agers.



Photos by Mary Ann Wyand



St. Luke youth group member Carissa Roraus (at left) uses a pick-axe while helping excavate a walkway on Sept. 12 at St. Augustine Home for the Aged in Indianapolis. She is a freshman at Bishop Chatard High School. Our Lady, Queen of the Angels Gazebo (above) at St. Augustine Home for the Aged is 32 feet long, 21 feet wide and 24 feet high at the peak. Father Daniel Mahan, pastor of St. Luke Parish, will preside at the dedication ceremony in early October.

This year, Hirsch and Doucette decided to help the Little Sisters of the Poor instead.

"We started the Appalachian Service Project at the parish three years ago to train St. Luke youth to use tools and labor to help alleviate poverty," Hirsch said. "As part of this ministry, we helped the teens understand social issues and how to relate to adults and kids in Appalachia. We also taught them the spiritual dimensions of this mission as an outreach of Christ to people in need."

Bishop Chatard High School freshman Carissa Roraus, a member of St. Luke, earned five service hours for her school by hefting a pick-axe to excavate part of the walkway.

"I heard about the project at church," she said. "I thought it would be nice for the residents to be able to get outside. My grandparents would like something like this."

St. Luke parishioner and Park Tudor School eighth-grader Chris Pattenaro has volunteered on two Saturdays to fulfill part of his service hours for confirmation.

"I came at 7 a.m. and helped carry lumber," he said. "I think you get back what you give because it's fun."

(For information about ways to help with the gazebo, call the Little Sisters of the Poor at 317-872-6420.)



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The Criterion

9/25/98

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Respect Life Sunday activities set for Oct. 4

By Mary Ann Wyand

"Proclaim the Gospel of Life with Honesty and Love" is the theme chosen by the National Conference of Catholic Bishops for Respect Life Sunday observances Oct. 4 in dioceses throughout the United States.

In conjunction with the archdiocese's annual pro-life observance, Archbishop Daniel M. Buechlein is promoting an educational brochure titled "Choose Life: Catholic Teaching and the Death Penalty," prepared and approved by Indiana's six bishops and published by the Indiana Catholic Conference (ICC) in 1996.

The brochure is available by calling the Indiana Catholic Conference, which is the public policy arm of the Catholic Church in Indiana, at 317-236-1455 or 800-382-9836, ext. 1455.

This fall, the ICC is sponsoring legislation to abolish the death penalty in Indiana.

Archbishop Buechlein will preside at

a 1 p.m. Mass on Respect Life Sunday at St. Peter and Paul Cathedral. Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, is the guest homilist and will discuss the Church's position on capital punishment.

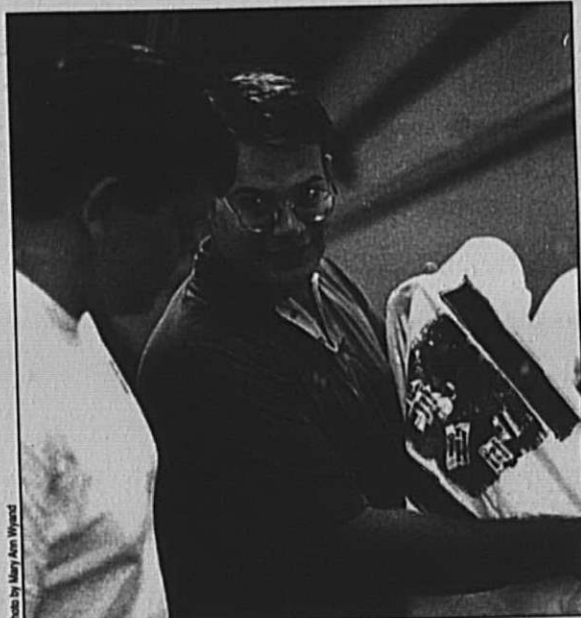
Also during the liturgy, Archbishop Buechlein will present the Archbishop Edward T. O'Meara Respect Life Award to an archdiocesan Catholic for years of distinguished service to the cause of life.

Following the Respect Life Sunday Mass, pro-life supporters of all

faith traditions will gather along North Meridian Street in Indianapolis from 2:30 p.m. until 3:30 p.m. to participate in the Central Indiana Life Chain.

Other life chains in the archdiocese are scheduled in Richmond, Connersville, Jeffersonville, Terre Haute and Bartholomew County.

Also on Respect Life Sunday, the archdiocesan Office of Pro-Life Activities is sponsoring a Life Fair from noon until 4:30 p.m. in the Archbishop



O'Meara Catholic Center Assembly Hall. Representatives of a number of pro-life groups will distribute free edu-

cational literature on a variety of issues dealing with the consistent ethic of life at the fair. †

Archdiocesan seminarian Ryan McCarthy from St. Lawrence Parish in Indianapolis shows the 1998 Central Indiana Life Chain T-shirt to Christ the King parishioner Mike Kaufman of Indianapolis on Aug. 15 at St. Andrew the Apostle Church. The shirts read "Bear Witness to the Light" and will be sold for use on Respect Life Sunday on Oct. 4. To purchase a shirt, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569. Shirts will also be sold at the Life Fair on Oct. 4.

'Proclaim the Gospel of Life with Honesty and Love' is this year's national theme

Mooreville native is Archbishop Buechlein's new executive assistant

By Margaret Nelson

Brian Doyle is the new man in the chancery and at archdiocesan liturgies.

As Archbishop Daniel M. Buechlein's executive assistant, Doyle will be at his

side during special liturgies. He'll also perform personal secretarial duties. When the archbishop is away from the archdiocese, Doyle will work in the office.

If his work for the archbishop is finished when his boss is away,

Doyle will help in other areas of the chancery. He hopes to lighten the load for Msgr. Joseph F. Schaedel, vicar general.

A native of Mooreville, Doyle is the oldest of Jerry and Kathy Doyle's four children. The DoYLES are members of St. Barnabas Parish in Indianapolis.

After high school, Brian Doyle headed for Purdue University. He didn't like it, so he transferred to Saint Meinrad

College. While there, he affiliated with the archdiocese as a student for the priesthood during the time the late Archbishop Edward T. O'Meara was ordinary.

Doyle was a seminarian for six years, completing two years at North American College in Rome. He returned home last June (1997) for discernment.

He spent eight months working as catering manager for an Indianapolis Marriott hotel, which he described as "a great management learning experience."

When offered the position as the archbishop's aide, Doyle said, "It is a blessing and a great opportunity to serve the diocese and the Church. I was eager to do it."

Doyle enjoys all sports. He played golf in high school and soccer in college as well as baseball in grade school and football in junior high.

In high school, he was in the band, as well. "I love to play the trombone. I love jazz bands and swing bands," he said. At both Saint Meinrad and North American colleges, he got pickup groups together to play.

To those who wonder if he still considers becoming a priest, Doyle replies that he is still in discernment. And he thinks his new job will help with that.

"I'm excited to get to know more priests and more of the people of the archdiocese," he said. "I haven't met a lot of parishioners because of my studies. This work should be very encompassing."

"I think it will be my job just to stay in the background and make sure things get done for the archbishop," said Doyle. "That's my style. I think it is the purpose of the job." †

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Answering the call

"It's okay to ask questions. This is the time to ask them."

In a mere six years, Martha Arizmendi-Carbajal emigrated from Mexico to California, learned English, began college, and entered the novitiate. Impressed by a Sister of Providence who led a parish retreat, Martha visited the order's house of discernment, and soon became a resident.

"I was attracted to their ministry, their diversity, and how each was free to be her own person. I hope to one day become a psychologist. When I learned that among the sisters were doctors, teachers, professors and counselors, I knew I could use my gifts with them. I am challenged, nurtured and very much loved."

Every day, Catholic men and women like Martha respond to God's call in faith and humility. Please support their devotion and vocations in your actions and prayers. And if you believe God may be reaching out to you, call Father Joseph Moriarty at 317 236-1490 for information about vocations.



Sr. Martha Arizmendi-Carbajal

Father George Stahl dies at age 68

Father George Lewis Stahl, an archdiocesan priest on leave of absence because of illness since 1971, died on Sept. 16. He was 68.

A funeral Mass was celebrated at Our Lady of Lourdes Church on Sept. 19. Father Stahl was ordained in 1956 and became assistant pastor of Christ the King Parish in Indianapolis. At the same time he was an instructor at Seccina Memorial High School in Indianapolis.

In 1960, he became assistant at St. Joseph Parish in Shelbyville. He was named administrator of St. Paul mission in Decatur County in 1963.

Father Stahl returned to Seccina as an instructor in 1967, while serving as assistant pastor at Our Lady of Lourdes Parish in Indianapolis. In 1970, he became assistant at St. Luke Parish in Indianapolis.

After he became disabled with multiple sclerosis and retired in 1971, Father Stahl did all he could to preside at Masses in parishes and nursing homes.

In 1996, the archdiocesan St. Vincent de Paul Council received a van, the gift of the estate of Father William Francis Buck, that

was used to transport Father Stahl and other religious.

If possible, Father Stahl attended the annual Chrism Mass and the ordinations in recent years with the help of his seminarian classmate, Father Joseph Riedman. At priestly ordinations at St. Peter and Paul Cathedral, the ordinands knelt by his wheelchair for the laying on of hands after being ordained by the archbishop.

Father Riedman, pastor of Holy Spirit said, "He was a natural leader, becoming kind of a go-between with the students and administration. He was a good athlete. Always very friendly, the priests remember him for his wonderful sense of humor. Father Riedman said that Father Stahl moved back to Indianapolis when signs of the illness began in the mid-'60s. "It was a long, noble battle for him. He handled it pretty well. He wanted to be as useful as he could. ... He loved the Mass, his breviary, his office."

Father Stahl is survived by a brother, Robert Stahl. Another brother, Father John Anthony Stahl, died in 1993. †

Journey of Hope 2001
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The Criterion

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Editorials

Saluting local heroes

Next Wednesday, the Archdiocese of Indianapolis will host the third Celebrating Catholic School Values dinner. It is an event that was originally intended to raise the awareness of the business and civic communities about the quality of Catholic education and the success of graduates of our schools.

The first dinner was very successful, with a standing-room-only crowd at the Indiana Roof Ballroom in Indianapolis; the second dinner, which was moved to larger quarters in the Indiana Convention Center, was even more successful (in spite of one of the worst snowstorms in recent memory). And those successes were translated into scholarship assistance of more than \$300,000 for needy students and their families.

It is good that we take the time and effort to showcase our schools and our graduates. In the past, for whatever reasons, we seemed to be a bit reluctant to toot our own horn. (Perhaps we were suffering from a culture-induced inferiority complex because our schools often didn't always have the facilities and resources available to tax-supported schools.)

It is also good that we are able to raise significant amounts of money for scholarships to Catholic schools—and it is particularly pleasing that this was originally an unintended goal.

Much of the success of this event can be attributed to the dynamic leadership it has received from the corporate community. And even more important, that support has resulted in significant partner-

ships being formed between our schools and business and civic leaders. This commitment, in turn, has made for a successful Building Communities of Hope campaign, the corporate phase of the archdiocese's Legacy of Hope from Generation to Generation capital and endowment campaign. And this, too, is good.

However, what makes the Celebrating Catholic School Values dinner so exciting and successful is the fact that it gives us—as a Church and as part of the greater civic community—the opportunity to salute local heroes. This year, six persons—all products of Catholic education—will be honored for the contributions they have made to their communities. And their contributions are significant. (The Criterion will cover the Sept. 30 event in a future issue.)

If we as teachers, principals, archdiocesan administrators, parents or parishioners ever begin questioning why the Church spends so much of its human and material resources on Catholic education, all we need do is take a look at the marvelous individuals that Catholic education has helped produce. We can look at them and their accomplishments, and we can say, "Yes, this is good. Catholic education is worth it. Catholic education works!"

So hats off to previous honorees and to this year's heroes: the late John Hofer, Philip McCauley, Father Hilary Meny, Addison Simpson, Kathleen Weber Taylor, and Dr. James Muller!

Your lives have provided us with fine examples to imitate, and they encourage us to stay the course. †

— William R. Bruns

What's wrong with this picture?

Last week, when the United States Senate was preparing to vote to override President Bill Clinton's veto of the Partial-Birth Abortion Ban Act, the news media were busy participating in a feeding frenzy over the continuing fallout from the report of Special Prosecutor Kenneth Starr.

Local media called the Catholic Communications Center in Indianapolis seeking sound bites on the "Church's reaction" to the president's "inappropriate behavior." We received no inquiries about the crucial Senate vote.

This contrast is a distressing commentary on the news media's—and the public's—lack of balance and apparent inability to distinguish degrees of gravity in these two issues.

In case you missed the report in the secular media—which was easy to do—

the Senate fell three votes short of an override. (See story, Page 1.)

We can only conclude that in our country today, a president's sexual improprieties are considered more important (and a lot more interesting) than the fact that as a nation we permit the legal murder of babies in the process of being born. In some cultures—ancient Greece and modern-day China, for instance—unwanted infants were and are "exposed"—left to die in the wilderness; and we call that barbarity. In the U.S., a doctor murders a near-born infant by jamming a surgical scissors into the base of its skull and extracting its brains; and we call that a "late-term medical procedure."

There is something very wrong here, and it's well past time for concerned citizens to say "enough"! †

— William R. Bruns



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Seeking the Face of the Lord

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



Youth need to be taught basics of our faith

Recently I picked up a copy of a parish bulletin and newsletter. The parish was featuring a Teen Life Mass and quoted the following: "America in the '90s is doing in kids at an alarming rate. It's estimated that every day 2,270 babies are born into poverty, more than 2,000 students drop out of school, 250 kids are arrested for violent crimes, and 1,700 are abused by their parents. Youthful America's vision of its own future has never been more dire, particularly in the cities. As one 17-year-old African-American put it on his way to court: 'I been dead since I was 12, so I'm not afraid of dying. I'm just waiting to get kicked into the grave.'" (Jennifer Vogel, "Throw Away the Key," *Utne Reader*, July/August 1994). Four years have passed since that article was written, and I suspect the statistics are now even more alarming. One should also add the alarming abortion statistic—infant life that never has a chance from the get-go.

I can't tell you how often parents and grandparents tell me of their grave concern for their children, especially as they enter their teen and young adult years. I am sympathetic to the challenge of parenting. Perhaps more than any other time in life, influences outside the home affect youth more than do parents, family and even Church. I guess it has always been true to some degree that in the desire to declare their independence, emerging adolescents look to role models other than their parents, some more and longer than others. These days, that is a setup for serious problems. The example of too many sports heroes and heroines, too many entertainment stars, even the president of our country and other national leaders, is misleading at best and fanned to frenzy by much of the public media.

The immoral sexual promiscuity and violence depicted in the visual and audio media are unbelievable. How much more evidence do we need that these deviant portrayals affect our youth?

And then there is fashion. Youth have always been attracted to fad and fashion. What passes as fashion in dress these days is unbelievable. Too often I am astounded at the attire of some of our youth at confirmations. Apparently some parents' supervision collapses in the face of peer pressure.

The human person is more important than fashion. Externals don't make the person. It is important that

our youth be taught that self-esteem is important, but it is even more important that they be taught that every person is created in the image of God and that is the first claim to human dignity. From childhood on, teaching our children must always make sure God is kept in the equation. Without God at any age, life loses the depth of its meaning. Without God in the picture, regard for one's neighbor may be altruistic, but it is not likely to be consistent or long-lasting.

Modesty, chastity, obedience and religious virtues serve a purpose, and they need to be taught and insisted upon. We as parents, grandparents, teachers and pastors cannot abrogate our responsibility to provide much-needed direction and supervision of our children in their youthful, especially their adolescent, years. Our children and youth need to be taught the basic and familiar prayers of our faith; they need to see us pray; and they need for us to pray with them. They need to be introduced to the traditional devotions of our Church, like the rosary.

And, yes, they need to attend Sunday Mass. "Mass is boring" is not an excuse to dismiss the importance of sacramental nourishment. Was Calvary boring? Was it supposed to be entertaining? To view the Eucharist's value on the entertainment scale is to miss the point of it. It is understandable that our youth have particular needs to draw their attention to the life and practice of the faith. Youth ministry programs with an emphasis on socializing and social service are important. "Children's Masses" and "Teen Masses" have a definite value. Yet they shouldn't contribute to the notion that the purpose of Mass is to entertain and its value is measured on the entertainment scale.

Our youth need to be led, wisely, to understand that the primary purpose of life itself is not entertainment. Even in youth, the cross is a reality of life. Even in youth, the understanding that Christ died a horrible death in order to achieve our redemption is a critical idea. Even in youth, the practice of self-sacrifice out of love for God and neighbor is important.

In our homes, in our schools, in our religious education programs and in our youth ministry programs, we need to teach and give witness to the basics. It's a tried and proven way, the only way, to accompany our youth on their turbulent journey to adulthood. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Buscando la Cara del Señor

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



Se necesita enseñar a los jóvenes los fundamentos de nuestra fe

Recientemente leí una copia de un boletín y hoja informativa parroquial. La parroquia estaba ofreciendo una Misa de Vida para Adolescentes y citó lo siguiente: "En los años 90 los Estados Unidos están haciendo daño a los niños rápidamente. Se estima que todos los días 2.270 bebés nacen en la miseria, más de 2.000 estudiantes dejan de asistir a nuestra escuela, se arrestan a 250 niños para los crímenes violentos, y 1.700 jóvenes son abusados por sus padres. La visión de los jóvenes acerca de su propio futuro nunca ha sido peor, particularmente en las ciudades. Como dijo un joven negro en el camino a la corte: 'he estado muerto desde que tenía 12 años, por lo tanto no tengo miedo de morir. Solo estoy esperando hasta que se me dé una patada hacia la sepultura'". (Jennifer Vogel "Throw Away the Key," *Unite Reader*, julio/agosto 1994). Hace cuatro años desde que ese artículo fue escrito, y sospecho que las estadísticas ya están aun peores. Hay que añadir también las estadísticas del aborto—la vida infantil no tiene ningún chance desde el principio.

No puedo decirle con que frecuencia los padres y abuelos me cuentan su grave preocupación por sus niños, sobre todo cuando ellos entran en su adolescente y se hacen mayores. Soy comprensivo al desafío de ser padre. Quizás más ahora que en cualquier otra parte de la vida, las influencias fuera de la casa afectan a los jóvenes más que los padres, la familia y aun la Iglesia. Supongo que hasta cierto punto siempre ha sido cierto que en el deseo de declarar su independencia, los adolescentes nuevos usan como ejemplo a otros en vez de sus padres, algunos más que otros por más tiempo. Hoy en día, eso causa problemas serios. El ejemplo dado por muchos héroes y heroínas, actores, incluso el presidente de nuestro país y otros líderes nacionales es engañoso a lo más, y muchos de los medios de comunicación lo exageran.

Es increíble la cantidad de promiscuidad sexual inmoral y la violencia representada en los medios de comunicación visuales o de audio. ¿Cuánta evidencia más necesitamos que estas imágenes desviadas para que afecten a nuestros jóvenes?

Y en cuanto a la ropa, los jóvenes siempre han sido atraídos a la novedad y moda. Lo que se acepta como la moda ahora es increíble. Tantas veces me asombró del vestido de algunos de nuestros jóvenes durante las confirmaciones. Parece que la vigilancia de los padres se derrumba ante la presión de par.

La persona humana es más importante que la moda. Lo externo no hace la persona. Es importante que se les enseñe a nuestros jóvenes que la autoestima sea importante, pero es aun más importante que se les enseñe que cada persona se

crea en la imagen de Dios y eso es la primera demanda a la dignidad humana. Desde la niñez en adelante, tenemos que asegurarnos que se incluya Dios en la enseñanza de nuestros niños. Sin tener Dios a cualquier edad, la vida pierde la profundidad de su significado. Sin tener Dios presente, el respeto para el vecino puede ser altruista, pero no es probable que sea consistente o duradero.

La modestia, castidad, obediencia y virtudes religiosas sirven una utilidad práctica, y las mismas necesitan ser enseñadas y exigidas. Nosotros los padres, abuelos, maestros y pastores no pueden abrogar nuestra responsabilidad de proporcionar la dirección y vigilancia que realmente hacen falta nuestros niños en sus años de juventud, y sobre todo en los años de adolescencia. Se necesita enseñar a nuestros niños y jóvenes las oraciones básicas y familiares de nuestra fe, necesitan vernos orar, y necesitan que oremos con ellos. Necesitan ser presentados a las devociones tradicionales de nuestra Iglesia, como el rosario.

Y claro está que necesitan asistir a la Misa dominical. "La misa es aburrida" no es una excusa para despedir la importancia de la nutrición sacramental. ¿Estaba aburrido el Calvario? ¿Qué supone ser entretenido? No se ve lo esencial si se trata de ver el valor de la Eucaristía según una escala de entretenimiento. Es entendible que nuestros jóvenes tengan necesidades particulares para atraer su atención a la vida y práctica de la fe. Los programas de ministerio a los jóvenes que tienen un énfasis en socializar y dar servicio social son importantes. "Las Misas de niños" y "Las Misas de Adolescentes" tienen un valor definido. Todavía dichas Misas no deberían contribuir a la noción que el propósito de la Misa es entretener y su valor debe medirse en una escala de entretenimiento.

Se necesita llevar a nuestros jóvenes, en una manera sabia, al entendimiento que el propósito primario de la vida no es el entretenimiento. Incluso en la juventud, la cruz es una realidad de la vida. Incluso en la juventud, una crítica idea es la comprensión que Cristo se murió una horrible muerte para ganar nuestra redención. Incluso en la juventud, la práctica del sacrificio de sí mismo debido al amor por Dios y por el vecino es importante.

En nuestras casas, escuelas, programas religiosos de educación y nuestros programas del ministerio a los jóvenes, necesitamos enseñar y dar testigo a los fundamentos. Es una manera intentada y comprobada, la única manera, para acompañar a nuestros jóvenes en su jornada turbulenta hacia la adultez. †

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

Prisoners need Catholic reading materials

It is with many thanks that I have for the subscription to *The Criterion* paper. I assure you that this is shared by all those interested Catholics here at Graham Prison. Thank you. It means so much to me and others here.

I am in hopes, that you might have any extra new or used books, such as; *Traveling with Jesus in the Holy Land*, or any type, as we truly are sponges soaking up any and all knowledge to enhance our growth as Catholic Christians. This would benefit the extremely limited chapel library, since we are unable to purchase any on our own, with the extreme limited \$15 per month we exist on. Anything, also, that may guide us more on how to become better Catholics would be very much welcomed. Even a bookmark...

As always, you and Criterion Press are always in our thoughts and prayers. We understand if you are unable to, and are very appreciative of *The Criterion* itself.

Michael Galyen
Hillsboro, Ill

(This letter was written to Archbishop Daniel M. Buechlein, who, a few years ago, sent Mr. Galyen a gift subscription to *The Criterion*. We are printing the letter here in the hope that readers might want to respond to Mr. Galyen's plea for good Catholic reading materials for himself and other Catholic prisoners. The address is Box 500-B28747, Hillsboro, IL 62049.—WRB)

Applauds unions' accomplishments

A recent letter to the editor declared labor's attempt to receive a "living" wage for their efforts. Every worker and his or her family is entitled to a wage sufficient to meet their financial obligations. They have a right to strike to try to negotiate that type of salary for their work.

In the letter disparaging unions across the board, not one word was mentioned of a person's right to work, a right to a "living wage" as mentioned, and the right to a certain measure of financial security so as to live without fear of going deeper into debt and becoming financially destitute.

In the past 15 years, with profits—being produced by workers—soaring, investors and corporate executives have benefited even beyond their wildest expectations. Average wage increases for workers hardly kept pace with inflation during that same period.

Workers have a right to their fair share of the profits they produce in order to live in simple decency, to be able to educate their children as need be and to have their dignity respected on the job. This has not been their lot for nearly two decades. They are now able to strike to redress their grievances. As the Church teaches, they have a right to strike when treated unjustly. This is what labor is doing today and all Catholics should applaud their courage in doing so.

Bob Saverine
Stamford, Conn.

Unions are valuable

I am responding to a letter from another reader entitled "Big unions not the answer for our labor problems" (*The Criterion*, Sept. 4). "Could one imagine our labor problems if there were no unions? Could one imagine unions having an 'us and them' attitude. Sadly, in a country where 90 percent of the wealth is owned and controlled by 10 percent of the population, it is an us and them society in which we live. The average American does not generate a six- or seven-figure income like the CEOs of large corporations, but strives for middle to upper middle class at best.

Union members do not want a Robin Hood type of economy, and we do not feel the government "owes us a living." We are hard working men and women who care about secure wages, safe working conditions, affordable health care and child labor laws. We are people who strive to provide our children with Catholic educations, which can often be a sacrifice for many families although a very rewarding one. We are people who take pride in our work and have spent many years developing our individual crafts.

Union or nonunion, I think American Catholic families desire many of the same things, to live our lives as financially worry-free as possible and to be as close to our families and our God as possible. The letter-writer should reconsider the value of unions in our country. Unions are the very foundation of labor

See LETTERS, page 6

Concerning the Providence of God

"My dear sisters, when we left our country [France] and all who were dear to us, we found beyond the sea awaiting us in a poor log hut our God, our all; and God has never left us."

"Have confidence in the Providence that so far has never failed us. The way is not yet clear. Grope along slowly."

—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.

LETTERS

continued from page 5

in America and have fought tooth and nail so that all people might earn a decent wage for a hard day's work. It is the solidarity of unions that prevents employers from practicing slave labor, which is a very real concept in many countries all over the world.

Michael Gough
Indianapolis

Favors Catholic radio

Regarding a new Catholic Radio Network (*The Criterion*, Sept. 11), the CNS article cites naysayers who misrepresent Catholic radio. One bishop seemed to think the callers would be the authorities. The opposite is true.

Magisterial and scripture-based Catholic answers are politely given. There is precedent on WERN short-wave with "St. Joseph Radio Presents," "Live Wire," and "Catholic Answers Live." The hosts are insightful.

There are three main type requests: For Church teaching on various subjects, how to answer evangelists, how to correct unapproved liturgies and practices, plus Protestant challengers. The hosts are respectful and know Catholic answers, the *Catechism of the Catholic Church* and much more.

Dan Logan
Indianapolis

Youth ministry concerns

In the past, youth ministry has been a major involvement in the Catholic parishes. It has been a program empha-

sized to attract youth to the parish, bring them closer together, and most of all closer to God and their faith. The youth in my parish have tried endlessly in the past years, especially the past four years, to strengthen their youth program. Of course, like any other parish, there will be some setbacks to making this program perfect.

Our parish community currently consists of two main age groups, senior citizens who have watched the parish grow from the start, and kids who are struggling to remain a part of the parish. Of course there are the middle-aged people, but the majority is older or younger.

As typical for any teen-ager or child, they like louder music, more wild stuff, new things, and freedom—that is, of speech and opinion. This typically is different from the elderly of the parish.

I am writing this letter in hopes of

support from the people and parishes of the diocese. I also wanted to ask the Church a question it should seriously consider. Do you want the youth of the community to remain a part of the Church, support them with decisions, allow them to feel they are welcome at any time and participate within their parish? Or would you like the youth to leave and then return when they are "mature adults" and can run the parish with authority and interact the same way with the children of the future?

The only thing that has kept me and keeps my faith in this and gives me strength and will is this quote, "Do not let anyone look down upon you because you are young, but be an example for the believers in your speech, your conduct, your love, your faith and purity." (1 Tim 4:12)

Jana M. Klaiber
Indianapolis

Check It Out . . .

St. Joseph Council 5290, 4332 N. German Church Road, in Indianapolis will host "The Last Big Yard Sale" Oct. 3. The Knights will section off their property and rent spaces to individuals to set up their items for sale. The sale will start at 8 a.m. and conclude at 6 p.m. There are 300 spaces available for \$10 donation. Vendors welcome. Information: 317-898-2370 or Phil Phipps at 317-546-1319.

"Ecology/Spirituality: No Separation" conference sponsored by the Center for Sustainable Living will be Sept. 25-27 at St. Paul Catholic Center, 1413 E. 17th Street, in Bloomington.

The Archdiocese of Louisville's Center of Family Ministries is accepting applications for its next Retrouvaille, a

program designed to help heal and renew troubled marriages, scheduled Oct. 16-18 at Mount St. Francis Retreat Center in southern Indiana. Information: call 502-636-0296 ext. 107.

Senior Promise and the St. Francis Diabetes Center, will co-sponsor the second annual Fall Health Festival at St. Francis South Campus, 8111 S. Emerson Ave., in Indianapolis Sept. 26 from 9 Am. to noon. The health fair featuring more than a dozen health screenings and nearly 75 health-related booths, is geared toward seniors, people with diabetes and their caregivers.

Holy Trinity Parish in Edinburgh will host a concert and workshop featuring internationally-known liturgical composer, author, and recording artist Grayson

Warren Brown Oct. 2-3. The Oct. 2 concert will begin at 7 p.m. and will be held at St. Rose of Lima Parish Life Center in Franklin. The Oct. 3 workshop "What Do You Want, Why Are You Here?" will be held at Holy Trinity Parish in Edinburgh. Information: call Jackie Oyler at 812-526-9460.

Friends of Francis Retreat, "The Face of God Revealed in Franciscan Spirituality," will held Oct. 2-4 at Mount St. Francis Retreat Center in southern Indiana. Information: 812-923-8817.

Mount St. Francis Retreat Center will

host a men's retreat, "The Holy Spirit: The First Gift to Those Who Believe," Oct. 9-11. Information: 812-923-8817.

Marian College's psychology department will co-sponsor "Behavior Management of Companion Animals: The Practice of Pet Therapy," Oct. 2 at 4 p.m. at IUPUI in Indianapolis, LD Building, Room 010. The featured speaker is Dr. Anthony Marcattillo, a noted animal therapist. Other co-sponsors include the psychology departments of IUPUI, Butler University, and University of Indianapolis. The program is free, but reservations by Sept. 30 are required. Information: 317-788-3353. †

VIPs . . .



George and Doris Hancock of New Albany marked their 50th anniversary Sept. 11. The couple celebrated with a dinner reception July 24 at New Albany County Club. They also celebrated with a Mass at St. Mary Parish in New Albany followed by a dinner. The couple has five children: Mary Sue Olson, Judy Dupre, Polly Cummins, Sarah Garner, and Dodie Lamm. They also have 12 grandchildren and two great-grandchildren. The Hancocks are members of Our Lady of Perpetual Help Parish in New Albany. †

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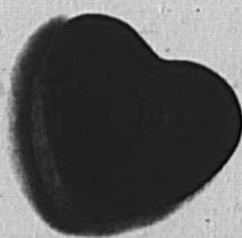
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THANK GOD.



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

☩ Come to church and get together with us . . . for the Journey of Hope 2001.



GET GOING AGAIN



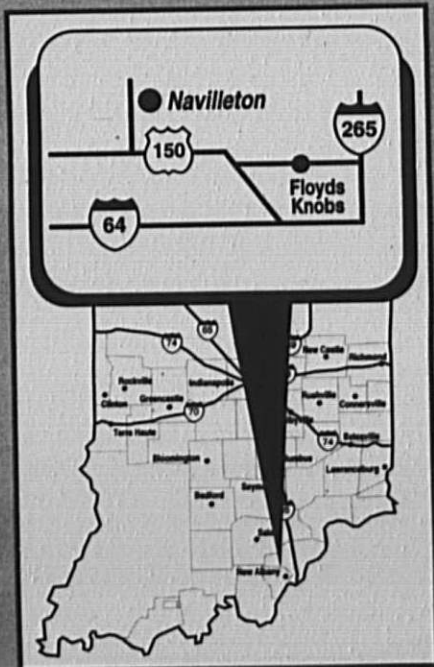
New Albany Deanery

St. Mary Navilleton

Story by Susan Bierman

Fast Fact:

German Catholics settled in the Navilleton area in 1844. They established St. Mary Parish one year later.



**Journey
of Hope
2001**

New evangelization, stewardship efforts draw positive response at St. Mary Parish, Navilleton

NAVILLETION—Last year, St. Mary Parish in Navilleton implemented a new stewardship program. Father Tony Hubler, the pastor, thinks the parish has responded in a positive manner.

He said the giving of time, talent, and treasure has increased since the stewardship committee was formed.

Stewardship committee chair Phil Kiesler, a parishioner for nearly 46 years, said the parish has always been a place where the people respond to all parish needs. He believes a stewardship campaign held last fall helped boost stewardship awareness.

"It's a new concept in that it has been defined a little more thoroughly," Kiesler said.

The stewardship campaign gave parishioners the opportunity to list their particular talents.

"It brought it (stewardship) more to the forefront—made people think a little more about it," Kiesler added.

Last fall's stewardship campaign consisted of various components. Information seeking parishioner talents was solicited.

"I think basically it just amounted to getting people to stop and take a minute to think about it, pray over it, and make a positive decision," Kiesler said.

Parishioner Lyle Thomas, a stewardship committee member, believes the questionnaires were a good way to invite people into parish participation.

"I think what most people want is to belong to something and unless you invite them, they have no way of knowing that they are needed and can be a part of it," Thomas said.

Three parishioners also spoke to the parish during the campaign. They addressed time, talent and treasure.

Jim Koepfel, chair of the buildings and grounds committee, addressed time and talent.

Parishioner Terry Boaz gave an animated presentation, discussing the treasure element of stewardship using a telephone. He pretended he was having a telephone conversation with God.

"It went really well," Father Hubler said.

Along with a stewardship committee, the 340-household parish established an evangelization committee.

Lyle Thomas and his wife, Joan Thomas, are members of the committee. Lyle had a special interest in evangelization for several years.

"When they brought up evangelization, I said, 'Hey Thomas... what are



St. Mary Church

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you going to do about it," he said.

He and Joan traveled to Bloomington in the fall of 1996 for a three-evening evangelization seminar facilitated by Jesuit Father Joseph Folzenlogen, evangelization coordinator for the archdiocese.

Lyle said the evangelization committee has several goals they are seeking to accomplish or have already accomplished. Among the goals and accomplishments are promoting the March for Jesus in New Albany, giving newcomers a Bible, having greeters at the Masses, and researching literature regarding evangelization in other archdiocesan parishes. Establishing a library containing spiritual literature and cassette tapes is also on the agenda.

Spiritual renewal

Spiritual renewal is also taking shape in this New Albany Deanery parish. The parish hosted a mission about two years ago that was well attended.

Father Hubler said there has been discussion on having a Scripture study series at St. Mary. The parish will be hosting a retreat Nov. 8 through Nov. 12 during the evenings. Oblate Father John Mark Ettonsohn, of the preaching team of the Oblates of Mary, will be the facilitator.

"I hope this parish retreat will kind of kick off some other things happening in the parish," Father Hubler said.

Father Hubler said he envisions the parish hosting Christ Renews His Parish, a parish renewal program, sometime down the road.

"I think there is a lot of evangelization and spiritual growth opportunities and challenges before us in the future," Father Hubler said.

St. Mary is known for its strong religious education programs for children and its youth ministry. More than 300 children are enrolled this year.

The Rite of Christian Initiation of Adults process at



Father Tony Hubler (right), pastor, meets with Janet Koch, administrative assistant, and Phil Kiesler, parish council chair, at St. Mary Parish in Navilleton.

St. Mary brought seven people to the parish. This year there are six people participating in the process.

The parish, which was established in 1845, continues to grow.

"There were people standing in back of church. And more and more people are registering all the time," Father Hubler said.

The growing number of registrations will be addressed by parish leaders, Father Hubler said. †

St. Mary, Navilleton (1845)

Address: 7500 Navilleton Rd., Floyds Knobs, IN 47119
or P.O. Box 490, Floyds Knobs, IN 47119
Phone: 812-923-5419

Church Capacity: 280 &
Number of Households: 340

Pastor: Rev. Anthony Hubler

Administrators of Religious Education: (K-6) Barbara Bowers,
(7-12) Judy Cooper

Youth Ministry Coordinator: Bro. Mike Austin, OFM Conv.
Music Director: Susie Naville
Parish Council Chair: Phil Kiesler
Administrative Assistant: Janet Koch

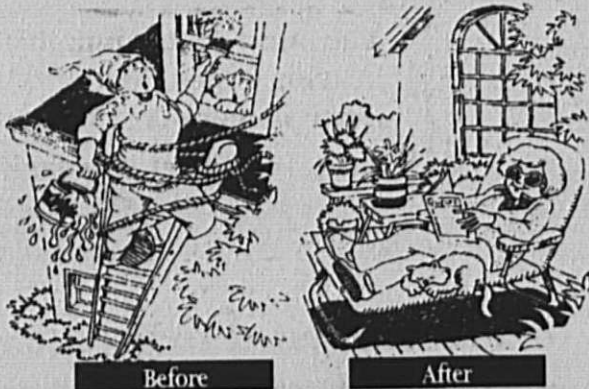
Masses: Saturday Anticipation — 5:00 p.m.
Sunday — 8:30, 11:30 a.m.
Holy Day — 8:00 a.m., 7:00 p.m.
Weekdays — 8:00 a.m.



This statue of Mary stands in a grotto on the grounds of St. Mary Parish in Navilleton.

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

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St. Michael celebrates

50 Years



At St. Michael the Archangel Parish in Indianapolis, Archbishop Daniel M. Buechlein receives the offertory gifts from Mary Clark as members of her family watch (from left)—brother, Paul; brother, Daniel; mother, Ann; and sister, Charlotte. Her sister, Martha, and father, Dan, who serves as pastoral associate at St. Michael, wind up the procession (not shown). The archbishop presided at the Sept. 19 Mass marking the 50th anniversary of the founding of the parish. The Clarks represent families with children the archbishop referred to when he said, "It is great to see a lot of young people who will be around for the 100th anniversary." Concelebrating were Father Anthony Volz, current pastor; Msgr. Richard Kavanagh, pastor from 1951-1982; Msgr. Joseph F. Schaedel, archdiocesan vicar general; and Father James Bonke, pastor from 1987-1990.

Locations throughout the city of Indianapolis!

WHAT IS PERPETUAL ADORATION?

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"Praying before the Blessed Sacrament provides a most helpful focus for personal prayer. Pursuing a personal relationship with Christ is paramount. Time spent in front of the Blessed Sacrament is the premier way. If we spend time in prayer with Christ in the Blessed Sacrament, it becomes more likely and easier to seek and recognize Christ on the path of everyday life. Time spent before Jesus Christ present in the Eucharist strengthens our eyes of faith!"

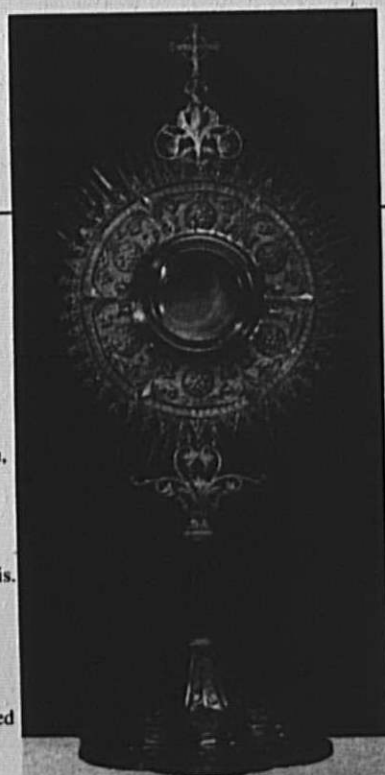
For further information, please contact: Mary Ann Schumann, 3356 West 30th Street, Indianapolis, IN 46222, 317-926-1963.

Yes, I'm interested!

Name _____ Phone _____

Address _____

(Mail to Mary Ann Schumann at address above)



Saint Meinrad offers fall weekend course at Marian College on liturgy, worship

Saint Meinrad School of Theology in St. Meinrad is offering a fall weekend course titled "From Age to Age: The History of Liturgy and Worship" at Marian College in Indianapolis.

Classes will be held Oct. 16-17, Oct. 23-24, Oct. 30-31, and Nov. 13-14. Class sessions will be held from 7 p.m. to 9:30 p.m. on Fridays and from 9 a.m. to noon on Saturdays.

New students for the graduate-level course should register by Oct. 8. The cost is \$224 per credit hour or \$149 per audit hour. Three credit hours can be obtained by taking the course.

Benedictine Father Denis Robinson, visiting instructor in systematic theology and director of continuing education at Saint Meinrad School of Theology, will teach the course. The course will explore the history of worship in the Church, beginning with its roots in the ancient world and continuing through the reforms following the Second Vatican Council. Students will have the opportunity to look at the trends and customs that have shaped prayer throughout 20 centuries.

For more information, call the registrar's office at Saint Meinrad at 812-357-6561 or 800-634-6723. †

St. Vincent Hospital dedicates interfaith spirituality center

St. Vincent Hospitals and Health Services in Indianapolis dedicated an interfaith center Sept. 14 that offers its associates, physicians and volunteers an area for spiritual formation and renewal.

St. Vincent Seton Cove and its main house cover 39 acres located two blocks south of the West 86th Street hospital campus. The property features walking trails in a mostly wooded area and includes a pond, creek and meadow. The main house offers a chapel, meeting rooms, library and solarium.

"This is a warm, inviting area where we can care for our caregivers," said Daughter of Charity Sister Sharon Richardt, St. Vincent's vice president of mission services. "Providing spiritual renewal for our associates and staff allows them, in turn, to provide holistic health care that nurtures the mind, body and spirit of our patients."

St. Vincent Seton Cove is modeled after another Seton Cove facility located in Austin, Texas. Ground was broken for

the Seton Cove facility in Indianapolis a year ago, on Sept. 14, the anniversary of the canonization to sainthood of Elizabeth Ann Seton, the first American-born saint, who founded the Sisters of Charity in the United States.

St. Vincent Seton Cove was dedicated with a liturgy celebrated by Archbishop Daniel M. Buechlein, followed by a blessing of the facility by Msgr. Joseph F. Schaedel, vicar general.

The interfaith center is reserved for the use of St. Vincent associates, medical staff, volunteers, board members, partners affiliated with St. Vincent Hospitals and Health Services, Daughters of Charity, and Daughters of Charity National Health Care System ministries.

"We want our staff and partners to come to Seton Cove and experience it as a safe haven," Sister Sharon said.

Summit Construction Company provided most of the construction services and BSA Design coordinated architectural and design work for the project. †

Faith Alive!

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Psalms lend insight to personal, family prayer

By Dolores R. Leckey

Our family, like many families, always used the evening meal as the time for our communal prayer.

When our children were school age, evening grace was a good time to surface what was happening in each other's lives.

The children were at ease with spontaneous prayer. So in addition to giving thanks for the chicken and mashed potatoes, we learned that a child's friend was worried because her grandmother was ill, or we prayed for our son's challenging science project.

Everything from fears over piano recitals to a pet's erratic behavior was offered to God in prayer before dinner.

Then, suddenly, the children were teen-agers, and spontaneous prayer was replaced by reticence. That's when we thought about introducing a psalm at evening grace time. As I pondered the inner difficulties my four teen-agers were navigating, I thought the psalms might help. At first my husband and I

took turns reading a psalm. Before long everyone was taking a turn.

The reader was free to choose the psalm, and the selection often revealed the joy, loneliness or sadness he or she was feeling. Ultimately the psalms were as revealing as spontaneous prayer had been.

Perhaps most important was the realization that our teen-agers found hope in their spiritual ancestors' cries. Our children were learning that while one's life may feel chaotic, with God's help we can survive, and even thrive.

The psalms mirror situations of betrayal, loss of confidence, self-justification, near despair. They also uncover the peace we all long for. An illness, a strained relationship, parental worry: All these may trouble our rest.

When the psalmist concentrates not on his own misfortunes, but on God, then the tone changes.

Then there is the reality factor. The psalms expose us to the truth we often prefer to avoid. One striking aspect of the psalms is the speaker's intimate way



Introducing psalms during evening grace at the dinner table can help teen-agers feel comfortable with spontaneous family prayer. Modern youth can find hope in their ancestors' spiritual experiences.

of addressing God. Of singular importance, however, is the one theme that rises up everywhere: Trust, no matter what!

No wonder my teen-agers resonated

with these ancient and wise prayers. †
(Dolores Leckey is a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C.)

Praying the psalms at Mass affirms our beliefs

By Fr. J.P. Earls, O.S.B.

Ask any group of men or women in monastic communities how they pray the psalms, and you almost certainly will get a different answer from each individual.

From our first day in the monastery, we develop an ongoing relationship with the psalms. To them we bring our everyday life experiences. The psalms' meaning for each of us is as unique as our personal gifts and life stories.

I am surprised from time to time, as I recite psalms with my community, how a phrase or a passage revives experiences and feelings now far distant from me in time.

Occasionally, as I recite Psalm 37/38 or 101/102, memories of the year I prayed them every night for Lent come back, along with the quiet of the basement chapel and the "highs" and "lows" of my first years as a professed monk.

The clipped nasal sound of my novice master's voice returns to me with the psalm he always intoned at Friday vespers.

At times, it is difficult for the Christian to believe that Jesus could pray these poems—these psalms—written in a culture so "primitive" and violent by our moral standards. As Christians, we are supposed to pray to God for the good of our enemies, not ask him to exterminate them, as some psalms do.

But for the people of the psalms, if someone killed you, you were dead and he was alive. That's all there was to it.

God's justice could not wait for an afterlife; it had to work itself out in earthly terms, as if to say: "Kill my

enemies now so I can continue to praise you. Otherwise I get cheated out of life, and you don't get my praise anymore."

Yet, from the hearts of God's people locked in this alien world of here-and-now retribution, one message comes through clearly: "We rely absolutely on the Lord. There is no place else to turn."

It is this total reliance on God in all the hardships and joys of life that forms the bedrock of the psalms. It is why we Christians, monastic or not, can learn from the psalms our need for God's saving help—as individuals, as the Church, as the world.

To find the kind of personal meaning in the psalms that we in monastic communities do, one must grow up with them in a nurturing community of prayer.

Yet there is a more public meaning of the psalms that we in monasteries absorb from constant exposure to the reading of sacred Scripture, and this is available to any Christian willing to spend time with the Bible.

Day after day, year after year, we monastics come to know the biblical story of Jesus and the history of his people, Israel. We hear the story of the beginnings of the Church with its successes, failures and ongoing conflicts.

Because of familiarity with the Bible as the story of God's people, we can relate to the Psalms as corporate statements of faith in God's care for his people—past, present and to come—rather than the prayers of individual believers.

It may be easier for Christians in a monastic community to see themselves as members of a corporate union cared for by God than it is for nonmonastic Christians. We are conscious of having received a call to belong to

our community.

We follow a shared schedule of meals, work and public prayer. Frequently our recreation involves recounting stories of remembered people and incidents in our history. Sometimes we behave like a tribe, meeting together with our chief, the abbot, to decide important questions.

Yet the monastic community is only a miniature of the Church. When Christians, monastic or not, join in public prayer, we are giving our minds and voices over to the Holy Spirit to speak to the Father in the name of Jesus.

That is one reason why our prayer in community is unlike most prayer you may be familiar with.

It is not you as an individual talking to God about your particular predicament. You are the Church on this day, in this place, speaking through Christ, our head, to the Father.

This is not play-acting, not pretending. It is "faith-acting."

In other words, you may not see the possibility of God's salvation here and now, and you certainly don't feel like Jesus or the Hebrew nation asking for that salvation. But you take a stance, in faith, that just as God fulfilled the divine promises to save Israel's descendants, so God is now completing that work by saving the rest of the world in Jesus, the new Israel.

We pray the psalms in a community as statements of faith that affirm God's continuing care for a people who share a common belief, a common history and a common destiny. †

(Father J.P. Earls is a monk of St. John's Abbey in Collegeville, Minn. He teaches English at St. John's University.)

Discussion Point

Scripture enhances prayer time

This Week's Question

Do you ever turn to the Bible when praying? Why, and how?

"Oh, yes, especially if I'm struggling to make a decision in life, because I think there is wisdom in the Bible that helps guide us to make right decisions." (Scott Heese, Omaha, Neb.)

"I always use the Bible for prayer, specifically the psalms and the Gospels. The Bible is a wonderful source of information about Jesus, a way to reacquaint yourself with an old friend, and the Holy Spirit gives you new insight into the old stories." (Margie O'Dea, Chicago, Ill.)

"I have a quiet time every morning where I read the

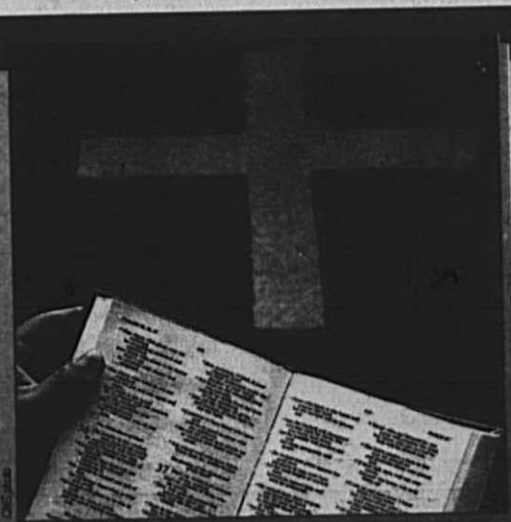
Bible and pray. I also use three different magazines that use biblical references that I use as a guide for prayer." (Joyce Yocum, Chatom, Ala.)

"I always read the Bible before I start praying to help me focus my mind on God and to open my mind to the Holy Spirit, who helps me understand what I'm reading." (Yolanda Andreu, Miami Lakes, Fla.)

Lend Us Your Voice

An upcoming edition asks: Why do we still need saints?

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

First apostle to the Gentiles

No, this column is not about St. Paul. Although he was the most celebrated apostle to the Gentiles, he was not the first. (I'm using the word *apostle* here to mean a missionary of the early Church.)



Jesus' first trip with his 12 chosen apostles was to Kursi, near Hippos at the northern end of the region of Decapolis (the word means "10 cities"). This was a Gentile area. The Gospel of Mark describes what happened (Mk 5:1-20).

They were met by a man who was possessed by a legion of demons. The man had been living among the tombs made in caves in the high hills there. (The caves are still there today.) Since he had contact with dead people, the Jews would have considered him unclean.

Jesus ignored that problem and sent the demons into a herd of pigs (another indication that this was Gentile country, since Jews would not have been tending a herd of pigs). The pigs then ran down the hill and drowned in the lake.

Jesus was then implored to leave that country; the people couldn't afford to have him there. The man who had been tortured by the demons wanted to go with Jesus, but Jesus told him to stay there and report throughout the Decapolis what had happened to him.

So this man was Jesus' first Gentile convert as well as the first missionary to a Gentile country.

We now flash ahead to another trip

Jesus made with his apostles (Mk 8:31-9:10). When he got to Decapolis the second time, he found that he was well-known. Apparently the man who had been possessed by the legion of demons had done his job well because Mark and Matthew report large crowds coming to see Jesus and of his performing many miracles.

Here he found a crowd with nothing to eat except seven loaves and a few fish, so he multiplied these to feed 4,000 people (Mk 8:1-9) just as he had fed 5,000 earlier with five loaves and two fish (Mk 6:34-44). The second feeding was in Decapolis and these people would have been Gentiles whereas those at the earlier multiplication of food were Jews.

After the first feedings, Mark said that the apostles gathered 12 baskets, and they gathered seven baskets after the second feeding.

Scholars tell us that the number 12 pointed to the 12 tribes of Israel while the number seven indicated the seven heathen peoples who had once inhabited the land. Whether or not Mark really had that in mind is open to question. Nevertheless, it seems true that this second feeding indicated that Jesus had decided that his mission was to the Gentiles as well as to the Jews.

The presence of a bishop of Hippos at the First Council of Nicaea shows how well the first apostle to the Gentiles spread the good news. Less than four centuries later there was also a magnificent cathedral at Kursi, the ruins of which still exist for pilgrims to see. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from Criterion Press, Inc. See advertisement, Page 9.)

Cornucopia/Cynthia Dewes

Are we here for God's amusement?

One of the things about human beings that I most appreciate is their inherent



craziness. No question. This may be solely an American quality, since we appear to have perfected it, but I doubt it. Whatever it is, it goes to show that God must have a great sense of humor.

Examples abound. For instance, we recently discovered a small town in Michigan that is peppered with carefully hand-lettered signs urging passersby to "Fight Poison Gas!" Signs going into town, inside town, and coming out of town.

Well, OK. But what are we fighting here? Sinister alien onslaughts? The local energy utility? Cows and landfills and other methane producers who don't give a care about emission control? Somehow we need more information for informed consent.

In another town we see a sign reading, "Dislocated Workers Center." Dislocated? Images of miscellaneous arms and legs come to mind. Random "parts" out of joint, so to speak. Please, tell us more so we can help.

We know people who have a tiny dog, breed unknown or at least undefined, who's better dressed than many humans. He has a red rain slicker, two or three sweaters and a cunning little cap for inclement weather. His mistress is currently shopping for rain boots for his bitty feet. All this for a dog who's not even noticeably friendly or attractive!

Speaking of dogs, how about that crazy Mexican chihuahua on the Taco

Bell ads? Aside from being so brilliant a creation that he might move us to buy gorditas or whatever it is he's touting, he's appealing enough that we sincerely feel, "He is my bro-thar."

Regional museums are another source of inspired human craziness, found objects being what they are. We've seen tortured remains of petrified wood covered with a glass top and identified as a coffee table. We've seen stuffed animals from groundhogs to bears, some classified as pets, some as hunting trophies and some apparently plain old roadkill they couldn't let go to waste.

And speaking of roadkill, how about those synthetic-furred "Roadkill" we find in souvenir shops? Or snakes that pop out of innocent containers, or glasses that dribble liquid down your chin when you try to drink from them? Who dreams up that stuff?

Every human perception is open to craziness, so we are rarely disappointed when we go looking for examples. No matter what the human activity or situation, the skewing of what we think of as reality can and usually does occur.

Of course, there will always be the conspiracy theorists and the paranoids who continually mull over presidential assassinations and government plots and the motives of others. Or the sad folks who seem to find affirmation only in inanimate objects or unthreatening fantasy.

But then there are the rest of us, most of us, who simply love to explore this wonderful imagination God has given us. †

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

The Bottom Line/Antoinette Bosco

Scientist sets an example

A small headline in the Aug. 24 editions of *The New York Times* said,

"Every Mother's Dream: An Anti-Cavity Compound That Can Be Mixed Into a Batch of Sweets." It had an incredible ring of familiarity.

Back in the mid-1970s, when I worked at the State University of New York at Stony Brook, I wrote several stories about similar work being done by a dental researcher.

I saw the connection as I read, "Sound illogical? Not to Dr. Israel Kleinberg, who has won a patent for an anticavity compound that mimics the natural tooth defenses found in saliva." Of course, it would have to be Kleinberg, the dental researcher from Stony Brook!

Memories came flooding back as I read the article about Kleinberg's success in obtaining a patent for his compound. I also felt a great deal of pride in remembering that I was the first to write about his research. I admired him as a truly dedicated scientist and, equally, as a wonderful, caring family man. He also had a great sense of humor. He said he wanted to find a way to prevent tooth decay so that "you can have your cake and eat it, too."

When I met him, Kleinberg had taken the position as chairman and professor of oral biology and pathology at the university's School of Dental Medicine. In earlier research at the University of Manitoba in Winnipeg, Canada, he had become interested in saliva and its effect upon plaque, the bacterial deposits that continually form on teeth. Plaque acts on sugar and certain carbohydrates to make

acid, which eats away at tooth enamel, forming little craters, beginning cavities.

Kleinberg knew clinical conditions had long shown that patients with little saliva showed a sharp and dramatic rise in cavities. He wanted to find the precise reason why saliva gives protection against tooth decay.

He and his co-researchers developed creative new techniques, worked hard and finally isolated a substance in saliva that protected against the formation of cavities as nature's way of providing an antidote to tooth decay. They named this substance "sialine."

I remember sitting many hours with Kleinberg as he spoke of the still-needed research to reach the goal of raising the level of sialine in the saliva. He envisioned the day when products would do this, and he would list the possibilities—a rinse, chewing gum, toothpaste, "or even candies, since sialine takes care of the sugar problem."

Now, after three decades of research, he has achieved his goal and created a compound, formulated for toothpaste, that mimics saliva's ability to neutralize the acids and restore calcium to teeth. And he has his patent, licensed to Ortek Technologies, a New York dental therapeutics company. Clinical trials for Food and Drug Administration approval are expected to begin before the end of the year.

Kleinberg sets such an example of the importance of endurance and of believing in oneself and one's chosen work. I learned a lot from this very human scientist/professor/husband/father in those hours I spent with him in his research facilities at Stony Brook. He never gave up. Now his goal is in sight. Bravo! †

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

Spirituality for Today/Fr. John Catoir

Worried about the homeless

The rap on the door of Eva's Family Shelter was so timid it almost went



unheard. The door opened a crack, just enough to see the rather swollen eye of a young woman standing next to her two sons, one 3, the other 5. She said she had been referred to us by a friend the day after her husband, in a drunken rage, beat her.

One of our counselors welcomed her immediately. "Come in, there's room for all of you inside," she said. She took them to a comfortable room with bunk beds and said: "You can stay here until you get back on your feet. Now let's get some milk and chocolate-chip cookies, and I'll get you settled for the night."

As executive director of Eva's Village, I can tell you many stories of women and children who come to us in need. The stereotypes you hear about the poor are often unfair and unkind. Very few of them are welfare cheats or freeloaders. They do not want to be in this terrible situation but have found themselves powerless to change it.

Like many women and children before them who came to us because of poverty, abandonment or violent battering, this woman, whom I will call Pam, found a safe haven with us. Apart from the family shelter, we also have separate emergency shelters for men and women, two drug and alcohol treatment centers, one for men and one for women, and a medical clinic serving the poor who come in off the street.

It is also our privilege to feed three meals a day to approximately 150 people, staff and clients living in-house. In addition, Eva's Kitchen feeds 250 to 300 meals a day to those who come for a free meal. Eva's was named after Sister Eva, our first cook.

Why am I telling you all this? Frankly because I am worried about the future.

The headlines in our local paper, *The Herald News*, on June 17, 1998, read as follows, "Welfare Reforms May Leave 500 Homeless—Welfare Rent Subsidies to Expire July 1st, 1998." It is now September, and an emergency extension of the deadline saved the day for a limited number, but the crisis is upon us, not only here in Paterson, N.J., but all over the nation.

Welfare recipients are in jeopardy of losing their federal rental assistance, and many good people will eventually find themselves homeless. That means they will be out in the street with all their property in a pile.

Many of them will join the ranks of the hidden homeless by moving in with relatives in overcrowded conditions. The rest will be exposed to the elements.

I don't know what we're going to do as a nation to help the growing number of homeless families in crisis. Here at Eva's we are doubling our capacity at the family shelter, but this expensive effort will take a year to complete and will only be a drop in the bucket.

Please pray for the homeless, and for all those who are working to help them. We all need your prayers. †

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

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

The Sunday Readings

Sunday, Sept. 27, 1998

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The prophecy of Amos is the source of this weekend's first biblical reading, as it was last week.

Amos often is a favorite voice for those opposing oppression and injustice. The tenor of this reading reveals why this is the case. This prophet is frank to the point of bluntness, and his outrage at the excesses and sinfulness which he perceives in his society is immediately obvious.

To understand the writings of Amos, it is well to understand the mindset of his times and of his beliefs.

As noted last week, God's people were a special ethnic entity among all the nations of the world precisely because God had selected them to be witnesses to the truth that God lives, God is merciful, and that God is one.

Three kings—Saul, David and Solomon—reigned over the unified kingdom of God's people. All came to the throne not by chance or political cleverness, but because God chose them. Moreover, two of these kings, David and Solomon, were considered to be most remarkable rulers. They especially were God's appointed representatives.

When Solomon died, his heirs contested the succession. As a result, the kingdom was divided.

This situation troubled the devout for many reasons. For Amos, to compound the problem, corruption and greed existed not only in the royal circle but throughout the nation.

Thus, he denounced those who had placed self-satisfaction and their own comfort above justice and above loyalty to God.

Providing the second reading this weekend is the Second Epistle to Timothy.

Timothy was Paul's cherished companion and student. He lived in either Lystra or Derbe, two cities of Asia Minor important in the then Roman Empire, and he was among the converts of Paul.

When Paul was driven from Berea, Timothy, along with Silas, remained to care for the spiritual needs of the Christians there. Ancient tradition holds that Timothy was the first bishop, or overseer, of the Church in Ephesus.

In other words, Timothy was responsible in several places for the well-being of the community of believers. The two epistles addressed to him, the first of which gives us this reading, actually were words of advice to an active leader of the Church. This reading is straightforward.

Timothy has been called to a sublime identity as a Christian and as a servant of the community. The epistle admonishes him never to falter, never to pause in his Christian witness and faith.

St. Luke's Gospel provides the last reading. The story is familiar. It is the story told by Jesus to a group of Pharisees. The setting is a rich man's banquet. The host is garbed in linen and the color was purple.

These details signal his wealth. At the time of Jesus, silk was unknown in the Middle East. Linen, woven from flax, a plant, was the most luxurious of fabrics. It was not as rough as cotton, or as bulky and hot as wool. Dyes for cloth were in general costly. The most expensive of them all was purple since it was derived from the murex shellfish which, of course, were found only in seawater and not everywhere along coastlines.

Important to remember is that the Pharisees, careful students of their religion, saw themselves exactly as Amos saw himself and his contemporaries. They were the elect of God.

Nevertheless, the rich man in this story was the loser. It is not as if wealth necessarily is bad, but it is certainly not the last consideration.

The faith of Lazarus outshined the pedigree and good fortune of the rich man. Whatever the rich man possessed, he held as a gift of God. He misused God's gift.

Daily Readings

Monday, Sept. 28
Wenceslaus, ruler and martyr
Lawrence Ruiz, married man and martyr
and his companions, martyrs
Job 1:6-22
Psalm 17:1-3, 6-7
Luke 9:46-50

Tuesday, Sept. 29
Michael, Gabriel and Raphael, archangels
Daniel 7:9-10, 13-14
or Revelations 12:7-12a
Psalm 138:1-5
John 1:47-51

Wednesday, Sept. 30
Jerome, presbyter and doctor of the Church
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, Oct. 1
Therese of the Child Jesus, virgin and religious
Job 19:21-27
Psalm 27:7-9, 13-14
Luke 10:1-12

Friday, Oct. 2
The Guardian Angels
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14
Matthew 18:1-5, 10

Saturday, Oct. 3
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

Sunday, Oct. 4
Twenty-seventh Sunday in Ordinary Time
Habakkuk 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

Lazarus in this story is fictional. He should not be confused with Lazarus, the brother of Martha and Mary of Bethany, whom the Lord raised from the dead.

Reflection

Immensely admired in the Old Testament was the justice of God. In this perception, the law of God was not a collection of prohibitions and demands, but rather it revealed the perfection of God and laid the foundation for an earthly existence marked by order and harmony.

Jesus preached an afterlife formed as a result of earthly experience, of earthly choices and decisions. The parable this weekend, drawn from Luke, merely illustrates that what a person decides in earthly life creates the circumstances of the next

life. It cannot be otherwise. God's justice is uncompromised, because it flows from God's perfection.

This weekend Amos warns us all that we can succumb to sin. In fact, the attraction can be very compelling.

St. Luke's Gospel reminds us that for everyone the conditions of life, advantage or indeed disadvantage in the earthly sense, are instruments with which we build sanctity.

If we squander God's gifts, we not only lose an opportunity given us, as First Timothy insists, as a gift of incomparable value, but we merely create for ourselves a circumstance which continues into the next life. On the other hand, if we use God's gifts, if we truly love God, we earn for ourselves a blessed reward. †

Question Corner/Fr. John Dietzen

Initiation process can help inactive Catholics

Your column is usually very helpful, but I think you misled a young man in your answer about the Rite of Christian Initiation of Adults and baptized Catholics. He had been baptized Catholic, but had no further upbringing in the faith, no Eucharist and no confirmation. He now wishes to come back to practicing the Catholic faith.

You said the Rite of Christian Initiation of Adults is not for people already baptized Catholic, even though they often find it a wonderful way to come to a better awareness of their faith.

The Rite of Christian Initiation of Adults, Part 2, Section 4, is offered by the Church expressly for those who have been baptized Catholic but received no further instruction or exposure to living the Catholic faith. From this, it seems the Church also desires the rite to help those who are baptized, but nonpracticing Catholics, become active members of the faith. (Wisconsin)

I am grateful to this parish director for writing. She is right. The rite is designed not only for those not yet baptized, but also for those baptized as infants, either in the Catholic Church or

in another Christian faith community, but who never received other sacraments.

Most parish initiation groups regularly include people baptized in other Christian denominations who now wish to become Catholic. My impression is, however, that relatively few baptized Catholics take this route of return. That is unfortunate.

While the status of baptized persons differs from that of (unbaptized) catechumens, says the rite, "by baptism they have already become members of the Church and children of God. Hence their conversion is based on the baptism they have already received, the effects of which they must develop" (RCIA #401).

The Rite of Christian Initiation of Adults recognizes that preparation for the sacraments of initiation should be just that; a rite, a ritual, not merely a set of instructions given by a priest or other minister. The process must involve establishing some sense of community with others on the same path and with the larger Church community.

It includes shared prayer and reflection on the Scriptures, and experiences of faith and sacrament at each step along the way. In other words, the rite, as the Church sees it, is an excellent way for people to become acquainted with the Catholic faith they have never known. "Preparation of Uncatechized Adults for Confirmation and Eucharist" includes adaptations of the rite for such persons. †

My Journey to God

The Journey

My journey down the path of life has been long and sometimes through darkness.

When I was 12, my sight suddenly failed. But God was compassionate. When my left eye went black, my right eye lost its sight slowly, so I could see well enough to take care of myself. As that sight waned, my vision gradually returned in my left eye. So I always had a little sight.

After three years, I regained all my sight and for 47 years it stayed clear.

During this time, I learned to appreciate the wonders God created. The flowers were twice as gorgeous to me, and their colors more vivid. I took time to really see the world around me, and stored these images in my mind.

I have been privileged to know my world, and when my sight is blurred I am not truly blind for I can recall what things look like and still can "see" their colors.

The one thing that does aggravate me is that when I leave the house, and I'm in unfamiliar surroundings, I must be led around!

For the last 11 years, my sight has been steadily diminishing again. I am



now blind in my left eye and the sight in my right eye continues to dim. I also struggle with serious kidney problems.

When my journey comes to an end and God calls me home, I pray that I'll be counted worthy to enter heaven's gate and that I will see God in all his wondrous glory!

By RoseMarie Glaub Jackson

(RoseMarie Jackson is a member of St. Rose Parish in Knightstown. She is currently recuperating from an extended hospitalization.)

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 25

St. Nicholas Parish, Sunman, 6461 E. St. Nicholas Dr., will hold a Turtle Soup Supper from 5-9 p.m., featuring turtle soup, fish, roast beef, and grilled chicken breast sandwiches. Cloggers at 6:30, also games and a raffle.

The Sisters of St. Benedict, Ferdinand, 802 E. 10th St., will host a concert by liturgical musician and composer David Haas at 7:30 p.m. in the Monastery Chapel. Tickets are \$10. Information: 812-367-2777 or 800-880-2777.

September 25-27

Fatima Retreat House will have a Women's Serenity retreat for women who have been affected by alcoholism. Registration fee of \$110 includes meals and overnight accommodations. Information: 317-545-7681.

September 26

The Sisters of St. Benedict, Ferdinand, 814 E. 14th St., will

host an all-day workshop for church musicians, led by liturgical musician David Haas at the Kordes Enrichment Center from 8:30 a.m.-3 p.m. Information: 812-367-2777 or 800-880-2777.

Rexville Schoenstatt will present "The Home Shrine Strengthens the Home Church" at 2:30 p.m., followed by Mass at 3:30 p.m. by Father Elmer Burwinkel (on 925 South, .8 miles east of 4215, 12 miles south of Versailles. Information: (812) 689-3551.

St. Louis de Montfort Parish, Fishers, Lafayette Diocese, needs craft vendors for a craft fair Sept. 26. The fair will be part of the second annual Octoberfest. Several booth sizes available for \$10 and \$25 each. Information: 317-578-0710.

September 27

St. Michael Parish, Indianapolis, 3354 W. 30th St.,

will host a Florida Scramble Golf Tournament at Riverside Golf Course. To register, call Dan Corsaro at 317-546-2425 or the parish at 317-926-7359.

The St. Lawrence Auxiliary and the Knights of St. John will hold their annual Fall Festival featuring games, raffles and a country store at the Knights of St. John Hall, Greensburg, 312 St. Wilder St., from 10:30 a.m.-4 p.m. Cost: Adults \$6; Children 4-10 \$2.50 (3 and under, free).

St. Michael Parish, Bradford, 11400 Farmer's Lane N.E., will hold its annual parish picnic from 10:30 a.m.-3:30 p.m. featuring a chicken and dumpling dinner, games, bingo and a silent auction. A 1998 Ford Escort and trip will also be given away.

St. Louis de Montfort Parish, Fishers, will celebrate the third anniversary of its Perpetual Adoration Society at 12:15 p.m. Mass. Fellowship and refreshments will follow in the Ministry Center. For information or to sign up as an adoror, call 317-849-9821.

September 29

Mary, Queen of Peace Parish, Danville, 1005 W. Main St., invites guests to explore the

history of the Catholic Church with a presentation by Dr. James Divita of Marian College. The lecture will begin at 7 p.m. Information: 317-745-4284.

October 2

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

The Catholic Charismatic Renewal of Central Indiana will gather at St. Philip Neri Parish, Indianapolis, 550 N. Rural St., beginning with teaching at 7 p.m. followed by 7:30 p.m. praise, worship and Mass. Information: 317-927-6900.

October 3

St. Joseph Council #5290, Knights of Columbus, Indianapolis, 4332 N. German Church Rd., will have a yard sale, 8 a.m.-6 p.m. Information: 317-898-2370.

October 4

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "Mary, I Believe," with Benedictine Father Christopher Shappard, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold a fall festival featuring chicken dinners and a turkey shoot. Information: 812-246-2512.

Rexville Schoenstatt will host a Marian day field Mass at the daughter shrine site and blessing of the Gethsemani-Calvary Garden site, with Father Gerald Launsch as the presider. Following 2:30 p.m. Mass, basket picnic (with drinks and dessert provided). Bring chairs. Information: 812-689-3551.

Holy Family Parish, Oldenburg, Main St., will host a fall festival featuring fried chicken and roast beef dinners, turtle soup, raffles, games and crafts.

Life Chain will be held in Terre Haute from 2:30-3:30 p.m. Assembly begins at 2 p.m. at the Vigo County Courthouse fountain, parking available at the city-county parking lot. Information: Rick Mascari, 812-466-7594 or John Fuller,



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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, 10:00 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.

—See ACTIVE LIST, page 15

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This graduate-level weekend course will be held October 16-17, 23-24, 30-31 and November 13-14, 1998. Classes meet Fridays from 7:00 to 9:30 p.m. and Saturdays from 9:00 a.m. to noon. To qualify for academic credit, transcript indicating receipt of a Bachelor's degree is needed. Registration required by October 8, 1998.

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The Active List, continued from page 14

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. 3-4 p.m. at 3354 W. 30th St., Indianapolis, north of St. Michael Church. Information: 317-271-8016.

Thursdays

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

St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

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

Fridays

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

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

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

Saturdays

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

Monthly

First Sundays

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

First Tuesdays

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

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold Holy Hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7:30 p.m. Mass.

First Fridays

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

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

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

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

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

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

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

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima holds holy hour, 2 p.m. in Little

Flower Chapel, 13th and Bosart, Indianapolis.

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

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

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

Green Bay bishop: Holy Spirit central to stewardship

ORLANDO, Fla. (CNS)—Before starting his keynote speech at the National Catholic Stewardship Council's 1998 conference in Orlando, Auxiliary Bishop Robert F. Morneau of Green Bay, Wis., had to know one thing.

"Does anyone here know how the Packers are doing, because the last I heard they were ahead 10 to 6?" he asked. "It's now 13 to 6," came a reply from the audience.

After a round of laughter, the audience of more than 1,400 participants were introduced to Bishop Morneau's other passions—the Holy Spirit, stewardship, mentors, poetry, humor and his life philosophies in nutshell form.

Often a difficult task for people, according to Bishop Morneau, is acknowledging their dependence on God and displaying gratitude for all God has given. The dilemma causes many to wonder how it is humanly possible to repay what God has given. "You can't," he said, "but stewardship is an adequate attempt."

To become good stewards, he added, it is necessary to receive God's gifts gratefully, nurture those gifts responsibly and share them, justly, abundantly and charitably.

He said the Holy Spirit was the principal agent of stewardship. Through the Holy Spirit we are provided with what he referred to as the "Five E's." The Holy Spirit enlightens us to see the truth that all life, all holiness comes from God; enkindles us to be on fire with God's love; empowers us to take and live a life of receiving and giving like Jesus did; provides us the ability to enjoy our vocation of stewardship; and fills us with enthusiasm, zeal and fervor.

To develop an understanding and personal relationship with the Holy Spirit, he shared the words of St. Leo the Great, who wrote: "The faithful should therefore enter into themselves and make a true judgment on their attitudes of mind and heart. If they find some store of love's fruit in their heart, they must not doubt God's presence within them. If they would increase their capacity to receive so great a guest, they should practice generosity in doing good, with persevering charity." †

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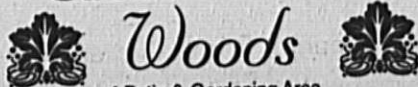
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Satellite location dedicated for St. Mary's Child Center

On Sept. 9, Archbishop Daniel M. Buechlein dedicated the second satellite location for St. Mary's Child Center at a renovated building at the former Fort Benjamin Harrison site in Indianapolis.

The new facility has four teachers. Four teachers' assistants bring the ratio to one qualified adult per four children.

With the new location, St. Mary's is able to serve a total of 211 children. In September 1997, the agency began its second location to serve children at the Holy Family Shelter's supportive housing location at the former St. Patrick School building in Indianapolis.

As with the original center-city site, the "Fort Ben" child center serves children with developmental, learning

or emotional problems, or those who are at risk of having such problems.

It offers a preschool program for 3- to 5-year-old children with developmentally appropriate activities that foster growth in mental, physical, social and emotional development. Speech, occupational and physical therapies and counseling are provided.

Referrals are made by physicians, agencies, hospitals and individuals.

St. Mary's provides evaluations or accepts prior testing done by qualified agencies. The diagnostic clinic identifies children, ages from 3 to 16, who are at risk for educational failure. It diagnoses the probable causes and devises educational plans to help them. 4

The preschool is open year-round. Lunches and transportation are provided.

According to Dr. Pat Welch, director of St. Mary's, the Fort Ben site was chosen because statistics showed that many children who live in the area are at risk.

When clients live near the site, the center is better able to provide services to the families. It also saves travel time for the children.

Family services include parenting classes, home-based family support and education, transportation to the meetings, parent volunteer programs and assistance in accessing needed services.

St. Mary's Child Center is an agency of the archdiocese under Catholic Charities and is a United Way agency. †

Couples married 50 or more years to gather for Golden Wedding Mass

Sixty couples married in 1948 will join others married in the 1920s and '30s for the annual archdiocesan Golden Wedding Anniversary celebration at 2 p.m. Sept. 27 at SS. Peter and Paul Cathedral.

Archbishop Daniel M. Buechlein will preside at the liturgy and lead the jubilarians in the renewal of their marriage vows. He will also give the couples a

special marriage blessing.

More than 175 couples—representing 9,000 years of married life—from throughout the 39-county archdiocese will be honored at the annual Mass, which is coordinated by the archdiocesan Office for Youth and Family Ministries.

David Bethuram, executive director of the office, said, "These couples view

their marriages as sacred. They recognize that marriage is as demanding and challenging as it is rewarding and pleasurable."

"Their commitment to one another throughout these years has deepened and developed into a love that moves beyond themselves and gives society a wonderful model of the love and care God has for all of us," said Bethuram.

Seventeen couples have been married 60 or more years. At the close of the liturgy, the archbishop will present them with special mementos.

Those married longest include: Mathias and Cleopha Werner of St. John the Evangelist Parish in Enochsburg, 69 years; and Claude and Mary Hedlund of St. Matthew Parish in Indianapolis, 68 years.

Married 67 years are Merle and Gladys Cassidy of St. Christopher Parish in Indianapolis; Robert and Helen White of Annunciation Parish in Brazil; and Robert and Margaret Murphy of Our Lady of Mount Carmel Parish in Carmel in the Lafayette Diocese.

Several parents of priests have indicated that they plan to attend. They

are Robert and Margaret Bonke, parents of Father James Bonke of the archdiocesan Metropolitan Tribunal; and Walter and Pauline Witte, parents of Msgr. John Ryan, pastor of St. Anthony Parish in Indianapolis.

Following the anniversary Mass, a reception will honor the couples at Archbishop Edward T. O'Meara Catholic Center. Those attending will receive personalized certificates at the reception. †

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St. Vincent de Paul annual meeting set for Oct. 18

The Indianapolis Archdiocesan Council of the St. Vincent de Paul Society will have its annual meeting on Oct. 18 at Primo Banquet Hall in Indianapolis.

Vincentian Father Ronald Ramson, the national spiritual coordinator for the Society of St. Vincent de Paul, will speak on "1999—Year of Charity: Messages for Vincentians." He has just published a book, *Praying with Frederic Ozanam*, founder of the Vincentians.

Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, will preside and give the homily at the 9 a.m. Mass. He will speak about growing in the faith as mature disciples of Christ, particularly through evangelization efforts.

Mary Steppe, a leader from the Milwaukee council who is north central regional chair, will speak after lunch on "Building Self-Sufficiency With Those We Serve."

The lunch and program are free for the first 200 who register. Reservations are due Sept. 30 and can be made by calling 317-788-4140. †

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Catholic Communication Campaign

News briefs

U.S.

Method for selecting gender of newborns questioned

WASHINGTON (CNS)—A new fertilization technique that allows parents to choose the sex of their child in advance makes a child a technological feat and treats human life as a commodity, said a Catholic medical ethicist. "To get to a good end, one must use morally good means. That's a standard part of Catholic teaching," said Franciscan Father Germain Koraczynski in a telephone interview with Catholic News Service. "It seems to me that (in the new technique) the child comes about more as a technological feat than as a result of the parents' love," added the priest, who is director of education at the National Catholic Bioethics Center in Boston. "In Catholic teaching, love-making and life-giving are two aspects of the marriage act that cannot be separated."

New Catholic liberal arts university planned in Texas

TYLER, Texas (CNS)—La Roche College in Pennsylvania has signed a contract to purchase Ambassador University in Texas and turn it into a Catholic liberal arts university. "We'll start with a freshman class (in 1999) and gradually phase in other classes," said La Roche president Msgr. William A. Kerr. Ambassador University is owned by the Worldwide Church of God, based in Pasadena, Calif. It had more than 1,100 students before it closed in August 1997. If the project goes ahead as planned, the new university will be the first Catholic institution of higher learning in the Diocese of Tyler, a 32-county area in northeast Texas with nearly 50,000 Catholics in a total population of about 1.2 million.

President of U.S. bishops' conference says Clinton should make amends to the nation

WASHINGTON (CNS)—Asking for forgiveness is important, but President Clinton should also "consider the real, public and practical steps he should take to repair the scandal" of his improper relations with Monica Lewinsky, said Bishop Anthony M. Pilla of Cleveland, speaking as president of the National Conference of Catholic Bishops. "The president has indicated his sorrow over his behavior, his acceptance of blame and his desire for healing," said the bishop in a statement released Sept. 17. He did not comment on how Congress should react to the scandal. "As for his accountability in terms of public office, it is up

to the constitutional process to determine the appropriate response," the bishop said.

Chicago conference looks at image, role of black Catholic men

CHICAGO (CNS)—A mustard seed, a Masai warrior and a raging river in the silent night. Transitional deacon David Miller, a Jesuit seminarian and chaplain at Chicago's Loyola University, used these images to summarize the thoughts expressed by his small group at a conference Sept. 12 in Chicago. Participants had been reflecting on the conference theme, "Who Do You Say That I Am?: A Day of Prayer and Reflection on the Image and Role of Black Men in the Catholic Church." More than 240 black Catholic men and women and their parish priests and religious took part in the event.

Coalition formed to defeat assisted suicide proposal in Michigan

LANSING, Mich. (CNS)—The statewide ballot proposal that would legalize assisted suicide in Michigan is simply bad legislation, according to a coalition formed to pull the plug on it. The coalition, Citizens for Compassionate Care, Sept. 14 launched an estimated \$5 million campaign to educate state voters about Proposal B on their Nov. 3 ballot. The new group consists of more than 20 medical, health care and religious organizations, including the Michigan Catholic Conference, Michigan State Medical Society, Michigan Disability Rights Coalition and Right to Life of Michigan.

World

Rainy season puts hold on Ethiopian-Eritrean fighting, nun says

PARIS (CNS)—The rainy season has put a hold on fighting between Ethiopia and Eritrea, said an Irish nun who works in Ethiopia. When the rainy season came in July, it was "impossible to fight," said Sister Catherine Gaynor, a Daughter of Charity from Dublin, Ireland, who heads the Ethiopian bishops' communications department. The rain was expected to end around Sept. 29, she said. Since July, Ethiopians living in Eritrea have been expelled, and vice versa. Sister Gaynor, 71, said it has been suggested the moves were made for the expatriates' own safety. "Very, very few people want to make war," Sister Gaynor said.

Pope, newspaper decry priests' murders in Kenya, Colombia

VATICAN CITY (CNS)—Pope John Paul II and the Vatican newspaper expressed sorrow and outrage over



The cardinal and the Cubs

Chicago Cardinal Francis George took a turn as guest conductor for the singing of "Take Me Out to the Ballgame" at Chicago's Wrigley Field in early September. The guest conductors have been filling in all season for broadcaster Harry Caray, who led the singing before his death last February.

the murders of Catholic priests in Kenya and Colombia in mid-September. "The Church continues to pay a heavy price in blood in countries on every continent afflicted by civil wars, strong political and social tensions or by the plague of banditry," the Vatican newspaper said. Redemptorist Father Alcides Jimenez Chicangana, a Colombian, was shot the evening of Sept. 11 as he celebrated Mass in his parish at Puerto Caicedo. *L'Osservatore Romano*, the Vatican newspaper, reported that the 48-year-old priest tried to flee to the rectory after he was shot, but the two young gunmen shot him again. Italian Consolata Father Luigi Andeni, a 62-year-old missionary in Kenya, died Sept. 14 after being shot by three armed robbers dressed in military garb. †

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

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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.

BLUE, Walter J. Jr., 76, St. Paul, Tell City, July 14. Husband of Virginia Blue. Father of Jim, Jeff Blue, Patty Dixon. Brother of Mary Helen Aldridge, Ruth Newkirk. Grandfather.

BROWN, Arthur L. Jr., 70, St. Mary, Greensburg, Sept. 20. Husband of Marilyn Kay Brown. Father of Mike, Keith, Kevin, Becky, Barbie Brown. Stepfather of Ken, Ron Beagle. Brother of Luella Brockman. Grandfather of two. Step-grandfather of two.

BROWN, Charles E., 79, St. Augustine, Jeffersonville, Sept. 10. Husband of Mary Helen Brown. Father of James D., Richard G. Brown. Brother of John, William, James Brown.

CAMPBELL, Alan Earl, 74, St. Jude, Indianapolis, Sept. 11. Husband of Mary A. Wichmann Campbell. Father of Kevin S., Neil J., Bruce A., Laurie A. Campbell. Brother of Glyn Kietly. Grandfather of two.

CAMPBELL, Amy Elizabeth, 28, St. Lawrence, Indianapolis, Sept. 9. Daughter of Eileen Reidy Campbell, James D. Campbell. Sister of Jay T., Mary D. Campbell, Kara M. Davis, Clare T. Walshe.

COOLEY, Shirley, 62, St. Mary of the Knobs, Floyd's Knobs, Sept. 8. Wife of Joe Cooley. Stepmother of Jody Fitzpatrick, Jeff Cooley. Sister of Ambrose Sr., Edward Sr., George Krueger Jr., Bonnie Huber, Norma Johns, Virginia, Marcella Andres, Irma Bierman, Martha Schmidt. Grandmother of three.

DONAVAN, Donald J., 76, Little Flower, Indianapolis, Sept. 12. Husband of Marjorie Georgen Donovan. Father of Terry, Shawn, Brian Donovan, Donita Morin. Brother of Robert, Raymond Donovan, Bernice Tujo. Grandfather of six. Great-grandfather of two.

EGER, David J., 65, St. Paul, Tell City, Sept. 10. Husband of Edna Eger. Father of Kyla Jones, Stacie Howard. Brother of Bernard, Mary F. Delores Little, Charlene Brumfield, Lois Doogs, Lorna Garrett. Grandfather.

ELLENBRAND, Minnie Merriwether, 95, Holy Family, New Albany, Sept. 11. Mother of Loretta Ellenbrandt, Thelma Stumler, Millie Harding, Mary F. "Babe" Webber. Grandmother of 12. Great-grandmother of 19. Great-great-grandmother of one.

GRONOTTE, Hilda C., 98, Our Lady of Perpetual Help, New Albany, Sept. 5. Mother of Benedictine Sisters Phyllis and Alice Marie, Albert Gronotte. Sister of Urban Wenzel. Grandmother of five. Great-grandmother of 11.

KRIEG, Mary Geneva, 16, St. Paul the Apostle, Greencastle, Aug. 29. Daughter of Larry and Sue (Kerber) Krieg. Sister of David, Jason, James, Lori

Krieg, Trisha Cummins. Granddaughter of Geneva Kerber, Lionel and Ruth Krieg.

LEACH, Gene Kenneth, 69, Sacred Heart, Terre Haute, Sept. 6. Stepfather of Rick Whitlock, Vangie Glass. Brother of Charles Leach. Grandfather of two.

LEE, Joseph A., 63, Good Shepherd, Indianapolis, Sept. 7. Husband of Betty L. Lee. Father of Paul, Frank, Mark Lee, Ronald Weavel, Stephanie Gorman. Brother of James, John, Thomas Lee. Grandfather of six.

MARSH, Vincent T., 70, St. Michael, Bradford, Sept. 12. Husband of Marian C. O'Hare. Father of James G. Masciandaro, Vincent M., Mary Beth Marsh, Anne-Marie Bergman, Lisa Klein. Grandfather of seven.

NOE, Harry James, 75, St. Joseph, Indianapolis, Sept. 13. Husband of Dorothy L. Noe. Father of Sharon West, Cynthia Slate, Tina Bush, Don Despot, Stephen Noe. Grandfather of 15.

RICKER, Ethel Imogene "Jean" Baird, 87, St. Monica, Indianapolis, July 12. Wife of Cecil M. Ricker. Mother of Richard Ricker, Susan Reeves, Rosemary Derrick. Grandmother of 10. Great-grandmother of 15.

SAUERHEBER, James C., 68, St. Michael, Bradford, Sept. 12. Husband of Mary E. Nolot. Father of James C. Sauerheber, Karen Scharrer. Brother of Roland, Keith and John Sauerheber, Jane Brooks. Grandfather of four.

SUMMERS, Lloyd R., 74, Good Shepherd, Indianapolis, Aug. 30. Father of Cindy Lou Summers, Anna L. Jones. Brother of Carl Summers. Grandfather of three. Great-grandfather of two.

THOMPSON, Rose M., 69,

St. Mary, Lanesville, July 25. Wife of Francis "Romy" Thompson. Mother of Francis J. Jr., George W., Patrick L., Steven A. Thompson, Mary M. Sandullo, Vikki L. Hinkle. Sister of Leon A., Hubert H. Gilbert Jr., Josephine Allen. Grandmother of 13.

TODD, Trisha J., 14, St. Philip Neri, Indianapolis, Aug. 29. Daughter of Ronald E. Todd and Dorothy J. Sperring. Sister of Travis, Brittany Todd, Jesse, Caleb Sperring, Jessica

Franciscan Sister Agnese Naberhaus was teacher, teleminister

Franciscan Sister Agnese Naberhaus died on Sept. 13. She was 61.

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

Born in Cincinnati, she entered the Oldenburg Franciscan Community in 1955 and professed her final vows in 1960.

Sister Agnese taught at Holy Name, Beech Grove; St. Mary, New Albany, St. Mary, Lanesville; St. Vincent, Shelbyville; St. Anthony, Morris; St. Vincent, Bedford; St. Lawrence, Indianapolis; and St. Gabriel, Connorsville.

She also taught in the Evansville Diocese and in Missouri and Ohio. Her last ministry was at St. Anthony Messenger Teleministry in Cincinnati, Ohio.

Sister Agnese is survived by her mother, Hilda Naberhaus; one sister, Elfrieda Naberhaus; and one brother, Paul Naberhaus.

Memorial contributions may be made to the Sisters of St. Francis, P.O. Box 100; Oldenburg, Indiana 47036.

Wilhelm, Lyndsey Wallace. Granddaughter of Doug and Sally Todd, Ron and Josephine Key, James and Gloria Sperring. Great-granddaughter of Charles and Helen Taylor. James and Pauline Key.

TUCS, Veronica, 83, Little Flower, Indianapolis, Sept. 5. Sister of Bronislava Diura.

VARDA, Pete P. Sr., 89, Sacred Heart, Terre Haute, Sept. 11. Husband of Katie Tuberosa Varda. Father of Peter R. Varda. Grandfather of three. Great-grandfather of nine. Great-great-grandfather of one.

VAUGHAN, Alma B. Woody, 86, St. Vincent, Bedford, Sept. 12. Mother of George Curran, Betty J. Clark. Stepmother of Betty Reardon, Frank Vaughan. Sister of James, Charles Brown. Grandmother of five. Great-grandmother of five. Great-great-grandmother of two.

WATHEN, Robert N., 76, St. Malachy, Brownsburg, Sept. 11. Husband of Leona Heiston Wathen. Father of Thomas L. Wathen, Brenda Wathen Johnson, Kathy Wathen Perronie. Brother of Joseph Sonny, Mary Jo Wathen. Margaret Ann Fisher. Grandfather of nine.

WHITE, Howard, 85, St. Monica, Indianapolis, Sept. 1. Husband of Bessie Marie White. Father of Anita L. Ekanem, Gloria J. Curtis, Beverly A., Charles White, Dilys A. Price. Brother of Major White. Grandfather of 14.

WILCOX, Grace C., 94, Our Lady of Perpetual Help, New Albany, Sept. 13. Mother of Frank, John Wilcox. Grandmother of three. Great-grandmother of three.

John Hofer, longtime leader in Catholic schools, dies at 56

John Hofer, a long-time volunteer with the archdiocesan Office of Catholic Education, died Sept. 16. He was 56.

A funeral Mass was celebrated on Sept. 19 at St. Joan of Arc Parish in Indianapolis, where he was a member.

Hofer, who will be honored posthumously with a career achievement award at the Sept. 30 Celebrating Catholic School Values dinner, helped raise funds to build and rebuild Catholic schools and provided financial assistance to hundreds of needy students who wanted to be educated in Catholic schools.

Dan Elsener, archdiocesan secretary for stewardship and development said, "We are so very sad because we lost a good personal friend and a tremendous friend of Catholic education."



John Hofer

The former archdiocesan secretary for Catholic education and faith formation, Elsener added, "He was a special friend of underprivileged children who attend Catholic schools because of John's generosity and the generosity of others he inspired."

In Indianapolis he attended Our Lady of Lourdes School and graduated from Father Thomas Scecina Memorial High School, where he served on the board of directors. He also co-founded the Godparent Program there and served on the scholarship selection committee.

Hofer was the retired co-owner, vice president and chief financial officer of Calumet Lubrications Company. He is survived by two sons, John and Mark; two brothers, Ronald and Michael; three sisters, Louise M. Pierce, Andrea M. Carter and Franciscan Sister Marilyn Hofer; and three grandchildren. †

Daniel Patrick Moynihan termed it "defining deviance down." It is the tendency to accept as normal, things which have traditionally been looked on as immoral or 'deviant.'

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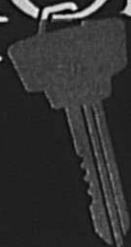
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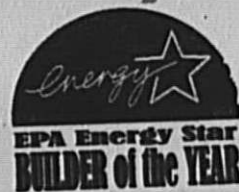
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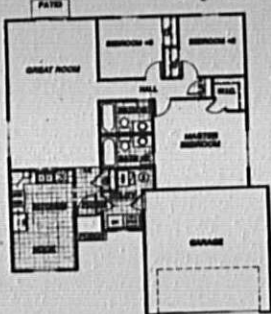


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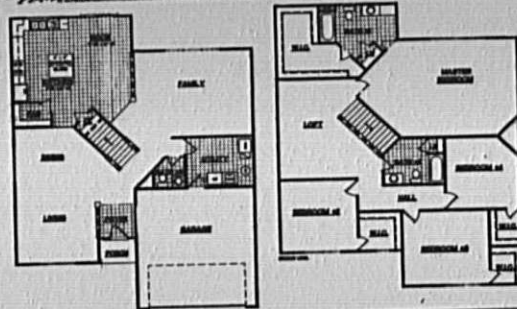
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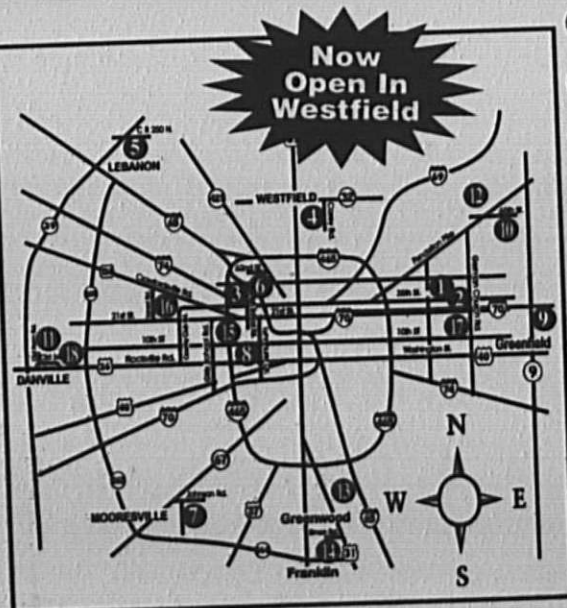
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- SHERMAN COMMONS**
Sherman Dr., South of Stop 11 885-6950
- SIMON MEADOWS**
Simon Rd. W. of US 31 S. in Franklin 736-4305
- SUNGATE**
Girl School Rd. S. of Rockville 486-0871
- TANSEL GROVE**
Tansel Rd. N. of W. 21st St. 271-8988
- TEAL POINT**
German Church Rd. N. of 10th St. 891-2224
- WINDSPENWOOD LAKES**
10th St. (100N) at 200 E. in Danville 745-5569

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