



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

June 13, 1997

Archbishop ordains three to priesthood

Fathers Kevin Morris,
Joseph Pesola and
Joseph Villa profess to
lives of priestly service

By Margaret Nelson

At 11 a.m. on Saturday June 7, three men sat with the assembly gathered at SS. Peter and Paul Cathedral.

One hour later, Kevin Morris, Joseph Pesola and Joseph Villa were standing near the altar as priests for the archdiocese, joining Archbishop Daniel M. Buechlein in concelebrating the Mass.

In fact, the ordination of Fathers Morris, Pesola and Villa was the reason for the gathering. The 600 people—the presbyterate, families, friends and mentors of the ordinands—were there to support and affirm them.

After the Liturgy of the Word, Father Paul Etienne, archdiocesan director of vocations, called the three deacons forward, presenting them to Archbishop Buechlein. The archbishop announced their election to the presbyterate. The people of the assembly then showed their consent by applause.

In his homily the archbishop thanked the assembly—especially the ordinands' parents—for supporting the three men. He said that the lives these men have chosen "is beyond the understanding of many people. And it is counted foolish by some. They

Vocations efforts

The archdiocese has implemented creative ways to promote religious vocations. See story on page 3.

choose to live at the very heart of what human life and divine reality are all about."



Archbishop Daniel M. Buechlein (above, center) presides at the June 7 ordination of Fathers Kevin Morris (from left, in photo at right), Joseph Pesola and Joseph Villa.

The archbishop said, "The ritual of the church acknowledges God-given vocations in Kevin Morris and Joe Pesola and Joe Villa that have been apparent for some time. In a formal way, then, both the church and these deacons ratify what God has wrought in their lives. . . ."

"They have chosen to live alone for life so that others need not be alone," said Archbishop Buechlein. "... What a great blessing they are for our church! Your sons

and brothers and friends are too bright and too caring to be reckless with their hearts. . . ."

Giving a brief history of the succession of bishops from the apostles, the archbishop said, "Through the ordained priest, Christ continues to be visibly, sacramentally present as teacher, priest, pastor and bridegroom."

"The local bishop and the presbyterate are a commu-

See ORIENTATION, page 2

Pilgrims journey to St. Mary-of-the-Woods, Carmelite monastery

By Margaret Nelson

Catholics who were driving west along Interstate 70 near Terre Haute on the morning of June 29 may have wondered why Father Joseph Schaedel was walking along the highway near exit 23.

The archdiocesan vicar general was being pastoral.

As leader of the day-long archdiocesan pilgrimage to Terre Haute, he wanted to

lead the prayers of the Joyful Mysteries of the rosary as both buses headed west from Indianapolis. Since one of the two buses was stopping at Brazil to pick up six more pilgrims, he left the "Carmelite" bus and joined the "Providence" mid-trip.

Before the rosary, the group prayed the Journey of Hope 2001 prayer, written by Archbishop Daniel M. Buechlein.

The pilgrimage began with Mass in the Blessed Sacrament Chapel in SS. Peter

and Paul Cathedral. In his homily, Father Schaedel said that it was appropriate to have the pilgrimage on the Feast of the Visitation of Mary to Elizabeth.

He said that as soon as Mary learned that she would be the mother of the Savior, she made a pilgrimage. Elizabeth recognized right away that the baby Mary carried was the Lord and she proclaimed, "Blessed are you among women!"

Father Schaedel welcomed the pilgrims to

the day of prayer, planned as a spiritual renewal program for the archdiocesan Journey of Hope 2001 celebration. He said, "A pilgrimage is a journey to sacred shrine or sacred place for religious reasons." He explained that pilgrimages are recorded in the Bible as far back as Genesis.

"This pilgrimage is not just a trip," said Father Schaedel. "It has a religious purpose. We will visit two sacred places. The

See PILGRIMS, page 2

Mass at Zakopane

Pope John Paul II waves to worshippers as he walks to the altar at the bottom of a ski jump area in Zakopane, a small village in southern Poland. An estimated 200,000 people participated in the liturgy on the seventh day of the pope's trip to Poland.



See story on page 17

CNS photo from Reuters

ORDINATION

continued from page 1

nio in priestly ministry to serve the unity of the church," said Archbishop Buechlein. He explained that is the reason "the ordination rite gives special attention to the promise of obedience to him and his successors.

"Through your ministry you join me in the special mission of handing on the treasure of our faith," the archbishop told the ordinands. "I ask you to give special prominence to teaching and preaching. Joyfully meditate on the Word of God, believe what you read, teach what you believe and practice what you teach."

Archbishop Buechlein said, "My first

duty as bishop, and your first duty as priests, is to be men of prayer. As teachers, our first duty is to pray the words we want to preach and to teach.

"It is in prayer that we remember God's love," said the archbishop. "Your first duty as a presbyteral teacher and pastor and leader is to be men of prayer. Please God, may it be so."

After the homily, the archbishop examined the candidates and the men promised their obedience to the archbishop and his successors.

Archbishop Buechlein consecrated the



Fathers Villa, Pesola and Morris prostrate themselves during their ordination at St. Peter and Paul Cathedral.

men by the traditional laying on of hands. The other priests of the archdiocese came forward and did the same.

After the prayer of consecration of the newly-ordained, priests who were involved in their formation vested the new priests with stoles and chasubles.

The next ritual of ordination was the anointing of the new priests' hands by Archbishop Buechlein.

Then, the archbishop presented chalices and patens to Fathers Morris, Pesola and Villa as each came forward to join him in the sanctuary.

After Archbishop Buechlein gave each priest the Kiss of Peace, the other priests of the presbyterate welcomed them, as they stood in the front of the assembly.

When the archbishop began the Liturgy of the Eucharist, the three newly-ordained men were behind him, concelebrating Mass for the first time.

PILGRIMS

continued from page 1

Carmelite nuns live and pray constantly for our intentions."

He explained that, at Saint Mary-of-the-Woods, they would visit the tomb of Venerable Mother Theodore Guerin and the National Shrine of Our Lady of Providence. Since they needed two buses, each was named for one of the two religious orders that hosted the group.

When the 88 pilgrims arrived at Saint Mary-of-the-Woods, they enjoyed a buffet lunch at the Providence Center. They visited the National Shrine of Our Lady of Providence and went to the Church of the Immaculate Conception.

There Providence Sister Marie Kevin Tighe gave a short history of the Sisters of Providence and talked briefly about the progress of Venerable Mother Theodore Guerin's cause for sainthood, showing the visitors the writings and documents that had been submitted on behalf of the founder of the Providence community.

Sister Marie Kevin said that the most important thing about saints is that "they are there to encourage us—to call us to sanctity."

In the Church of the Immaculate Conception, the pilgrims prayed the Sorrowful Mysteries of the rosary. Father Schaedel

presided at Benediction and led the assembly in a litany to the Blessed Mother.

After Benediction, the pilgrims headed for the Carmelite Monastery of St. Joseph. The nuns were hosting an open house to celebrate their 50th anniversary as a community there.

The nuns opened the building to the public, explaining the history and uses of their facilities. The back of the chapel sanctuary had a grill design that separated the church from the cloistered area.

Ursuline Sister Judith Alexander, a guide for the open house, said that the chapel is the center of the Carmelite nuns' lives. She said the design reflected the fact that "they lead a life of prayer with a focus toward the tabernacle."

The Carmelite nuns themselves designed the chapel and the monastery, built in 1970. The three points of the roof show the focus of the chapel, foyer and choir.

Carmelite Sister Anne Brackmann met the pilgrims just inside the monastery with obvious joy. She explained some of the history of the community. Later, the visitors learned that she had done some of the unique artwork the Carmelites use.

Sister Rosemary Stewart visited with the group in the room where the nuns greet visitors, explaining how often they can have family members come and for how long. She beamed as she talked about her experiences of living in the cloistered community.

The pilgrims saw the small cells the Carmelite nuns live in, furnished with a bed, a chair and a desk. They also looked at the libraries, offices, sewing room, print shop, mailroom, kitchen, dining area, laundry room, courtyard, and gift shop. Many of the rooms had windows that opened onto the monastery's scenic surroundings.

Mother Joseph McKenzie, prioress,

explained that the large statue of St. Theresa of Jesus that dominates the hall between the offices and the living quarters of the Carmelite monastery, was designed by a Cincinnati artist.

On the bus trip home, the pilgrims prayed the Glorious Mysteries of the rosary. And they viewed the video documentary of the archbishop's 1996 pilgrimage to the shrines of southern Europe, *Journey of Faith*.

Official Appointments & Announcements

Effective June 28, 1997

Rev. Joseph Villa, who was ordained June 7, 1997, appointed temporary associate pastor of St. Bartholomew, Columbus. Father Villa will return to Rome for post-graduate studies in the fall of 1997.

Effective July 2, 1997

Rev. Kevin Morris, who was ordained June 7, 1997, appointed associate pastor for the parishes of Holy Family, St. Andrew and St. Mary in Richmond.

Rev. Gregory Bramlage, currently serving as associate pastor of the parishes of Holy Family St. Andrew and St. Mary in Richmond, appointed associate pastor of St. Anthony, Morris; St. Nicholas, Ripley County; St. Charles Borromeo, Milan; and St. Pius, Ripley County.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Effective July 5, 1997

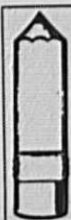
Rev. Joseph Pesola, who was ordained June 7, 1997, appointed associate pastor of St. Pius X, Indianapolis.

Effective July 9, 1997

Rev. James Bonke, currently serving in sacramental ministry on weekends at Our Lady of the Greenwood, Greenwood, appointed as part-time associate pastor of St. Luke, Indianapolis, while retaining his appointment of Defender of the Bond for the Metropolitan Tribunal.

Rev. Kenneth Ciano, currently serving as associate pastor of St. Luke, Indianapolis, appointed part-time associate pastor of Our Lady of the Greenwood, Greenwood, and part-time chaplain for Clarian Hospitals, Indianapolis.

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Vocations efforts focus on conveying God's call

By Sue Hetzler

With three priestly ordinations last week and another slated for Jan. 17, the Archdiocese of Indianapolis could be viewed as a leader in building vocations. But the hard facts show that even this archdiocese needs to do more in promoting and recruiting candidates for religious life.

The numbers don't look bad on paper—169 diocesan priests and about 25 religious order priests serving in 151 parishes and missions. The outlook for future ordinations looks fair, too, with two more seminarians to be ordained next year and 30 other men studying to become priests.

In fact, Father Paul Etienne, director of vocations for the archdiocese, says the church of central and southern Indiana will probably have a fairly balanced number of priests who enter and retire from active ministry during the next five years.

"The archdiocese has not conducted any formal surveys that tell us our priest shortage will begin to slow down because of the number of ordinations we foresee in the future," he said.

"However, after taking into account probable retirements and planned ordinations, we are hopeful that over the next five years, the archdiocese will be able to maintain the current number of priests in active ministry."

Why the concern then over a decrease in vocations? There are many factors:

- The Catholic population continues to grow at a faster rate than ordinations.
- Figures show that beginning in the year 2002, larger numbers of priests (those who were ordained in the late '50s) will be eligible for retirement.
- Men are entering the seminary at an

older age than before (the median age is 30), sometimes after successful secular careers.

• Nine out of 10 Catholic teenagers are not considering priesthood or religious life, according to a recent national report prepared for the National Conference of Catholic Bishops.

• On the average, 30 percent of men entering the seminary drop out before ordination.

The profile of today's seminarian is much different than it was 10 years ago. While they still come from relatively stable families, seminarians are older and well educated. Some come with master and doctorate degrees.

But a recent survey conducted by the Center for Applied Research in the Apostolate (CARA) at Georgetown University notes that the seminarian's faith almost uniformly lacks content. They sometimes refer to themselves as the children of "collage" Catholicism, meaning they come from a generation that selected what church teachings they were going to follow.

"The Catholicism most seminarians learned in their early years consists largely of a set of attitudes," said the CARA report. "Such students are often now concerned to learn the official teaching of the church."

This year, the archdiocese will spend

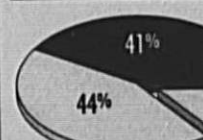
Parents influence vocation choices



Parental encouragement plays a significant role in whether people consider a religious vocation (priest, brother, sister). Catholic teens say:

When parents haven't encouraged vocations

- 67% Never considered a vocation
- 33% Considered a vocation (5% are still open to it)



When parents encouraged vocations

- 41% Never considered a vocation
- 59% Considered a vocation (15% are still open to it)

Source: Center for Applied Research in the Apostolate at Georgetown University ©1997 CHS Graphics

up to \$15,000 on each seminarian, covering tuition, room and board, health insurance and other expenses. Working through the process to ordination is not easy and takes four years of college before entering theological school, where the process of discernment is carried out in earnest.

"The seminary is a place of discernment and education," said Father Etienne. "Most guys don't reach a point of real

conviction about their vocation until the last year."

The archdiocese has started to implement some creative ways to build vocations and, more importantly, nurture the call to priesthood and religious life among Catholic youth.

Parishes now have vocations coordinators who work closely with the archdiocese in promoting vocations, initiating prayer for vocations, and helping to identify young people who might be called to the priesthood.

Father Etienne said it is important for priests and religious to nurture young people and help them identify that small whispering voice that invites them into the priesthood.

"We've got to have people looking for the signs of a calling to the priesthood and religious life in our youth and young adults," he said. "I do feel we lose vocations because young people are not nurtured, supported and invited to see what that life is all about."

"They long for the brothers, sisters and priests to share their stories with them. Research clearly indicates," he said, "that priests and religious are the primary recruiters."

Father Etienne added that young men are beginning to show interest in the priesthood at an earlier age again. But answering the call is a slow and difficult process, and most times complicated because it deals with the mysteriousness of God, he said.

"It's such a personal call. All the statistical stuff in the world is helpful, but it won't give us the answers we need," said Father Etienne. "Despite our efforts, God is going to call those in his own time. The key is our helping to discover those he is calling."



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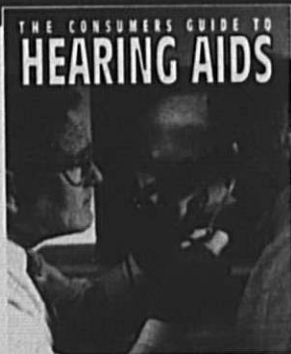
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Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1913 - 1994
Founding Editor

Daniel Conway, Associate Publisher
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Editorial

Deo gratias!

The church in central and southern Indiana received great gifts June 7 when Archbishop Daniel M. Buechlein ordained three men to the priesthood.

Fathers Kevin Morris, Joseph Pesola and Joseph Villa entered the priesthood last Saturday in the Rite of Ordination at SS. Peter and Paul Cathedral.

In a wonderful moment of Catholic ritual, the three men marked their profession to priestly service as they prostrated themselves on the floor of the cathedral.

Meanwhile, the choir and congregation chanted the Litany of the Saints. Then Archbishop Buechlein and the priests pre-

sent for the ordination laid hands on the men in the ancient sign of consecration and empowerment by the Holy Spirit.

Fathers Morris, Pesola and Villa then joined the archbishop and their fellow priests in concelebrating the Liturgy of the Eucharist.

The Criterion welcomes these men as pastoral leaders in the archdiocese. Our parishes and agencies are all the more rich for their commitment.

It's unfortunate at this time of celebration that much talk turns to how many fewer priests we have today. It's a fact that fewer men are drawn to this way of life. So it's tempting to allow grim statistics to eclipse the good news of the ordination of these three new priests.

But new efforts to promote vocations to the priesthood and religious life are breathing new vigor into our church. Our archdiocese enjoys the gift of more

than 30 young men studying for the priesthood. Let's be thankful for that.

And as our thoughts turned to priestly ordinations last week, it seemed appropriate to be thankful to God for his many other gifts—especially the people who help guide us in our spiritual and sacramental journey.

Thanks be to God for the gift of the six religious sisters serving as parish life coordinators in parish communities where there are no full-time pastors.

Thanks be to God for the gift of our lay ministers serving as pastoral associates, religious education coordinators,

principals, catechists, teachers, musicians and parish and agency staff.

Thanks be to God for the countless parish or agency volunteers who contribute to our faith and the church's outreach.

Thanks be to God for the gift of hope that compels us on our Journey of Hope 2001. All those who work to build up the local church through

their ministries in spiritual renewal, stewardship and evangelization should be affirmed during this time of celebration.

These are gifts of immeasurable value. These are gifts that contribute to the wholeness and wisdom it takes to follow Christ's teaching. These are gifts that help us to live the Good News.

Take time this week to thank the people who have touched your life through their special ministries. Thank them for their gift. It's what brings us closer to glimpsing the face of Christ.

Deo gratias!

— Peter Agostinelli

Seeking the Face of the Lord

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



Convenience, comfort and choice continue to shape our culture

I write this column after returning from Rome and Venice last week. Returning home is always a rather interesting study in contrasts, especially the tremendous difference in cultures. On this visit, however, I noticed more than ever how much our United States culture is affecting Europe more and more. But I still find it a bit jarring to round a bend on a Venice canal only to see the McDonald's golden arches on buildings that obviously date from centuries ago.

This morning I stopped to put gas in my car only to be stunned when it seemed the gasoline pump was talking to me. I was even more surprised to find myself looking at CNN Headline News on a TV screen in the gasoline pump! There was nothing like that in Venice, yet.

As I left the gasoline station, I heard a commercial on the radio soliciting "healthy couples" in a "stable relationship" (not necessarily married) to participate in a "scientific research" project studying methods of birth control. The fruit of the study would be the guarantee of the very best methods of birth control for the 21st century. The announcement reminded me of a news headline in *The Indianapolis Star* that caught my attention not too long ago. "Two Hoosiers first to use new drugs in abortions." The subhead read "Pair are among 3,000 nationwide participating in a federal analysis of experimental procedure's effects." The Planned Parenthood project requires that "participants must agree to undergo surgical abortions if the drugs are unsuccessful." These kinds of "advances" are not the kind of cultural progress our society needs.

I thought of the Holy Father's plea as he visited in his home country of Poland the last week or so. He reminded his fellow citizens how much they struggled to be free of the oppression of atheistic communism and the hardships they had endured. He urged them not to succumb to another kind of atheistic oppression—the enslavement of the human soul and character to societal materialistic pressures that erode human dignity.

Our ancestors who received and handed on the gift of faith to us would be pretty surprised at all the societal changes that have made our lives better. But wouldn't they be terribly disappointed by those claims of human advances that have weakened the moral fiber of our society? The roots of the growing disrespect for human life run more deeply than we might

tend to think. They have to do with the evolution of philosophies that work hard to circumvent the fact that there is a God upon whom all of society depends. For example, theories of bioethics that try hard to ignore God end up like most idolatries. They serve the three gods of "comfort, convenience and choice" and are destructive of human life. The end result is a culture of death of which Pope John Paul II warns our society.

But there has been some encouraging news recently in the realm of pro-life concerns. Our own state legislature successfully passed a bill that bans partial-birth abortions. Governor O'Bannon did not veto the bill. Nationally, the Senate's May 20 approval of the ban on partial-birth abortions mirrored a very large national consensus that this procedure has no place in a civilized culture of life. But the Senate's vote, 64-36, is not large enough to override President Clinton's threatened veto. A majority of 67 would be needed. It continues to be mind-boggling that anyone, especially Catholics, could vote as some did in support of what is truly infanticide.

It was heartening that the American Medical Association decided to support an amended version of the senate bill. Until now the AMA has been pro abortion. In this case it has gone on record saying that there is "no identified situation" in which partial-birth abortion is "the only appropriate procedure to induce abortion." The report recommends that "abortion not be performed in the third trimester except in cases of serious fetal anomalies incompatible with life." Of course, the fact that any abortion at all remains legal in our country is tragic, but there are signs that the sense of the vast majority of our citizens is starting to have some positive effect. We have a long way to go and we must keep addressing the challenge. We continue to hear about "the right to choose." What about the right to choose life? What about the right to life?

Convenience, comfort and choice continue to be the prevailing influences in contemporary culture. There is nothing wrong with convenience or comfort or choice if they are sought within the bonds of sound moral principles. When they become gods of society, prevailing over human life itself, we have a problem.



Journey of Hope 2001

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1997 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll Free:1-800-382-9836, ext. 1570
Circulation:317-236-1573
Toll Free:1-800-382-9836, ext. 1573

Price:

\$20.00 per year 50 cents per copy

Postmaster:

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

World Wide Web Page:

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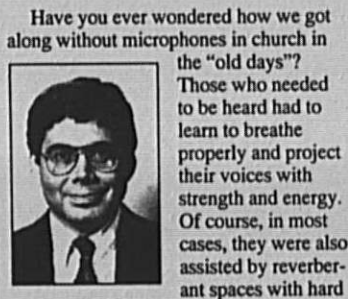
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Matters Liturgical/Charles Gardner

The use and abuse of the microphone at worship



Have you ever wondered how we got along without microphones in church in the "old days"? Those who needed to be heard had to learn to breathe properly and project their voices with strength and energy. Of course, in most cases, they were also assisted by reverberant spaces with hard surfaces that reflected the sound and helped it to travel throughout the room. Today, our high-quality sound systems have done much to enhance our worship. But several cautions are also in order.

Perhaps the most frequent abuses in the use of microphones for leadership in worship are the temptation to let the amplifier do "all the work" and the failure of leaders to trust the rest of the assembly to find its own "voice." Here are some specific suggestions for individual liturgical ministers:

- **Lectors**, learn to proclaim the Word rather than just read it. Occasionally, practice without the microphone, and try to project your voice to the last row of the room. Then when you use it, stand close enough so that it reinforces the sound of your voice, but not so close that you lose the energy of your projection. Some very sensitive microphones also have a tendency to "pop" on consonants such as 'p' and 'b' if you stand too close to them.
- **Cantors**, use the same basic technique as the lector when you are singing

alone, discovering the proper distance from the microphone to reinforce your sound without distorting it. But when it is time for everyone to sing together, you must "shift gears." For example, an outside observer listening to an assembly singing an opening song for Mass should hear *just that*—and not a single amplified voice dominating the sound of everyone else. Take a step back from the microphone and let the "whole church" sing! When the music is less familiar, you may need to stay a little closer to the microphone. But always put at least as much energy into *listening* as you do into singing. Remember, the goal is to

let your own sound become part of the sound of the singing assembly.

Perhaps the most frequent abuses in the use of microphones for leadership in worship are the temptation to let the amplifier do "all the work" and the failure of leaders to trust the rest of the assembly to find its own "voice."

- **Presiders**, most of the same principles apply to you. Be especially careful not to sing directly into the microphone when everyone else is singing together such as at the Gospel Acclamation. The wireless microphone presents a special challenge. If it is overly "live," it can have the same effect of

standing too close and decreasing the energy of your projection. By all means, sing along with the whole assembly, but it is usually better to turn off the wireless microphone when doing so. When this is not possible, use the same technique as the cantor, decreasing the volume of your singing and putting more energy into listening to and blending with the rest of the assembly.

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

Be Our Guest/Shirley Vogler Meister

Fatherly roles found in life and death

Deep into my own prayer after receiving the Eucharist one Sunday, my thoughts were interrupted by a small child's voice shouting, "Hi, Daddy!"



A few chuckles rang out in the church, and I noticed I wasn't the only one smiling in my area. Even the priest and some of the lay ministers responded. How beautiful, how innocent, how charming that child's greeting was: "Hi, Daddy!"

Since I wasn't in that vicinity, I could only guess what happened. Perhaps the father had just returned from Communion, or perhaps the child finally noticed the father as a lay minister or usher. It didn't matter. Only the joy and innocence in the child's voice and greeting was important.

Long ago, my mother told me that I, as a toddler, would react in a similar way when I saw my father returning from work in the evening. Mom would imitate my girlish greeting—"Here's a-coming the Daddy!"—shouted as I ran toward him on what she called my "chubby little legs."

I don't recall doing that, but I do recall how glad I always was to be around Dad, even as an adult. I still keenly feel the pain of his early death at the age of 49. Yet, I am comforted by the knowledge that his spirit and his guidance are with me still through the beautiful reality of the Communion of Saints.

Likening my human reactions to how I'd feel if God—my Heavenly Father—left me, the grief would be incomprehensibly

terrible. God, however, will not abandon me—even if I, in lapsing moments of sin, abandon him. He will not abandon me any more than I can comprehend my own father doing so.

Not all children have such warm memories about their fathers. Sometimes they can't understand the father-child bond because death interrupted their family group, or because their fathers weren't or aren't emotionally mature and secure enough to be good role models. Sometimes fathers—in their own personal pain and for a variety of reasons—leave their families. Sometimes a child might never know his or her father.

That's where others need to fill the gaps through foster parenting and mentoring programs, through priest and parish leadership, through neighborhood and other family members' support and involvement.

The same holds true in our spiritual lives. We can become alienated from the Heavenly Father for a variety of reasons, too—not because God pulls away from us, but because we've either pulled away from him or because we've not been nurtured in faith. It's the responsibility of the living faithful who make up the Communion of Saints to "be there" for those who need a fatherly presence—for the sake of the family of mankind, for the sake of God.

Only then can we all happily anticipate the moment of truth at the time of death when we are bound forever, joyfully, with our Heavenly Father.

(Shirley Vogler Meister is an Indianapolis writer whose prose and poetry appear in diverse U.S. and Canadian markets, many of them Catholic.)

A View from the Center/Dan Conway

Don't believe everything you read in the newspaper

It is awkward, at best, for a columnist to warn readers not to believe everything they read in the newspaper.



It's like a business advising customers not to trust salespeople. If they heed your advice, they will think twice before buying what you're selling!

Yes, it's awkward; but it's still good

advice. Don't believe everything you read in the newspaper. Most journalists are ethical, responsible people. But we all have our biases, and it's relatively easy to "tilt" a story in one direction or another. In fact, the most "objective" reporting always reflects the reporter's point of view.

Not long ago, I picked up a copy of the Louisville Courier Journal and read (in bold, front-page headlines), "President offers deal in Jones suit." My first impression was that President Clinton had either acknowledged wrongdoing or was trying to settle quickly the sexual harassment lawsuit brought against him by Paula Corbin Jones. On further reading, I discovered that what actually happened was that the president's attorney had floated a "trial balloon" by suggesting that his client *might* be willing to consider a gift to charity if no apology or no admission of guilt were required. From a certain point of view, I guess this could be seen as an "offer" to settle the case, but it's a bit of a stretch.

Later the same day, I saw a copy of the New York Times. The Times reporter barely mentioned the attorney's "offer" to settle with a gift to charity. Instead, he emphasized the fact that the president's attorney had threatened to expose his opponent's "sexual history" if the case actually goes to court.

What is the real story here—the attor-

ney's threat to expose Paula Jones's steamy past (if she has one) or the president's offer to settle the case with a gift to charity—or both? Unless you approach this story with a healthy dose of skepticism, you will almost certainly be misled. Not totally misled, perhaps, but misled enough to think that things are either black or white when, in this case at least, the truth is very gray indeed!

An even more blatant example of "tilting" a story in a certain direction happened in a recent issue of National Catholic Reporter. In a brief notice about Mercy Sister Carmel McEnroy's decision to file another lawsuit against Saint Meinrad Seminary, NCR edited a story distributed by Catholic News Service. The original story contained much more information than was possible in NCR's news brief, so it had to be edited. But because of the way NCR edited the story, the seminary's point of view was completely left out, and only Sister McEnroy's story was told. This is not the first time that NCR has "tilted" a story in Sister McEnroy's direction, but a simple comparison with the original story shows quite clearly the bias that continues to influence the newspaper's coverage of this dispute.

What can be done about biased reporting by the news media? Not much. Even when reporters and editors observe the most stringent ethical standards, they cannot be 100 percent objective.

Communication always involves a messenger, and the messenger's point of view almost always influences the way the message is delivered.

But let the reader beware. When you read something in this column or anywhere else, think twice. Ask yourself what the writer's point of view is, and then evaluate what he or she says based on your own insights and experience. Above all, don't believe everything you read just because it's in the newspaper.

From the Editor Emeritus/John F. Fink

The extended family is the most important part of Arab culture

JERUSALEM—Laila Nazzari can hardly be classified as a typical Palestinian woman. Although born in Palestine, she was educated in the United States, first at the University of



Tennessee and then her Ph.D. in sociology and English literature at the University of Pennsylvania. She and her husband, Nafez, taught our classes on Islamism here at Tantur. Laila is an attractive woman, short and slim, with thick black hair. For our classes she wore a suit, semi-high heels, red fingernail polish and lipstick, not exactly the way most of the Palestinian women we see are dressed.

I found her class on Arab family life tremendously interesting and, since it is so different from Western family life, I thought you'd be interested, too.

She told us that the extended family is the most important part of Arab culture. Homes almost always contain several generations. When a son marries, an addition is built to the house for him and his bride. Two-story homes here often have pipes sticking up on the roofs so that another story can be built when a son marries. Then the oldest generation moves to the top story.

Families are part of clans, each headed by a sheikh. Within the clan, everybody knows everybody's else's business. There is little privacy and people are expected to be together almost all the time. Community is considered more important than the individual.

Nothing gets done in Arab society without a *wasta*, a mediator. If some-

thing is broken, you need a *wasta* to find someone to fix it. Then several people will usually show up. There's always lots of discussion before anything is actually done. (I can tell you that I found this exasperating when I had to get something done for my computer.)

Reciprocity is an important part of Arab culture. Arab gift giving is expected and always precise. If someone gives you something, you must reciprocate with a gift of the exact value, being careful not to insult the person with a gift of either less or more value.

The Arabs are great for trying to enter into agreements with saints, either Muslim or Christian. They promise to do something in return for a spiritual favor.

Arabs are firm believers in "the evil eye," a powerful force that can cause misfortunes. They protect themselves with amulets of various kinds.

If you compliment Arabs on possessions, they will immediately give them to you. If they don't, they believe the "evil eye" will cause a misfortune.

Whenever there is a *towash* (squabble) between two people, everyone in the community immediately takes sides.

If a member of an Arab clan injures a member of another clan, a *sulha*, or ritual reconciliation, takes place to avoid revenge. These are frequently announced in newspapers so everybody will know about them. First there is a three-day truce (*sudnah*) arranged through a *wasta* who is the member of a third clan. He then hears all the arguments from members of both clans and renders a decision. Meanwhile, the women are preparing a large feast to celebrate the reconciliation.

Next week I'll write about Arab marriages.

Cornucopia / Cynthia Dewes

We are never too old to learn

Learning to survive until our eternal reward arrives is sometimes more difficult the second time around. That is, we think we learn most of life's lessons while we're raising a family ourselves, but it turns out that we continue to learn from our kids' experiences as well. And, somehow, they're more arresting.



Take staying alive, for example. One of our sons and his family were recently involved in an auto accident when he slowed to allow a driver in front of them to turn left. He intended to carefully pass on the right of the turning car.

The driver behind our son wasn't paying attention so she kept coming at high speed, hitting his car and then hitting the car that was turning left. The impact shot our son's car across the ditch at the side of the road and into a hedge where it came to rest minus a wheel and totally wrecked.

Fortunately, since all were wearing seatbelts, no one was injured. The two little girls were crying, but our grandson was thrilled by the wild ride. "They should have

that ride at Disney World," he declared, to the intense disgust of his sisters.

Now, it's bad enough when sudden and uncertain death confronts us personally. But when it threatens our children, it's absolutely chilling. We feel like George C. Scott belting as General Patton in the movie, "That's enough, #1@*!# it, that's enough!" But we also understand better the scriptural warning to stay alert for the coming of the Lord.

Another son recently presented us with an instructive tale of a different kind, also involving the questionable behavior of strangers.

While he and his family were attending a historic festival they came across a kiddie pony ride run by a family that included two children.

The little girl ran up to take our granddaughter's hand, declaring, "You're my best friend." Naturally our 6-year-old granddaughter accepted this homage without question, and the two girls began to play. When it was time for the family to leave the festival to go to their campground nearby, the little girl asked if she and her brother might spend the night with them.

At our daughter-in-law's request the kids asked permission from their grandparents, who immediately said

Yes. They didn't ask for our son's name and address, character references, anything.

So the two strangers camped overnight with the family. They were clean and polite, and they played congenially with our grandchildren. When they were returned, their family thanked ours and went about their business.

What is astonishing to us about this incident is the trust or negligence, take your pick, displayed by the pony ride family. Our son's family might have been ax murderers or child abusers or kidnappers for all they knew, but they let their kids go with them without even asking their names.

We're moved to examine our own reactions to this. Are we not trusting enough in the goodness of others? What does it mean to be a stranger? Or should these people be reported to a social agency for the children's good?

We're also moved to think what our kids mean to us and how we should be caring for them, "caring" being the operative word. Do we really value their presence, treasure their witness to us, and accept the loving responsibility which they impose on us?

We learn so much simply by living the journey. And we learn even more through the experience of our children as they travel the same road.

Check It Out . . .

Holy Cross Parish in Indianapolis will host an open house at the dedication of the former convent at the Providence Center June 15 after the 10:15 a.m. Mass. The center has been adapted for school and parish office space, as well as religious education classrooms and conference rooms. Also, the cross at the top of the church bell tower, which has been renovated, will be replaced that day.

Several members of Indianapolis parishes including seven Bishop Chatard High School graduates, are cast members in the production of Andrew Lloyd Webber's *Jesus Christ Superstar* June 13, 14 and 15 at the Indiana Repertory Theatre in Indianapolis. The performance times are at 7:30 p.m. There will be two 2:30 p.m. performances on June 14 and June 15. The cost per ticket is \$10. For more information call 317-239-5151.

"The Spirit of Francis," a Mount St. Francis alumni retreat, will be held June 20 through June 22 at the Mount St. Francis Retreat Center in southern Indiana. This weekend retreat will be an opportunity for former students of Mount St. Francis, and their spouses, to spend a weekend renewing friendships, while having a spiritual experience. Overnight accommodations, meals, conferences and prayer services, as well as rest, prayer and socializing, will be provided. For more information, call the center at 812-923-8817.

Saint Meinrad Archabbey Library will feature an exhibit of woodcarvings through June 27. The carvings are the work of Joe Offerman of Owensboro, Ky. Most of Offerman's carvings have been used or found in nature. He "recycles" driftwood, bowling ball pins, fallen tree limbs, tongue depressors, pencils and tobacco sticks. The exhibit is free.

A Medjugorje anniversary celebration Mass in Thanksgiving for 16 years of "Love from the Blessed Virgin Mary to the World," will be held June 24 at St. Augustine Home, 2345 W. 86th St., in Indianapolis. Father Jonathan Stewart, will preside. Rosary is at 6:15 p.m. and Mass is at 7 p.m. There will also be Medjugorje slides and music. A free-will offering will be collected as a donation to the Little Sisters of the Poor.

St. Roch School in Indianapolis has won first place in the total pounds recycled category of the 1996-97 "Race into Recycling with Kids, Cans, Plus!" recycling contest sponsored by Reynolds Recycling. The students recycled 2,829 pounds of aluminum and were awarded \$300.

VIPs . . .



Mr. and Mrs. Omer J. O'Connor of Indianapolis will celebrate their 50th anniversary June 14. They were married June 14, 1947 at the former St. Catherine Church in Indianapolis. The couple marked their anniversary with a gathering at St.

Joseph K of C Council in Indianapolis. They have five children: Michael, Daniel, Patricia, Christopher O'Connor, and Peggy Novotny. They also have 14 grandchildren and one great-grandchild.

Franciscan Sister Paulette Schroeder, who has served as pastoral associate at Holy Cross Parish in Indianapolis for seven years, is taking a new assignment with her religious order, the Sisters of St. Francis in Tiffin Ohio. She will serve as the program director of St. Joseph Retreat House there. A farewell reception will be held at Holy Cross in Kelley Gym June 22 following the 10:15 a.m. Mass.



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Office of Parish Financial Consulting grows in service to parishes

The archdiocese recently broadened the work of the former archdiocesan Office of Internal Auditing and changed the name of the office to better reflect its role of service to parishes. The Office of Parish Financial Consulting, which was reorganized in March, has taken on a more active and visible role in assisting parishes with efficient and effective management of their financial resources.

"I want all parishes to know that we are here for them, and that their concerns are also our concerns," said Michael Volk, manager of parish financial consulting. "The office is committed to working closely with pastors, administrative staff and finance committees in all corners of the archdiocese with hands-on assistance in financial and operational matters."

The department retains the responsibility of providing internal auditing services to parishes.

The parish financial consulting department is actively

involved in the implementation of standard computer software at parishes. The Archdiocesan Fiscal Accountability Task Force, which is composed of parish and archdiocesan representatives, approved the Automated Church System software last year. One hundred-and-six parishes have committed to implementing the software.

"It's never easy to undergo a change such as this," Volk said. "Implementation has been a challenge. But to ignore our information needs in a world that is changing so fast today would only leave us in the dark tomorrow. We're moving forward."

The software, Volk added, provides parishes with an effective tool for managing not only their financial resources, but their human ones as well.

"This is a complete product that can affect virtually every aspect of parish life," Volk said. "Pastors, bookkeepers, secretaries and religious education directors all

can be excited about the ways that this product can enhance their ministries. With all of us called to meet the challenges of the Journey of Hope 2001 celebration, the timing of this project couldn't have been better—or more necessary."

The parish financial consulting department and parish representatives are working to establish software user groups that will assist all parishes to make the transition to the new software.

"User groups will not only allow us to reach out more quickly to those who need more help, but they also will provide a means for parishes to effectively share their ideas with one another," Volk said.

Those interested may call Volk at 317-261-3370, or 1-800-382-9836, ext. 3370. Linda Bell, business manager of St. Gabriel Parish in Connersville, can also be contacted at 317-825-8578 for more information.

Tell City theology talk features Christian-Muslim encounter

By Peg Hall

Special to The Criterion

TELL CITY—The first peaceful encounter on record between a Christian and a Muslim was a visit by St. Francis of Assisi to Sultan Al-Kamil of Egypt in 1219, according to Franciscan Father Thomas Richstatter.

The friar was the May 15 speaker at the Theology Night Out at St. Paul Parish in Tell City.

He said that St. Francis' visit was an effort to end the Crusades. Today friars are living with Muslims in the Philippines, India, Egypt, Morocco, Algeria and other parts of Africa.

Father Richstatter told of his travels to Egypt last year and his first-hand experience with Islam. He said that the Muslims, followers of the prophet Muhammed, belong to the religion of Islam, a word that means "submission." Muslims seek to surrender to Allah, which means God in Arabic. Christians and Muslims share many beliefs, yet their common history is a bloody one.

He admits that he had some fear of leaving the sanctuary of the friary where he stayed. But his fears were calmed when the 19-year-old son of the Muslim cook guided him in Cairo. He learned respect for the holiness of the followers of Muhammad as he witnessed their devotion to daily prayer, care for the poor, and belief in the equality of men, if not of women.

He learned that, like Christians, Muslims believe in one God who reveals his will. Muhammad, born in Mecca about

the year 570, went to pray in the desert when he was 40 years old. There God turned him away from his belief in polytheism and revealed the *Qur'an* (Koran) to him. The Muslims believe that this book is not just the word of God—as Christians believe of their Bible—but that it is God.

Father Richstatter said that, to his followers, Muhammad is the last and greatest of a long line of prophets: Adam, Noah, Abraham, Moses and Jesus. While not sharing the Christian

belief that Jesus is God, those who follow Muhammed honor his mother, Mary. In fact, he said, there is more about Mary in the *Qur'an* than in the Bible.

Muslims believe that God has revealed himself through the Old and New Testaments, and that the *Qur'an*, the last and greatest revelation, completes the trilogy, said Father Richstatter. Written in Arabic, the *Qur'an* is the most read and memorized book on earth.

Bishops speak out against death penalty in Oklahoma City bombing case

By Brigid Curtis

Special to The Criterion

In a statement released June 5, Bishop William S. Skylstad, Domestic Policy Committee chairman of the United States Catholic Conference, said, "We as bishops believe that to execute Mr. McVeigh could tragically perpetuate a terrible cycle of violence, further diminish respect for life, and, perhaps most significantly, cannot truly ease the pain of those who have suffered so much loss."

"No act, including an execution, can really fill the void and heal the wounds of the loss of a child, a mother, a father, a brother or sister," said Bishop Skylstad. "Mr. McVeigh's death cannot bring back those who have been lost."

The statement was issued in response to the conviction of Timothy McVeigh of the 1995 Oklahoma City bombing and anticipating the subsequent sentencing of McVeigh by a jury which could render a death penalty sentence.

The Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana, strongly reiterates its opposition to the death penalty. *Choose Life*, an ICC statement released in Dec. 1996, says, "It is our best judgment as pastors and lay members of the church, who are devoted to defending life, that capital punishment will only serve to inflame the culture of violence that is already too prevalent in our state. We believe that capital punishment undermines the sacredness of human life. It fails to combat crime effectively and does not contribute to building a society that is free from crime. Furthermore, it neither helps the victims who survive nor does it mitigate the loss of the victims who do not."

For copies of the ICC's statement on the death penalty, contact Thomas Gaybrick, archdiocesan ICC coordinator at 317-236-1560, or 1-800-382-9836. Gaybrick can be reached via e-mail at charities@archindy.org.

The Indiana Catholic Conference board consists of the six active bishops in the state and five lay board members, one representing each diocese.

(Brigid Curtis is director of research and communications for the Indiana Catholic Conference.)

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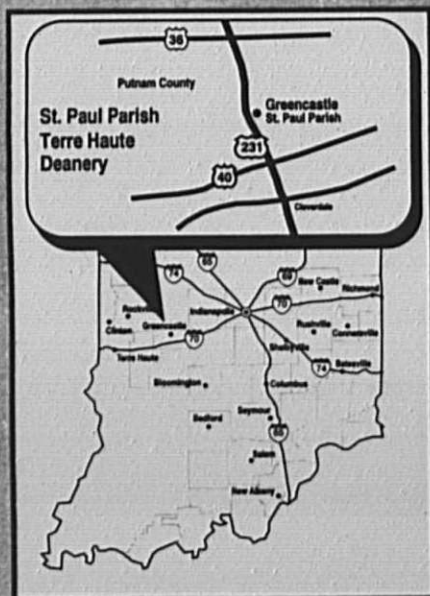


Terre Haute Deanery St. Paul the Apostle Greencastle

Story and photos by Cynthia Dewes

Fast Fact:

St. Paul, Greencastle serves 312 households as well as several hundred students from the nearby DePauw University.



**Journey
of Hope
2001**

St. Paul Parish, Greencastle, tries to cover all the bases

When does spiritual renewal end and evangelization begin? Or is it the other way around? And doesn't stewardship involve making both of these available for everyone? It's hard to separate one from the other at St. Paul the Apostle Parish in Greencastle.

One of the seven corporal works of mercy identified by the Catholic Church is to visit the imprisoned. St. Paul parishioners take that admonition seriously, with a unique ministry directed toward the men at the Indiana State Farm at Putnamville.

Every Saturday evening, parishioner Teresa Batto drives to the farm to conduct a Bible study/communion service for 20 to 25 men, most of whom are Catholic. During the three years she's been going, she's become familiar with them and their problems.

Many are struggling with drug or alcohol addictions they're afraid will erupt again when they leave prison. Some are involved in visitation or custody disputes for their children, are estranged from their families, or are trying to earn GEDs or learn vocational skills.

Sometimes the men receive bad news from home, such as final divorce decrees from their wives or information of the death or illness of loved ones they can't visit. Often the release dates are extended by the authorities for what seem to them cruel or whimsical reasons.

"The men are ready to hear the word of God," Batto said. "They know they have to change, and it's a beautiful moment to be present when it happens."

One of the men at the farm, a 42-year-old who is taking college courses to complete a degree, said he's seen "remarkable changes in men's lives as a result of the (Christian) programs" offered by St. Paul and the Christian 12-Step Discipleship group.

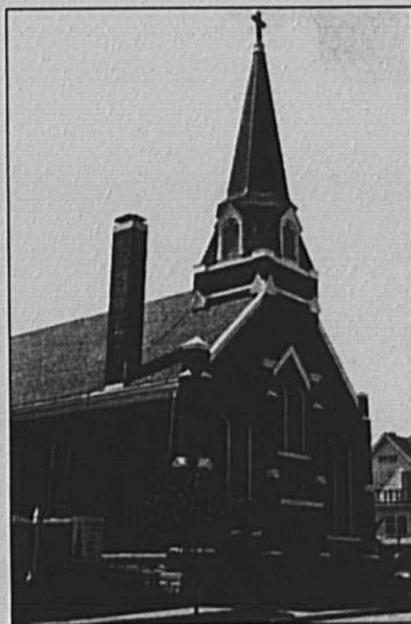
He wrote, "I've seen a son and mother reunited after a year of no correspondence; God's taking of a 2-year-old with multiple maladies and the father thanking God for his eternal mercy; a homosexual who gave his life to the Lord and then became a leader in Bible studies; and drug addicts and alcoholics filling their inner void with God's love instead of Satan's tools."

Batto conducts the service in a format similar to a Mass, except there is no Liturgy of the Eucharist. After each reading, she and the men attempt to relate what is read to their personal situations, and at the intercessions they share their concerns. They sing several hymns—all the verses and with gusto.

During the service Batto has the men take turns reading the Scripture selections for the next Sunday's Mass. This prepares them for participation on the following Wednesday, when Father Mike Fritsch, St. Paul's pastor, celebrates the Sunday liturgy for them and hears confessions.

The men are discouraged from talking while detained at the farm, she said. So they respond well to the "feeling of belonging in a caring group."

They participate enthusiastically and are open, honest and respectful of each other. During a coffee break in the two-hour session, the men visit, often exchanging encouraging



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remarks and offers of prayer and emotional support.

St. Paul Parish also evangelizes and ministers to a less captive audience: the Catholic students at DePauw University in Greencastle. They add up to a sizable number since, of those DePauw students who claim a religious denomination, most are Catholic.

Parishioners sign up to "Adopt a Student," whom they include as members of their families during the school year. They send them greeting cards on their birthdays and holidays. They invite them to stay with them during breaks when they can't go home, ask them to dinner, and take them along on family outings.

One DePauw student, senior Heidi Kohne, is uniquely served by St. Paul Parish. She uses the church organ to practice for her music classes, and in return plays the organ for weekend Masses. "It's both a job and my service to God," she said.

Kohne is a self-described "rather loose Presbyterian" from Salem, Ore. She views her service at St. Paul as a way to get playing experience and to "make good friends," as she has with St. Paul music director Kathy

Dory and the members of the choir.

In fact, "It's kind of neat" that Dory and the others are "trying to keep me coming back" after she graduates and leaves for graduate school, she said. She likes the Catholic Church and has enjoyed her acquaintance with Father Fritsch and Father John Schoettelkotte, the previous pastor.

A 4 p.m. Mass on Sundays is added to St. Paul's schedule during the months when DePauw is in session. Once a month a Student Supper follows the Mass, with food and fellowship provided by parish volunteers.

DePauw students' gratitude for the attention they receive from the parish was made tangible last year during St. Paul's capital campaign. When the parish sent information to parents of the students about the campaign to add education and social areas to the church plant, several of them sent contributions. One was for \$5,000!

For a small and not particularly affluent parish, St. Paul's financial record is impressive. The capital campaign reached its goal of \$425,000 well within its timelines. And annual goals set for the parish during the United Catholic Appeal have always been surpassed.

Last December, Oblate of Mary Father John Mark Etensohn from Our Lady of the Snows in Belleville, Ill., conducted a well-received parish renewal on the theme, "The Symphony of Our Faith." Thinking of this "symphony's" three movements as stewardship, evangelization and spiritual renewal, St. Paul Parish is playing right on key.



Teresa Battio explains the work she does in ministering to the men at the Indiana State Farm in Putnamville.

St. Paul the Apostle Greencastle, (1853)

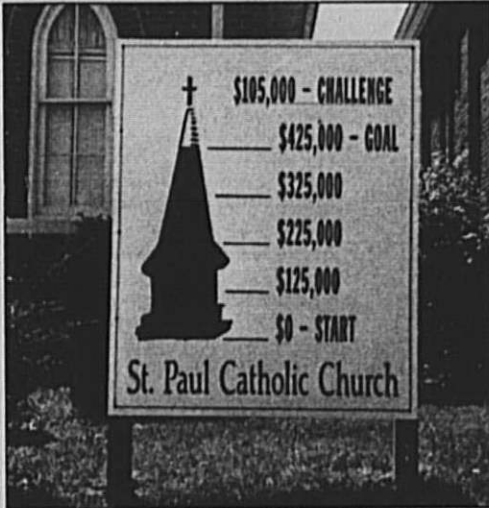
Address: 202 E. Washington St.,
Greencastle, IN 46135
Telephone: 317-653-5678, Fax: 317-653-4377

Church Capacity: 200 &
Number of Households: 312
Chaplaincies: DePauw University and
Indiana State Farm, Putnamville

Pastor: Rev. Michael Fritsch
Parish Director of Religious Education:
Janet Mazzoni
Music Director: Kathryn Dory
Parish Council Chair: Jim Hill
Administrative Assistant: Betty Lancaster

Masses

Saturday Anticipation — 5:15 p.m.
Sunday — 8:30, 11:00 a.m., also 4:00 p.m. when
DePauw is in session
Holy Anticipation — 5:00 p.m.
Holy Day — 7:00 p.m.



St. Paul the Apostle's capital campaign "thermometer" shows a total of funds pledged last year. The campaign will fund a building addition for educational and social events

Editor's note:

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered.

If you have story ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570; fax us at 317-236-1593; or e-mail us at criterion@archindy.org. Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.

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News briefs

U.S.

Church leaders press D.C. to reject death penalty law

WASHINGTON (CNS)—Religious leaders have urged the District of Columbia government to reject a proposal to reinstate the death penalty. A proposal supported by Mayor Marion Barry and several members

of Congress would permit the death penalty for those who are convicted of killing a police officer in the District of Columbia. Under the district's unique quasi-federal status, Congress has a role in instituting such laws in Washington. On June 2, Catholic, Baptist, Jewish, Muslim and Unitarian clergy met city council members to voice their opposition to the proposal.

Milwaukee archbishop disputes cardinal's view of Mass reform

NEW YORK (CNS)—Archbishop Rembert G. Weakland of Milwaukee has

disputed Cardinal Joseph Ratzinger's contention that Pope Paul VI caused "extremely serious damage" to the church by suppressing use of the Tridentine Mass when he issued the revised Roman Missal in 1969. The real damage, Archbishop Weakland said, was caused by decisions of Pope John Paul II in 1984 to permit use of the Tridentine rite again and in 1988 to broaden that permission. He said those actions "totally derailed the liturgical renewal" and contributed to a "devastating" division and disunity in the church. Archbishop Weakland made his comments in an article in the June 7 issue of *America*, a New York-based national magazine published by the Jesuits.

Aleman and leaders of the "Frente Norte 3-80" agreed to the demobilization of 500-700 armed ex-contras, effective in mid-July. The former contras, or counter-revolutionaries, have been operating for a number of years in the northern provinces of Matagalpa and Jinotega. In exchange, the government has promised the ex-combatants credit, housing and land, as well as political posts for their leaders in central and local government institutions.

Jesuit magazine defends Cardinal Laghi against accusations

ROME (CNS)—Accusations that Cardinal Pio Laghi was involved with the Argentine military as it tortured and killed thousands of people in the 1970s are based on conflicting and erroneously interpreted testimony, an influential Jesuit magazine said. *La Civiltà Cattolica*, published in Rome, said the accusations "are so incredible that they cannot honestly be taken seriously," but the fact that they were presented formally to Italian government officials required a response. The Mothers of the Plaza de Mayo, a human rights group seeking justice for the victims of the Argentine military dictatorship, petitioned the Italian justice ministry in May to prosecute Cardinal Laghi, who was apostolic nuncio in Argentina from 1974 to 1980.

Partners in Planning to preserve our Catholic heritage

Helen Gibbons uses trust to benefit St. Paul Catholic Center, Bloomington



St. Paul Catholic Center, Bloomington, will benefit from a special trust that one of the original members of the parish, Dr. Helen Gibbons, has included in her estate. "I remember when Fr. James Higgins first began to talk about 'building this parish,' the retired IU Associate Professor of Business Administration said. "It's because I want to see that vision of a student parish continue that I am making this gift. I enjoy seeing a lot of young people at St. Paul's and I am pleased to see how active they are in the church!"

Helen Gibbons worked with her financial planner, Bill Verhagen, to make her gift through a charitable lead trust. "I chose that gift plan because it allows me to lend assets to a trust to benefit my favorite charities over a period of 15 years, after which the assets pass on to my heirs," Dr. Gibbons says. The trust will pay out at 8 percent to four beneficiaries, including St. Paul Parish, which will receive approximately \$24,000 each year for fifteen years.

The first person who helped Helen learn to handle finances was her maternal aunt, Mary Elizabeth Mitchell, always called "Honey" by her family. A great influence in Dr. Gibbons's life, her aunt helped to raise her during the depression years, when her father was unemployed and her mother, a nurse, had to live in another city in order to find a job.

"During the Depression, my Aunt Honey, who managed the family grocery business, kept many families from going hungry," Dr. Gibbons remembers. "She herself attended business college and worked for the Pennsylvania Railroad in the early 1920s, where she learned to invest in the stock market. When I graduated from college, she gave me a car, and I worked to pay back half the cost. Without telling me, Aunt Honey invested that money in my name but insisted that I reinvest the dividends so that I could learn how that money would grow."

"My aunt and I lived together and traveled together until her death. I don't think she realized in dollars how great the taxes on her estate would be. Like many people who lived through the Depression, her main concern was to provide for her family, never really giving a lot of thought to how charitable gifts could be the way to save estate tax and benefit her family while making a difference to her community. While she was mostly interested in providing sufficiently for my needs, she has made it possible for me to make some gifts to charity." During her aunt's lifetime, Dr. Gibbons and Aunt Honey established the Gibbons-Mitchell Scholarship for a woman majoring in finance at IU.

"I have learned that people should not be afraid to manage their money. It is very important to talk to someone qualified and trustworthy to help you handle your finances. Those people can also tell you how to save on paying taxes by making gifts."

Many donors, like Dr. Gibbons, are choosing to direct part of their estate to charities of their own choice. Your advisors can suggest ways to enhance the value of your estate and reduce taxes by making gifts to your parish, school or favorite archdiocesan agency. You may also request information about such gifts by calling Sandra Behringer, Director of Gift Planning for the Archdiocese of Indianapolis, at 317-236-1427.

Omaha archbishop: More support needed for vocations

OMAHA, Neb. (CNS)—There is no lack of U.S. vocations, but some fail to flourish because of inadequate support for diocesan vocations directors, according to Archbishop Elden F. Curtiss of Omaha. The archbishop wrote about vocations in an article for the May 30 edition of his archdiocesan newspaper, *The Catholic Voice*. "There are no shortages of vocations in any diocese in this nation," he wrote. "There are only shortages of full-time vocations directors who have reasonable populations to cover and adequate resources and support systems to help them do what they need to do."

Asians gather for historic Marian pilgrimage

WASHINGTON (CNS)—Asian Catholics could change the city of New York, "where there are so many people hungry for the Lord," said Cardinal John J. O'Connor. "Your faith is gentle and serene and never faltering," the New York prelate told 2,000 people, most of them New Yorkers who came by the busload, at the Basilica of the National Shrine of the Immaculate Conception in Washington. Filipinos, Chinese, Vietnamese, Koreans, Japanese and Indians gathered May 31 for the first Asian Marian pilgrimage sponsored by the New York Archdiocese. Washington-area Asians also participated.

World

South African bishops decry cuts in religious broadcasting

CAPE TOWN, South Africa (CNS)—The Southern African Catholic Bishops' Conference has criticized the South African Broadcasting Corp.'s announcement that religious broadcasting time will be cut and staff reduced. "Our greatest fears are being realized: Religion is being sidelined and practically the whole department is being closed down," the bishops said in a June 3 letter to the corporation, based in Johannesburg.

Nicaragua accord called important, fragile step toward peace

MANAGUA, Nicaragua (CNS)—The accord between the Nicaraguan government and armed former guerrillas is an important but fragile step toward lasting peace in the country, said church leaders. While welcoming the settlement, Nicaraguan church officials expressed some misgivings. The church acted as mediator in the intense negotiations between the two sides. "Let's hope (the agreement) lasts, because we must finally put an end to the violence in the countryside," said the Managua Archdiocese's vicar general, Msgr. Francisco Eddy Montenegro Avendano. He said he had doubts about whether the former guerrillas would leave their weapons behind. President Arnoldo

Ecumenical patriarch cancels plans to attend European assembly

ISTANBUL, Turkey (CNS)—The spiritual leader of the Orthodox Church has canceled plans to attend a European ecumenical assembly following speculation that Pope John Paul II and the Russian Orthodox patriarch were planning to meet nearby just before the gathering. Ecumenical Patriarch Bartholomew I of Constantinople issued a statement May 30 saying he would not participate in the June 23-29 European Ecumenical Assembly in Graz, Austria, as planned. In May, Vatican officials said attempts were being made to organize a June 21 meeting in Vienna, Austria, between Pope John Paul and Russian Orthodox Patriarch Alexei II. The Vatican had not confirmed the meeting as of June 5.

People

Pope, Walesa pray before Our Lady of Czestochowa icon

CZESTOCHOWA, Poland (CNS)—Pope John Paul II and Poland's former president, Lech Walesa, knelt together in prayer before a world-famous portrait of Mary and the baby Jesus. They were in front of a bejeweled icon of Our Lady of Czestochowa, also known as the Black Madonna, and the pope later addressed his remarks to Mary. The Pauline monks who live at the Jasna Gora monastery said Walesa used to pray there often when he was in office.

Former associate editor of Our Sunday Visitor dies

HUNTINGTON, Ind. (CNS)—A funeral Mass was celebrated May 27 at SS. Peter and Paul Church in Huntington for Robert A. Willems, a retired associate editor of *Our Sunday Visitor*. Msgr. Owen Campion, associate publisher of *Our Sunday Visitor*, was concelebrant at the Mass for Willems, who died May 24 at age 64 at his home in Huntington.

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

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1997 by Catholic News Service.

St. Paul's letters promote faith, love, respect

By Fr. Paul J. Schmidt

Ann Landers and Abigail Van Buren are famous letter writers. Daily they pour out answers in letter form to newspaper readers with problems and questions.

It is interesting to read their answer first and see if one can figure out what question the reader had asked. For example:

"Wake up and smell the coffee" usually means that a reader has been in denial about a problem that should have been fairly obvious.

"Ten lashes with a wet noodle" means the reader has improved on the columnist's earlier advice.

Reading the New Testament letters of St. Paul is very much like reading Ann or Abby backward.

In Paul's letters, we have the answer. What we do not have in written form is the question—the situation that caused Paul to write. We have to figure that out—with the help of knowledgeable Scripture scholars.

Paul's shortest letter, the Epistle to Philemon, is a good place to start. It resembles a letter one of us might write. It has a salutation, a message and a sign-off. It deals with a particular situation.

Onesimus, a slave, ran away from his master, Philemon, who was a Christian. Paul notes that the slave was useless to his master, and Paul offers to pay for any wrongs the slave committed. (Had Onesimus stolen something?)

Paul does not directly condemn slavery, simply taking it for granted. But while acknowledging that Onesimus is Philemon's slave, Paul appeals beyond that to a new fact: Onesimus is now baptized.

Paul sends Onesimus back to Philemon. But Paul asks Philemon to receive Onesimus "no longer as a slave but more than a slave"—as a brother. And Paul hints that Philemon may want to set Onesimus free and send him back to be of service to Paul, who at this point was imprisoned.

The other New Testament letters of Paul are more complicated. Some circulated from church to church. Some may be compilations of shorter letters.

If we take them bit by bit, however, we see that Paul often is answering questions and solving problems which emerged in the communities he established.

At the beginning of Chapter 7 of First Corinthians, he states clearly, "Now,

concerning the matters about which you wrote . . ." He goes on to give advice to married, unmarried and widowed people.

Earlier in First Corinthians, Paul addressed the problem of quarreling factions in the community, a situation reported to him (by letter?) by "Chloe's people" (1:11).

In Chapter 5 he condemns a case of incest, gives practical advice about dietary restrictions (Chapters 8-11), reminds the people for misbehaving at the Lord's Supper (Chapter 11), deals with the matter of charisms and gifts of the Holy Spirit (Chapters 12-15), and answers questions about Jesus' Resurrection and the resurrection of believers (Chapter 15).

Paul wrote two Epistles devoted primarily to the subject of the law, Galatians and Romans.

Galatians is a kind of rough draft of Romans. It is written in anger and shoots from the hip: "You foolish Galatians! Who has bewitched you?" (3:1)

Paul was angry at the truth squads which followed him around and contradicted his teaching that faith in Jesus Christ brought salvation.

By the time Paul wrote Romans, he had calmed down and was able to make a more moderate presentation of his arguments.

This time he was also introducing himself to people he had not met (1:11-15) rather than correcting errant converts. And he had spent time reflecting on Israel's role in salvation history (9-11) and was able to outline Christian teaching in a way that should have ended anti-Semitism once and for all.

Paul's approach to moral life is evident in the prescriptions given at the end of most of the epistles.

Our conduct is always seen as a response to the unfathomable love of God.

Paul often strays from his topic into associated topics, personal reflections or biographical information. At these places we see the personality and spirituality of the great apostle to the gentiles.

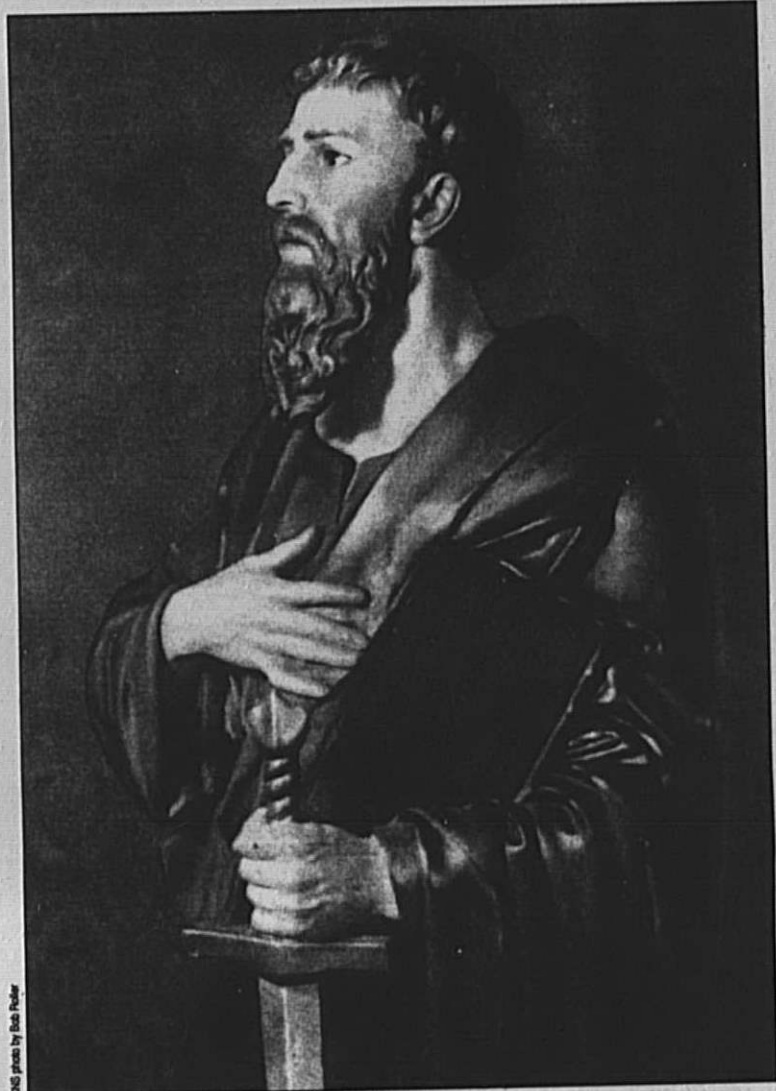
We witness his struggle with sin, similar to the struggle each of us experiences (Romans 14-25). He writes, "I do not understand my own actions."

He tells the Galatians about his conversion and ministry (Galatians 2:14).

He recounts the lows and highs of his life as an apostle (2 Corinthians 11:23-12:10):

"When I am weak, then I am strong."

The whole Letter to the Philippians



St. Paul was concerned that some early Christians were not giving the unity of the Christian community its proper due. His letters resemble letters we might write to friends and relatives urging greater compassion, a new understanding or a desire for reconciliation.

speaks of Paul's deep affection for his first converts in Europe, "whom I love and long for, my joy and my crown" (4:1).

Sometimes we puzzle over the complexity of Paul's letters, but so did the author of the second Epistle of Peter, who wrote that in Paul's writing "there are some things hard to understand" (3:14-17).

But we find in these letters most of all the astonishing person who was their author: a man of wisdom and passion, weakness and strength, a spirit on fire with the Holy Spirit. He is a teacher who answers questions we still ask today.

(Father Paul Schmidt is the director of priest personnel for the Diocese of Oakland, Calif.)

Discussion Point

Special letters become keepsakes

This Week's Question

Tell of a letter you once received that remains vivid in your memory.

"It was a letter from my dad that I received when I was 10 or 11 years old. At the time, our family was living apart because of a health crisis. I treasure that letter because it's a link to my dad. It's the only letter I still have from him—and he's been gone 20 years now." (Kathy Henry, Madison, Wis.)

"I received a letter out of the blue once from someone I only talked with occasionally on the phone. That she took the time to write really touched me and made me feel good." (Laurie Boyle, Andover, N.J.)

"My father wrote me long letters when I went away to college. I loved to get his letters because he filled me in on all the events of the previous week. He was an

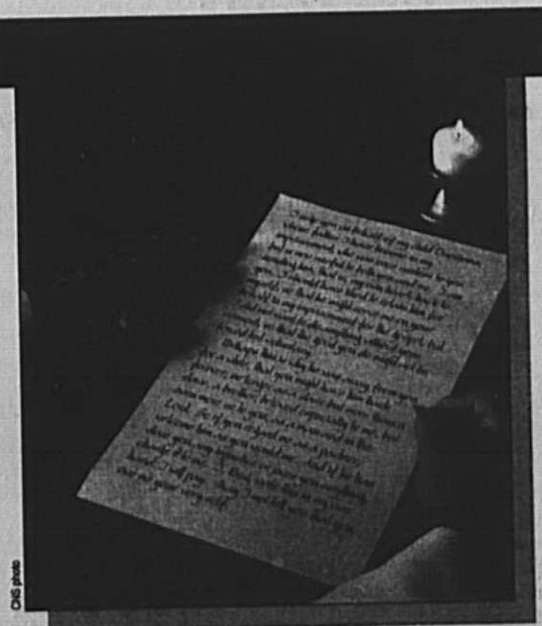
avid fisherman and hunter and often wrote of his experiences. Those letters brought back the memories of our time together." (James Harmon, Richmond Heights, Ohio)

"My younger brother was away at summer camp in 1970. He wrote: 'Dear Carole, How are you? How is your cat? Send money. Love, Ernest.' He's in his 30s now, still a man of few words, and still asking for money!" (Carole Greene, Baltimore, Md.)

Lend Us Your Voice

An upcoming edition asks: What is the "hard part" of prayer for you?

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



Entertainment

TV Ratings/Mark Pattison

Expert says current ratings system fails

WASHINGTON (CNS)—Whether the current television ratings are modified or eliminated, broadcasters and parents cannot abdicate their responsibility to keep garbage that pollutes minds off the tube, cultural critic L. Brent Bozell III said during a May 27 forum on the ratings system hosted by the



Cato Institute.

"We ought to be looking at this from the perspective of children," Bozell said. He noted that 17 million children are believed to be watching TV every night.

When children list who they most admire, celebrities account for two-thirds of their votes and parents, educators, religious leaders and elected officials each get less than 1 percent, Bozell said. How celebrities and their TV characters behave on the screen, he said, has an impact on how children will behave later on.

In calling for a content-based system to replace the age-based system put in place at the start of the year, Bozell said, "It was perfectly obvious after a few weeks of looking at the [age-based] system, it was not going to work."

Under the six-step system, an icon indicating the age group for which the show is suitable flashes in the upper left corner of the TV screen for 15 seconds at

the start of each show.

There are two categories for children's programs, TVY and TVY7, and four for all other programming. Those categories are labeled TVG, TVPG, TV14 and TVM.

Bozell called the consortium of networks, local TV stations and production companies who signed off on the current ratings system "erroneous" and "irresponsible" for "pulling the wool over people's eyes."

Content determines what rating a show is given, but no explanation is made to viewers as to what that content is except to say a show "may contain" unsuitable material.

According to Bozell, advisories for sex, language and violence could be put in place almost immediately "if the networks wanted to do it." But they don't, he charged, because "the more parents know, the more they're going to shield [TV] from their children," which would mean lower ratings.

Gary Shapiro of the consumer Electronic Manufacturers Association said the "V-chip" to be available in most TV sets starting next year was originally designed to work with the content-based system used by pay cable channels HBO, Showtime, the Movie Channel and Cinemax.

The telecommunications law passed last year has put V-chip implementation on hold, Shapiro said. The law gave the TV industry first crack at coming up with



CNS photo from Catholic Communications Campaign

What goes in... Parents should establish guidelines for good TV viewing for their children, according to the Catholic Communications Campaign. This photograph was part of a 1994 campaign advertisement in *People* magazine on behalf of the U.S. bishops. Parents need to communicate with their children about what they're watching on TV, control the amount of time spent watching TV, create learning opportunities to complement TV programming, critique TV programming in family discussions, choose TV programs in advance, and call or write TV stations and networks about concerns.

a ratings system, and the consortium came up with the age-based ratings.

Bozell said a V-chip would not work, contending it would result in "more objectionable programming than ever before, protected and defended by the V-chip."

NBC vice president and general counsel Richard Cotton said the best approach to TV ratings should be that of "cautionary flags" for parents and others.

Ratings "should be simple, they should be clear, and it ought not to create confusion," Cotton said. "The last thing anybody should want is the government to get involved in this."

Under the telecommunications law, the Federal Communications Commission must approve the TV industry's ratings plan. If the plan is rejected, the FCC can come up with its own ratings system.

Cotton said advocates of content-based ratings are "missing the very big picture" in likening TV content to nutritional information on food packages.

"We're not dealing with Rice Krispies. We're not dealing with Hamburger

Helper," he said. This is expression. It is something very different to provide the content of a television program."

Attorney Robert Corn-Revere said injection of family values into the ratings debate makes him wonder, "Whose family?"

He said his wife, who has two doctorates, is raising four children as a stay-at-home mother and will not permit their children to watch shows like *Lassie* or *Leave It to Beaver* due to their portrayal of stay-at-home moms.

"Certain people in this debate would like to automate parenthood, and that's not possible," even with ratings, Corn-Revere said. Because of the "laxities of political dialogue," the nation is subjected to "cultural McCarthyism for anyone who claims to be protecting children. It has proven politically popular to beat up on TV for violence or for some other reason. And we're into a new cycle now."

But Bozell said it is right for people like President Clinton and former Sen. Paul Simon to use their political offices as pulpits to improve TV programming.

Movie Review/Gerri Pare

Buddy is a charming, unusual family film

A wealthy animal lover nurses a sickly infant gorilla back to health, then raises it as tenderly as any child of her own in the fact-based story of *Buddy*, a new release from Columbia Pictures.

The pretty setting is the 1920s New York estate of socialite Gertrude "Trudy" Lintz (Rene Russo) and her physician husband, Bill (Robbie Coltrane in a case of unusual casting).

The couple is childless, but Trudy has surrounded herself with what amounts to her own personal zoo, with special attention reserved for a quartet of lively chimps who reside in the mansion, dressed as proper children. The chimps even eat in the dining room, watched over by her assistant, Dick (Alan Cumming).

When Trudy hears an infant gorilla born in a Philadelphia zoo is not likely to make it, she imperiously takes custody of scrawny little Buddy and lovingly nurses him through pneumonia. He quickly becomes her favorite pet. Buddy thrives in her care, walking upright and sometimes serving as a grunting, tuxedoed butler to Trudy's startled guests.

Trudy gets her chance to show off her talented, well-behaved apes at the 1933 Chicago World's Fair, where the chimps are terrific performers. But Buddy—now grown to massive size and unaware of his own strength—causes a commotion when he gets out of his cage and wanders in confusion through the panicked crowd.

Back home, Bill gently tries to get Trudy to see Buddy has unintentionally become a danger to the household. She

wants to believe that she can still control Buddy's behavior so he won't have to be kept in a cage. But Trudy must also acknowledge that Buddy's jungle instincts are part of his natural make-up, and she must decide what is best for him.

Caroline Thompson directs this often charming tale from her screenplay, which is based on Trudy Lintz's autobiography *Animals Are My Hobby*. Overall, *Buddy* is a charming family film for most children.

Due to a few scenes of unintentional violence by the mature gorilla, the U.S. Catholic Conference classifies the film *A-II* for adults and adolescents. The Motion Picture Association of America rating is *PG*, with parental guidance suggested.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

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Buddy	A-II
Gone Fishin'	A-II
The Pillow Book	O
Salut Cousin	A-III
Squeeze	A-III
Til There Was You	A-III
Trial and Error	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

The Movie Review Line is made available through the Catholic Communications Campaign.

Eleventh Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 15, 1997

- Ezekiel 17:22-24
- 2 Corinthians 5:6-10
- Mark 4:26-34

The first reading this weekend is from the prophecy of Ezekiel.



While the prophets wrote at different times in the history of God's people, and while they confronted different circumstances, they were one in their disgust for those in their midst who ignored or even insulted the law of God.

Very rarely, among their writings, is included a word of tribute to the people for faithfulness to God and worthiness to be God's people.

In the judgment of the prophets, most often the people proved to be unworthy of the great dignity God had given them and of the divine protection God had promised them.

Ezekiel very much was of this mindset. However, the prophets also believed that God would prevail. Despite the unhappy, even disastrous developments of any given moment, God would raise on earth a people truly worthy of the Covenant.

This eventuality is the theme of Ezekiel's message in this first reading.

It is written in agricultural imagery, as might be expected since God's people derived their livelihoods from working with the soil.

The language is eloquent and direct, characteristic of Ezekiel. God builds a place on earth in which all is in order. Even the trees acknowledge the majesty and greatness of God.

The second reading this weekend is from St. Paul's second letter to Corinth.

In retrospect, Paul's missionary undertakings were triumphant moments in the development of Christianity. They certainly were critical to the formation of the church.

However, at the time, Paul faced many obstacles. He surely faced difficulties in Corinth. He writes of impostors who would draw the people away from the Lord.

Surely the culture of Corinth was a major worry for Paul. Throughout the Roman world, a place where moderation in matters of the flesh seldom existed, and where materialism reigned supreme, Corinth was notorious for its excesses in lust and greed.

It was a daunting atmosphere in which to preach the Gospel.

Nevertheless, Paul boldly preached the word of Christ, and in this reading he tells the Corinthians that whatever his successes, he is confident one day of seeing the Lord, for he has remained faithful.

In the end, Jesus will judge all. He is the Redeemer. He is king.

St. Mark's Gospel presents the parable of the farmer who sows seed. No plant suddenly appears in maturity of itself. It evolves from a seed which, when strengthened by those things essential to growth, reaches completion and perfection.

Jesus says the kingdom of God is like

Daily Readings

Monday, June 16
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 17
2 Corinthians 8:1-9
Psalm 146:2, 5-9
Matthew 5:43-48

Wednesday, June 18
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 19
Romuald, abbot and religious founder
2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 20
2 Corinthians 11:18, 21b-30
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 21
Aloysius Gonzaga, religious
2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34

Sunday, June 22
Job 38:1, 8-11
Psalm 107:23-26, 28-31
2 Corinthians 5:14-17
Mark 4:35-41

this process. God plants the seed in human hearts, but humans must accept it and nourish it. If they care for it, it will grow to be powerful and strong and welcoming as a mighty tree grown from a tiny seed is strong and sheltering.

Reflection

It is not often that Christians pause to thank God for the gift of faith. For most believers, faith is the result of routine. For most Christians, it came with infancy in the loving surroundings created by their parents. Nevertheless, faith is God's personal,

uniquely individual gift, given in God's providence. Only God knows why some are called to faith, and others are not.

However, these readings are reminders that the call is not final until truly embraced by the person. Each person must accept God's call and respond to it. Each person—by trust, love and by the faith which drove Paul amid all his difficulties—must day-by-day serve God.

Faith is God's gift. The life of faith is partly then due to the free and willing response of the person whom God has called.

Question Corner/ Fr. John Dietzen

Church teachings stress God's love and forgiveness

Q My dad is an agnostic and my mother is Southern Baptist. I became a Catholic a few years ago.



Recently, my wife and I took my mother with us to Mass, then we went with her to her Baptist service.

After detailing the beauty of the golden streets of heaven, the pastor there said, "Some things you

won't see in heaven. You won't see Adolf Hitler. You won't see [mass murderer] Jeffrey Dahmer."

We took offense to that. Who is anyone to tell us who is in heaven and who is not? What is the Catholic Church's position on heaven and regarding who goes there and who doesn't? (Maryland)

A I'm not sure how that pastor's remarks square with Baptist teaching, but they do not reflect the belief of the Catholic Church nor, I think, of most other Christian denominations.

The church teaches, and always has, that human beings have it in their power deliberately and completely to turn themselves away from God. They can reject his invitation to friendship and life by a radical selfishness which definitely separates them from other people and from God.

Thus, hell is theoretically possible for any of us if we end our lives totally closed off from goodness, from God.

The question is whether any human being has ever ended life on earth in this condition. We do not know; nor can any human insights or knowledge tell us.

Certain men and women are seen from

our perspective to be good candidates, but the secrets of their hearts are hidden from us, nor can we have a clue about what the powerful grace of Christ might have accomplished in their final hours.

Pope John Paul II movingly speaks of this mystery in his book *Crossing the Threshold of Hope*:

"Can God, who loves man so much," he asks, "permit the man who rejects him to be condemned to eternal torment? The silence of the church is, therefore, the only appropriate position for Christian faith. Even when Jesus says of Judas, the traitor, 'It would be better for that man if he had never been born' (Matthew 26:24), his words do not allude for certain to eternal damnation" (page 186).

Again, we simply do not know.

Q Is it permissible for a Catholic to be buried in a nondenominational cemetery? The one I speak of has a separate section for members of the Jewish faith. Other sites mingle people of all faiths.

Also, may a non-Catholic spouse be buried with her in a Catholic cemetery? I know it is done, but there seem to be restrictions where I live. (Iowa)

A From the beginning, Christians have been concerned that funeral rituals and burial of their dead brothers and sisters reflect their beliefs about the sacredness of the human body and the resurrection.

For this reason, they set aside special spaces for their dead, a custom the church continues today. However, this policy is not so strict as to rule out either option you mention.

Canon law provides explicitly for Catholic burial in other cemeteries. Where possible, sections in civil or other religious cemeteries may be set aside for Catholic burial. Where this is not practical, individual graves are blessed at the

time of a Catholic burial (Canon 1240).

People of other faiths (spouses who are not Catholic are a common example) may be buried in a Catholic cemetery. This practice is common. Each diocese or province may have its own policies on these matters, however, so it's best to ask your parish priest about details.

Q Why does the priest incense the casket during the funeral Mass?

A The use of burning incense in religious ceremonies as a symbol of prayer and worship of God goes back to ancient times. Pagan religious rites included it, and it is referred to often in Scripture in connection with Jewish ceremonies in Old Testament worship (Exodus 30:34-38).

At first, Christians refused to use incense because of its connection with pagan Roman worship, but later incense became quite common, especially at Mass. It is both a symbol of prayer to God and of honor to holy things—which is why the altar, the people, the body of the deceased at funeral Masses, the Easter candle and other sacred objects are often incensed during liturgies.

Q Is there a rule about what to have ready when the priest or eucharistic minister comes to my home for Communion? (Ohio)

A The official ritual of the church for Communion outside of Mass says that when Communion is given anywhere outside of a church "a suitable table is to be prepared and covered with a cloth; candles are also to be provided." (No. 19). This would, of course, include at home.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

My Journey to God

God's House

Lord, why do we live in houses when
You have designed the universe for men?
The deep blue roof that arches wide and high
Has brilliant star-lamps swinging from the sky.

The earth's a bed, its cover velvet green
Embroidered thick with flowers, where a queen
Might lie at rest, and hear the gentle breeze
Stir lullabies among the rustling trees.

The birds awaken when the infant morn
Creeps from the swaddling clouds where it was born;
Dew-diamonds sparkle and the heaven's glow
Reflects the beauty of God's house below.

By Margaret Kelly

(Margaret Kelly is a member of St. Luke Parish in Indianapolis.)



The Active List

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

Recurring Weekly

Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will hold eucharistic adoration Sunday, from 6-8 p.m.

Mondays

The archdiocesan Catholic Social Services Family Growth Program and St. Francis Hospital STEP parenting class, 8111 S. Emerson, 7-9:30 p.m. Information: 317-236-1526.

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga, 7-8:30 p.m. Information: 317-788-7581.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

St. Luke Church, Indianapolis, Single Adults Group will meet in the church reception room, 7:30-8:30 p.m. Information: 317-299-9545

The archdiocesan Family Life Office divorce and beyond program for separated and divorced Catholics in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7-9 p.m.

The Shepherds of Christ Associates of St. Joseph Hill Church, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass. Information: 812-944-5304.

Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

Thursdays

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament

from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

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

Monthly

First Fridays

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament start-

ing at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m. to noon.

St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. Gathering will follow in the Parish School.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

Second Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

Fifth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social.

First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession at 6:45 p.m.

Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, 800-382-9836.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Church, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N.

Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8898.

Third Thursdays

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

June 13

St. Augustine's Home will host an evening of prayer and reparation in the chapel, 2345 W. 86th St., Indianapolis, beginning at 7:30 p.m., sponsored by Mariamante-Lambs of Christ Chapter of Shepherds of Christ Associates, St. Malachy.

St. Christopher Church, Indianapolis, Singles & Friends will attend the Italian Festival at Holy Rosary. Carpool from St. Christopher at 6:30 p.m. Information: 317-879-8018.

Christ the King, Indianapolis, King's Singles will hold movie night at the Youth House starting at 7:30 p.m. Bring snacks & drinks to share. Information: 317-475-2638.

June 13 - 14

St. Anthony Church, 379 N. Warman, Indianapolis, Summer

—See ACTIVE LIST, page 15

Christ the King Family Summer Social

June 20 & 21, 1997
Hours: 5:00 - Midnight

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St. Michael Festival & Monte Carlo

Thurs, June 19, 6 pm - 10 pm
Fri & Sat, June 20 & 21, 5 pm - 11 pm
(St. Michael Church, W. 30th & Tibbs)

Adult Games

Vegas Room • Texas Poker • Bingo
(in air-conditioned comfort)

Children's Games

Midway Rides

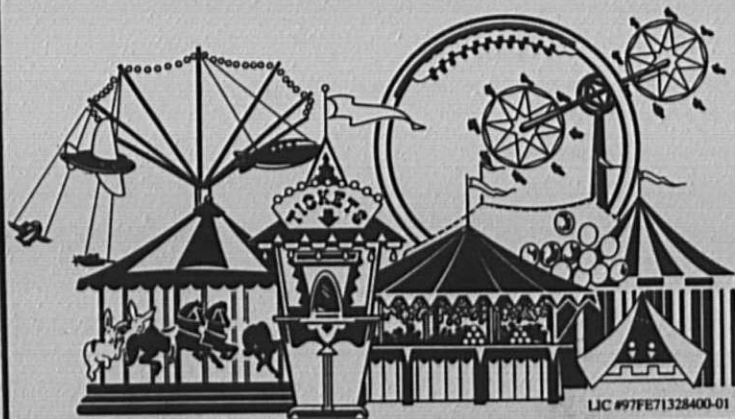
Food Court

Friday - Hand Breaded Walleyed Fish - Chicken Tenders

Saturday - BBQ Ribs - Chicken Tenders

Live Entertainment

in the Beer Garden nightly



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Well Lighted Patrolled Parking Area available at Cardinal Ritter H.S. & at Wesley United Methodist Church.

The Active List, continued from page 14

festival and raffle. Food service 5 p.m.; booths open 6 p.m.

Holy Rosary Church, 520 Stevens St., Indianapolis, Italian Street Festival, 5 - 11 p.m. each night. Italian religious procession at 6:45 p.m. Saturday, followed by Mass in the church.

St. Mary Parish, 420 E. Eighth St., New Albany, Summer Festival, 5:30 - 10 p.m. on Friday; 6 p.m. - 1 a.m. on Saturday.

June 13 - 15

St. Simon the Apostle Church, 8400 Roy Rd., Indianapolis, will host the annual summer festival, 6 - 11 on Friday and Saturday; 5 - 11 p.m. on Sunday.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold "Drawing From the Well Within," a mini retreat on creativity and renewal of the inner spirit, with check in 6:30 p.m. Friday. Registration, information: 317-788-7581.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Tobit weekend for engaged couples. Information, registration: 317-545-7681.

St. Louis Parish, 13 St. Louis Place, Batesville, will hold a rummage sale at St. Louis School. Friday hours are 9 a.m. - 6 p.m.; 9 a.m. - 4 p.m. on Saturday; 8:30 a.m. - 12:30 p.m.

on Sunday. Information: 812-934-3204.

June 14

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis, will hold a flea market, 8 a.m. - 5 p.m. Information: 317-248-7113; 317-241-7113.

Saint-Mary-of-the-Woods College Alumnae Club is hosting an evening at the Midland Art and Antique Mall, 907 E. Michigan St., Indianapolis, from 7 - 10 p.m. Information, directions: 317-639-4102; 317-582-0053.

The New Albany Deanery Catholic Youth Ministries is sponsoring a retreat for youth ages 13-19 with special needs at the Mount St. Francis Retreat Center, from Harrison, Clark and Floyd counties, 10 a.m. - 3 p.m. Information: 812-945-03354.

St. Rita Church, 1733 Andrew Brown Ave., Indianapolis will host the Juba A Jazz Celebration, a jazz and art festival, from noon - 7 p.m.

Christ the King, Indianapolis, King's Singles will attend 8:30 a.m. Mass followed by breakfast.

June 15

Holy Cross Church, 125 N. Oriental St., Indianapolis, will host an Open House Dedication of the Providence Center following 10:15 a.m. Mass.

At Mary's Rexville Schoenstatt, holy hour at 2:30 p.m. Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel, 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

Saint-Mary-of-the-Woods College, Saint-Mary-of-the-Woods, and the Mari Hulman George School of Equine

Studies will host an open horse show beginning at 11 a.m. Information, registration: 812-535-5239.

Little Sisters of the Poor and St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will have a holy hour to pray for vocations, evening prayer, exposition of the Blessed Sacrament and Benediction beginning at 4:15 p.m.

June 16 - 20

St. Ann Church, 2862 S. Holt Rd., Indianapolis, will hold Vacation Bible School from 9 - 11:30 a.m. Information, registration: 317-244-3750.

June 17

The Hermitage, 3650 E. 46th St., Indianapolis, will host a free lecture by Franciscan Father Justin Belitz, at 7:30 p.m.

—See ACTIVE LIST, page 16



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Tuesday, June 17	The Waterfield Group Night	7:00
Wednesday, June 18	M-Plan Night	6:00 Doubleheader
Thursday, June 19	Shirt-Off-The-Back Night	7:00
Friday, June 20	Dallas Cowboys Cheerleaders	7:00
Saturday, June 21	The Famous Chicken	7:00
Sunday, June 22	Indians' Bat Day	2:00
Monday, June 23	Kroger Night	7:00
Tuesday, June 24	Veteran's Recognition Night	7:00
Wednesday, June 25	Business Day Special	2:00

Call 239-5151 To Order Tickets!

SACRED HEART PARISH FESTIVAL

Indianapolis

Sunday, June 22, 1997

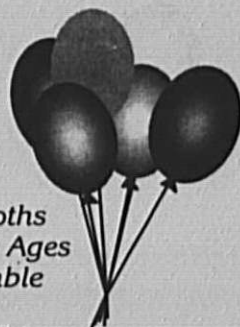
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5 p.m. - Midnight

Fri. June 27
5 p.m. - Midnight

Sat. June 28
1 p.m. - Midnight

Grand Raffle:

**7-Day Caribbean Cruise for Two
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**Pig Roast
Saturday**

**Saturday Night
Entertainment:
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Food • Food • Food

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Everything under the tents!

Bingo • Full Line of Outside Food Items

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PRESENTS
12TH
ANNUAL

SUMMERFEST '97 & MONTE CARLO

JUNE 19, THURSDAY

JUNE 20, FRIDAY
5:00 - 11:00 PM

JUNE 21, SATURDAY
5:00 - MIDNIGHT

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\$10,000⁰⁰ Savings Bond or \$5,000⁰⁰ cash

2nd PRIZE
\$3,000⁰⁰ Savings Bond or \$1,500⁰⁰ cash

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\$1,000⁰⁰ Savings Bond or \$500⁰⁰ cash
Need not be present to win (50/50 + attendance drawings also)

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• THURSDAY: ROAST BEEF
• FRIDAY: SPAGHETTI & MEAT
BALLS BY PRIMO
• SATURDAY: FRIED CHICKEN
BY EDWARDS

FUN FOR ALL!

The Active List, continued from page 15

Christ the King Church, Indianapolis, King's Singles will attend 5:30 p.m. Mass followed by dinner.

June 17 - 18

Benedict Inn, 1402 Southern Ave., Beech Grove, will host a centering prayer retreat with check-in at 6:30 p.m. Information, registration: 317-788-7581.

June 19

St. Christopher Church, Indianapolis, Singles & Friends will celebrate June birthdays at Ruby Tuesday's, 7 p.m. Information, RSVP (by June 18): 317-879-8018.

June 19 - 21

St. Michael Church, 3354 W. 30th St., Indianapolis, Summer festival and Monte Carlo. Thurs-

day hours, 6 - 10 p.m.; Friday & Saturday hours, 5 - 11 p.m.

June 20

The Catholic Charismatic Renewal of Central Indiana will gather at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Road, Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Fr. Joe Folzenlogen will be the celebrant. Information: 317-927-6900.

June 20 - 21

Christ the King Church, 1827 Kessler Blvd. E. Dr. Indianapolis, Family Summer Social, 5 p.m. - midnight both nights.

June 21

St. Joseph Hill Church, Sellersburg, will hold a holy hour for vocations following 5:30 p.m. Mass.

June 22

St. Nicholas Church, Sunman, Picnic 10:30 a.m.-6 p.m. (EST).

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St. Nicholas Church Picnic

Sunday, June 22, 1997

Family Style
Chicken Dinners
Turtle Soup

Mass Begins at 10:15 AM (EST)
Serving 10:30 AM to 6:00 PM (EST)
(slow time)

St. Nicholas Church

Take I-74 to the Sunman-Milan exit and turn south on S.R. 101 and follow the signs; 3 miles west of Sunman.

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at 1:00 PM (EST) (slow time)

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Splashin' SAFARI

Sacred Heart Church

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1840 E. 8th Street, Jeffersonville, IN

Saturday, June 21

4:00 pm 'til 11:00 pm

Concessions, Booths, Games, Silent Auction, Pony Rides, Petting Zoo, Magic Show (7:00 - 7:45), and Children's Game Area

Sunday, June 22

Noon 'til 6:00 pm

Concessions, Booths, Games, Silent Auction, Pony Rides, Petting Zoo, Magic Show (2:00 - 2:45), and Children's Game Area

All-You-Can-Eat Chicken Dinner with Homemade Noodles 11:00 am 'til 5:00 pm

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GRAND PRIZE: \$5000

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With pride, Alpine town welcomes pope

ZAKOPANE, Poland (CNS)—Zakopane Mayor Adam Bachleda-Curus pointed with pride to his chest. Suspended from the collar of his embroidered white shirt was a silver emblem, stretching from his throat down to the button just above his belt.

"This my *spinka*," he told a reporter. A nearby translator chimed in, "It's a pin."

Shining like it was just minted that day, the pin bloomed with hearts and leaves and abstract filigree figures. The main feature was the seal of Zakopane. The city is a wooded retreat with about 30,000 permanent residents in the Tatra Mountains of southern Poland.

The brand new seal, approved by the town council just before the papal visit, consists of a cross intersected by the gold keys of St. Peter. The cross represents the

one locals planted on a nearby mountaintop just before the turn of the century.

The new seal was adopted because Pope John Paul II, who came to these mountains often in his more athletic years for skiing and hiking holidays, had returned to Zakopane to celebrate a Mass. The entire town turned out for the event: Everything, but everything, was closed for the day—except the soft drink stands out at the Mass site.

There, an estimated 200,000 people gathered amid fields dotted with dandelions in a valley beneath snowy mountain peaks covered with evergreens. The actual site of the event was the larger of two ski jumps at the Wielka Krokiew Arena, a winter sports stadium.

But at the moment it looked more like a

limitless outdoor church, where everyone stood but the musicians.

From their black felt hats to their belted suede shoes, the roughly 200 orchestra members wore costumes native to different regions of Poland, with off-white knee pants, white shirts and black jackets garlanded with hand-stitched flowers.

Orchestral renderings of folk music made up most of the repertoire, but a couple of songs featured a girls' choir. The girls were a riot of lace and crinoline, and their cheeks flushed in the fresh mountain air as they sang.

Taking all this in with a sweep of his hand, the mayor said through the interpreter, "This is the most important moment in the history of our town." He

straightened his shoulders.

"Zakopane has been inviting the Holy Father here for many, many years," he said. "And now we find we are given this honor of hosting him. It is a great responsibility."

Starting his homily, Pope John Paul said: "How thankful we are for today's meeting! We have long waited for it."

Throughout, he was interrupted by frequent applause.

Thousands of people shouted in unison, "*Niech zyje papiez!*" ("Long live the pope!")

Violinist Jerzy Niton said this was "Zakopane's proudest moment" and the biggest event in all of his 33 years.

"The pope's presence here was what we all hoped for," Niton said.

Pope beatifies two women religious from Poland at mountain Mass

ZAKOPANE, Poland (CNS)—Pope John Paul II beatified two 20th-century women religious from the Tatra Mountain region of southern Poland at a Mass held amid Alpine scenery.

The Venerable Mothers Maria Jablonska and Maria Karlowska, two founders of convents who served the poor, were beatified June 6 in a ceremony that included a local choir in traditional costumes and an orchestral performance of folk songs.

In his homily, the pontiff discussed the meaning of the cross, the significance of the Solemnity of the Sacred Heart of Jesus, and the actions of the beatified.

Both women, the pope said, "showed, in all its fullness, the dignity of woman and the greatness of her vocation."

"They showed that 'feminine genius' which is revealed in deep sensitivity to human suffering, in tact, in openness and readiness to help. . . . How much this 'feminine genius' is needed, that today's world may esteem the values of life, responsibility and faithfulness; that it may preserve respect for human dignity," he said.

Pointing out that the concelebrated Mass was taking place on the solemnity of the Sacred Heart of Jesus, Pope John Paul credited the Catholic Church in Poland for making "a great contribution" to its introduction into the liturgical calendar. To thunderous applause, the pope said, "I thank Divine Providence for enabling me to celebrate this solemnity in my homeland with you, dear brothers and sisters."

In attendance among the regional dignitaries and church leaders from throughout Poland was the head of Solidarity, the labor and political movement that created the momentum for Poles to overthrow communism.

Marian Krzaklewski, Solidarity chairman since 1991, said Pope John Paul was helping Poland "to recover its Christian values" by bringing his message directly to the people.

The events took place at the Wielka

Krokiew Arena, a winter sports stadium at the mountain resort of Zakopane. For most of the three-hour Mass the skies were crystalline; only toward the end did heavy clouds gather, and the warm day promised rain. Snow topped many of the higher peaks. Evergreens covered the steep slopes surrounding the valley where an estimated 200,000 people attended the Mass.

Pope John Paul sat beneath an 80-foot-high, A-frame structure topped with a wooden cross designed by a local art teacher. Under its steeply pitched roof, all the way up to the apex, were intricately carved depictions of Bible scenes.

He faced a mountain with another cross on top, this one entirely white; from its foot and down the mountainside stretched a wide white altar cloth, covering the grassy slope that normally supports the larger of the arena's two ski-jumps.

One of the women beatified, Maria Jablonska, who died in 1940, devoted her life to serving the poor and the abandoned. She was co-founder of a convent whose general house is now in Krakow. Today its membership exceeds 600 sisters.

"She wanted to satisfy her neighbor's every request, to dry every tear, to console at least with a word every suffering soul," the pope said. "She always wanted to be good to everyone, but even better to those most tried by fate."

Maria Karlowska, who died in 1935, embarked on her vocation at age 17. After accidentally meeting a prostitute, she decided to help reform women who had gone astray. Throughout her life, she visited and aided the poor in her native city of Poznan. The convent she founded now has 240 nuns.

"She felt an insatiable hunger for love," Pope John Paul recounted. "A love of this kind, according to Blessed Maria Karlowska, will never say 'enough,' will never stop mid-way."

Noting that his listeners' ancestors had

planted the cross which still stands at the top of a nearby mountain, the pope said, "This city of yours extended, one can say, to the feet of the cross."

Pope John Paul told his listeners they should "not be ashamed" of the cross.

"Try every day to accept it and to return Christ's love," he said. "Defend the cross; do not offend God's name in your

hearts, in family or in social life."

The pontiff offered thanks for the return of the cross to schools, public offices and hospitals in Poland.

"May it ever remain there," he said.

"May it remind us of our Christian dignity and national identity, what we are and where we are going, and where our roots are."

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Youth News/Views

St. Pius X youth work for world unity, peace

By Mary Ann Wyand

Dateline: Rome, Italy, May 10-11. Eight thousand young people from all over the world gathered at the Ice Palace Sports Arena in this Italian city last month to celebrate their Christian faith and pray for world unity as participants in the international Focolare Movement's 1997 Young for Unity Supercongress.

Eight St. Pius X parishioners from Indianapolis were among the thousands of multicultural youth attending the two-day ecumenical conference to learn how to help build "a united world of solidarity, peace and communion among peoples."

Focolare founder Chiara Lubich of Trent, Italy was the keynote speaker during opening ceremonies on May 10.

"It's love that matters, above all, reciprocal love matters, love for one another, as Jesus taught us," Lubich told the Catholic, Christian, Jewish, Muslim, Buddhist, Hindu and Sikh youth. "Love one another, help one another, share the joys and suffering of others."

Urging Young for Unity delegates to "make a pact of reciprocal love, of unity," Lubich said, "you can become strong and have the presence of Christ among you. If you do it in your heart, he will be in our midst right from now on, back into your nations, wherever you go."

The Supercongress also featured teenage speakers from Bosnia, who urged the young people to put aside differences and live happily together.

St. Pius representatives to the interna-

tional faith gathering said during a May 18 interview in Indianapolis that the Supercongress has given them tools to share the good news of Christ and encourage others to work for world unity.

"When we first walked into the Ice Palace, we just stopped for a minute and looked around and said, 'Let's give our unity to all these people so we can make this a great Supercongress,'" St. Pius X eighth-grader Margie Schaffner said. "The whole Supercongress was so amazing, because so many people were there for the same reason."

During one conference session, Margie said, "a family talked about family life and their experiences, and it made me appreciate my family even more and how I need to focus on their needs. God and family are the two most important things in my life, and at the Supercongress I got to celebrate both."

Margie's brother, St. Pius sixth-grader Bobby Schaffner, said the Supercongress "gave me faith because so many people all over the world are following the Focolare Movement and Young for Unity."

When the Supercongress delegates sang the *Alleluia*, Bobby said, "it was pretty much the same in all the languages and it was really neat how everybody was holding hands."

After the conference, Bobby had a chance to tour the Sistine Chapel, which was his favorite experience on the trip.

"It was really neat how much time it would have taken to do all those paintings related to the Christian religion that depict our faith," he said. "I also liked seeing



St. Pius X, Indianapolis, parishioners Margie Schaffner (from left), Sarah Mundell, John Schaffner, Bobby Schaffner, Andy Mundell and Julie Johnstone attended the Focolare Movement's International Young for Unity Supercongress in Rome last month. St. Pius eighth-grader Katie Sahm and sixth-grader Tom Johnstone also were delegates.

St. Peter's Basilica and the Coliseum."

St. Pius fourth-grader John Schaffner said he enjoyed the conference, but his favorite experience was visiting the tomb of St. Francis in Assisi.

"St. Francis is my favorite saint," John said. "We said a prayer at his tomb and a friar gave me a prayer card with a picture of St. Francis."

St. Pius parishioner Andy Mundell, a sixth-grader at Clay Junior High School in Carmel, said he will always remember "all 8,000 people cheering at the Supercongress. It was really spectacular. During the songs, everybody waved bandannas."

Andy said he also enjoyed meeting new people. "I met a kid from Tanzania," he said, "and we spent a lot of time with some Australian youth. It was fun."

During tours of the Coliseum and the Catacombs, he said, "I learned a lot about

the history of the Christian religion, and how Christians were martyred for their beliefs. It made me think how hard it was to live a Christian life then."

His sister, Bishop Chatard High School freshman Sarah Mundell, participated in a song on stage during the Supercongress and said she believes the world can change for the better.

"This experience has made me a stronger Catholic," Sarah said, "because I can see all the peace present in the world and I know there is a flow of love that is going to be spreading in unity throughout the world that can be something really great some day."

After attending the congress, Sarah said, "It's easier to share with my friends what I truly believe about trying to be at peace with everybody and trying to live the Gospel in everyday life."

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Campus/Young Adult News

Recording benefits Columbus parish

By Mary Ann Wyand

COLUMBUS—As a parish fund raiser, it's definitely unique.

As an evangelization tool, it's amazingly powerful.

As an expression of love for God, it's reverent and compelling.

And it's for sale, with all proceeds benefiting St. Bartholomew Parish in Columbus.

It is a professional-quality compact disc titled *You Are Near*, recently released by Giggin' fer God, a group of 14 liturgical musicians from the Columbus parish.

Giggin' fer God members are mostly young adults. The versatile liturgical music group also includes a teen-age drummer and a vocalist who is a senior citizen.

"This CD is a vehicle to tell people that God loves them," Giggin' fer God member Fred Stadtmiller explained. "It was recorded late last year. One Sunday afternoon, we got together and recorded it in about seven hours. It was beautiful."

Giggin' fer God thrives on faith and fellowship, Stadtmiller said. "We pray together before we sing, and we all harmonize wonderfully. We've got a wonderful bunch of musicians, yet nobody has ever auditioned for the group."

Musicians thank God and families for release of CD

COLUMBUS—Giggin' fer God members from St. Bartholomew Parish participate in various musical pursuits, but agree that "there is no better 'gig' than when we're giggin' for God."

Members of the group are Jan Banister, bass and vocals; Chris Bath, vocals; Jill Bond, guitar and vocals; Jeff Brown, percussion; Della Doss, vocals; and Maggie Jackson, violin and tambourine.

Other members are Rolf Loesch, vocals; J.K. Murphy, guitar, harmonica and vocals; Beth Parkhurst, viola; Dan Roche, vocals; Victoria Romero, trumpet and vocals; Matt Souza, guitar and vocals; Fred Stadtmiller, vocals; Brenda Vogel, vocals; and special guest Roger Banister, mandolin.

The CD is dedicated to "Double D," Della Doss, who moved to Texas shortly after the 14-member group finished recording the selections.

The CD jacket expresses the group's special thanks to God and their families.

"We in GFG have much to be thankful for," the musicians wrote. "We are ever mindful, though, that the source of all for which we give thanks is, as the song says, watching us."

"We can only marvel at the grace shared with us by the many who have encouraged and supported our music ministry. Perhaps most generous and understanding have been our wives, husbands and families. It is not easy for them because we put in [so many] hours. So part of our message here is one of thanksgiving (to go with the forgiveness we often ask for). We know that our faith prepares us to accept anything in life."

St. Bartholomew parishioners have enthusiastically supported their music ministry, he said. "We're fortunate to have a parish that is really spirit-filled."

Vocalist, guitarist and songwriter Jill Bond attributes the project's success to the intervention of the Holy Spirit.

"God is incorporated into our daily lives," Bond said. "There is a lot of prayer going on with the music, and I think that is reflected in this CD. We're reaching people of all ages. This project has definitely been guided by God. Everything just came together so quickly [for the recording session]. I think that's because we've been led by the Holy Spirit. We prayed and prayed about this, and it all came together better than we ever could have planned it ourselves."

"Giggin'" has two definitions, J.K. Murphy said, and both meanings translate into evangelization.

"That's what 'Giggin' fer God' means," Murphy said. "You can look at it two ways. One is that a musician plays a gig, and when we play on Sundays at Mass we're giggin' for God. You also can go giggin' for frogs, or you can go giggin' for souls. We've had enough people come up to us and express what they've felt after they've heard our music at Mass that I think we've caught a few souls. The CD is a way of preserving



Giggin' fer God members (from left) J.K. Murphy, Jill Bond and Chris Bath practice a song at Bond's home. *You Are Near* sells for \$15 and is available at St. Bartholomew Parish in Columbus and the Village Dove in Greenwood. For ordering information, call the parish office at 812-379-9353.

that and letting people take it home. I really do think we're giggin' for God."

The play list of 16 selections includes *We Believe in God*, with words and music by Amy Grant and Wes King, as well as Marty Haugen's *Canticle of the Sun*, the title song *You Are Near* by Dan Schutte, and a Celtic *Alleluia*.

It also features *We Are a Peaceful People*, Jill Bond's original composition, and 43 seconds of the *Bells of St. B*, which

were added to the soundtrack after the group finished the recording session at Glass House Recording Studios across the street from the church.

When the bells began to toll, the musicians realized the chimes were meant to be a part of the CD. It seemed especially appropriate since the proceeds benefit St. Bartholomew Parish, they said, and group members again felt the presence of the Holy Spirit in their ministry.

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Please accept our apology should this message arrive at a time of illness or bereavement. It is not so intended.



Jesuit Brother J. Kenneth McCauley, 90, Colombiere Center, Clarkston, Mich., formerly of Indianapolis, died on May 23.

He entered the Society of Jesus on May 10, 1931, and professed final vows on Aug. 15, 1941.

Brother McCauley was superintendent of buildings and grounds at Brebeuf Jesuit Preparatory School in Indianapolis for 33 years. He also served at the former West Baden College near French Lick, Ind., and at the Jesuit's novitiate in Milford, Ohio.

Brother McCauley celebrated his golden jubilee as a Jesuit on May 16, 1981. He was a member of the Knights of Columbus.

Brebeuf Jesuit honored him for "gentle and unselfish service" by establishing a scholarship in his name in 1981. That same year, he received the preparatory school's President's Medal in recognition of exemplary service.

Burial services were held on May 27 in the Brebeuf Jesuit Preparatory School Chapel.

Gertrude Gudoz, Joanna Wilson, Rita Doucleff, Theresa Oakley, Agnes Strack.

HECKER, Marcella, 84, St. Paul, Sellersburg, May 21. Mother of Martin L. Hecker, Marie J. Schafer, Helen P. Moor. Grandmother of several.

HOUGHTON, Mary E. (Soergel), 82, St. Mary, New Albany, May 30. Wife of H. Thomas Houghton. Mother of William T., James F. Houghton. Grandmother of six, great-grandmother of nine.

KIDWELL, Dennis M., 49, St. Christopher, May 21. Husband of Sylvia Kidwell. Father of Logan, Tamsyn, Ryan Kidwell. Son of Kathleen Kidwell. Brother of Randall L., Brian Kidwell.

LAFFERTY, Virginia, 76, Holy Spirit, Indianapolis, May 31. Mother of Michael Phares. Sister of Leone Engelking. Grandmother of four, great-grandmother of one.

LOVELL, Marie O'Brien, 71, St. Anthony, Indianapolis, May 24. Wife of John J. Lovell. Mother of Cheryl A. Walls, Teresa L. Smith, Ronald L., Steven J., Dennis A., Marty W. Lovell. Sister of Fred O'Brien, Robert Grannon, Katherine Matthews. Grandmother of nine.

(Continued) ... King, Indianapolis, June 6. Mother of Frank, Thomas A., Bernard Wolflla, Louise E. Callet, Rosemary Steinmetz. Sister of Helen Wolflla. Grandmother of nine, great-grandmother of two.

gical quality of the new Italian churches is generally rather modest.

"In my opinion, we need to combat the common myth that quality brings elevated costs," he told *Avvenire*, the Italian Catholic newspaper.

In fact, he said, besides not being

Italian bishops have already begun submitting lists of parishes in need of a church complex. Initially, the competition will be by invitation only, he said.

For years, Italian church design competitions have been open to non-Italians, and that is likely to continue.

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Mother Teresa receives congressional award

WASHINGTON (CNS) — Congress set aside the usual business of government June 5 to present Mother Teresa with the Congressional Gold Medal in recognition of her humanitarian activities around the world.

In an hourlong ceremony in the rotunda of the Capitol, Mother Teresa was praised by House and Senate leaders and Washington Cardinal James A. Hickey for her example of serving the poor and unwanted.

Rising from her wheelchair to accept the highest honor of the U.S. Congress, Mother Teresa thanked Americans for their generosity to her Missionaries of Charity and "for giving me your daughters and sons," the sisters and

brothers who have joined her religious order.

And she asked repeatedly for prayers for those who serve the poor, hungry, homeless, sick and dying.

"I want you all to pray for us," she asked. "Pray that we will continue to do God's work."

Though she came into the rotunda in a wheelchair, the 86-year-old nun was steady on her feet as she stood to accept the award and make a few remarks.

After a bout with serious heart trouble and pneumonia last fall, Mother Teresa has gradually resumed a busier workload. This is her first extended trip away from India since then. She has kept a lower public pro-

file and seems to have been taking it easier than on previous trips abroad.

She was accompanied by her successor as leader of the Missionaries of Charity, Sister Nirmala, an Indian-born convert to Catholicism who was elected by the order in March.

Serving as master of ceremonies, Rep. Henry Hyde, R-Ill., told Mother Teresa "You and your sisters are a welcome and necessary sign of contradiction" in a century marked by "wars, ethnic and racial hatreds, mad ideologies and plain old human wickedness."

Hyde said Mother Teresa is an "icon of goodness" for the world.

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We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. If you are interested in joining our team and have the necessary qualifications, then please send a current résumé and salary in confidence to: Associate Director, Youth Ministry Search, Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46202-2367. Deadline for résumés: June 30, 1997.

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The Associate Director for Young Adult and Campus Ministry is a part-time position primarily responsible for the planning and implementation of programs and services that promote effective young adult ministry in the archdiocese.

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Director of Religious Education

St. Louis Parish, in Batesville, IN, is seeking a full-time director of religious education, effective August, 1997. The primary role of the DRE is to lead and develop our current program of religious education by coordinating volunteer teachers for the grades K-8, and for the parish confirmation program. The DRE serves also as a resource for the parish life teen program. St. Louis is an active parish of 1,400 families and a large grade school, situated 65 miles from Indianapolis on I-74, and 45 minutes from north-west Cincinnati area. As a member of the parish staff, the DRE will be an important influence in the growth of our faith community. Requires skills in organization, communication, training and support of volunteers, preferring at least a bachelor's degree in theology and/or education. Send résumé by mail to: St. Louis Parish, 13 E. St. Louis Pl., Batesville, IN 47006; by fax: 812-933-0667; by e-mail: wfarris@seidata.com.

Principal

St. Paul Catholic School is located in Marion, Indiana, and offers preschool through eighth grade with approximately 160 students projected for the 1997/98 school year. The school is accredited through the Indiana Department of Education and sponsored by St. Paul Catholic Church. We feature a learning environment based on Gospel values, academic standards which require the best of everyone, excellent parental involvement, a state-of-the-art computer lab, and an after-school enrichment program including art and piano lessons.

We are seeking a well-qualified, licensed individual of strong Catholic faith to serve as principal for our growing school. Benefits include a health insurance program, a retirement plan, and a supportive and cooperative work environment. Salary will be commensurate with education and experience. Send cover letter and résumé by June 20, 1997, to: St. Paul School, Attention Judith A. Heaton, 1009 Kern Road, Marion, IN 46952. Phone: 765-662-2883. Fax: 765-664-5953.

Principal

Oldenburg Academy, an all-girls Catholic college preparatory high school (grades 9-12) is seeking a highly-qualified principal for the 1997-98 academic year. The academy, located just outside Batesville, IN, and 45 miles west of Cincinnati, is operated by a board of directors under the sponsorship of the Sisters of St. Francis. The academy provides a five-day resident program and has a current enrollment of approximately 200 students, of which 25% are residents. The goal of the search committee is to complete the search process by 8/1/97.

The successful candidate will possess: experience as a secondary school administrator, experience as a teacher and/or administrator in a Catholic high school preferred, a work record where leadership skills were successfully demonstrated, complimented by strong Christian values, strong written and oral communication skills, working knowledge of curriculum development and performance-based assessment and technology, effective skills supervising and guiding faculty and staff, demonstrated success interacting with parents, parent groups and community.

Salary and benefits are competitive with other Catholic high schools. Residency in the area is preferred but not required.

Send cover letter, résumé and the names of three references who are currently aware of the candidate's capabilities and potential to: Sister Christa Franzer, O.S.F., Search Committee, Oldenburg Academy, Oldenburg, IN 47036. Phone: 812-934-2475. Applications will be accepted until the position is filled.

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Positions Available

Catholic School Principal

Christ the King School in Springfield, Illinois, seeks an experienced principal to serve as leader in religious, curricular and administrative matters for well-established large Catholic School (Pre-K to 8, 560+ students). Staffed by an excellent lay faculty, with strong academic achievement, positive student conduct and blessed by parental support. The school will entertain applications from practicing Catholics with successful administrative and teaching experience. Master's degree required as well as state of Illinois administrative certification. Résumés with letters of application should be received by June 18, 1997 to: Search Committee, Christ the King Parish, 1930 Barbary Dr., Springfield, IL 62704.

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Classified, continued

Positions Available

Liturgy/Music Director

St. Augustine Church is seeking a liturgy/music director. For information call 812-282-2677 and send résumé to: P.O. Box 447, Jeffersonville, IN 47131.

Principal

St. Maria Goretti School is seeking a principal for the 1997-1998 school year. St. Maria Goretti School (K-6) has an enrollment of 250.

Qualifications for this position include: an Indiana principal's license, a practicing Catholic, strong communication and leadership skills, and the ability and willingness to work with a team.

Please send résumé to: Msgr. John Duncan, Our Lady of Mt. Carmel, 1045 W. 146th St., Carmel, IN 46032.

Junior High Science Teacher

Our Lady of Mt. Carmel in Hamilton County is seeking a junior high school science teacher.

The successful candidate will possess a valid Indiana teaching license. A junior high science endorsement is also required. Experience is preferred.

Please send résumé to Julie Keller, OLMC School, 1047 West 146th St., Carmel, IN 46032.

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Send resume to Sister Jane Ann Breen, OSB, Principal, Marian Heights Academy, 812 E. 10th Street, Ferdinand, IN 47532-9240. FAX: 812-367-2121. Or call 812-367-1411, ext. 2801.

Teaching Staff

St. Simon the Apostle Catholic School is seeking dedicated, enthusiastic, faith-filled educators in the areas of kindergarten, music, art, and media specialist to join our teaching staff. Applicants need to hold or qualify for an Indiana teaching license. Salary and benefits commensurate with experience. Please forward résumé and credentials to: Sandi Patel, Assistant Principal, St. Simon the Apostle Catholic School, 8400 Roy Rd., Indianapolis, IN 46219.

Administrative Assistant

St. Simon Church, a vibrant parish on the eastside of Indianapolis, is seeking an administrative assistant. Preferred qualifications: practicing Catholic with an open personality eager to extend hospitality in person as well as on the telephone, organizational skills including recordkeeping, filing and computer skills. The ideal candidate will be a self-starter who is able to work independently as well as collaboratively.

Apply in person: St. Simon Church, 8400 Roy Rd., Indianapolis, IN 46219. Position available 7/15/97.

An EOE

Coordinator of Youth Ministry

St. Cyprian Parish is in the process of building a comprehensive youth ministry program. We are a vibrant, Vatican II-oriented parish of 1,600 families, located in the state of Michigan between Detroit and Toledo, Ohio.

We are seeking a self-motivated minister who will guide our youth and enable them to be vital members of our parish. You will join a strong parish pastoral team.

The position is full-time with benefits. Bachelor's degree in theology, certification in youth ministry strongly preferred. Ministerial experience and computer literacy required. Send résumé to St. Cyprian Church, ATTN: Kay Duford, 13249 Pennsylvania, Riverview, MI 48192.

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THANKS TO St. Jude for prayers answered. - R.A.S.

THANK YOU St. Jude for prayers answered and taking care of little Isaac. My faith in you is unending. - M.S.

THANK YOU St. Jude and the Sacred Heart of Jesus for prayers answered. - L.F.

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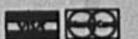
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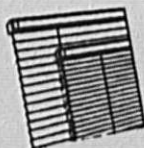


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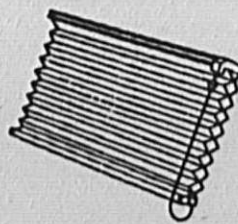
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