



The

Criterion

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New Roman Missal instruction brings changes to Mass

WASHINGTON (CNS)—The Vatican Congregation for Divine Worship and the Sacraments July 28 issued the first revision in 25 years of the General Instruction of the Roman Missal.

The new Latin-language instruction—released simultaneously in Washington in an English study translation—introduces numerous minor changes in the way Mass is to be celebrated.

It also makes a clear legislative decision on a controversy of recent years by declaring that it is “desirable whenever possible” for the priest to celebrate Mass facing the people.

Some Catholic groups have been pressing for Church officials to adopt the view that the preferable form of celebration is for priest and people alike to be facing

eastward, which entails the priest having his back to the people.

The 1975 instruction simply said the altar in every Church “should be free-standing to allow the ministers to walk around it easily and Mass to be celebrated facing the people.” The new instruction repeats those words, but after “facing the people” it adds, “which is desirable whenever possible.”

The location of the tabernacle has been another source of ongoing controversy.

The 1975 instruction expressed strong preference for “eucharistic reservation in a chapel suited to the faithful’s private adoration and prayer.” It said the tabernacle could be placed in the sanctuary if a chapel of reservation “is impossible because of the structure of the church.”

The new instruction gives equal weight to the options of reserving the Eucharist in a chapel or “in the sanctuary, apart from the altar of celebration.” If a chapel of reservation is used, it says the chapel should be “integrally connected with the church” and “conspicuous to the faithful.”

If the tabernacle is in the sanctuary, it should “not be on the altar on which Mass is celebrated,” the instruction says—answering a question of some who argued that the 1975 instruction did not prohibit placing the tabernacle on the altar of celebration.

The new instruction explicitly says the decision on placement of the tabernacle belongs “to the judgment of the diocesan bishop.”

See CHANGES, page 10



A priest cleans the sacred vessels following Mass. The Vatican has issued minor changes in the way Mass is to be celebrated.

Vietnamese Catholics find new home



Hieu Nguyen (left) and the choir, which includes Trang Do, Dang Ha and Quynh Le, lead the music for the 2 p.m. Sunday Vietnamese Mass at St. Rita Church in Indianapolis.

Vietnamese Catholics find a welcoming environment at African-American parish in Indianapolis

Story by Margaret Nelson

The Vietnamese Catholic community has found a new home in Indianapolis.

St. Rita Parish, long the home to African-American Catholics, has been hosting a 2 p.m. Sunday Mass for Vietnamese for the past five months.

One hundred—sometimes more than 200—people with roots in Vietnam attend the liturgies led by Divine Word Father Joseph Dao Vu.

Father Joseph, who spent 12 years in the Philippines before coming to

Indianapolis, delivers a spirited homily. His listeners are respectful and attentive, laughing occasionally at his remarks. On a recent Sunday, he reminded parents of the importance of their role in passing on their Catholic faith and their culture to their children—that they may have to sacrifice so that their children will know their roots.

Since the Mass is in the language of their homeland, the common

See VIETNAMESE, page 11

For Bush, the VP choices were Catholic, pro-life, both or neither

WASHINGTON (CNS)—For Catholic voters, the process that led to the selection of Dick Cheney as the Republican vice-presidential candidate might be more relevant to the November elections than the man chosen.

In the months between April, when Texas Gov. George W. Bush chose Cheney to head up his selection team for a running mate, and July 25, when Bush announced that the search had led him to Cheney himself, the names of half a dozen Catholic Republicans had been mentioned as possible running mates.

But none of them was chosen, perhaps in part because of a Catholic bishop’s interview in *The Wall Street Journal* about Gov. Tom Ridge of Pennsylvania.

Bishop Donald W. Trautman of Erie, Pa., Ridge’s home town, told the national newspaper that although he was “definitely not” trying to prevent Bush from choosing Ridge, a Catholic, as a running mate, he thought Bush should “seek someone who represents his pro-life values and the values of his pro-life constituency.”

See CHENEY, page 15

Conference shows universality of AIDS pandemic

CHICAGO (CNS)—The changing face of AIDS was clearly visible at the annual National Catholic AIDS Network conference, where nearly one-fifth of the participants are infected—but all are affected—by the virus.

Thirteen years ago, the typical conference attendee was a white male from San Francisco or New York. This year, the workshops, plenary sessions and prayer services were filled with women, African-Americans and Hispanics, and with people who had traveled from

Indiana and Ireland, South Carolina and South America.

“This conference is very Catholic, not just in its religious identity, but catholic in the sense of reflecting the universality of this pandemic. It’s not just a pandemic of certain people,” said Father Rodney DeMartini, executive director of the National Catholic AIDS Network.

It is the only national Catholic organization dedicated exclusively to helping the Church respond to HIV/AIDS. It has more than 800 individual and organiza-

tional members, most of whom are involved in AIDS ministry.

The network’s annual conference, held July 20-25 at Loyola University in Chicago, attracted nearly 300 Catholics who work in parish, diocesan or interfaith AIDS ministry.

Although HIV does not discriminate, it is true that, both in the United States and around the world, AIDS is increasingly becoming a disease of the poor.

“The poor are often more vulnerable

See AIDS, page 7



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m. †

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Aug. 15** Our Lady of Perpetual Help Church, New Albany, 7 p.m.
- Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Aug. 13** St. Ann Church, Terre Haute, 2 p.m.
- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 1** Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Novena to the Holy Spirit

Suggested approach:

- Remind yourself of the presence of God. Make the sign of the cross.
- Slowly read one of the Scripture passages. Spend at least five minutes reflecting on it and praying with it.
- Reread the passage and then read the reflection. Spend a few moments paying attention to any connections between them.
- Bring your prayer to a close by praying the suggested prayer.
- Spend two days on each Scripture passage. On the final day, return to the passage that you were most moved by.

Week Four, August 6-12: Counsel

Scripture: John 14:25-26 Psalm 33:6-12 Proverbs 19:20-21

Reflection: Our society is full of people and places that offer cheap advice. Persons who have the Spirit's gift of counsel provide sound guidance. They help us clarify our thinking and feeling and discern God's call in the situations of everyday life. They empower us to take responsibility for our own lives, and they walk with us on our journey, helping us notice God's presence and action.

Prayer: Jesus, there are times when we repeat the prayer from the Gospels, "Lord, show us the way." One way you do that is by sending people into our lives who share the gift of counsel. Help us listen to them and trust them. And help us become people who can be good companions to others as they continue to seek you. Amen. †

Novena al Espíritu Santo

- Recuérdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio un pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre ello y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos poniendo atención a cualesquier conexiones entre ellos.
- Concluya su oración diciendo la oración sugerida.
- Pase dos días en cada pasaje de la Escritura. El último día, vuelva al pasaje que más le conmovió a Ud.

Cuarta Semana, 6-12 de agosto: El consejo

Escritura: Juan 14:25-26, Salmos 33:6-12, Proverbios 19:20-21

Reflexión: Nuestra sociedad está llena de gente y lugares que ofrecen malos consejos. Las personas que tienen el don del consejo del Espíritu brindan buenos consejos. Nos ayudan a esclarecer nuestros pensamientos y sentimientos y a discernir el llamado de Dios en las situaciones de la vida cotidiana. Nos dan el poder para hacernos responsables de nuestras propias vidas y caminar con nosotros en nuestro viaje, ayudándonos a observar la presencia y

acción de Dios.

Oración: Jesús, hay momentos cuando repetimos la oración de los Evangelios, "Señor, enséñanos el camino". Puedes hacerlo enviando personas a nuestras vidas que comparten el don del consejo. Ayúdanos a escuchar y confiar en ellas. Además ayúdanos a ser personas que pueden ser buenos compañeros para los demás a medida que ellos continúan buscándote. Amén. †

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Volunteers are needed for jubilee celebration

The Steering Committee for Celebration in the Spirit of Hope: The Great Jubilee is seeking volunteers for the Sept. 16 event at the RCA Dome in Indianapolis. Volunteer opportunities are available in the following areas:

- **Communion guides:** will lead the eucharistic ministers to their places. Training session: 6 p.m., Friday, Sept. 15.
- **Confirmation guides:** will lead confirmandi and sponsors to confirming minister. Training session: 9:30 a.m., Saturday, Sept. 16.
- **Chism bearers:** will assist bishops and priests conferring chism. Training session: 9:30 a.m., Saturday, Sept. 16.
- **Hospitality ministers and ushers:** Greeters at the main entrances; hand out

worship aids; ushers will help people find seats and will assist the movement of people for communion. Training session: 10:30 a.m., Saturday, Sept. 16.

- **Eucharistic ministers:** will assist with the distribution of the Eucharist. Training session: 11 a.m., Saturday, Sept. 16.

If you are interested in serving the assembly in one of these positions and have not turned your name in to your parish jubilee coordinator, send your name, parish and telephone number to Steve James, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

If you have already submitted your name, you will be notified of the position you are filling. †

St. Elizabeth's to honor volunteers Aug. 18

By Mary Ann Wyand

St. Elizabeth's "Circle of Life Celebration" on Aug. 18 at the Indiana Roof Ballroom in downtown Indianapolis will mark the 14th year that the archdiocesan agency has sponsored the Elizabetha Ball to raise funds for its pro-life ministries.

"The Elizabetha Ball is St. Elizabeth's largest fund-raiser of the year," said event chair Courtney Jinks of Indianapolis. The dinner, awards ceremony and dance "generate important operating revenue for our maternity, outreach, adoption and counseling programs so that our staff may continue to serve women and families throughout Indiana [that are] experiencing unplanned and crisis pregnancies."

This year's event honors three volunteers and a community organization for outstanding service to St. Elizabeth's, which is located at 2500 Churchman Ave. in Indianapolis.

St. Elizabeth's was founded in 1915. It is a member agency of Catholic Charities and a nonprofit United Way agency. It offers maternity care, child care, child placement, parenting, adoptive search and counseling programs and services statewide. David Siler of

Indianapolis is the executive director.

Elizabetha Ball award recipients are Tony and Susan Agresta, who have volunteered as a Tender Care family for St. Elizabeth's for 11 years; Robyn Pearson, who placed her child for adoption through St. Elizabeth's and continues to remain involved with the agency's Adoption Support Group; and the Big 4 Sertoma Club of Beech Grove.

Christel DeHaan of Indianapolis is the honorary chair for the event, which begins at 7 p.m. with dinner and continues with the awards ceremony and dancing to the music of the Flip Miller Band until midnight.

Corporate tables start at \$1,500. Individual tickets are \$125. For more information or reservations, contact Diana Anderson at St. Elizabeth's at 317-787-3412 by the Aug. 4 deadline.

In order to volunteer as Tender Care parents, Nativity parishioners Tony and Susan Agresta of Indianapolis completed the training and visitation necessary to provide licensed foster care in their home. During the past 11 years, they have taken care of more than 70 infants in addition to their own six children.

Most of the babies only stayed a few days, but one child named Simon lived with them for 99 days.

"He was special," Susan Agresta said. "We had him for six weeks and became very attached. The hardest thing is letting them go."

The Agrestas are godparents to several children they have cared for and have attended countless baptisms.

"Each one brought us joy," she said. "We got a lot more than we gave."

At first, Tony Agresta said, "I thought it would be too demanding with the six [children] we already had, but the oppo-

site was true. It was more beneficial to our family than we could have imagined."

The Agrestas are retiring from foster care this year, but will still help take care of a baby. Their first grandchild was born last spring.

"It's hard to remember that he is ours!" she said. "I keep thinking we will eventually have to give him back!"

During her freshman year at Butler University in Indianapolis, Robyn Pearson realized that she was pregnant.

Pearson was determined to give life to her unborn child. She talked with a priest, who suggested that she contact St. Elizabeth's for support and guidance during her pregnancy and after the birth.

Frequent meetings with a social worker at St. Elizabeth's provided ongoing support for the pharmacy major.

At first, Pearson said, "We met every two weeks to get to know each other, then to start reviewing potential parent profiles. I started with 25 families and narrowed it down to the one I was most interested in."

St. Elizabeth's arranged a meeting with the parent candidates when Pearson was seven months pregnant.

"Initially, the meeting was awkward," she recalled. "They asked me if I was as nervous as they were. My mom met them and we discussed everything from how they would address the adoption with the child and if they would be willing to share pictures and letters about the child's progress in the future."

After viewing photographs of the couple's home and family, Pearson said she was convinced that she had found the right parents to raise her baby.

St. Elizabeth's social workers helped

her throughout the pregnancy as well as during and after the birth of her son. She left the hospital with "great memories and many photos." Her baby went home with his new parents.

While continuing her studies at Butler, Pearson participates in counseling and attends the St. Elizabeth's Adoption Support Group meetings, where she can talk with other women with similar experiences. She also has shared her story with pregnant women and adoptive parents at St. Elizabeth's in the hope that she can offer them insight and comfort.

Members of the Big 4 Sertoma Club of Beech Grove bought every item on St. Elizabeth's Christmas Wish List for its residents in 1999.

Their gifts included hats, gloves, shampoo, teddy bears and even vacuum cleaners.

"We hoped they would buy a few of the major items on the list," St. Elizabeth's staff member Diana Anderson said. "They bought every last thing, and then some."

Thanks to the Sertoma members' commitment to "help with their time and resources," Anderson said, St. Elizabeth's has benefited in many ways from their participation and support of the agency's annual golf outing, car raffle and Christmas gift program.

Tom Roberts, president of the Big 4 Sertoma Club in Beech Grove, said the organization's volunteer service has been "very positive" and Sertoma members "are eager to find ways to contribute more to St. Elizabeth's" pro-life ministries.

"It has made all of us much more aware of our community," Roberts said. "It's important that we get involved and give where we can." †

Corrections

The marriage date of Maryclare Alerding and Christopher Alan Valentine was incorrectly published in the Marriage Supplement in the July 28 issue of *The Criterion*. Their correct marriage date is July 28, 2001. †



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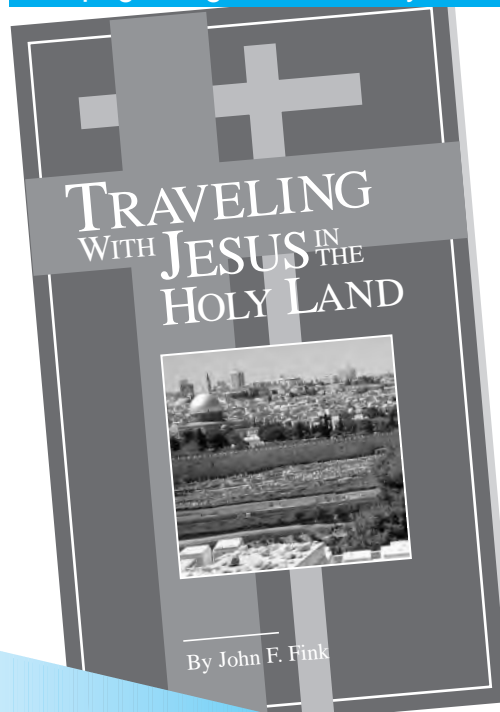
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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Editorial

Father Hesburgh's latest honor

We're a bit late with this editorial, but we believe it's better late than never to congratulate Holy Cross Father Theodore M. Hesburgh on his latest honor. He received the Congressional Gold Medal in the U.S. Capitol on July 13, becoming the first American Catholic to receive the honor. He joined some distinguished company—George Washington, Mother Teresa of Calcutta, Orville and Wilbur Wright, Nelson Mandela and Thomas Edison, among others.

With that honor, we are hard pressed to think of an honor he has not received from people who are trying to express their gratitude for his leadership in a wide variety of fields—education, religion, civil and human rights, peace efforts, ecology, culture, even athletics. He had already received what is considered the nation's highest civilian honor, the Medal of Freedom, in 1964. Universities and colleges have awarded him 144 honorary degrees, far more than anyone else has received.

All this is entirely fitting because, as *The South Bend Tribune* said in an editorial July 14, "It is certainly accurate to say that Hesburgh is one of the most important people of the 20th century." He is undoubtedly one of the most influential Catholic Americans of the 20th century since he has served in more capacities and on more boards and committees than any other—often the first or only Catholic to fill those positions.

Through more than 50 years of public service, he has accepted at least 15 presidential appointments, under both Republican and Democratic presidents, heading several top level commissions. Even today, at age 83, he continues to serve on important boards and commissions, not only in the United States but also throughout the world.

He is one of the few Catholics who have received appointments from four popes, beginning with Pope Pius XII when, for many years, he represented the Vatican in talks in Vienna on peaceful uses of atomic energy. Although he didn't receive an appointment from Pope John Paul I, he did say Mass with him during that pope's month-long pon-

tificate. He was closest to Pope Paul VI, who called on him frequently for advice and special assignments.

U.S. Sen. Evan Bayh compared Father Hesburgh to St. Thomas More in his devotion to God and learning. "Father Hesburgh also is a man for all seasons," Bayh said. That he is.

After receiving the Congressional Gold Medal, Father Hesburgh surprised no one who knows him by stating, "I could say that this is the happiest day of my life, but it isn't. The happiest day of my life was when I was ordained a priest." He went on to say that, as a priest, he belongs to everyone. "It's not just to be a friend of Catholics," he said, "but to be a friend of everyone, believer or nonbeliever."

This was a familiar refrain from a man who has said Mass every day except one during the 57 years since he was ordained, no matter where in the world he might be. That one exception was when he inadvertently took a drink of water after midnight during the days when water broke the eucharistic fast and prevented him from saying Mass.

He is, of course, known best as president of the University of Notre Dame from 1952 to 1987, leading that university to its status as an internationally known academic institution. After his retirement as president of Notre Dame, he was elected chairman of the board of Harvard University, the only Catholic priest ever to serve on that board. His presidential appointments are too numerous to list.

Within the past year, he has traveled to the Middle East frequently to serve on a commission, created by the Oslo Peace Agreement, that is trying to prevent incitement by both Israelis and Palestinians. He has also traveled to Kosovo on behalf of the United Nations and continues to serve on the board of the U.S. Peace Institute.

Father Hesburgh said, on receiving the medal, that he would continue working for justice and peace in the world. "I'll do as much as I can, as well as I can, as long as I can. I pledge that," he said. There was never any doubt about that. †

— John F. Fink

Seeking the Face of the Lord

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



God's 'bottom-line' for us is our salvation

(Fifth in a series)

"Thy will be done on earth as it is in heaven."

Scholars tell us that the word for *will* in the Bible can mean "will of love" and usually refers to God's plan for our salvation. No doubt about it, God's "bottom-line" will for us is that we be saved.

In more personal terms, God's will for each of us and for all of us is that one day we will be united with him in the kingdom of peace and love. There we shall be like him and see him as he is (cf. Eucharistic Prayer III). So, first and foremost, when we say "thy will be done," we are praying for our salvation. By all means, may God's plan of salvation be fulfilled!

Jesus taught us to pray this way, and it is moving to recall his prayer in the garden of Gethsemane, the night his passion began. He himself prayed, "Abba, if you will, let this cup pass from me. Yet not my will, but thine be done" (Mt 26:39-40).

Under great distress Jesus prayed the prayer for God's will—our salvation. Therefore, it should not come as a surprise if sometimes we, too, must pray that God's will be done under great distress.

Many people struggle with the meaning of God's will, particularly in relationship to the experience of distress and suffering. Is it God's will, we ask, that people should suffer?

At one time or another, praying for God's will puts us face to face with the mystery of suffering. Does God truly want us to suffer? No; God created good, not evil. Part of the wonderful good of God's creation was the gift of human freedom—with the unavoidable risk that it implied. God created us free to do good, but that means we are free to do evil as well. And that is precisely the misused choice our first parents made. Suffering is a consequence we inherit as a result of that original misuse of free human choice, not something God wanted.

The worst kind of suffering is the consequence of sin, namely, when we separate ourselves even further from God's will. In view of the misery of sin and suffering, God sent his Son to become one with us in the solidarity of our human suffering. More important, by Jesus' own suffering, death and resurrection, the finality of suffering and death has

been destroyed. God's will for our salvation is completely restored, yet our freedom remains intact—and so does the risk. Hence still, and over and over again, we pray that God's will be done on earth as it is in heaven. We pray that now and once and for all the kingdom of Satan may be overcome.

Cardinal A. J. Simonis says that when we pray "thy will be done" we are praying that we might have the mind of Christ who came to do the will of the Father. Where best to discern the mind of Christ than in the Sermon of the Mount, during which Jesus taught us to pray to our Father?

"Blessed are the poor in spirit, happy the gentle, happy those who mourn, happy those who hunger and thirst for what is right, happy the merciful; happy the pure of heart; happy the peacemakers. Happy are those who are persecuted for the cause of right" (cf. Mt 5). We pray fervently because God asks a lot of us—to take on this mind of Jesus.

Let's take note of the fact that we pray that God's will be done **on earth as it is in heaven**. How easily we become earth-bound! How can we help it? Yet, it is truly near-sighted to pray only for our well-being in the narrow preoccupations of our "earthly" challenges. Surely we are to pray for God's will in our day-to-day preoccupations. But authentic prayer needs to lead us to a vision of life that is not short-sighted or purely materialistic or thinly veiled secularism. Wanting what is of a heavenly good means wanting and praying for what is good for our spiritual welfare and the spiritual welfare of our human family. Do we do that?

"Thy will be done on earth as it is in heaven" does indeed also imply a fervent petition that we as individuals and as communities of faith might know God's specific will for us on the journey of life. We mustn't forget that God has a specific plan for each of us. In other words, we are not simply part of some generic plan for the world; difficult as it is to conceive, we are not simply "one of the crowd." We can only come to sense God's will for us in specific matters if we make ourselves intentionally present to God in daily prayer. The Our Father is an excellent beginning. †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.



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Buscando la Cara del Señor

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



El punto fundamental de Dios para nosotros es nuestra salvación

(Quinto en una serie)

“Hágase tu voluntad en la tierra como en el cielo”.

Los escolares nos dicen que la palabra para *voluntad* en la Biblia puede significar “voluntad del amor” y suele referirse al plan de Dios para nuestra salvación. Sin duda la voluntad fundamental de Dios es que nos salvemos.

En términos más personales, la voluntad de Dios para cada uno de nosotros es que algún día nos reunamos con él en el reino de la paz y del amor. Allí seremos como él y lo veremos como es (cf. Oración Eucarística III). Por lo tanto, ante todo, cuando decimos “hágase tu voluntad,” estamos orando por nuestra salvación. Por cierto, ¡que el plan de salvación de Dios se realice!

Jesús nos enseñó a orar así, y conmueve mucho recordar su oración en el huerto de Getsemaní en la noche que empezó su pasión. Oró, “Padre, si es posible, pasa de mí esta copa. Pero no se haga lo que yo quiero, sino lo que tú quieres”. (Mt 26:39-40)

Bajo mucha pena Jesús oró por la voluntad de Dios—nuestra salvación. Por lo tanto, no debería ser una sorpresa que a veces nosotros debemos orar que la voluntad de Dios se haga bajo mucha preocupación también.

Mucha gente lucha con el significado de la voluntad de Dios, especialmente con relación a la experiencia de angustia y sufrimiento. Nos preguntamos, ¿es la voluntad de Dios que el pueblo debería sufrir?

En cierto momento, el orar por la voluntad de Dios nos pone cara a cara con el misterio del sufrimiento. ¿Dios realmente quiere que suframos? No, Dios creó el bien, no el mal. Parte del bien maravilloso de la creación de Dios fue el don de la libertad humana, junto con el riesgo inevitable que supone. Dios nos creó libres de hacer bien, pero eso significa que somos libres de hacer mal también. Y eso es exactamente la elección incorrecta de nuestros primeros padres. El sufrimiento es una consecuencia que heredamos como resultado de aquel abuso original de la elección libre humana, no algo que quiso Dios.

La peor clase de sufrimiento es la consecuencia del pecado, es decir, cuando nos separamos aún más lejos de la voluntad de Dios. En vista de la pena del pecado y del sufrimiento, Dios envió a su Hijo para ser con nosotros en la solidaridad de nuestro sufrimiento humano. Lo más importante es que por medio del sufrimiento, muerte y resurrección de Jesús, se ha destruido la finalidad del sufrimiento y de la muerte. La voluntad de Dios para nuestra salvación se restaura completamente, sin

embargo tanto nuestra libertad como el riesgo siguen intactos. Desde ahora y repetidas veces, oramos que la voluntad de Dios se haga en la tierra como en el cielo. Oramos que ahora y una vez por siempre el reino de Satanás quede derrotado.

El Cardenal Simonis dice que cuando oramos “hágase tu voluntad” estamos orando para poder tener la mente de Cristo quien vino para hacer la voluntad del Padre. El Sermón de la Montaña es lo mejor para entender la mente de Cristo durante el cual Jesús nos enseñó a orar el Padre nuestro.

“Felices los que tienen el espíritu del pobre, felices los pacientes, felices los que lloran, felices los que tienen hambre y sed de justicia, felices los compasivos; felices los de corazón limpio; felices los que trabajan por la paz. Felices los que son perseguidos por causa del bien” (cf. Mt 5). Oramos fervorosamente porque Dios nos pide mucho para que aceptemos la mentalidad de Jesús.

Tomemos nota del hecho de que oramos que la voluntad de Dios se haga **en la tierra como en el cielo**. ¡Nos ponemos fácilmente vinculados a la tierra! ¿Cómo no podemos sentir así? Además es realmente miope de orar únicamente por nuestro bienestar en las estrechas preocupaciones de nuestros desafíos “terrenales”. Claro está que debemos orar por la voluntad de Dios en nuestras preocupaciones cotidianas. No obstante la oración auténtica nos lleva a una visión de la vida que no es miope o puramente materialista o secularista ligeramente velado. Querer lo que es un bien celestial significa querer y orar por lo que es bueno para nuestro bienestar espiritual y el de nuestra familia humana. ¿Nosotros hacemos esto?

“Hágase tu voluntad en la tierra como en el cielo” ciertamente implica también una petición fervorosa que nosotros como individuos y como comunidades de fe conociéramos la voluntad específica de Dios para nosotros en el viaje de la vida. No debemos olvidar de que Dios tiene un plan específico para cada uno de nosotros. En otras palabras, no somos simplemente parte de algún plan genérico para el mundo. Es difícil de imaginarlo, pero no somos simplemente “uno de los demás”. Solamente podemos venir a sentir la voluntad de Dios para nosotros en asuntos específicos si nos hacemos presentes intencionalmente a Dios en oración diaria. El Padre nuestro es un excelente principio. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Letters to the Editor

Pain, redemptive suffering

As a hospice nurse for the past 14 years, I feel I must respond to Ann Asher's letter to the editor in the July 21, 2000, edition of *The Criterion*.

First, it is essential for Ms. Asher to know that when drugs are used correctly and appropriately to control pain in terminal illness, they are not “mind boggling” but actually serve to enable a person to be more alert and to participate more fully in the life that God has given them.

Secondly, while I admit that I am not a theologian or a philosopher, I can address the redemptive character of pain and suffering as I have experienced it while walking with at least 1,000 people through the pain and suffering of terminal illness. I have come to believe that redemption occurs in pain and suffering when it makes us more compassionate, more merciful, and when it allows us to be the voice and hands and spirit of the God who is all compassion and all mercy. Perhaps this is exactly the redemptive effect of our Lord's passion and death. By dying on a cross, he was teaching us that pain is the result of the lack of mercy, compassion and love.

Jesus spent his entire public ministry teaching us how to relieve suffering and pain, as in the Sermon on the Mount, as in his intervention in curing the leper, etc. ... he told us to “do this”—giving of ourselves—in his memory. To me, this doesn't sound like a God who requires one person to suffer so that another might be saved!

I would beg Ms. Asher to do everything in her power to relieve pain and suffering wherever she finds it, as Jesus did, if she hopes to imitate the Lord of Life.

Helen F. Welter, RN, CRNH, Indianapolis

Much to be thankful for

“Generation after generation praises your works and proclaims your might” (Ps 145:4).

This excerpt from the Psalms was part of today's readings and seemed to fit in with some events recently reported in *The Criterion*—good things to praise in our archdiocese.

The new Sacred Heart Parish history, *Splendor of the South Side*, by Dr. James Divita, is a wonderful tribute to the brave immigrant German families who settled in Indianapolis between 1847 and 1910. The stories of their faith, struggles and the Franciscan priests who came to serve are beautiful reminders of the sacrifices of previous generations. An active parish exists today because the people and priests, mindful of their legacy, have generously persevered. Also over a century, hundreds of Sisters of St. Joseph taught countless alumni in the Sacred Heart schools. The fruits of their work are still evident today, particularly in south side parishes, as Sacred Heart graduates contribute their time and talents.

More praise and thanks are due to *The Criterion* staff. As you weekly publish Archbishop Buechlein's column (which also provides some Spanish lessons for me in the translation), news, reflections, Church history, etc., the oneness of our Catholic faith is brought home. It is good to read about couples celebrating many years of marriage plus biographical sketches of the various sisters in religious orders, and priests who are having jubilees. How grateful we can be for their sacrifices, witness and countless years of service—an example for all of us.

Msgr. Tuohy's homily for the priest's reflection day (thank you for printing it) was inspiring. How true it is that the depth of the mystery of the sacraments is so awesome sometimes it takes poets or saints to express it for us. The wonder of Jesus in the Eucharist, forgiveness through the priest in the sacrament of reconciliation, the Spirit's gifts in confirmation are perhaps most thrilling to con-

verts, but even we “old” Catholics know we are miraculously sustained and given life.

Thank you, Msgr. Tuohy, for encouraging our priests to be “lost in the wonder of God” and thank you, all of you priests, young and old, for your efforts to help us know God's touch in your words. “Muse” with us on the divine realities. Speak to us about the mystery of the Mass. There are so many “works of God” to praise and proclaiming his might (our God is a mighty God) gives us hope in adversity.

Thanks and congratulations to Margaret Nelson as she retires from her editorial position at *The Criterion*. Who knows how many archdiocesan events she has covered and photographed, traveling in all kinds of weather, and always reporting with a positive point of view.

May the faith of their generation bless and gift our children.

Jean Knarr, Indianapolis

Poor and social justice

Father Catoir's incisive column about the poor in America (*The Criterion*, July 7) points out some shocking statistics—36 million Americans living below the U.S. government's definition of the poverty line, and some 10 million destitute!

He seems to imply that the poor are getting poorer *because* the rich are getting richer; however, in contrast, he quotes the Holy Father's encyclical *Centesimus Annus* as saying that “it is not so much a matter of the rich exploiting the poor, but of the rich simply ignoring the weakest among them.” I believe that the Holy Father has it right.

It is the bounden duty of all Christians, indeed of all men of good will, to seek out and help those who, through no fault of their own, have fallen on hard times. This does not mean that help should be given on a no-questions-asked basis. Many charitable organizations provide help without adequately checking the claims and the true needs of those being served. Indeed some people think that asking too many questions constitutes an invasion of privacy. Some suggest that governments should do likewise.

This approach is clearly not social justice, since it involves giving taxpayers' hard-earned dollars to drug addicts, alcoholics, welfare cheats, etc.

I hope Father Catoir's remarks about “fostering an escalation of individual freedom,” are aimed *solely* at abortion and euthanasia issues. Individual freedom is very much an American ideal.

Father Catoir seems to imply that the Welfare Reform Act has resulted in Americans “walking away from the suffering of the poor.” Americans are among the most generous people on Earth. They give generously when made aware of the needs of charitable organizations. Nowadays they are bombarded by a plethora of appeals from numerous organizations, all claiming that their needs are both worthy and urgent, and that the donations will go directly to the needy. It is often difficult to determine where one's contributions should go! This, of course, is used by some people as an excuse for not giving to any charitable cause.

Father Catoir mentions “the poor” and “the destitute.” Since his organization works closely with both, we must presume that he has first-hand knowledge of the subject of poverty. One wonders whether all the people in these categories are there through no fault of their own, or if some must bear at least partial responsibility for their condition.

It is easy to see that the destitute need immediate help to prevent them from starving, and the Churches and other organizations are doing heroic work in this regard.

We hear much about the “working poor” these days, and of the difficulty of raising a family on the minimum wage.

See LETTERS, page 16

Check It Out . . .

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., in Indianapolis, will **celebrate the Transfiguration of Our Lord and Savior Jesus Christ with a Divine Liturgy** at 10 a.m. on Aug. 6. The liturgy will include the traditional blessing of the first fruits of the summer harvest with the anointing of blessed oil and receipt of blessed bread. For more information, call Father John Kapitan at 317-632-4157.

St. Therese of the Little Flower Parish

in Indianapolis will celebrate its 75th anniversary with a dinner/dance from 6 p.m.-midnight on Sept. 29 at the Indiana Roof Ballroom in Indianapolis. Ticket prices are two for \$75 or one for \$40. Tables of eight can be reserved. For more information or for tickets, call Mary Moriarty Adams at 317-359-6940.

"Prayer: An Invitation to Intimacy," a workshop for parents, catechists, teachers, Bible study participants, Rite of Christian Initiation of Adults (RCIA) sponsors and all

adults, will be offered Aug. 26 at Our Lady of Mount Carmel Parish, 1045 W. 146th St. in Carmel, in the Lafayette Diocese. Father John Buckel, professor of Scripture at Saint Meinrad School of Theology, is the presenter. The workshop begins at 8 a.m. with Mass and will include three lectures—"Yearning for Intimacy," "An Adventure in Love" and "Forms of Prayer." For more information, call Father Joseph Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489, or Denise McGonigal at 317-846-3475.

The Mass schedule at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will be changed to accommodate Brickyard 400 race fans the weekend of Aug. 5-6. There will not be a Mass on Saturday evening. The Sunday schedule will be 7:30 a.m., 9 a.m. and 11 a.m. and the weekly Spanish Mass will be at 5 p.m. If the race is rain delayed, the schedule will be 6 p.m. and 7 p.m. on Saturday evening and no Masses on Sunday.

St. Vincent School in Vincennes will have a reunion on Aug. 5 at the school's former site. Bring photos or mementos of years spent at St. Vincent School. For more information, call Peter at 317-546-5778.

Father Richard Kreimer of the Glenmary Home Missioners will address parishioners at Masses during the weekend of Aug. 5-6 at Saint Mary-of-the-Woods Parish in Saint Mary-of-the-Woods. The same weekend he will also speak during Masses at St. Leonard of Port Maurice Parish in Terre Haute. Father Richard will explain the Glenmary Home Missioners ministry throughout Appalachia, the rural South and the Southwest. †

St. Michael School in Flushing, N.Y., is searching for alumni to share in the celebration of its 150th anniversary in 2001. To be included on their mailing list, send your name, address, phone number and year of attendance/graduation date to St. Michael School, 136-58 41st Ave., Flushing, NY 11355.

An athletic Booster Kick-off, "Get the Scoop" is scheduled at Father Thomas Seccina Memorial High School cafeteria, 5000 Nowland Ave., from 6:30-8 p.m. on Aug. 10 in Indianapolis. Meet coaches, teachers and other parents. Tickets are \$3. For more information, call 317-356-6377.



Submitted photos

Youth Sing Praise

Brigid Slinger of Holy Spirit Parish in Indianapolis and Caroline Miesle from St. Pius X Parish in Indianapolis recently participated in Youth Sing Praise and were cast in "Joseph and the Amazing Technicolor Dreamcoat" musical at the National Shrine of Our Lady of the Snows in Belleville, Ill. They are pictured above with Youth Sing Praise staff members. From left are Michael Horace, Chris Loving, Carrie Nichols, Brigid Slinger, Pud Webb and Caroline Miesle.

VIPs . . .



John J. and Rosemary Clegg of Indianapolis will mark their 50th anniversary on Aug. 12. They will celebrate with a Mass at 4:30 p.m. on Aug. 12 at St. Philip Neri Church in Indianapolis, where they were married on that date in 1950. The couple has 10 children: Patricia Baldwin, Angela Dodd, Mary Beth Lutes, Margaret "Peggy," John "Joe," Michael, David, Father Thomas, Paul and Stephen Clegg. They also have 20 grandchildren and one great-grandchild.

50th anniversary on July 12. The couple was married on July 12, 1950, at St. Rose of Lima Church in Franklin. The couple has 12 children: Ann Raquel "Kelly" Schopmeyer, Mary Heller, Patricia Fox, Mark, Richard, Nancy, Matthew, Christopher, Nicholas, Andrew, Thomas and Paul Braun. They also have 32 grandchildren and five great-grandchildren. The Brauns reside in Fort Myers, Fla., and are members of St. Columbkille Parish there.



Richard William and Marianne Dorothy Hermann of Indianapolis will mark their 50th anniversary on Aug. 5. They will celebrate with a Mass at 5 p.m. on Aug. 5 at St. Jude Church in Indianapolis. A reception will follow in the cafeteria there. The couple was married on Aug. 5, 1950, at the former St. Catherine Church in Indianapolis. They have six children: Mary Finney, Suzanne Sahn, Delores Thie, Donna Williams, Robert and Richard Hermann. They also have 24 grandchildren and eight great-grandchildren. The Hermanns are members of St. Patrick Parish in Indianapolis. †



Richard T. and Mildred M. Braun, formerly of Indianapolis, marked their

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Theology course offered for lay ministers

By Margaret Nelson

Saint Meinrad School of Theology is working with the archdiocesan Lay Ministry Office to offer a theology training program for the increasing number of lay ministers who serve in parishes.

One Ecclesial Lay Ministry (ELM) course will be offered in Indianapolis this fall—at the St. Michael Parish Life Center at 3354 W. 30th St.

“Who is Jesus Christ?” covers development of the doctrine about Christ from Scripture through the writings of the Church fathers and early councils. Dr.

Michael Maxwell Jr., an attorney who is now associate professor of theology at Marian College, will teach the course on 10 Thursday mornings, beginning Sept. 7, at St. Michael Parish.

An evening course about the Old Testament was canceled because of the health concerns of the instructor.

Benedictine Father Bede Cisco, director of the Indianapolis Programs for Saint Meinrad School of Theology, hopes to offer evening courses in the future. He is open to programs at other locations, but would need at least 20 students who are ready to take the course.

Enrollment was not a problem last year, when 26 people enrolled in the fall for “What Are the Sacraments?” taught by Father Richard Ginther. Twenty-three took the spring course on “What is the Church?” taught by Father Nicholas Dant.

People traveled from Richmond, Bloomington and Terre Haute for the theology courses held at Marian College. About half were directors of religious education, but there were pastoral associates, youth ministers, music ministers, members of archdiocesan staffs and others who sought personal spiritual enrichment.

Lay ministers are encouraged to develop

plans that include spiritual formation, pastoral practices and theological studies.

Future ELM courses will include “What is the New Testament?” and “What is the Bible?” as well as “Who is God?” “What is Morality?” and “What is the Liturgy?” will also be offered in the future.

The theological study courses are \$150 per course. Applicants may request financial assistance through their parishes or agencies, or through the archdiocesan Office of Lay Ministry.

(Those wishing further information may call Father Bede Cisco at 317-955-6451.) †

AIDS

continued from page 1

to attitudes and behaviors that put them at risk for HIV,” Father DeMartini said in an interview. And more and more Catholic ministries that serve the poor, including prison ministries, are discovering they must deal with AIDS.

Conference workshops on multicultural issues, women, and immigrants and refugees reflected the population shifts with the disease. But AIDS can still touch anyone.

A workshop titled “There Is No One with AIDS in Our Church” echoed the denial still heard in many parishes. Because of longer life expectancy thanks to new “cocktail” drugs, “people with HIV/AIDS are more likely to be sitting in the pew next to you,” Father DeMartini said.

However, many people living with HIV/AIDS are estranged from their Churches, said workshop presenter Scott Miller, former head of a Catholic task force on HIV/AIDS in Austin, Texas.

“When we first started setting up care teams, we beat ourselves up trying to find a Catholic person to care for,” he said. “But we finally let go of that. It’s not important to help them because they’re Catholic. It’s important to help them because they’re sick.”

Care team members are instructed not to bring up God or faith unless the client does first.

“We want to respect where that person is in their own journey,” said Roger Temme, outreach coordinator for Interfaith Care Alliance, which works with Austin parishes to set up AIDS ministry care teams. “We reach out with love and care and nonjudgment. Then, when they realize people of faith care about them without judging them, they often want to talk about God.”

Isolation remains a huge issue for people living with the disease, Father DeMartini said. “We’re into the third decade of this pandemic, and you’d think by now it would be like other diseases,” he said. “But AIDS is still very different.

“There’s a lot of judgment,” he

added. “Because it’s mainly a sexually transmitted disease, there will always be this preoccupation with ‘How did you get it?’ But that’s like saying to people with cancer, ‘Let’s talk about your smoking habits or your eating habits.’ ”

That underlying judgmentalism was evident in last year’s highly publicized newspaper series on priests with AIDS in the *Kansas City Star*, Father DeMartini said. “Their interest wasn’t really in HIV/AIDS, it was about gay priests and celibacy.”

The stereotype of judgmental Catholics is countered by network mem-

bers, who quietly provide compassionate care to people living with HIV/AIDS—no matter how they contracted the disease.

“A lot of people don’t realize that it’s been communities of faith that have really been the backbone of outreach and education in the face of this pandemic,” said Father DeMartini.

Miller reported a similar reaction after he staffed an AIDS ministry booth for the Diocese of Austin at a recent gay pride festival. “People kept coming up and saying, ‘You mean this is the Catholic Church?’ And I would be proud to say yes.” †

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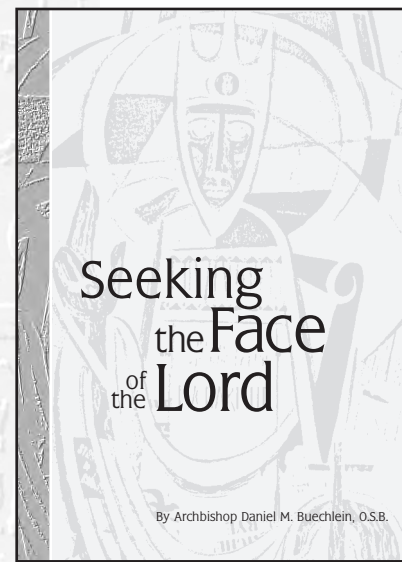
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From the Editor Emeritus/John F. Fink

When ambition is good and when it's bad

Are you ambitious? Should you be? Is ambition a good thing or a bad thing?



Back in the 1970s, Joseph Epstein wrote a book called *Ambition*. In it he said, "If one feels the stirrings of ambition, it is on the whole best to keep them hidden. ... A person called ambitious is likely to arouse anxiety, for in our day anyone so called is thought to be threatening, possibly a trifle neurotic." And he quoted Herman Melville, who said, "The most secret of all passions, ambition."

That seems to have changed today, Epstein believes. In the spring issue of *Notre Dame Magazine*, he says, "Not only has ambition left the closet, but, like the love that once dared not speak its name, today it scarcely seems ever to shut up." Today young people are proud to be known as ambitious, and their ambition is financial success.

Epstein asks what a 1950s college graduate would think "of the mad whirligig of money-making that is Silicon Valley. ... Money, to be sure, is not to be despised, but the pursuit of it ought not—or so at least it used to be thought—get in the way of more serious things. But now money itself seems to be what it's all about, the name of the game, the only serious thing."

Epstein is right. Our society is much more materialistic today than it once was. And attitudes about money, its pursuit and its use, differ by generations. I know I shouldn't generalize, but it seems that young people are usually more concerned about money than older people.

Of course, I realize that it takes much more money to raise a family than it once did. One of our children recently found some of our old tax records and asked how we could even have considered having children with that small income. But, of course, in our generation we didn't "need" all the things today's families consider necessities: VCRs, cell phones,

computers, cable TV, disposable diapers, two cars, and the list could go on.

Today's society undoubtedly is more materialistic. But that doesn't mean that ambition is a bad thing. Epstein's book back in the '70s was an appeal to let ambition out of the closet. He said then that without ambition one couldn't hope to have achievement. I believe that's true. Ambition shouldn't have a bad name. It depends upon what you're ambitious about.

My dictionary has two meanings for ambition. The first is "an ardent desire for rank, fame, or power," which isn't a good thing, but the second is "desire to achieve a particular end," which can be a good thing. The dictionary goes on to say that ambition "may suggest equally a praiseworthy or an inordinate desire."

If our ambition is directed toward others rather than ourselves, it's a good thing. We should try to cultivate an ambition to serve others to the greatest extent possible. Those who do that achieve the greatest success. †

Cornucopia/Cynthia Dewes

I must go down to the sea in ships

John Masefield, once poet laureate of England, wrote, "I must go down to the sea again, to the lonely sea and the sky, and all I ask is a tall ship and a star to steer her by."



Romantic, isn't it? When this poem was written, England was a global empire with the world's greatest navy. It conjured up full-rigged sailing ships

sweeping grandly across the oceans, fiercely thrilling storms, and gorgeous sunsets on the vast horizon, with sailors excited to be exploring the "wine dark seas" of Homer, among others.

Well, yeah. At some point, those of us who are entranced by such images often try to capture the romance of the sea for ourselves. We may buy a boat if we're really besotted, only to find they're too powerful or too expensive or too complicated for wimpy amateurs like us to operate.

Sometimes we sign up for boating lessons, or take cruises on waters of various sizes, or wear out friendships with those who have boats by mooching rides too often. We convince loved ones to share our passion and accompany us on great aquatic adventures. Thus it was that we decided to sail around Green Bay with one

of our sons and his family for three days.

When we arrived at the rented sailboat we found a cozy cabin, a cockpit dominated by the huge wheel with seating for one to one-and-a-half small persons, and a teensy toilet/shower closet. We were all enchanted, including the kids, who declared it was "like playing house." Considering the amount of "stuff" we brought, this was more accurate than they realized.

At once, we claimed our sleeping spots. Grandpa and Granny got the forward compartment, which offered more privacy and quick access to the aforementioned closet so important in our waning years. Everyone showered at the marina so we could at least start out clean, and then it was time to let the fun begin!

Well, almost. It turned out the hot water thing didn't work, so we had to wait for the rental man to come and fix it. Then we were under way, sailing up Green Bay with our hair streaming in the wind and the cool breeze on our faces. Well, almost. It turned out that the wind was against us, so after they tired of tacking against it, the captain and his first mate/son turned on the engine and we motored on to our night's mooring.

Then my galley slave daughter-in-law and I cooked a delicious dinner in our cute little kitchenette. Well, almost. It turned out we were out of water, so we had to pull in to the dock to take on a fresh supply. We

ate fashionably late that evening, but at least the water was free.

Our three days "at sea" continued in this manner, with fun side trips to the shore on the boat's dinghy. The kids would row there and explore the beaches, returning with interesting tales of what they saw. One even swam all the way back to the boat, trying to "take seven seconds off her time" at her next swim meet.

The captain taught the kids to steer, and they helped put the sails up and down. The adults had instructive experiences also, trying to cook meals for seven people with two small pots and strange alcohol burners. Plus, the shower never worked.

There were also the unexpected hazards: high docks which short-legged, sturdy persons like me had to ascend to and descend from without embarrassing the family more than usual, and shallow channels that made docking a subject worthy of Herman Melville. But, all in all, the experience gave us wonderful insights into ourselves, into each other and our relationships.

The romance of the sea that we'd imagined turned into something even better: a tale of fun and family set in God's beautiful universe.

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

Faithful Lines/Shirley Vogler Meister

Ring-reminders in the circle of life

I wear five rings. They're all on my fingers, not in my nose, lips or other body parts. Sometimes I have rings in my ears though, but that's another story about three young daughters who insisted I get my ears pierced, even though I argued that I didn't need more holes in my head.



I wear all my finger rings on my left hand. Recently, while meditating after Communion at Mass, I focused on my rings, which I never remove. Two are a simple solitaire engagement ring and white gold wedding band. They remind me not to take marriage for granted. One is a grandmother's ring with a tiny ruby honoring my oldest grandson and me, since he was born the day before my birthday.

Another is a small, flawed diamond from Bavaria that my mother-in-law gave me, complete with a sad history that reminds me of the sacrifices women make

for their families. The last is an amethyst I bought after receiving my first royalty check from a book in which my sonnet, "The Coming of Winter," appears. The amethyst represents the book's title: *When I Am An Old Woman I Shall Wear Purple*.

Together, the rings have little monetary worth. Yet, to me they're treasures. In church, as I dwelled on what they represent, I recalled a poem, "Ring Cycle," which I once wrote for *The Criterion*. It's about an elder lady's ring that embodies a lifetime of togetherness and love with her husband and family.

Then I thought of "Circle of Life," which appears on a One-to-One sympathy card by Freedom Greetings. A few years ago, I bought several of these, sending all but one to others. I saved that one, because its message means so much to me. With permission from Jay Levitt, president of Freedom Greetings, I now share this:

*At this time of sorrow
and loss in your life,
try to keep within sight*

*the vast circle of life
in which we are all
an everlasting part.
Remember that we
are never truly alone,
but part of something greater.
Though it is so difficult
to be separated
from one you love so much,
hold onto the belief
that there is a purpose
beyond our own
and that some day the circle
of love will be complete
and we will all be together,
and we will understand.*

The card holds simple but profound sentiment that's surely appropriate for anyone of any faith because of its universal theme. However, as a Christian, I see God's eternal plan in it, just as I see God's temporal plan in my rings.

(Shirley Vogler Meister, a parishioner of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

The Bottom Line/Antoinette Bosco

Parents call for mercy for murderers

Frank DeRosa of the Diocese of Brooklyn invited me to participate in making a video about why Catholics should oppose the death penalty. DeRosa told me that the video would feature me and two other Catholic parents who, like myself, are parents of murder victims and oppose the death penalty for our children's killers. Bishop Thomas V. Daily of Brooklyn would introduce the program, which would include an interview with Kevin Doyle, a lawyer who has defended many capital cases.



While I didn't get to meet the other parents—Camille Bodden and Bud Welch—in person, when I saw the tape, we echoed each other.

"It's not in our hands to take a life. God's in control of life and death," said Bodden.

Welch said, "I simply don't believe that Jesus would pull the switch."

And I emphasized that followers of Christ must remember that the "biggest message in Christ's life was forgiveness."

In late April I got to meet Welch. It was instant friendship.

Welch told me how he led a quiet, unassuming life running a gasoline service station in Oklahoma until April 19, 1995. That was the infamous day when the nation reeled from the news that an Oklahoma City federal building had been destroyed by a bomb. When the final tally of the dead was done, we learned that 168 people were dead. One of them was Welch's daughter, Julie Marie.

"Temporary insanity is real, it exists, I can assure you. I've lived it," Welch said, referring to the rage that consumed him for nine months after burying Julie.

But then he began to look inward and found a new question: If they convict the accused bomber, Timothy McVeigh, and execute him, "How is that going to help me?" It wouldn't bring Julie back.

"I realized that it's all about revenge and hate," he said. "And revenge and hate are why Julie and 167 others are dead today."

Welch said his change of heart was also inspired by Julie herself, recalling her words to him after listening to a radio report of an execution in Texas. "Dad, that makes me sick. All those Texans are doing is teaching all the children down there to hate. The murderer did wrong, but now the government has stooped to his level."

Bud Welch from that day on has worked to end the death penalty, traveling the country, speaking to legislatures and groups. But even more admirable is his outreach to another hurting man, Bill McVeigh, the father of the convicted Oklahoma City bomber.

Welch saw him working on his flower bed on television and felt immediate empathy. The pain in this father's eyes was the same as his.

Then Welch did something incredible. He visited Bill McVeigh at his home. He soon recognized how deeply McVeigh loves his son, "because we, as parents, have a way of loving our children more the more they need us," Welch said.

After that visit, Welch said he went home and sobbed. "But I have never felt closer to God in my life than I did at that moment." Reconciliation was for him the greatest balm. That's what he shares with all who listen to him.

(The video, *Mercy and Justice—The Morality of the Death Penalty*, is available from the Sanctity of Life Commission, Diocese of Brooklyn, 718-399-5900)

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

Feast of the Transfiguration of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 6, 2000

- Daniel 7:9-10, 13-14
- 2 Peter 1:16-19
- Mark 9:2-10

The Book of Daniel provides the first reading for this feast of the Church.



This book comes from a very late period of Jewish history. Actually, in terms of the ages of Revelation, it appeared not too long before the coming of Jesus.

Several centuries before Christ, the Greek leader

Alexander the Great militarily advanced across Asia Minor and North Africa. He died a young man, however, and his succession was quite disputed.

Into this vacuum of power stepped two of Alexander's generals. One was Ptolemy. This general seized the opportunity and became the ruler, or pharaoh, of Egypt. His dynasty was to rule until the arrival of the Romans. Cleopatra, incidentally, was in this dynasty.

Another prominent general was Seleucus. He took as his own the area roughly now occupied by Syria, Lebanon and Israel. The line that he founded was to be a great burden for the Jews.

Kings of this dynasty were not content with their roles as emperors. Additionally, they demanded to be worshipped as gods. This was the supreme outrage for pious Jews. Many were martyred rather than submit to their demands. Daniel and Macaques come from these very troubling times.

The Book of Daniel does not directly refer to the Greek rulers or the idolatry they brought. Rather, it recalls the situation of the Babylonian conquest and its aftermath, the exile of the faithful in Babylon, and it relays visions.

Without reservation, without doubt, the reading insists that God will endure. God will prevail. His enemies, regardless of temporary earthly power, in the end will be vanquished. God is supreme. God is king. God is faithful.

The Second Epistle of Peter furnishes the second reading.

This passage makes clear that the early Christians kept the event of the Transfiguration in their memories.

In this reading, this event is not only recalled, it is contemplated. The Transfiguration identified Jesus. He is the Son of God. He shines upon human hearts with the very light of heaven, the divine light of God. The reading is eloquent and compelling. Its imagery is excellent.

St. Mark's Gospel is the source of the third reading.

For Mark, the great fact about Jesus was in the reality of Son of God. We of modern

times lose much of the power that, for Mark, would have resided in this title. For us, it implies intimacy and to an extent union. For Mark and his contemporaries, it represented virtual unity of being, although distinctive characters and persons were acknowledged.

In Hebrew traditions, mountaintops had special significance. Jerusalem was built on a mountain called Sion. God had spoken to Moses and revealed the law on a mountain called Sinai. Moses has seen with his own eyes the Promised Land from a mountain called Nebo. The ark had come to rest, and find earthly security, on a mountain. Abraham was prepared to sacrifice Isaac on a mountain.

Jesus appeared in the great moment of the Transfiguration on a high mountain. The association between this occasion and each of the others is clear. God is at work here. God is present here.

The presence of Moses and Elijah further link Jesus with the fact of revelation in history.

Finally, the presence of the three apostles is revealing. They are humans. They are overwhelmed at the sight. It is outside their experience. Nevertheless, Jesus gives them this experience to teach them and to strengthen their resolve. Their task will be to continue the work of redemption.

Reflection

Few passages in the New Testament are more vivid than the Synoptic descriptions of the Transfiguration. Jesus appears in divine glory. He is the Son of God.

This weekend, the Church joyfully and prayerfully recalls this magnificent event. Through Daniel, the Church reassures us that God reigns, that nothing can or will overcome God.

Then, in the loveliness and depth of Second Peter, the Church declares that the great gift of God, the presence of the true king of life, is in Jesus. He conquers death. He is life itself. He is the light guiding us to a safe harbor. We should await his light with eagerness.

Finally, the Church, through Mark's Gospel, proclaims Jesus as the Son of God. He is the king predicted long before by prophets. The prophets, even the greatest, stand in attendance beside Jesus.

We may lose sight of the fact that the Church, indeed Christianity, stands on the apostles. The first Christians knew of this fact. They also knew the apostles to be human, even sinful.

The Gospels assured them, and they assure us, that our faith, received from the apostles, is worthwhile. The Lord made them special, unique students. He was their teacher. No one else had such opportunity.

Furthermore, the Lord strengthened them and provided for them knowledge of God and of salvation beyond their human capacity to imagine. †

Our Lord has given us, we can fit in,
Half-faithful to his teachings and his
word ...

We vow, repentant, to abandon sin
And honor the commandments we
have blurred.
Each sin-scarred soul, to mortal life
exiled,
Awaits those longed-for words, "Come
home, my child."

By Anna-Margaret O'Sullivan

Daily Readings

Monday, Aug. 7
Sixtus II, pope and martyr
and his companions,
martyrs
Cajetan, priest
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80,
95, 102
Matthew 14:13-21

Tuesday, Aug. 8
Dominic, priest
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36

Wednesday, Aug. 9
Jeremiah 31:1-7
(Response) Jeremiah 31:10-13
Matthew 15:21-28

Thursday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10

Psalms 112:1-2, 5-9
John 12:24-26

Friday, Aug. 11
Clare, virgin
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35-
36, 39-41
Matthew 16:24-28

Saturday, Aug. 12
Habakkuk 1:12-2:4
Psalm 9:8-13
Matthew 17:14-20

Sunday, Aug. 13
Nineteenth Sunday in
Ordinary Time
1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
John 6:41-51

Question Corner/Fr. John Dietzen

Jubilee offers opportunity for acts of indulgence

Q My question concerns indulgences. As a convert to the Catholic faith 10 years ago, I don't remember hearing any discussion about them. I understand that during this jubilee year we have several indulgences available, but I'm still not sure what they mean. What is an indulgence? Even now we don't hear much about them. (Florida)



A It's true that the Church is extremely careful in speaking of indulgences today, partly because this aspect of our faith has been so badly misunderstood in the past.

Catholic tradition on the subject is founded on the fact that every sin is not only a disobedience of God's law; it also violates the harmony of creation established by God and is, at least to some degree, a rejection of his love.

Forgiveness then requires not only conversion, but a reintegration of that divine order, which itself normally involves some sort of pain and cleansing (purgation) before entering the eternal presence of God.

In 1967, Pope Paul VI called for a reform and better understanding of the whole indulgence structure. In light of the doctrine of the Communion of Saints, he said, the Church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful and of leading them to cooperate in the salvation of their brothers so the entire body of the Church might be prepared" for the fullness of God's kingdom (Doctrine of Indulgences, No. 6).

Remission of temporal (as distinct from eternal) punishment for sins has been called "indulgence" for hundreds of years. Indulgences were formally attached by the Church to certain prayers and actions, and could be applied to oneself or to one who has died.

A few important points should answer most of your questions. First, the number of permanent indulgenced prayers and works has been drastically reduced.

Pope Paul VI explained the reason. "The main concern," he wrote, "has been

to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance, and to practice the theological virtues (faith, hope and charity) rather than merely repeat certain formulas and acts" (Enchiridion of Indulgences, 1968).

Second, partial indulgences, as distinct from plenary, are granted using only those words, with no determination of days or years as was common previously.

This avoids confusion, among other things. Contrary to what many Catholics believed, an indulgence of one year, for example, did not mean "one year off of purgatory."

It meant, rather, whatever alleviation of purgation or punishment might be achieved by one year of fasting or other penance. Thus it did not directly address the subject of time in purgatory.

Great pains have been taken in recent years, by Pope John Paul II and other Church leaders, to keep the understanding of indulgences in harmony with the Gospel and with other Catholic teachings.

It is good, and very helpful spiritually, to remember that in all its devotional practices, including indulgences, the Church desires that we, the faithful, "will be more effectively moved to live holier and more useful lives, thus healing the division between the faith which many profess and their daily lives" (Enchiridion, observations 4).

Q My husband and I want a child badly. A friend gave us a prayer to St. Gerard to say for this intention. Who was he? (Illinois)

A St. Gerard Majella was an Italian lay brother and mystic who died at the age of 29 in 1755. After a childhood filled with an unusual share of mental and physical hardships, and after being rejected by the Capuchin friars because of ill health, he was finally accepted in the Redemptorist novitiate as "a useless lay brother."

So many miracles were attributed to him that even in his lifetime he became known as the wonderworker. Then and after his death, a number of these miracles involved situations which caused him to become the special patron of couples who seemed to be unable to have children. His feast is Oct. 16. †

My Journey to God

Homeward Bound

Long have we tarried in an alien land,
Struggling with values we cannot
embrace,
Unwilling to demean our Lord's
command,
Nor turn our footsteps from the path
of grace.

And yet our footing is not always firm.
We falter often, fall and compromise.
Those worldly standards bear a smiling
guise
That makes us think that, for this earthly
term

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

Highlights of new Roman Missal instruction

WASHINGTON (CNS)—The Vatican's new General Instruction of the Roman Missal, replacing the one issued in 1975, will not make big changes in the way churches are set up or Mass is celebrated in most places, but it will bring a number of small changes.

Some of these are new rules, some are clarifications or greater emphasis in areas where some rules were sometimes ignored or subject to various interpretations.

Here are highlights of some of the areas where the 22,400-word Latin document, released July 28, gives new or clearer direction on the arrangement of the church and conduct during Mass:

- In the entrance procession, a deacon or reader may carry the Book of the Gospels, "slightly elevated." "The Lectionary is never carried in procession." No book is carried in the closing procession.
- Both the processional cross and, if there is one, the fixed cross on or near the altar are to have the figure of the crucified Christ on them.
- One way the people express their unity is by "uniformity in their gestures and postures;" they "are to shun any appearance of individualism or division."
- The tabernacle may be either in a chapel of reservation or in the sanctuary, but it is not to be on the altar where Mass is celebrated.
- There is to be one free-standing altar for celebrating Mass, and the priest celebrates facing the people "whenever possible."
- If the Eucharist is reserved in the sanctuary, the priest and all ministers involved in the celebration genuflect toward it only at the beginning and end of Mass, never during the celebration. Cross and candle bearers bow their heads instead of genuflecting at those times. If the Eucharist is not reserved in the sanctuary, priest and ministers bow their body toward the altar.
- Instead of standing at the prayer over the gifts before the preface, the people stand when the priest invites them, "Pray that our sacrifice...."
- During the eucharistic prayer, "as a general rule" the deacon assisting at the altar kneels from the epiclesis, or invocation of the Spirit, until the elevation of the chalice.
- The priest may exchange the sign of peace with the ministers around the altar and "for a good reason" with a few of the faithful, but he should not leave the sanctuary.
- The breaking of the bread before Communion "is reserved to the priest and the deacon."
- Lay eucharistic ministers do not approach the altar until the priest has received Communion.
- Whether after Communion or after Mass, only a priest, deacon or formally instituted acolyte is to cleanse the sacred vessels.
- A genuflection "signifies adoration" and is made only to the Blessed Sacrament and, on Good Friday and Holy Saturday, in solemn adoration of the cross. †

CHANGES

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It adds that if the reserved Eucharist is in the sanctuary, "the priest, deacon and other ministers genuflect to it when they approach or leave the altar, but not during the celebration of Mass itself"—clarifying a vagueness in the previous instruction which led some to argue that the priest and other ministers should genuflect to the tabernacle whenever they crossed in front of it during Mass.

The instruction says when other ministers would genuflect, those carrying the processional cross or candles bow instead. Only those who are not engaged in ministry during the Mass genuflect whenever they "cross before the most Blessed Sacrament," and they do not do so if they are in a procession.

The instruction clarifies that communicants are never to receive the sacrament from one another, but only from the priest or another eucharistic minister.

The U.S. bishops' Committee on the Liturgy prepared the English study translation of the text and devoted the June-July issue of its newsletter to a commentary on it. By agreement with the Holy See, the committee planned to post the official Latin text of the instruction on the Internet as soon as it was released, for viewing or downloading free. It can be found in the liturgy department section of the Web site www.nccbuscc.org.

The instruction is meant to accompany the third edition of the Roman Missal and will take effect with the promulgation of that missal, which is expected to be published later this year.

Most of the new instruction simply repeats the norms and regulations of the 1975 instruction. In fact, the entire "Introduction," setting out the historical, theological and spiritual framework for the document, is virtually identical to the one published in 1975.

In many places where the new instruction is different, the difference is simply additional language to clarify what a rule or statement means.

In other places new rules are set out, especially where there have been disputes over contrasting interpretations of the 1975 document. Many such additions reflect Vatican rulings over the past 25 years in response to questions about the 1975 text.

Some practices previously allowed or not addressed in the 1975 instruction are prohibited by the new instruction.

For example, there is a specific prohibition against carrying the Lectionary in the entrance procession. Like the 1975 instruc-

To genuflect or not: Rome's instructions for Mass

WASHINGTON (CNS)—For the past quarter-century, one of the more diversely interpreted instructions for the Roman Missal concerned genuflections during Mass.

With the release July 28 of a new, papally approved General Instruction of the Roman Missal, the Vatican Congregation for Divine Worship and the Sacraments has settled several points of debate.

The previous general instruction, in force since 1975, devoted two brief sentences, in Paragraph 233, to genuflection.

It said: "Three genuflections are made during Mass: after the showing of the eucharistic bread, after the showing of the chalice, and before Communion. If there is a tabernacle with the Blessed Sacrament in the sanctuary, a genuflection is made before and after Mass and whenever anyone passes in front of the Blessed Sacrament."

The first sentence referred to the actions of the priest at the altar, although it did not say so explicitly. Some took the second sentence to mean that everyone, whether engaged in a ministry at Mass or not, should genuflect toward the tabernacle whenever passing in front of it. Others argued that "whenever anyone passes in front" did not mean during Mass, or at least did not refer to the celebrant and assisting ministers during Mass.

tion, the new one says that the deacon or a reader may carry the Book of the Gospels in the opening procession. But the new one adds the words, "The Lectionary is never carried in procession."

The new instruction also says how the Book of the Gospels is to be carried during the procession—"elevated slightly."

Shortly before the new general instruction was issued, the Vatican confirmed a new edition of the Book of the Gospels for U.S. use. It is to be published this summer.

The new instruction says that only a priest, deacon or instituted acolyte is to clean the sacred vessels after Communion or after Mass. Other eucharistic ministers or Mass servers are not permitted to do so. Under the 1975 instruction it had become common practice in many U.S. parishes for lay ministers of the Eucharist to cleanse the vessels.

Lay eucharistic ministers are also barred from assisting the priest in breaking the bread. The new instruction says, "This rite is reserved to the priest and the deacon." Lay eucharistic ministers "do not approach the altar before the priest has received Communion and always accept from the hands of the priest the vessel" from which they distribute Communion.

The old and new texts alike cite "noble simplicity, not ostentation," as a norm for church furnishings. But the new text is slightly less restrictive in its treatment of the use of sacred images in church.

The old version said of images, "There is need both to limit their number and to situate them in such a way that they do not distract the people's attention from the celebration. There is to be only one image of any one saint."

The new version says that "care should be taken that their number is not increased indiscriminately, and that they are situated in such a way that they do not distract the faithful's attention from the celebration. There is to be only one image of any given saint as a rule."

The sacrarium, a basin that empties directly into the ground, was not mentioned in the 1975 instruction but the new text says, "The custom of building a sacrarium in the sacristy into which water from the cleansing of the sacred vessels and linens is poured should be observed." The new instruction specifies that the processional cross is to be "adorned with the figure of Christ crucified." If there is another cross on or near the altar, it, too, is to have "the figure of Christ crucified upon it."

In general, the new text gives increased emphasis to the proper blessing and care of those things intended for use in the liturgy.

The new text has an expanded descrip-

tion of the sign of peace. It says that to avoid disrupting the celebration the priest should not leave the sanctuary while exchanging the sign of peace.

The old text said that the priest "may give the sign of peace to the ministers." The new text adds that he should remain in the sanctuary for that and "do likewise if for a good reason he wishes to offer the sign of peace to a few of the faithful."

The new instruction specifically bans the substitution of other hymns for chants found in the Order of the Mass, such as the Gloria or Agnus Dei—a practice apparently more common in some other countries than in the United States.

The new text reiterates the 1975 rule that all those attending Mass should observe "uniformity in standing, kneeling or sitting" as a sign of their unity.

But the new text strengthens this rule by preceding it with the statement that "greater attention needs to be paid to what is laid down by liturgical law and the traditional practice of the Roman Rite, for the sake of the common spiritual good of the people of God rather than to personal inclination or arbitrary choice."

People "should kneel at the consecration, except when prevented by reasons of health, lack of space, the number of people present or some other good reason," the new text says. That phrasing adds "reasons of health" to the 1975 list of possible exceptions to the rule.

The old instruction said nothing else about the posture of those who are not kneeling at the consecration, but the new one says that they "ought to make a profound bow when the priest genuflects after the consecration." A profound bow is a bow of the body from the waist.

An entirely new chapter at the end of the new instruction is devoted to "Adaptations Which Are the Competence of Bishops and Conferences of Bishops." Its final paragraphs spell out norms for inculturation, the adaptation of the Roman Rite to different cultures.

That section warns that "efforts at inculturation are not in any way aimed at creating new families of rites, but at responding to the needs of a given culture in such a manner that adaptations introduced in the Missal or coordinated with other liturgical books are not at variance with the distinctive character of the Roman Rite."

(The English study text of the General Instruction of the Roman Missal is available for \$12 a copy, postage and handling included, from Secretariat for the Liturgy, National Conference of Catholic Bishops, 3211 Fourth St. N.E., Washington, D.C. 20017.) †

chalice. At Communion, they genuflect at the center of the altar only if they approach the altar one by one to take the eucharistic bread. They do not genuflect if Communion is brought to them at their places.

After dealing with the specific genuflections by the priest at the altar during Mass, the instruction turns to other genuflections.

In place of the diversely interpreted one-sentence rule of the 1975 instruction are three sentences: "If there is a tabernacle with the Blessed Sacrament in the sanctuary, the priest, deacon and other ministers genuflect to it when they approach or leave the altar, but not during the celebration of Mass itself."

"Otherwise, all who cross before the most Blessed Sacrament genuflect, unless they are involved in a procession."

"Ministers who are carrying the processional cross or the candles bow their heads in place of a genuflection."

Do the faithful genuflect if they cross before the Blessed Sacrament when going to Communion? The instruction's rules for Communion say that after receiving the sacrament himself, the priest "takes the paten or a vessel and goes to the communicants, who, as a rule, approach in procession." Thus, when approaching a Communion station the communicants are in procession, so they would not genuflect, even if crossing in front of the tabernacle. †

VIETNAMESE

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denominators for English speaking visitors are the Amen and the Alleluia sprinkled through the liturgy.

The assembly is young, with several



Divine Word Father Joseph Dao Vu is archdiocesan director of the Vietnamese Apostolate.

Photos by Margaret Neilson

babies in arms or carriers. Just a few attendees had gray hair. Everyone makes a special effort to welcome new people.

The Vietnamese community has special song books. A small choir stands in the place where St. Rita's Gospel Choir sings earlier each Sunday for the 10 a.m. Mass. The cantor and choir leader is Hieu Nguyen, one of the archdiocesan delegates to Encuentro 2000 in Los Angeles on July 6-9.

Ban Tin Cong Doan means "community news bulletin." The four-page folder includes information about the parish council, daily readings and an activities schedule. Addresses, phone numbers, times and Scripture readings are all that is printed in English.

But Father Joseph has a separate bulletin in English, "Being Young," for family members and friends who might have difficulty with the language.

Until recently, the Vietnamese Catholic community met at St. Joseph Parish in Indianapolis.

A few weeks ago, St. Rita parishioners enjoyed egg rolls made by their new community members to raise funds for the emergency building repair campaign.

For several years, St. Rita has been a summer host to Divine Word seminarians from around the world, including Vietnam. †



Chi Le carries the cross, with Lan Anh Ngo close behind, during the procession for the July 23 Vietnamese Mass at 2 p.m. at St. Rita Church in Indianapolis.

Congregation forgives debts of college, high school

SAINT MARY-OF-THE-WOODS—The Sisters of Providence of Saint Mary-of-the-Woods have canceled debts totaling more than \$1.5 million owed to the congregation by two of its sponsored institutions.

In keeping with the intentions of the Jubilee Year in the Roman Catholic Church, the Sisters of Providence General Council voted to cancel outstanding debts of Saint Mary-of-the-Woods College as well as debts owed by Mother Theodore Guérin High School in River Grove, Ill.

The decision came after the order's general council shared financial data with the congregation and asked for the sis-

ters' opinions about how much debt cancellation should be considered. Members of the congregation suggested canceling all debts owed by both institutions.

The general council agreed to cancel debts totaling more than \$1.3 million for the college and more than \$245,000 for the high school.

Providence Sister Diane Ris, general superior, said, "The proposals to forgive the debts of the two institutions came after consideration of the results of the congregation consultation and many months of dialogue related to possible Jubilee 2000 actions. We discussed whether we could make this decision and remain fiscally responsible to the congregation."

Providence Sister Ann Margaret O'Hara, general officer, said, "Strong support from the congregation made the decision clearer for the general council. The seriousness and thoughtfulness with which the sisters examined this issue were remarkable."

Providence Sister Joan Slobig, general officer liaison to the Sisters of Providence-sponsored institutions, said, "This decision on the part of the congregation will be an effective incentive for both Saint Mary-of-the-Woods College and Mother Theodore Guérin High School in their efforts to promote the values of Jubilee 2000."

Carondelet St. Joseph Sister Joan

Lescinski, president of Saint Mary-of-the-Woods College, said the congregation's decision "represents an enormous gift to the college, one of the largest ever. In discussion with the board of trustees, we realize the tremendous benefit this has for the college. The board will work in consultation with me to determine the best use of this gift for the long-term good of the college."

Providence Sister Nancy Nolan, president of Mother Theodore Guérin High School, said the sisters' willingness to forgive the school's debt "is a wonderful example of making the Jubilee Year alive in the congregation and in our sponsored institutions." †

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

August 5

St. Thomas the Apostle Parish 523 S. Merrill St., **Fortville**. Festival, games, chicken and noodle dinner, auction, door prizes, 11 a.m.-10 p.m. Information: 317-326-3722.

Holy Angels Church, 28th and Dr. Martin Luther King, Jr. St., **Indianapolis**. Tailgate, flea market, fish fry, 8 a.m.-6 p.m. (Rain date, Sat. Aug. 12), space rental \$25. Information: 317-926-3324.

Old St. Vincent School, **Vincennes**. Reunion. Information: 317-546-5778.

August 6

St. Boniface Parish, Main and Jefferson streets, **Fulda**. Picnic, quilts, 11 a.m.-7 p.m. Information: 812-357-5533.

St. Cecilia Parish, 17440 St. Mary Rd., **Batesville**. Festival, chicken dinner, 10 a.m.-3:30 p.m. (slow time), homemade ice cream. Information: 765-647-5286.

August 8

St. Paul Hermitage, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild business meeting, 12:30 p.m.

Deadline for Aug. 20: St. Luke United Methodist Church, Robertson Chapel, 100 W. 86th St., **Indianapolis**. Taize planning dinner, \$8.50.

Reservations: 317-359-3270.

August 11-12

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sister to Sister celebration, Fri., 7 p.m., speaker, Sat., 9 a.m., ecumenical service, 10:30 a.m., workshops. Lunch reservations: 317-543-4828.

August 11-13

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for seniors, Father John Catoir, formerly of The Christophers. Information: 317-545-7681.

August 13

St. Mary, Interstate 64 at exit #113, **Lanesville**. Picnic, chicken or ham dinners, handmade quilts, food booth, 10:30 a.m. EDT.

St. Paul Parish, 9798 N. Dearborn Road, **Guilford**. Picnic, chicken dinner, 11 a.m.-4 p.m. Information: 812-623-2270.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St.,

Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

St. Malachy Church, **Brownburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post



Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed

Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

—See ACTIVE LIST, page 13

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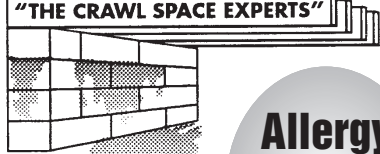
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Republican platform affirms most pro-life issues

PHILADELPHIA (CNS)—Despite moves to weaken the pro-life plank in the Republican platform, delegates to the Republican National Convention approved without debate July 31 a guiding document that strongly affirms pro-life principles.

"As a country, we must keep our pledge to the first guarantee of the Declaration of Independence," the platform reads. "That is why we say the unborn child has a fundamental individual right to life which cannot be infringed."

Specifically, the GOP platform supports a human life amendment to the Constitution, opposes the use of public funds for abortions and calls for the appointment of judges "who respect tra-

ditional family values and the sanctity of innocent human life."

The platform was approved by voice vote as one of the first agenda items on the convention's first day. Wisconsin Gov. Tommy G. Thompson, a Catholic who chairs the convention's Committee on Resolutions, said the document was "one that every Republican can be proud of" and resulted from "the most open platform process perhaps in our party's history."

"There is so much more that unites us than divides us," added Thompson, who made no specific mention of abortion in his 10-minute talk.

Phyllis Schlafly, a Catholic who chairs the Republican National Coalition for Life, praised the platform's affirmation of

the party's pro-life character and chastised those who are seeking to change the party's stand on abortion.

"They have been trying for 10 years to weaken or remove the pro-life plank, they've had four years to organize for this convention, they have only one issue to organize around, and yet they admit their organizational skills may still be lacking," she said. "What is lacking is any significant support for the extremist abortion-on-demand philosophy advocated by these groups."

Susan Cullman, who co-chairs the Republican Pro-Choice Coalition, said her group was within three signatures of the number needed to bring the issue to the floor of the convention, but decided not to do so.

"We decided it would only serve to fan the flames, and that's not what we came here to do," she said. "It would not have given us what we really wanted—to take abortion out of politics."

Cullman said the coalition had "asked that our platform recognize and respect all views on this deeply personal subject, and call for us all to work together on those issues where we agree."

As it did in 1996, the platform states that "we recognize that members of our party can have deeply held and sometimes differing views."

"This diversity is a source of strength, not a sign of weakness, and so we welcome into our ranks all who may hold differing positions," it adds. "We commit to resolve our differences with civility, trust and mutual respect."

The platform also takes a strong stand against partial-birth abortion and against "attempts to compel individuals or institutions to violate their moral standards in providing health-related

services."

"When government funds privately operated social, welfare or educational programs, it must not discriminate against faith-based organizations, whose record in providing services to those in need far exceeds that of the public sector," it says. "Their participation should be actively encouraged, and never conditioned upon the covering or removing of religious objects or symbols."

On other issues on which the Catholic Church has taken a stand, the platform supports:

- "An effective deterrent death penalty," which the Church opposes.
- Greater school choice "by providing parents with information on their child's school, increasing the number of charter schools, and expanding education savings accounts for use from kindergarten through college."
- Replacing family planning programs funded by the federal government with abstinence education for teens.

The platform also endorses a constitutional amendment to require a balanced budget, tax cuts, enforcement of existing gun laws and "adherence to the constitutional right to bear arms." †

The Active List, continued from page 12

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆ ◆ ◆
St. Mary Church, **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-252-1073.

◆ ◆ ◆
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

◆ ◆ ◆
Christ the King Church, 1827 Kessler Blvd. E. Dr.,

Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

◆ ◆ ◆
Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

◆ ◆ ◆
Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group,

6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆ ◆ ◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †



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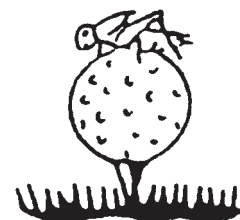
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July 1, 1999–June 30, 2000

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| | | MEMBERSHIP | SUNDAY | | COLLECTION | CCD | AMERICANS | EUROPE | AID APPEAL | | APPEAL | | DEVELOPMENT | FUND | PRIESTS |
| 1 | SS PETER & PAUL | 296.90 | 309.00 | - | 780.94 | - | 193.00 | 220.00 | 201.00 | 259.85 | 156.00 | 466.00 | 201.31 | 546.00 | 441.00 |
| 3 | HOLY ANGELS | 914.00 | 372.45 | - | 2,417.53 | 1,370.07 | 748.00 | 337.00 | 617.00 | - | 620.00 | 621.19 | 448.00 | 1,178.25 | 649.50 |
| 4 | HOLY CROSS | 161.00 | 170.00 | - | 358.50 | 300.00 | 311.00 | 209.00 | 59.00 | - | - | 144.83 | 185.00 | 1,288.00 | 156.00 |
| 5 | HOLY NAME | 959.00 | 1,112.00 | - | 7,156.03 | - | 894.00 | 676.00 | 667.00 | 1,434.00 | 504.00 | 1,120.00 | 908.00 | 4,197.00 | 2,073.00 |
| 6 | HOLY ROSARY | 392.30 | 336.75 | 500.00 | 2,284.60 | - | 1,241.00 | 455.00 | 730.86 | 382.00 | 515.35 | 845.92 | 265.35 | 859.60 | 838.80 |
| 7 | HOLY SPIRIT | 4,305.00 | 3,906.40 | - | 16,257.74 | 1,772.91 | 2,000.00 | 2,657.72 | 4,210.00 | 959.80 | 1,834.00 | 3,923.39 | 3,183.96 | 9,301.05 | 4,665.00 |
| 8 | HOLY TRINITY | 666.96 | 691.50 | 425.00 | 1,156.05 | - | 685.34 | 754.35 | 560.90 | - | 575.55 | 717.85 | 428.00 | 1,235.75 | 1,030.83 |
| 9 | IMMACULATE HEART OF MARY | 1,068.50 | 192.00 | - | 7,969.67 | - | 1,196.00 | 310.00 | 235.00 | 970.00 | 188.00 | 863.00 | 435.00 | 1,690.00 | 139.00 |
| 10 | NATIVITY | 1,258.00 | 1,126.63 | 65.00 | 3,098.20 | 827.62 | 1,196.91 | 1,095.00 | 1,083.60 | 744.00 | 1,281.63 | 1,097.01 | 1,346.31 | 2,339.70 | 1,525.50 |
| 11 | OUR LADY OF LOURDES | 1,178.00 | 1,243.00 | - | 3,841.25 | - | 940.00 | 1,350.00 | 1,161.00 | 566.00 | 1,037.00 | 1,664.60 | 1,363.00 | 2,757.00 | 2,145.57 |
| 12 | CHRIST THE KING | 4,127.00 | 3,550.50 | 155.00 | 6,828.00 | 100.00 | 3,506.59 | 3,063.48 | 3,529.00 | 1,027.00 | - | - | 3,811.32 | 9,282.16 | 4,882.87 |
| 13 | SACRED HEART OF JESUS | 292.00 | 165.00 | - | - | - | 207.00 | 186.00 | 8.00 | 299.15 | 227.00 | 383.00 | 237.00 | 60.00 | 353.00 |
| 14 | ST ANDREW | 628.85 | 504.94 | - | 1,186.56 | - | 45.00 | 457.67 | 368.09 | 414.32 | 469.40 | 582.21 | 431.38 | 1,066.80 | 563.86 |
| 15 | ST ANN | 652.00 | 40.00 | - | 842.70 | 50.00 | 249.00 | 229.00 | - | - | 204.00 | 310.00 | 359.00 | 1,104.00 | 261.00 |
| 16 | ST ANTHONY | 984.82 | 623.05 | 1,990.00 | 1,888.73 | 233.71 | 515.38 | 1,060.37 | 995.11 | 409.41 | 1,305.48 | 647.98 | 848.47 | 3,367.57 | 1,223.07 |
| 17 | ST BARNABAS | 1,163.00 | 1,487.00 | - | 10,668.00 | - | 1,923.00 | 1,620.00 | 911.00 | - | 817.00 | 867.00 | 2,060.00 | 3,647.00 | 1,657.00 |
| 18 | ST BERNADETTE | 302.51 | 179.66 | - | 1,043.34 | - | 217.79 | 70.65 | 123.83 | 204.75 | 172.46 | 136.85 | 140.37 | 267.86 | 171.76 |
| 20 | GOOD SHEPHERD | 430.15 | 306.00 | - | 1,850.80 | - | 75.00 | 398.67 | 165.00 | 339.32 | 67.00 | 474.00 | 130.00 | 2,542.20 | 1,373.13 |
| 21 | ST CHRISTOPHER | 3,428.68 | 3,871.34 | 235.00 | 9,482.71 | 739.08 | 2,968.25 | 3,853.65 | 2,756.44 | 1,048.98 | 2,672.52 | 3,495.30 | 3,000.00 | 11,265.72 | 2,964.65 |
| 23 | ST GABRIEL | 1,010.00 | 805.00 | - | 5,287.59 | - | 1,000.00 | 813.00 | 907.00 | 748.00 | 544.00 | 596.00 | 726.00 | 2,281.00 | 744.00 |
| 25 | ST JOAN OF ARC | 1,696.93 | 2,304.21 | - | 2,550.22 | - | 247.00 | 1,641.52 | 1,844.42 | 186.45 | 2,829.84 | 1,794.25 | 1,421.96 | 3,168.61 | 1,690.49 |
| 26 | ST JOHN | 757.45 | 1,399.30 | - | 3,877.35 | 230.50 | 981.51 | 925.00 | 1,029.75 | 774.25 | 1,160.25 | 997.50 | 1,442.00 | 3,955.90 | 50.00 |
| 27 | ST JOSEPH | 1,571.52 | 1,731.91 | - | 4,155.44 | - | 569.83 | 556.80 | 557.35 | 201.00 | 566.90 | 295.00 | 589.10 | 1,641.90 | 901.84 |
| 28 | ST JUDE | 914.00 | 1,435.00 | 2,520.00 | 4,760.91 | - | 949.00 | 483.50 | 1,098.00 | - | 483.50 | 1,066.00 | 817.00 | 10,604.00 | 4,240.00 |
| 29 | ST LAWRENCE | 1,203.00 | 2,227.00 | - | 3,629.00 | - | 1,595.00 | 2,254.00 | 235.00 | 1,128.90 | 1,129.00 | 415.00 | 1,854.00 | 3,772.00 | 1,498.00 |
| 30 | ST LUKE | 2,759.00 | 3,351.50 | - | 16,233.67 | - | 1,847.00 | 1,530.00 | 3,481.55 | 2,960.80 | 2,856.00 | 1,161.92 | 1,548.16 | 8,416.00 | 4,962.48 |
| 31 | ST MARK | 429.00 | 1,650.00 | 220.00 | 5,640.00 | - | 1,879.00 | 1,532.00 | 189.00 | 653.00 | 1,078.00 | 1,345.00 | 50.00 | 6,487.00 | 1,871.00 |
| 32 | ST MARY | 922.50 | 536.00 | - | 1,067.00 | - | 335.00 | 210.64 | 321.00 | - | 636.00 | 362.00 | 456.00 | 556.00 | 346.00 |
| 33 | ST MATTHEW | 3,371.00 | 3,358.66 | - | 6,446.44 | 3,271.31 | 4,112.89 | 2,919.86 | 3,064.93 | 2,064.00 | 2,316.42 | 4,642.78 | 2,226.22 | 6,763.73 | 3,498.16 |
| 34 | ST MICHAEL | 1,937.00 | 1,973.00 | 660.00 | 2,234.61 | 722.72 | 2,281.86 | 1,497.62 | 1,923.00 | 570.00 | 1,909.00 | 1,822.77 | 2,334.10 | 4,886.00 | 3,281.00 |
| 35 | ST MONICA | 5,249.00 | 5,868.01 | 370.00 | 29,974.80 | 600.00 | 3,235.00 | 3,263.50 | 3,832.00 | 1,643.00 | 4,279.50 | 4,918.00 | 4,809.00 | 4,242.00 | 3,503.80 |
| 36 | ST PATRICK | 285.00 | 332.00 | - | 1,671.18 | - | 183.00 | 128.00 | 262.00 | 241.36 | 216.86 | 152.00 | 257.00 | 426.00 | 263.30 |
| 37 | ST PHILIP NERI | 792.00 | 122.00 | 250.00 | 543.50 | - | 459.00 | 698.00 | 960.00 | 599.40 | 591.00 | 374.00 | 500.00 | 1,191.00 | 603.00 |
| 38 | ST PIUS X | 985.00 | 100.00 | 250.00 | 16,617.31 | - | 900.00 | 1,200.00 | 7,230.97 | - | 1,000.00 | 1,150.00 | 6,657.00 | 10,999.00 | 5,914.00 |
| 39 | ST RITA | 210.00 | 471.03 | - | 400.50 | - | 561.00 | 279.00 | 340.00 | 204.00 | 389.92 | 210.00 | 328.71 | 291.00 | 381.00 |
| 40 | ST ROCH | 478.00 | 451.00 | 650.00 | 2,007.86 | - | 215.00 | 176.00 | 164.00 | 79.00 | 178.00 | - | 276.25 | 1,077.00 | 513.00 |
| 41 | ST SIMON | 1,573.50 | 40.00 | - | 5,490.10 | 1,498.42 | 860.00 | 916.00 | 712.00 | 35.00 | - | 747.00 | 973.25 | 1,444.00 | 110.00 |
| 42 | ST THERESA | 2,504.00 | 1,188.00 | 500.00 | - | - | 1,028.00 | 821.00 | 931.00 | 127.00 | 1,096.00 | 1,142.00 | 966.00 | 2,939.00 | 1,412.00 |
| 43 | ST THOMAS AQUINAS | 71.00 | 1,887.00 | - | 4,553.43 | - | 705.00 | 761.95 | 324.00 | 483.00 | - | 912.00 | 1,307.00 | 3,060.00 | 669.00 |
| 44 | AURORA | 280.00 | 685.09 | - | 1,134.69 | 456.33 | 629.60 | 739.57 | 377.80 | 194.80 | 324.40 | 684.55 | 543.15 | 1,366.29 | 721.44 |
| 45 | BATESVILLE | 3,239.76 | 4,257.14 | - | 3,071.96 | 119.54 | 2,427.12 | 2,763.44 | 2,826.84 | 844.74 | 1,683.14 | 3,102.02 | 3,056.55 | 8,589.81 | 3,270.98 |
| 46 | BEDFORD | 497.00 | 637.01 | - | 4,379.46 | 291.78 | - | - | - | - | - | 447.95 | 562.00 | 1,554.63 | - |
| | BLOOMINGTON | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 47 | ST CHARLES | 761.18 | 1,367.61 | - | 7,423.08 | - | - | - | - | - | - | 1,166.87 | - | 1,352.96 | 1,960.68 |
| 48 | ST JOHN | 1,603.00 | 1,362.00 | - | 2,804.00 | - | 1,151.00 | - | 1,375.00 | - | 1,114.00 | 1,186.00 | 1,221.00 | 1,801.00 | 1,317.00 |
| 49 | ST PAUL | 797.00 | 1,196.00 | - | 7,089.46 | - | 895.00 | 1,732.41 | 628.00 | 443.00 | 409.00 | 861.10 | 892.00 | 2,199.00 | 1,541.83 |
| 50 | BRADFORD | 1,013.00 | 1,295.92 | - | 1,100.00 | - | 676.00 | 768.00 | 746.20 | 543.00 | 744.00 | 934.00 | 1,215.00 | 2,121.00 | 1,427.00 |
| 51 | BRAZIL | 500.00 | 525.00 | - | 575.00 | - | 225.00 | 250.00 | 500.00 | 300.00 | 500.00 | 400.00 | 550.00 | 600.00 | 1,000.00 |
| 165 | BRIGHT | 440.88 | 297.98 | - | 1,065.04 | - | 613.15 | 646.45 | 643.40 | 660.88 | 536.51 | 328.16 | 298.54 | 918.45 | 315.19 |
| 52 | BROOKVILLE | 2,257.57 | 1,888.01 | 810.00 | 3,333.50 | 200.00 | 1,211.50 | 1,269.49 | 2,417.28 | 728.00 | 1,730.00 | 1,624.10 | 1,730.83 | 3,562.45 | 1,932.63 |
| 53 | BROWNSBURG | 1,825.00 | 2,418.00 | - | 18,723.71 | - | 2,611.20 | 2,261.00 | 2,092.00 | - | 2,005.00 | 1,533.00 | 1,855.00 | 5,642.00 | 6,125.11 |
| 54 | BROWNSTOWN | 183.00 | 138.00 | - | 657.00 | - | 124.00 | 116.50 | 209.00 | - | 92.00 | 178.00 | 138.00 | 251.00 | 200.00 |
| 55 | CAMBRIDGE CITY | 659.00 | 614.00 | - | 1,281.00 | - | 223.00 | 250.00 | 585.00 | 25.00 | 692.00 | 765.00 | 561.00 | 1,192.00 | 1,983.00 |
| 56 | CANNELTON | 154.00 | 478.00 | - | 99.00 | - | 126.00 | 106.00 | 117.00 | 232.46 | 140.00 | 134.00 | 289.32 | 192.00 | 273.00 |
| 57 | CEDAR GROVE | 671.00 | 570.34 | - | 1,659.41 | - | 384.00 | 243.50 | 361.00 | 259.30 | 296.80 | 556.00 | 486.00 | 675.50 | 550.00 |
| 58 | CHARLESTOWN | 426.00 | 367.00 | 2,571.00 | 903.75 | 14.30 | 134.00 | 35.00 | - | - | - | 363.99 | - | 769.00 | - |
| 60 | CLARKSVILLE | 948.00 | 1,119.00 | - | 4,560.24 | 893.37 | 567.00 | 904.50 | 1,485.00 | 2,490.75 | 2,103.00 | 1,149.00 | 1,464.00 | 2,888.00 | 790.00 |
| 61 | CLINTON | 87.00 | 70.00 | - | 534.00 | 495.85 | 47.00 | 109.00 | 111.00 | 468.35 | 636.60 | 405.80 | 15.00 | 1,969.02 | 332.10 |
| 62 | COLUMBUS | 2,780.75 | 2,436.00 | - | 11,757.61 | - | 3,403.91 | 2,547.89 | 3,456.69 | 2,357.75 | 3,104.43 | 2,311.00 | 2,117.00 | 13,911.82 | 4,063.41 |
| 64 | CONNERSVILLE | 1,588.00 | 1,206.61 | 755.00 | 2,597.46 | 405.18 | 860.00 | 475.00 | 807.00 | 686.50 | 762.00 | 1,186.50 | 942.15 | 2,157.00 | 1,892.25 |
| 65 | CORYDON | 493.00 | 592.00 | - | 2,009.42 | 254.00 | 331.00 | 281.00 | 249.00 | 618.65 | 323.00 | 878.00 | 620.35 | 682.00 | 413.00 |
| 66 | DANVILLE | 614.00 | 536.00 | - | 2,023.21 | 243.02 | 476.00 | 623.00 | 422.00 | 375.00 | 488.00 | 876.00 | 406.00 | 885.00 | 712.00 |
| 69 | DOVER | 388.00 | 529.00 | - | 1,347.10 | - | 374.00 | 237.00 | 234.00 | 251.00 | 311.00 | 225.00 | 400.00 | 699.00 | 317.00 |
| 70 | EDINBURGH | 263.00 | 294.00 | - | 242.11 | - | 210.69 | 267.70 | 152.00 | 120.00 | 113.67 | 353.50 | 285.00 | 713.50 | 353.50 |
| 71 | ENOCHSBURG | 550.00 | 639.00 | - | 584.86 | - | 424.00 | 331.42 | 330.00 | 301.00 | 247.75 | 566.75 | 423.50 | 542.72 | 465.21 |
| 72 | FORTVILLE | 90.00 | 629.00 | - | 1,655.11 | - | 57.06 | 96.00 | 85.00 | - | 115.00 | 255.00 | 350.00 | 1,057.00 | 145.00 |
| 73 | FRANKLIN | 646.00 | 273.00 | - | 1,584.50 | 3,561.81 | 94.00 | 45.00 | 229.00 | - | 100.00 | 218.00 | 204.00 | 1,482.69 | 1,782.65 |
| 74 | FRENCH LICK | 131.00 | 342.67 | - | 402.20 | - | 183.20 | 225.13 | 210.97 | - | 194.89 | 240.30 | 140.64 | 245.50 | 265.02 |
| 75 | FRENCHTOWN | 262.00 | 210.00 | - | 705.16 | - | - | - | 240.00 | - | 175.00 | - | 210.00 | 190.00 | - |
| 76 | FULDA | 129.00 | 121.00 | - | 282.60 | - | | | | | | | | | |

CHENEY

continued from page 1

He quoted from the U.S. bishops' 1998 document, "Living the Gospel of Life: A Challenge to American Catholics," which calls on Catholic politicians to "reflect on the grave contradiction of assuming public roles and presenting themselves as credible Catholics when their actions on fundamental issues of human life are not in agreement with Church teaching. No public official, especially one claiming to be a faithful and serious Catholic, can responsibly advocate for or actively support direct attacks on innocent human life."

"We're not trying to become embroiled in a political debate or political controversy," said Bishop Trautman. "We're simply trying to instruct our people."

Shortly after *The Wall Street Journal* interview appeared, however, Ridge's name began to fade from the "short lists" being circulated by media commentators.

Another Catholic politician whose name was mentioned in the weeks before the Republican National Convention faced the same obstacle as Ridge. New York Gov. George Pataki supports legal abortion, although he has indicated he would favor a ban on partial-birth abortions.

The National Abortion and Reproductive Rights Action League, which lobbies to expand access to legal abortion, issued a "report card on choice" that summarized their views on the vice-presidential candidates. Pataki received a C with the comment, "Unfocused, needs to work up to potential," while Ridge received a D and the comment, "Disappointing, work continues to decline."

Receiving solid Fs were Catholic Govs. John Engler of Michigan, Tommy Thompson of Wisconsin and Frank Keating of Oklahoma. All faced other problems, however, primarily related to their lack of foreign policy expertise.

Other pro-life Catholics receiving at least a brief mention in the early discussions about Republican vice-presidential candidates were Sen. George Voinovich of Ohio, Sen. Connie Mack of Florida and former presidential candidate Alan Keyes.

As Bush neared a decision, polls were unclear on whether the selection of a pro-life running mate would help or hinder the Republican chances of winning the presidency.

A bipartisan survey by The Polling Company and Global Strategy Group, Republican and Democratic polling firms, found that 26 percent said they would be more likely to vote for Bush if he chose a

vice-presidential candidate who favored legal abortion, while 24 percent said it would make them less likely and 21 percent said they would never vote for Bush. The remaining 29 percent said it made no difference, they were not sure or refused to answer. The poll had a margin of error of plus or minus 3.1 percent.

On the Democratic side, few Catholics have been mentioned as running mates for Vice President Al Gore. Long-shot candidates included Energy Secretary Bill Richardson, Secretary of Housing and Urban Development Andrew Cuomo, Sen. Richard Durbin of Illinois, Sen. Tom Harkin of Iowa, former Sen. George Mitchell of Maine, former Vatican Ambassador Raymond Flynn and Maryland Lt. Gov. Kathleen Kennedy Townsend. Of that group of Catholics, only Flynn is pro-life.

No Catholic has ever been elected vice president, and the 2000 elections seem unlikely to change that pattern. Catholic Democrats Sargent Shriver, Edmund S. Muskie and Geraldine Ferraro and Republican William E. Miller have all run on losing tickets.

But Flynn, president of the Catholic Alliance, thinks Bush made a mistake in choosing Cheney, a Methodist with strong pro-life credentials, over Keating.

If Bush had picked Keating, "it would have cemented the traditional Catholic vote in the Republican column," he said in a statement. "Clearly the Catholic vote in this year's national election is up for grabs."

"Catholic voters are disappointed with Al Gore and uncertain about George W. Bush," he added. "With so many Catholic voters uncertain as to whom they will vote for, organizing the Catholic vote at the grass-roots level will be as important a swing vote as it was in 1980 and 1992." †

Marian College joins new association

Marian College in Indianapolis has joined a new association of 18 institutions of higher education founded by and affiliated with Franciscan congregations of religious men and women.

The Association of Franciscan Colleges and Universities Inc. is designed to assist its members in their mission of promoting Franciscan values in higher education.

Marian College president Robert Abene of Indianapolis said the association "will allow us to work in partnership ... to spread the Franciscan intellectual tradition and strong service focus of our schools." †

Archdiocese of Indianapolis Mission Office Report—Continued

July 1, 1999–June 30, 2000

| | PARISH | PROPAGATION | WORLD | | VISITING | HCA | AFRO | AID TO | US BISHOPS' | HOLY | CATHOLIC | PETER'S | CAMPAIGN | RELIGIOUS | EDUCATION |
|-----|----------------------------|--------------|----------|----------|------------|--------|-----------|----------|-------------|----------|--------------|----------|-------------|------------|-----------|
| | | OF THE FAITH | MISSION | MASSES | MISSIONARY | SCHOOL | & NATIVE | EASTERN | OVERSEAS | PLACES | HOME MISSION | PENCE | FOR HUMAN | RETIREMENT | OF FUTURE |
| | | MEMBERSHIP | SUNDAY | | COLLECTION | CCD | AMERICANS | EUROPE | AID APPEAL | | APPEAL | | DEVELOPMENT | FUND | PRIESTS |
| 105 | NAVILLETON | 673.00 | 1,187.98 | - | 2,295.11 | - | - | 674.50 | 594.16 | - | 503.80 | 731.15 | 835.33 | 1,962.26 | 549.21 |
| | NEW ALBANY | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 106 | HOLY FAMILY | 2,225.00 | 1,968.00 | 1,025.00 | 7,191.15 | - | - | 3,343.00 | 2,026.00 | - | 1,611.00 | 2,736.00 | 1,302.00 | 4,720.75 | 2,567.46 |
| 107 | OUR LADY OF PERPETUAL HELP | 2,203.80 | 2,034.10 | - | 5,854.96 | - | 866.18 | 874.16 | 1,989.80 | - | 1,140.80 | 1,994.63 | 1,375.82 | 2,538.29 | 2,827.10 |
| 108 | ST MARY | 1,881.00 | 2,311.00 | - | 4,188.77 | - | 2,482.16 | 605.00 | 1,886.00 | 251.50 | 1,720.51 | 1,592.00 | 1,381.00 | 2,885.00 | 1,307.00 |
| 109 | NEW ALSACE | 290.00 | 30.00 | - | 1,010.23 | 35.00 | 22.00 | 119.00 | 107.00 | - | 92.00 | 160.00 | 203.00 | 627.00 | 253.00 |
| 110 | NEW CASTLE | 302.00 | 567.00 | - | 1,315.00 | - | 367.00 | 267.00 | 240.25 | 401.56 | 271.75 | 407.35 | 465.00 | 693.00 | 887.65 |
| 111 | NEW MARION | 181.00 | - | - | 655.45 | - | 160.00 | 81.00 | 126.00 | - | 167.25 | 464.64 | 120.00 | 255.00 | 15.00 |
| 112 | NEW MIDDLETON | 119.00 | 127.00 | - | 127.25 | - | 54.00 | 60.00 | 60.00 | 29.00 | 30.00 | 87.00 | 65.00 | 98.00 | 54.00 |
| 113 | NORTH VERNON | 785.00 | 984.00 | - | 3,236.00 | 50.00 | 1,084.25 | 863.00 | 811.00 | 498.00 | 614.00 | 814.00 | 726.00 | 3,080.00 | 1,392.00 |
| 114 | OAK FOREST | 58.00 | 81.78 | - | 92.00 | - | 111.00 | 133.00 | 119.50 | - | 76.00 | 180.52 | 89.00 | 151.75 | 134.00 |
| 115 | OLDENBURG | 1,168.00 | 1,209.46 | - | 2,273.87 | - | 992.49 | 835.32 | 1,021.15 | 465.26 | 440.21 | 984.55 | 1,120.84 | 1,677.85 | 1,233.10 |
| 116 | OSGOOD | 581.00 | - | - | 3,342.50 | 58.75 | 497.90 | 310.21 | 662.00 | - | 246.00 | 1,899.14 | 853.77 | 2,143.00 | 900.00 |
| 117 | PAOLI | 80.50 | 263.67 | - | 236.50 | - | 253.52 | 176.52 | 99.25 | - | 164.80 | 181.00 | 278.05 | 278.75 | 200.78 |
| 118 | PLAINFIELD | 1,078.00 | 1,414.20 | 1,335.00 | 2,745.00 | - | 767.00 | 643.00 | 809.00 | 122.00 | 657.00 | 885.00 | 1,012.00 | 2,367.00 | 579.00 |
| | RICHMOND | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 119 | HOLY FAMILY | 1,465.00 | 1,417.00 | - | 3,650.25 | - | 935.00 | 482.55 | 1,165.25 | 466.25 | 786.00 | 1,130.00 | 1,318.00 | 3,900.00 | 1,089.00 |
| 120 | ST ANDREW | 1,055.11 | 1,261.26 | - | 4,117.92 | - | 833.65 | 413.00 | 908.73 | 987.25 | 492.14 | 1,573.44 | 1,392.80 | 3,192.88 | 1,038.16 |
| 121 | ST MARY | 1,357.50 | 1,542.00 | - | 3,593.05 | - | 761.00 | 612.92 | 809.00 | 426.00 | 532.00 | 620.50 | 1,795.25 | 2,608.92 | 908.00 |
| 122 | ROCKVILLE | 244.00 | 258.00 | - | 1,307.00 | 90.15 | 161.00 | 121.00 | 296.00 | 188.00 | 151.00 | 143.00 | 168.00 | 410.00 | 269.00 |
| 123 | RUSHVILLE | 754.00 | 977.00 | - | 2,624.33 | 493.67 | 705.00 | 644.00 | 606.00 | 207.00 | 453.00 | 98.00 | 682.00 | 3,833.00 | 801.00 |
| 124 | ST ANNE, JENNINGS CO. | 411.00 | - | - | 727.50 | - | 110.00 | 190.00 | 100.00 | - | 54.00 | 399.00 | 27.00 | 300.00 | 329.00 |
| 125 | ST CROIX, HOLY CROSS | 128.00 | 104.00 | - | 217.65 | - | 73.00 | 57.00 | 87.00 | 205.00 | - | 82.00 | 64.00 | 124.50 | 108.80 |
| 126 | ST DENIS, JENNINGS CO. | 205.00 | 132.00 | 165.00 | 228.00 | - | 171.00 | 144.00 | 195.46 | - | 118.00 | 156.00 | 158.00 | 393.00 | 270.00 |
| 127 | ST ISIDORE, PERRY CO. | 91.00 | 155.00 | - | 277.00 | - | 94.00 | 53.00 | 94.00 | 24.00 | 20.00 | 71.25 | 76.00 | 221.00 | 91.05 |
| 128 | ST JOSEPH, CRAWFORD CO. | 145.00 | 95.00 | - | 225.00 | - | - | - | 120.00 | - | 85.00 | - | 110.00 | 100.00 | - |
| 129 | ST JOSEPH, ST JOE HILL | 1,295.00 | 1,121.50 | - | 1,405.50 | - | 886.00 | 1,254.54 | 45.00 | 795.80 | 515.00 | 838.07 | 1,106.59 | 1,767.25 | 2,719.55 |
| 130 | ST JOSEPH, JENNINGS CO. | 250.00 | 970.00 | - | 1,043.41 | 179.12 | 95.00 | 107.00 | - | - | 75.00 | 247.94 | 28.00 | 385.00 | 1,042.25 |
| 131 | ST JOSEPH, ST LEON | 582.50 | 766.00 | 310.00 | 1,614.15 | - | 622.00 | 592.00 | 581.75 | 497.50 | 662.00 | 683.00 | 563.80 | 1,996.30 | 813.00 |
| 132 | ST MARK PERRY CO. | 171.00 | 527.00 | - | 1,050.00 | - | 278.00 | - | 369.00 | 237.00 | 167.00 | 1,314.00 | 730.00 | 677.00 | 20.00 |
| 133 | ST MARY-OF-THE-KNOBS | 2,001.39 | 1,906.00 | 4,930.00 | 4,239.84 | - | 1,338.00 | 1,662.05 | 1,364.75 | 500.00 | 1,414.00 | 2,233.59 | 1,558.85 | 3,564.95 | 2,274.81 |
| 134 | ST MARY-OF-THE-ROCK | 342.00 | 283.00 | - | 252.00 | - | 176.33 | 181.00 | 147.00 | 121.00 | 76.00 | 122.00 | 211.00 | 249.00 | 136.00 |
| 135 | ST MARY-OF-THE-WOODS | 300.00 | 317.25 | - | 325.25 | - | 75.00 | 65.00 | 25.00 | 20.00 | 25.00 | 250.21 | 280.00 | 503.85 | 398.08 |
| 136 | ST MAURICE | 573.50 | 296.00 | - | 192.00 | - | 97.00 | - | 329.00 | 123.00 | 118.10 | 179.30 | 205.00 | 287.12 | 275.00 |
| 137 | ST MEINRAD | 323.00 | 196.00 | - | 440.00 | - | 85.00 | 76.00 | 89.00 | 404.75 | 61.00 | 137.00 | 112.00 | 595.00 | 452.00 |
| 138 | ST NICHOLAS, RIPLEY CO. | 1,116.00 | 1,410.43 | - | 1,239.00 | - | 886.25 | 1,747.55 | 1,118.00 | 204.65 | 910.13 | 1,029.40 | 1,164.36 | 2,327.91 | 1,146.02 |
| 140 | ST PETER, FRANKLIN CO. | 550.00 | 502.75 | - | 474.00 | - | 371.05 | 214.50 | 315.00 | 206.00 | 288.00 | 446.00 | 445.00 | 895.58 | 291.00 |
| 141 | ST PETER, HARRISON CO. | 36.00 | 205.75 | - | 149.55 | - | 45.00 | 49.00 | 94.00 | 35.00 | 40.00 | 70.57 | 60.00 | 130.00 | 65.00 |
| 142 | ST PIUS, RIPLEY CO. | 163.00 | 232.09 | - | 419.80 | - | 20.00 | 55.00 | 120.74 | - | 113.35 | 200.69 | 146.60 | 156.25 | 266.81 |
| 143 | ST VINCENT, SHELBY CO. | 1,067.00 | 699.00 | 145.00 | 2,710.55 | - | 1,038.00 | 1,713.00 | 1,366.00 | 941.65 | 664.00 | 2,225.01 | 928.00 | 2,797.00 | 1,467.26 |
| 144 | SALEM | 206.00 | 265.02 | - | - | - | 210.28 | 286.00 | 211.95 | 192.33 | 176.01 | 143.71 | 189.15 | 333.00 | 267.05 |
| 145 | SCOTTSBURG | 702.00 | 816.50 | - | - | - | 541.55 | 600.58 | 567.56 | 385.05 | 445.66 | 410.00 | 423.48 | 100.00 | 625.80 |
| 146 | SEELYVILLE | - | 50.00 | - | 500.00 | - | - | - | - | - | - | - | 100.00 | 100.00 | 150.00 |
| 147 | SELLERSBURG | 683.00 | 824.70 | - | 2,162.75 | - | 620.00 | 565.00 | 610.00 | 247.70 | 680.00 | 447.75 | 731.03 | 905.99 | 610.28 |
| 148 | SEYMOUR | 2,553.00 | 2,092.00 | 710.00 | 6,375.33 | 48.00 | 1,509.80 | 1,819.00 | 1,967.16 | - | 929.02 | 4,179.20 | 1,619.44 | 4,851.34 | 1,288.00 |
| 149 | SHELBYVILLE | 1,015.31 | 2,650.15 | - | 4,182.89 | 577.78 | - | - | 1,500.38 | - | 1,418.68 | 1,570.41 | 1,103.66 | 3,076.54 | 2,032.42 |
| 150 | SIBERIA | 121.10 | 163.00 | - | 434.00 | - | 50.00 | 46.00 | 69.00 | 266.75 | 75.00 | 123.00 | 42.00 | 267.50 | 191.00 |
| 151 | SPENCER | 274.00 | 219.10 | - | - | - | 117.41 | 379.80 | 269.28 | 25.00 | 84.00 | 281.31 | 243.10 | 399.25 | 198.06 |
| 152 | STARLIGHT | - | 1,038.00 | - | 872.00 | - | - | - | - | - | - | 836.00 | 746.00 | 1,189.00 | 673.50 |
| 153 | TELL CITY | 1,918.00 | 928.60 | - | 3,662.71 | - | 1,497.71 | 1,149.71 | 1,279.71 | 2,000.50 | 870.00 | 744.00 | 743.00 | 1,424.50 | 1,191.00 |
| | TERRE HAUTE | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 154 | SACRED HEART | 324.75 | 479.00 | - | 2,281.03 | - | 194.00 | 102.00 | 135.00 | 363.00 | 152.00 | 215.55 | 288.50 | 1,236.70 | - |
| 155 | ST ANN | 231.00 | 316.00 | - | 882.15 | - | 134.00 | 107.00 | 14.00 | 224.00 | 59.00 | 171.00 | 146.00 | 933.50 | 471.25 |
| 156 | ST BENEDICT | 162.25 | 317.33 | - | 2,529.92 | - | 162.25 | 162.25 | 162.25 | 110.00 | 253.33 | 431.34 | 317.33 | 317.34 | 267.33 |
| 157 | ST JOSEPH | 396.00 | 382.00 | - | 3,664.67 | - | 255.00 | 84.00 | 211.00 | 1,225.80 | - | 137.50 | 374.17 | 829.00 | 54.00 |
| 158 | ST MARGARET MARY | 406.50 | 507.50 | - | 1,468.65 | - | 343.35 | 435.45 | 474.45 | 462.00 | 325.01 | 600.00 | 491.50 | 956.50 | 354.56 |
| 159 | ST PATRICK | 4,053.00 | 3,755.01 | 535.00 | 7,995.70 | - | 3,085.00 | 2,703.00 | 2,835.00 | 1,064.00 | 3,041.00 | 5,422.00 | 4,546.00 | 13,794.00 | 3,177.00 |
| 160 | TROY | 193.00 | 115.00 | - | 422.50 | - | 154.00 | 80.00 | 101.00 | 72.00 | 140.00 | 67.00 | 276.00 | 340.70 | 98.00 |
| 161 | UNIVERSAL | 80.00 | 145.00 | - | 255.00 | - | 124.00 | 122.00 | 85.00 | - | 90.00 | 132.00 | 103.00 | 334.00 | 363.00 |
| 162 | VEVAY | 123.00 | 110.00 | - | 368.15 | - | 70.00 | 82.00 | 20.00 | 102.00 | 70.00 | 73.00 | 90.00 | 129.00 | 90.00 |
| 163 | WEST TERRE HAUTE | 50.00 | 137.58 | - | 3.00 | - | 36.00 | 20.00 | 11.00 | 25.00 | - | 54.25 | - | 138.00 | 78.19 |
| 164 | YORKVILLE | 220.00 | 451.00 | - | 1,236.59 | - | 185.00 | 155.00 | 172.00 | 10.00 | 200.00 | 409.00 | 209.00 | 351.00 | 302.00 |

From the Archives

First Mass at St. Maurice Parish

This photograph was taken on May 4, 1958, at St. Maurice Parish in St. Maurice following the First Solemn Mass of Father Charles Berkermeier.

Participants are identified as (front row, left to right): Msgr. Joseph Haskamp, then pastor of St. Stephen Parish in Lawrence, Neb.; Fathers George Kashmer, a priest of the Diocese of Gary; Charles Berkemeier; Richard Zore, then assistant pastor at St. Patrick Parish in Indianapolis; and Robert Lehnert, who was pastor of St. Maurice from 1946-1978.

Second row (left to right): Arthur Berkemeier, presently a member of St. Mark Parish in Indianapolis and a member of the board of trustees of the Catholic Community Foundation; Norbert Schoettmer, David Berkemeier, Father George Ziemer, who was pastor at St. Mary Parish in Greensburg from 1942-1962; Benedictine Father Camillus Ellspermann; Dale Menkhau; Carl Muckerheide; Paul Muckerheide, and Danny Menkhau.

Father Berkemeier's first assignment was as assistant pastor at Holy Name Parish in Beech Grove. He died in 1998. †



LETTERS

continued from page 5

Minimum wage jobs were never intended to support a family. Despite this, many young people on the minimum wage marry and start a family and then end up in poverty, blaming "the system" for their plight.

Despite expenditures of billions of dollars in government antipoverty programs, the number of "poor," by the government's own definition, has remained relatively constant over the years. It is difficult for the average citizen to see how giving more to help "the poor," while cutting back on donations to help cultural activities, will solve the problems of the needy.

It is unfortunate that, despite all the giving, many of the truly needy are not getting the help they deserve. In some charitable organizations all too much money is siphoned off in "administrative cost."

There are two great dilemmas in dealing with poverty problems in a free society:

1. How to separate the truly needy from others.
2. How to head off future poverty by appropriate education and training of those most likely to become poor.

Despite all the rhetoric of politicians, governments have done a poor job at solving poverty problems.

While socialist politicians continually berate "capitalism" and the "global economy" for creating much poverty in the world, there is no real evidence of this.

The pursuit of policies to impoverish people would be self-defeating for those trying to develop markets for their goods.

The biblical reminder that "the poor you will always have with you" rings ever so true in this day and age!

John Hayes, Columbus

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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.

AMBRUSTER, Anne, 93, St. Lawrence, Lawrenceburg, July 17.

BAKER, Alma W., 92, St. Anthony of Padua, Clarksville, July 12. Grandmother of three.

BELL, Jeffrey Alan, 52, St. Mark, Indianapolis, July 20. Husband of Mary Joyce Grafton. Father of Alan, Bradley and Diane Bell. Grandfather of one.

BELTRAME, Bruno R., 83, Little Flower, Indianapolis, July 22. Husband of Louise (Boland) Beltrame. Father of Annette Stigall, Elizabeth Ullrich, Joanne, Marie, Michael and Robert Beltrame. Brother of Leonora Whiteaker. Grandfather of 12. Great-grandfather of two.

BENEDICT, Mary A., 86, St. Barnabas, Indianapolis, May 18. Mother of Mary Belch,

Providence Sister Therese Berry taught in Indianapolis

Providence Sister Therese Berry died on July 26 at Karcher Hall, Saint-Mary-of-the-Woods. She was 70.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Aug. 1.

The former Therese Ann Berry was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1949, professed first vows in 1950 and final vows in 1955.

Formerly known as Sister David Jean, she taught at Nativity, St. Jude and St. Philip Neri elementary schools in Indianapolis, as well as at schools in the Evansville Diocese and in California and Illinois.

She was secretary on the provincial staff at Saint-Mary-of-the-Woods from 1979-89.

Sister Therese is survived by her mother, Susan Richter Berry. †

Margaret Jackson, Joann Flynn, Angela Minkner, Rosemary Rightor, Barbara Sylvester, Anthony and Providence Benedict. Sister of Catherine Comella, Agnes Ray and Providence Tantillo. Grandmother of 16. Great-grandmother of eight.

BUCKMAN, Robert L., Sr., 79, St. Anthony of Padua, Clarksville, July 16. Father of Ellen Click, Robert Jr. and Timothy Buckman. Grandfather of five. Great-grandfather of one.

CARTER, Robert, 69, St. Barnabas, Indianapolis, June 22. Husband of Amelia Carter. Father of Robin Carter, Leo Dillon, Trudy Miller and Christina Watson. Son of Essie Carter. Brother of Virginia Carter and Patricia Moore. Grandfather of seven.

CRAWFORD, James, 81, St. Joan of Arc, Indianapolis, July 17. Husband of Ollie Crawford. Father of Janice Hale and Dorothy Waller. Grandfather of 10. Great-grandfather of four.

HANNON, John W., 83, St. Joan of Arc, Indianapolis, July 18. Brother of Evelyn Hannon.

HERR, Iona L., 83, St. Mary, North Vernon, July 22. Mother of Rosanna Bryant, Sharon Waggoner, Jerry and Lloyd William "Bill" Herr. Sister of Mary Cheesebrew. Grandmother of 15. Great-grandmother of 55. Great-grandmother of two.

HUTH, Margie Maxine (Hagan), 71, Holy Name, Beech Grove, July 11. Wife of William Huth. Mother of Ellen Eubank, Janet Shearer, Steven and William Huth. Sister of James Hagan and Dorothy

Vermillion. Grandmother of six. Great-grandmother of two.

JUNG, Ermine M., 83, St. Barnabas, Indianapolis, July 6. Mother of Marie Godfrey and George Jung.

KNUE, Charles O'Donnell, 78, St. Matthew, Indianapolis, July 18. Husband of Ramona Knue. Father of Carla Gajewski, Margie Hutchinson and C. Ken Knue. Brother of Margaret Harrington. Grandfather of nine. Great-grandfather of three.

LASHER, Ruth, 92, St. Isidore, Bristow, July 19. Wife of Alfred Lasher. Mother of Leola Johnson, Donald, Lawrence, Richard, Robert and Sheldon Lasher. Grandmother of 34. Great-grandmother of 45. Step-grandmother of four. Step-great-grandmother of two.

LEY, Maurice J., 81, St. Roch, Indianapolis, July 25. Husband of Dorothy L. (Blackwell) Ley. Father of Jack and Patricia Ley.

MARKET, Herbert A., 81, St. Roch, Indianapolis, July 19. Husband of Frances (Abell) Market. Father of Donald Market and Diane Knight. Brother of Margaret Evinger, Rosetta Stahl, Franciscan Father John and Victor Market. Grandfather of three.

McCRACKEN, Mary (Turk), 92, Holy Trinity, Indianapolis, July 25. Mother of Nancy Baxter, Janice Burger, Marilyn Doyle, Harry II, Franciscan Sister Jacquelyn, John and Stephen McCracken. Grandmother of 12. Step-grandmother of three. Great-grandmother of four. Step-great-grandmother of eight.

McGOVERN, Maureen, 53, St. Monica, Indianapolis, July 8. Daughter of Roberta (Fuhs) McGovern. Sister of James, John and Michael McGovern.

MILLER, Walter F. "Bud," 76, Our Lady of Lourdes, Indianapolis, July 23. Husband of Margaret "Margo"

(Richardson) Miller. Father of Denise Byers, Sharon Osborne, Mark, Michael and Paul Miller. Brother of Doris Baker, Rosa Faulk and Fred Miller. Grandfather of nine. Great-grandfather of seven.

MYERS, William A., 75, St. Philip Neri, Indianapolis, July 23. Husband of Mary C. (McNulty) Myers. Father of Catherine Myers-Dea, Patricia Perry, Sharon Ulander, Daniel, James, Mary Ellen, Michael, Norine, Paul and William Myers. Brother of Agnes Broderick, Anna Emery, Rita Staples, Elizabeth Hibbert, George, Janet, Jerome, Joseph, and Vincent Myers. Grandfather of 17. Great-grandfather of three.

ORTMANN, Clara Josephine, 92, Little Flower, Indianapolis, July 20. Sister of Catherine Veerkamp, Arthur and Edward Ortmann.

PARTON, Rita L. (Myers), 61, St. Lawrence, Indianapolis, July 20. Wife of Phil Parton. Mother of Lisa Clark, Cathy Dell, Teri Croy, Mary McCormick, John, Mike and Tim Parton. Sister of Carol Gerardi and Harry Meyers Jr. Grandmother of 13. Great-grandmother of one.

PEARCE, John F., 81, Annunciation, Brazil, July 23. Brother of Marie Hardman, Mary Lashbrook, Loretta Martin, Bernard, Edward and Helen Pearce. Uncle of several nieces and nephews.

PERRY, Theresa Louise (Purdy), 70, St. Jude, Indianapolis, July 21. Mother of Debora Gipson and Pamela Perry. Grandmother of three.

POPP, Walter Joseph, 74, St. Anthony of Padua, Clarksville, July 22. Father of Steve Popp and Debra Troutman. Brother of Carolyn Makowsky, Pat Millman, Loretta Osborne, Aline Smith and Martha Weinman.

Grandfather of one.

RALEY, John P. "Radar," 58, St. Jude, Indianapolis, July 20. Husband of Patty (Derr) Raley. Father of Lisa Aichele and Mark Raley. Brother of Carolyn Brinkley and Joseph Raley. Grandfather of two. Step-grandfather of three.

RUSSELL, Berniece C., 89, St.-Mary-of-the-Knobs, Floyds Knobs July 22. Wife of David Russell. Mother of Kathy Smith. Sister of Carletta McLaughlin. Grandmother of three. Great-grandmother of four.

SCHMIDT, Donald L., 70, Holy Spirit, Indianapolis, June 14. Father of Ann Bastin, Catherine, Donald, James and William Schmidt. Brother of Sue Ann Greiner and Marilyn Englerth. Grandfather of eight. Step-grandfather of four.

SEBANC, Edward A., Sr., 83, Holy Trinity, Indianapolis, July 26. Father of Sharon Jenkins, Mary Prather, Martina Rice, Daniel, Donald, Edward Jr. and Richard Sebanc. Brother of Delores Kazacoff, Josephine Mivec, Francis Stanich and Mary Turk. Grandfather of 18. Great-grandfather of 14.

STANTON, Wallace M., 81, Holy Family, Richmond, July 19. Husband of Bernice Stanton. Father of Mary Cooper, Patricia Ann Smith and Robert Stanton. Brother of Grace Brady. Grandfather of nine. Great-grandfather of five.

TAYLOR, Mary J., 80, St. Andrew, Richmond, July 24. Mother of Dianne Liford, Deborah Soulier and Carolyn Taylor. Sister of Loretta Howells. Grandmother of one.

THOMAN, Edra M., 95, St. Barnabas, Indianapolis,

May 11. Mother of Phyllis Gedig and Mary Roeder. Grandmother of 21. Great-grandmother of 36. Great-great-grandmother of three.

UHL, Joseph N., 91, St. Anthony of Padua, Clarksville, July 8. Father of Ruth Kaiser, Darrell, Harold and Paul Uhl. Brother of Severius and William Uhl. Grandfather of 14. Great-grandfather of 21.

VANARSDALE, Lorraine, 55, Holy Trinity, Indianapolis, July 22. Wife of Kelly VanArsdale. Mother of Trina Cochran. Jennifer Grimes, Jennifer and John Hill, Jen Ooley, Debbie Stalcup, Lorraine and Timothy Locke, Kelly and Mitchell VanArsdale. Sister of Lois Ftikas and Harry Fuller. Grandmother of 13.

VEERKAMP, Mary Ellen, 63, St. Mary, Greensburg, July 30. Wife of Carl W. Veerkamp. Mother of Shirley Becker, Karen Koors, Bob, Carl and Ron Veerkamp. Sister of Ruth Hamilton, Betty Harris, Anna McCullough, Rose Powers, Kathleen Scheidler, Edward and Leonard Dwenger. Grandmother of 12.

VERKLEY, Joseph J., 63, Holy Guardian Angels, Cedar Grove, July 25. Husband of Betty Verkley. Father of James John and Michael Verkley.

WALKER, Catherine M. (Kiser), 63, St. Rita, Indianapolis, July 19. Mother of Linda Hunter, Sharon Ward, Patricia Woods, David, Judy and Ronald Walker. Stepmother of Angela Harris, Andrea Richmond, Glenda White, Ellis Jr. and John Walker. Grandmother of 13. Step-grandmother of 19. Great-grandmother of nine. †



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Positions Available

Diocesan Pastoral Planner

The Catholic Diocese of Belleville, IL, has recently added the position of Pastoral Planner. This position will be part of the Pastoral Services Department and will be responsible for developing a plan to realign parishes throughout the 28 southern-most counties of IL. The Diocese currently has 125 parishes and 83 active diocesan priests, and this position will play a pivotal role in helping uncover ways to provide priestly ministry throughout the Diocese. This is a hands-on, interactive ministry, not a research-oriented office position. For consideration, contact Mr. Rob Otrembiak, Diocese of Belleville, 222 South 3rd St., Belleville, IL 62220. Fax (618) 277-0819 Email rotrembiak@diobelle.org

Cafeteria Help

Brebeuf Jesuit Prep School has a part-time opening in the cafeteria for the Fall semester. Experience would be helpful. A sense of humor is required.

Please Call:
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Reporter

The Criterion is seeking a full-time reporter to report on events that occur within the archdiocesan, national, or universal Church in an effort to inform, educate, and evangelize readers of the Criterion and help them live fully as Catholics. Responsibilities include originating story ideas, following up on assignments from the managing editor, attending events, taking photographs, conducting interviews, writing accurate and informative articles, editing contributed stories, overseeing assigned supplements, proofreading, and related duties.

A bachelor's degree in journalism, English, communications, or a related area is required. Some previous study in theology is preferred. Two years of previous experience in print journalism is ideal. The position also requires a knowledge of the Catholic Church, its organization, beliefs, and values. Bilingual Spanish-English ability is a plus.

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News briefs

U.S.

Virginia congressman's remarks about Church called disturbing

ARLINGTON, Va. (CNS)—A Virginia bishop and a Washington auxiliary bishop said Americans of all faiths "should be disturbed" by comments against the Catholic Church by a congressman from Virginia. Bishop Paul S. Loverde of Arlington and Auxiliary Bishop William E. Lori of Washington issued a joint statement July 28 in response to remarks made by U.S. Rep. James Moran on the House floor July 26 during a debate over whether a conscience clause should be included in a bill passed by the District of Columbia requiring all D.C.-based employers to cover contraceptives in their health plans. Moran was quoted as saying: "Having been educated in Catholic schools all my life ... if I were a gay man, I would feel the same sense of frustration and disappointment that councilman Jim Graham expressed on the D.C. Council. And that disappointment, and the intolerance, and yes, the hypocrisy of the Catholic Church as an institution toward homosexuality ought to be addressed."

Catholic delegates to GOP convention urged to share God's gifts

PHILADELPHIA (CNS)—Taking a strictly nonpartisan tone on the eve of the Republican National Convention, a Philadelphia priest urged Catholic delegates to share the talents and resources that God has given them. "Whatever our gift is, it is meant to be shared," said Msgr. John A. Close, pastor of the Cathedral Basilica of SS. Peter and Paul in downtown Philadelphia, at the July 30 Mass. "We must multiply what God has given each of us." Msgr. Close's homily, focusing on the Gospel reading about the multiplication of the loaves and the fishes, made no mention of the convention set to open July 31 in Philadelphia.

North Carolina black Catholics celebrate jubilee with tent revival

CHARLOTTE, N.C. (CNS)—Hundreds of voices and arms rose up in song and prayer as African-American

Catholics celebrated the jubilee year with an old-fashioned tent revival in Charlotte. Cars passing the usually empty field on the edge of downtown slowed to a crawl as their occupants looked out curiously at the revival's huge yellow-and-white striped tent and rolled down windows to hear the preaching and singing. Some stopped to join in for a while. The weekend tent revival, labeled "Revival of the Spirit 2000," was the first in the Charlotte Diocese. Three years in the making, it was sponsored by the African-American Affairs Ministry of the diocese and Our Lady of Consolation Church in Charlotte.

Public health groups take stand against media violence

WASHINGTON (CNS)—The leaders of four of America's major public health organizations took a stand against violence in media July 26 at a congressional summit on entertainment violence. "Well over 1,000 studies," they said, "point overwhelmingly to a causal connection between media violence and aggressive behavior in some children." The statement was signed by Dr. E. Ratchliffe Anderson Jr., executive vice president of the American Medical Association; Dr. Donald E. Cook, president of the American Academy of Pediatrics; Dr. Clarice Kestenbaum, president of the American Academy of Child and Adolescent Psychiatry; and L. Michael Honaker, deputy chief executive officer of the American Psychological Association.

Corporate advertiser hopes to increase family fare on TV

WASHINGTON (CNS)—Even corporate advertisers are worried about the lack of family fare on network TV. Robert L. Wehling, global marketing officer for Procter & Gamble in Cincinnati, said the consumer-products giant has been "concerned for a long time about what we've seen as a deterioration in the network television schedules." There are fewer and fewer shows "that are completely free of excessive violence or sex or other controversial issues," he said, especially in the traditional family hour beginning at 8 p.m. Eastern, 7 p.m. Central time. A few years ago, Wehling and Andrea Alstrup, an executive at Johnson & Johnson, convened 10 corporate advertisers who shared these concerns. The group became the Family Friendly Programming Forum. Membership has grown to 41 major corporations. Wehling and Alstrup serve as co-chairs.

WORLD

Papal nuncio asks Ugandan youths to ignore advice on condom use

KAMPALA, Uganda (CNS)—The papal representative to Uganda has asked youths to ignore people who urge them to use condoms to prevent the spread of AIDS. Archbishop Christoph Pierre, apostolic nuncio to Uganda, made the appeal just two weeks after Ugandan Vice President Speciosa Wandira Kazibwe criticized religious leaders who oppose the use of condoms. Archbishop Pierre, celebrating Mass for Uganda Martyrs High School day July 29, said condoms are not a solution to AIDS.

Pope condemns killing of Spanish politician by separatist group

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II vigorously condemned the late-July killing of a Spanish politician by the Basque separatist group ETA. "No idea or political or social project can be imposed with violence," he said July 30 after the Sunday Angelus prayer at his summer residence outside Rome. "I renew once again my most energetic condemnation of these acts against the right to freedom and life," the pope said. Though the group did not immediately claim responsibility, Spanish police blamed ETA for the murder July 29 of Juan Maria Jauregui, former governor of Spain's northern Guipuzcoa province.

Korean Catholics seek revision of 'unfair' U.S. forces agreement

SEOUL, South Korea (CNS)—Korean Catholic groups have called on the United States and South Korea to revise an armed forces agreement that they say is unfair. The Catholic Priests' Association for Justice issued a statement calling for a complete revision of the Status of Forces Agreement, reported UCA News, an Asian Church news agency based in Thailand. The justice and peace committees of Wonju and Cheongju dioceses also joined in the call with similar statements in mid-July. The statements say that failure to rectify the unfair agreement between South Korea and the United States represents a threat to democracy, people's welfare and the reunification of North and South Korea. They noted that the agreement prevents South Korea from adjudicating crimes committed by U.S. servicemen while performing official duties in South Korea. †

Classified Directory, continued from page 18

Miscellaneous

† **LOURDES WATER** †
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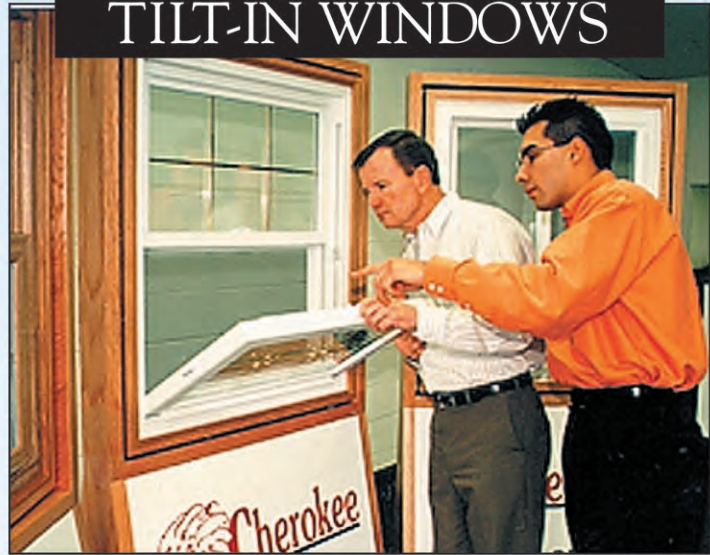
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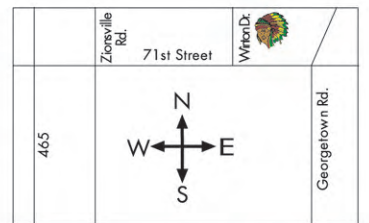


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