



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

June 27, 1997

Journey of Hope 2001 awareness campaign to be launched June 30

Catholics in all 39 counties of the archdiocese will see and hear the messages on spirituality

By Peter Agostinelli

Catholics in the Archdiocese of Indianapolis will be urged to follow a simple suggestion starting next week: *Get going again.*

That's the underlying theme of the awareness campaign for the archdiocesan Journey of Hope 2001 celebration. The communications campaign begins June 30 with radio and print advertisements that support the Journey of Hope's message of spirituality and spiritual renewal.

The radio spots convey "a message of hope for the hectic and often confusing times people today find themselves living in," said Dan Conway, archdiocesan secretary for stewardship and communications. Conway said the campaign is a response to parish leaders' requests to make spirituality the focus of the Journey of Hope awareness campaign.

"Our extensive consultation this past year with pastoral leaders helped us see that this awareness campaign should clearly show that spirituality is the first priority in our Journey of Hope celebration," he said.

Archbishop Daniel M. Buechlein announced the archdiocesan-wide Journey of Hope 2001 celebration last fall to help Catholics in central and southern refocus their lives in three major areas—stewardship, evangelization and spiritual renewal.

"This campaign is about spiritual

renewal," Conway said. "But the messages will also help us reach out to Catholics who may have fallen away from the church, as well as those who could use a reminder that the church is a place where they will be welcome."

"At the same time, our campaign is an attempt to reach out to those who have no church home. The Gospel calls us to evangelize, and as Catholics we're called to follow that Good News—especially when it means reaching out to those who may want to join our church family."

Stewardship themes will be communicated extensively throughout 1998 as part of the archdiocesan-wide capital campaign, Conway said.

Parish representatives who attended the June 25 United Catholic Appeal celebration and Journey of Hope parish report at the Archbishop O'Meara Catholic Center received samples of the ad campaign that will help them continue this communications effort in their parishes. Parishes can order advertisements that can be copied for Sunday bulletins, print advertisements that can be placed in local newspapers or publications, and audio cassettes that can be used for internal use (not broadcast quality).

This awareness campaign will last approximately six months (through December 1997).

Order forms are available for parishes and others who wish additional copies. Call the Catholic Communications Center at 317-236-1585, or 1-800-382-9836, ext. 1585, for more information.

Archbishop Buechlein discusses catechism at bishops' meeting

KANSAS CITY, Mo. (CNS)—Archbishop Daniel M. Buechlein of Indianapolis told U.S. bishops gathered here June 19 that publishers of catechetical texts and series

have been "very cooperative in making changes" when questions of doctrinal weaknesses in the texts are raised.

Archbishop Buechlein, head of the bishops' Ad Hoc

Committee to Oversee the Use of the Catechism, also outlined for the bishops the procedures the committee follows in reviewing catechetical texts for doctrinal content. The committee uses the *Catechism of the Catholic Church* as the normative text to measure the doctrinal accuracy and ade-

quacy of other catechisms developed for use in schools or religious education programs. He also reported that the more catechetical texts it has reviewed, the more it has found "that there seem to be a number of doctrinal deficiencies common to many of them."

He listed 10 most common weaknesses:

- "Insufficient attention to the Trinity and the trinitarian structure of Catholic beliefs and teachings"

- "Obscured presentation of the centrality of Christ in salvation history and insufficient emphasis on the divinity of Christ"

- "Indistinct treatment of the ecclesial context of Catholic beliefs and magisterial (authoritative) teachings"

- "Inadequate sense of a distinctively Christian anthropology"

- "Insufficient emphasis on God's initiative in the world with a corresponding overemphasis on human action"

- "Insufficient recognition of the transforming effects of grace"

- "Inadequate presentation of the sacraments"

- "Deficient teaching on original sin and sin in general"



Reaching for Baby

Mother Teresa reaches out to a baby held by another nun outside the Missionaries of Charity home in the Bronx section of New York June 18. After a bout with serious heart trouble and pneumonia last fall, Mother Teresa has gradually resumed a busier workload. She has been in the United States for nearly a month.

- "Meager exposition of Christian moral life"
- "Inadequate presentation of eschatology," the study of Christian beliefs about death, life after death and the end of the world.

The archbishop also announced that the bishops' conference recently received word from the Vatican that the Latin version of the *Catechism of the Catholic Church* has been completed and is to be sent to bishops around the world by the end of June.

When the catechism was first completed in French, the Holy See said the French version would be the *editio typica*, or normative text, until the Latin version was completed, and then the Latin version

See CATECHISM, page 2

Now Sacramentary

The bishops are nearly finished working on the first new Sacramentary in 25 years. See story on page 2.



Archbishop Daniel M. Buechlein

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U.S. bishops near completion on first new Sacramentary in 25 years

KANSAS CITY, Mo. (CNS)—At their spring meeting, the U.S. bishops approved 159 of the 160 remaining prayers needed to complete the first new U.S. Sacramentary in 25 years.

As they concluded the June 19-21 meeting in Kansas City, the only thing left undecided in the 3,000-prayer Sacramentary that they have been working on for more than four years was a single prayer.

The final vote on that prayer took place during the bishops' executive session on the final morning of the meeting but came back inconclusive because of absent bishops. The process will have to be completed by mail.

The Sacramentary is the book of prayers used by the priest at Mass. The other main book used at Mass is the Lectionary, which contains the Gospels and other Scripture readings.

Completion of the revised text will bring what virtually everyone agrees is a richer variety of prayers and richer expression within the prayers, closer linkage of many prayers with Scripture readings of the day, and other changes in the Mass—perhaps most notably in the restructuring of the opening rites—long desired by most liturgical experts.

The 160 prayers remaining to be voted on at the June meeting were those that the U.S. bishops or bishops of other English-speaking countries had sent back to the International Commission on English in the Liturgy (ICEL) for reconsideration over the past three years or so.

ICEL, which is composed of bishops representing the major English-speaking countries around the world, revised 85 of the prayers in response to the requests but stuck with its original proposal on 75 others.

Without debate, the bishops approved all 85 revised ICEL prayers by a vote of 194-11. They then approved 73 of the 75 that were not revised, again without debate, by a vote of 188-20.

Archbishop Jerome G. Hanus of Dubuque, Iowa, chairman of the bishops' Committee on the Liturgy, then led the bishops through a discussion and vote of the two remaining prayers, on which he said the committee continued to have a problem because ICEL had rejected changes proposed by the U.S. conference.

The first was the people's response called the *Suscipiat* in Latin, which in the current 1973 English Sacramentary reads: "May the Lord accept the sacrifice at your hands / for the praise and glory of his name, / for our good, and the good of all his church."

First the bishops voted 188-20 to reject ICEL's proposed new version. It reads: "May the Lord accept the sacrifice at your hands / for the praise and glory of God's name, / for our good, and the good of all the church." That version eliminated *his* twice—before *name* and *church*.

Then the bishops rejected the alternative proposed by their own liturgy committee, which reads: "Lord, accept our sacrifice at the hands of your priest / for the praise and glory of your name, / for our good and for the good of all the church." Only 68 bishops favored that version, with 121 voting against it.

By rejecting both proposed replacements, the bishops automatically approved a return to the original version in the 1973 Sacramentary as the version to be used in a new Sacramentary.

The other prayer the bishops voted on separately was the invitation to Communion, which in the 1973 Sacramentary



U.S. bishops gather June 19 in Kansas City, Mo., for their annual spring meeting. The agenda included issues in liturgy, communications, the catechism, youth and home missions.

reads: "Behold the Lamb of God, / who takes away the sins of the world. / Blessed are those who are called to his supper."

The proposed ICEL version reads: "Behold the Lamb of God, / who takes away the sin of the world. / Blessed are those who are called to the banquet of the Lamb."

Archbishop Hanus said his committee approved the revision of *his supper* to the *banquet of the Lamb* but opposed changing *sins* to *sin*.

The bishops voted 184-23 to reject the ICEL version. Then they voted on the alternate version proposed by the committee, which keeps the *banquet of the Lamb* from the ICEL proposal but retains *sins* from the 1973 version.

That vote—which took place during the bishops' executive session on the final morning of the meeting—came back inconclusive. It received neither the support of two-thirds of all bishops eligible to vote, nor the rejection by one-third that would defeat it.

Under Vatican rules, liturgical matters require approval by two-thirds of all bishops eligible to vote throughout the bishops' conference, not just two-thirds

of those present and voting. As a result, the eligible voters who were not at the Kansas City meeting will now have to be polled by mail in order to complete the process.

Whichever way the mail vote turns out, the Sacramentary will be completed. If the committee's version is accepted, it becomes the new form of the prayer. If it is rejected, the 1973 version automatically remains in place.

Upon its completion, the new Sacramentary must go the Vatican Congregation for Divine Worship and the Sacraments for final confirmation.

Vatican approval is not regarded as automatic, however. Some Vatican officials oppose the use of inclusive language in English doctrinal and liturgical texts.

In recent years that has led to extensive delays and revisions before Rome gave the go-ahead to English versions of the *Catechism of the Catholic Church* and the New American Bible English-language Lectionary originally submitted for confirmation by the U.S. bishops in 1992.

Official Appointments & Announcements

Effective June 17, 1997

Rev. John O'Brien, formerly administrator of St. Bridget, Liberty, appointed pastor of St. Bridget, Liberty.

Effective June 30, 1997

Rev. Al D. Hudepohl, O.F.M., previously serving in another diocese, appointed associate pastor of St. Louis, Batesville.

Effective July 9, 1997

Rev. James Wilmoth, currently pastor of St. Michael, Indianapolis, appointed pastor of St. Roch, Indianapolis.

Rev. Jeremy King, O.S.B., currently serving at Saint Meinrad Archabbey, appointed pastor of St. Meinrad, St. Meinrad; St. Boniface, Fulda; and St. Martin of Tours, Siberia.

Rev. Adrian Burke, O.S.B., ordained June 6, 1997, at Saint Meinrad Archabbey, appointed associate pastor of St. Meinrad, St. Meinrad; St. Boniface, Fulda; and St. Martin of Tours, Siberia.

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

CATECHISM

continued from page 1

would become the normative text against which all translations would be measured.

The pope formally issued the catechism in French in December 1992.

Archbishop Buechlein said the conference has been told that revisions needed in current copies of the English translation as a result of the completion of the Latin text

will be published in a booklet form as an accompaniment to existing copies of the *Catechism of the Catholic Church*.

He said he knew the indexes were being revised but otherwise had no details about revisions taking place since the appearance of the original French—except for Cardinal Joseph Ratzinger's widely reported comment some time ago that the treatment of capital punishment would be changed upon the issuance of the Latin text.

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Teens' new lives take root at Camp Healing Tree

By Sue Hetzler

Six years ago when Kristin Powell was 9 years old, her grandparents came to the Indianapolis south side school she attended with some devastating news. Her mother, father and 4-year-old brother were in a serious car accident. Her father was dead.

Powell said she was in shock and later severely depressed. She couldn't begin to think beyond the loss of her father and take steps toward healing the pain.

"I always thought my dad would be mad at me for moving on (with my life)," said Powell. But a weekend camping experience changed all that.

Last year, Powell went to Camp Healing Tree, an annual camp designed to help grieving children and teens cope with the death of a loved one, build healthy self-esteem, and trust in others. While not a substitute for therapy, the camp provides an opportunity



Neil Schaefer

for the youth to share their feelings in a safe, structured environment.

Camp Healing Tree was founded three years ago by several Indianapolis hospices in response to a need for special support to grieving children. Today the camp is a joint effort sponsored by St. Francis Hospital, Clarian Home Care Hospice, Hospice Preferred Choice, St. Vincent Hospice and Vencare Hospice.

"The need for this type of camp is very significant," said Neil Schaefer, bereavement coordinator at St. Francis Hospital and Health Centers. "For every death that occurs in Indianapolis, it is likely that a child or teen is affected. Potentially, there could be thousands out there that need this kind of support."

Camp Healing Tree will be held Sept. 5-

7 this year at Jameson Camp, located on the southwest side of Indianapolis. Registration is open for 80 youths ranging in age from 7 to 17, who live within the service areas of sponsoring hospices.

A major focus of the camp is to provide a weekend experience of fun and time to share similar experiences with youth in their own age group. Information is also provided on how to better understand and express feelings of loss and grief.

"Many times these kids feel that they are alone in their feelings and experience," Schaefer said. "When they see others like them, they see how normal grief is."

Schaefer added that kids who lose a parent often attempt to protect the remaining parent by keeping their feelings and emotions inside. They have feelings of fear, too, that they will lose the other parent to death.

Through camp activities and small group discussion on topics like grief, feelings, memories, coping and feeling better, rituals and saying good-bye, most campers begin to feel the healing process begin. Camp nurse Alice Brown said it's amazing to watch the kids grow over two days of working through the grief experience.

"The kids learn to recognize that grief is OK," she said. "Crying is OK. Everyone goes through it."

Camp activities are conducted by trained adult volunteers who come from various professional walks of life—teachers, counselors, chaplains and caring parents. Campers are assigned to these adult "buddies" as they participate in activities ranging from the sharing sessions to swimming, hiking, arts and crafts, and campfire songs.

New to the camp's programming this year will be the addition of teenage peer facilitators who will talk and work with the youth along with adult volunteers. The peer facilitators are former participants at Camp Healing Tree and come with related experiences they can share with teens their age.

"I'm just going to listen and be there for anybody that needs me," said Powell. "I want camp to help them as much as it helped me."



A camper at Camp Healing Tree decorates a memorial tree during a service activity at the camp.

Sixteen-year-old Shannon Heiska, who lost her father to cancer and a young cousin to murder, will be there with Powell when camp opens. She said Camp Healing Tree has allowed her to accept the deaths of many people close to her.

"The camp experience really does open some doors for you," Heiska said. "Kids take to heart what is shared at camp."

Schaefer said camp participants experience an immediate bonding because of their shared experience of losing a loved one. "While all their stories are unique, there is a commonality here that they don't find at school, church or anywhere else," he said.

Although there are no clear statistics on how effective the camp has been for grieving youth, camp nurse Alice Brown said they feel sure Camp Healing Tree has made some lasting impressions.

"We just let them know their feelings are normal," she said. "We let them know it's

okay to have fun again and we get them comfortable laughing again. That's a good start to healing the pain."

One of the most poignant times in the camp comes during the closing memorial service when participants decorate a memorial tree with pine cone ornaments laced in peanut butter and bird seed. The ornament is placed on the tree as the deceased loved one's name is read.

Later, each camper releases a helium-filled balloon as a symbol of letting go of a little more grief.

"I really cried then because I knew my dad was watching me let go of the balloon," Powell said. "But it helped me to move on in my life—it helped me be a teenager again."

(Camp Healing Tree is paid for entirely by community donations. Campers attend free of charge. To register a child or to find out how you can support Camp Healing Tree, call 317-388-2267.)

Educational excellence committee raises standards for all students

The challenge facing Catholic educators is working to help all students learn at higher levels than ever before.

The archdiocesan Council for Educational Excellence (ACEE) started its work in 1992 to respond to this challenge. This group of educators from parish schools and faith formation programs focused on establishing high standards that apply to both faith formation and academics.

"High standards are just the first step in improving student achievement," said Christian Community Sister Michelle Faltus, associate director of Catholic education and coordinator of the curriculum development program. "Developing assessments that measure progress toward meeting the standards and assisting people in attaining these standards will bring about excellence."

Over the five years of its work, the ACEE has guided, directed and managed the program. It has been successful, Sister Michelle said, in developing new methods of teaching and of managing schools.

At the last ACEE meeting for this academic year, four charter members were honored for their service and commitment to high standards to improve learning. They were:

Bob Leonard, director, Aquinas Center, New Albany
Mary Schultz, teacher, Our Lady of the Greenwood School, Greenwood
Marty Hartman, principal, St. Mary School, Greensburg
Yvonne Sheck, former principal, St. Philip Neri School, Indianapolis (and former chair of ACEE).

The current ACEE chair is Benedictine Sister Joanne Hunt, director of religious



Bob Leonard, director of the Aquinas Center in New Albany, celebrates with fellow members of the archdiocesan Council for Educational Excellence at a June 19 meeting. Leonard, one of four outgoing members of the council, attended 42 committee meetings in five years and logged 10,000 miles driving to meetings.

education at Holy Spirit Parish in Indianapolis. Barbara Leek, principal of St. Christopher School in Indianapolis, serves as the vice chair.

Sister Michelle said: "This is our young church that we are educating in our faith formation and Catholic school programs. Our educators must be committed to making sure students are learning. The environment in which our students study must be one in which our Catholic faith is taught and Catholic values modeled."

"It's my privilege and my pleasure to work with my colleagues in ACEE in the continued development of the curriculum. I thank our charter members who have laid a firm foundation on which we will continue to build."

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Editorial

U.S. Congress makes peace more difficult

Recently, the U.S. House of Representatives passed a resolution recognizing Jerusalem as the "undivided capital" of Israel. An earlier resolution told the U.S. Department of State to move its embassy from Tel Aviv, where the embassies of other countries are located, to Jerusalem. This latest resolution succeeded in provoking more than a week of rioting in the West Bank, especially in Hebron, where hundreds of Palestinians threw stones and firebombs. Israeli soldiers responded with rubber bullets, and numerous Palestinians were reported injured.

The Oslo Peace Accord between Israel and the Palestinians deliberately left discussions about the final status of Jerusalem the subject of future negotiations. Israel wants Jerusalem to be only its capital while the Palestinians are willing to let Israel have West Jerusalem for its capital if they can have East Jerusalem for their capital. This was certainly not the time for the U.S. Congress to step in with a resolution supporting Israel's position.

The Vatican has long had its own position on the final status of Jerusalem. Since it is one of the most important places for the three monotheistic religions—Judaism, Christianity and Islam—the Vatican favors an open international city that would ensure protection of all the holy places.

We wonder how many representatives who voted in favor of that resolution

even recognize its relationship to the controversy over Jewish settlements in East Jerusalem that has shut down negotiations between the two sides and been the subject of the United Nations' attempt to censure Israel.

The current Israeli government wants to build those settlements to increase the Jewish population in East Jerusalem, while it denies Palestinians the required permits to build their own residences in Arab sections of the city. Then, when final negotiations on the status of Jerusalem are held, the Palestinians will no longer be able to say that East Jerusalem is predominantly Arab.

Anyone who has read columns and letters in *The Jerusalem Post*, or been in Israel for any length of time, realizes that even most Israelis don't support the current Israeli government's position on this issue. Many Israeli citizens in Tel Aviv, in Galilee and other parts of Israel wonder why the government doesn't just let the Palestinians have their state. They know the answer, of course: The Netanyahu administration must cater to the small parties, generally recognized as extreme, in order to stay in power. The Likud coalition hangs by a thread and any meaningful negotiations with the Palestinians would probably mean loss of support of a small party, the loss of a majority in the Knesset, and new elections.

The U.S. Congress was not being a peacemaker when it passed its resolution. The effect is to make peace more difficult.

—John F. Fink

Seeking the Face of the Lord

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



Many ways to live in love with God

A man named Lucious spends his days looking for ways to feed the hungry and to shelter the homeless in metropolitan Indianapolis. He was born in Memphis, Tenn., had become a preacher in Chattanooga and one day while visiting in Indianapolis found himself helping serve food to the hungry people of the streets. When he saw that there were far more hungry folks than those being helped, he felt he received a call from God to move here and to give his life to serve starving and helpless people.

He began by finding day-old bread and his cause has grown into the project called "Food Link." At nights Lucious drives the streets in an old van given to him by Ameritech, looking for people, especially battered women, who need shelter for the night. He is resourceful and has made arrangements with a local motel to house these homeless people for the night. At the Easter Vigil this year, Lucious was received into full communion with our Catholic Church.

I met him at the 50th anniversary Mass and dinner at Nativity Parish in April. At the time, I was beginning to plan for a series of weekly columns about the notion of call, vocation and ministry in the church. At the dinner, Lucious spoke so naturally and selflessly about his call from God. I thought this is what I want to write about. His understanding of his call from God is extraordinary, and I realize his is a most unusual vocation. But the fact that Lucious knows that God has a unique call for each individual is refreshingly on the mark. The fact that his sense of call is not self-serving, rather one of gospel generosity, is also instructive about the nature of God's call.

One of the difficulties we face in our church today is the fact that most members of our community of faith do not think of themselves even vaguely as having been called by God. From experience, I know it is true of parents and youth alike. When I ask our young church about their call in life, they speak of choosing a money-making career. I noted this dramatically at one of our high school commencements where, as the name of each graduating senior is called, it is the practice to announce the graduate's hopes for the future. Ninety-nine times out of a hundred a financially promising career is named (unrealistically at that). Rarely is

there anything that even hints of a vocation in life or that our future has anything at all to do with God. I find that is not uncommon in our society. The real distinction between career and call in life seems to be generally "off the screen" of consciousness. We have a lot of teaching to do. I hope to contribute to this effort by writing on the topic through my summer series of columns.

As I begin, the point I want to make is quite simple. Our life's journey is not unrelated to God. The goal of life's journey is not merely some kind of successful career and the attainment of enormous material wealth. When we come to death's door, as all of us will, what will be the measure of our success? It will have something to do with our closeness to God. The beginning of life itself is a gift from God. And we return to God. It is not surprising then that God would have something to do with the journey in between.

The *Catechism of the Catholic Church* reminds us: "God has loved us first. The love of the One God is recalled in the first of the 'ten words,' namely in the First Commandment. We are 'called' to respond in love to God. (CCC 2083) In another place, the catechism tells us how to love God: 'The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints.' (CCC 1717)

Some folks like Lucious live their call to love God in Jesus Christ in a direct and dramatic way. Most of us are called to live the beatitudes in a less dramatic way. But all of us are called to live consciously in love with God, and so our first question about our journey in life is not about career.

There are many ways to live in love with God, but the choice is not mine alone. God also has something to say about it.

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Stories, Good News, Fire/Fr. Joe Folzenlogen

Collecting puzzle pieces, putting handles on the marshmallow

Our archdiocesan approach to evangelization is a little bit like putting together a puzzle. The catch is that all the pieces did not come in one box. Part of the challenge is going around



from place to place collecting them.

I recently participated in an all-day workshop together with Msgr. Richard Lawler, pastor of St. Mark Parish in Indianapolis. I reminded him of the first Indianapolis South Deanery meeting I had attended in which he described his difficulty in getting a clear sense of evangelization. He compared it to a big fluffy marshmallow that is hard to get hold of.

Those two images, the puzzle and the marshmallow, are helpful to describe some of the recent developments in evangelization in the archdiocese. I discover some puzzle pieces when I meet with groups in parishes that have done a strategic planning process and have identified evangelization as a major goal or priority.

One such place was St. Mary Parish in Aurora. An outcome of their planning process was the creation of a pastoral council evangelization committee. The council has high ownership of this committee. Its work is seen as closely related to the efforts of the stewardship committee. The committee has formulated a step-by-step effort for reaching out to inactive Catholics as well as educating and involving all parishioners through things ranging from a weekly evangelization tip in the bulletin to special seasonal prayer formats.

Yet another parish planning effort that is addressing evangelization is at Christ the King Parish in Indianapolis. Invitations have gone out to gather a group to come together in early

September to go through a program that will assist them in looking at the three goals of the bishops' evangelization plan *Go and Make Disciples* in the light of their particular parish situation. The idea is to come up with a set of priorities along with a starting point.

That notion of a starting point brings us back to the marshmallow image. We need to find ways of putting handles on the marshmallow. The pope, our American bishops, and our own archbishop have given us comprehensive visions of evangelization. They are stirring and inspiring, but at times they can feel overwhelming because they embrace so much. We need to follow the example of these parishes in identifying the place where it is easy and effective for us to begin.

I find puzzle pieces and handles when I sit in a rectory living room with Father Tony Hubler and the newly formed evangelization committee at St. Mary Parish in Navilleton. We gather important puzzle pieces when leadership groups at St. Mary Parish in Greensburg come together to find some handles for addressing the various aspects of welcoming in their parish. The evangelization team at St. Lawrence Parish in Lawrenceburg is getting a handle on piecing together its outreach to inactive Catholics.

The parishes, schools, and agencies designing the Catholic Church area for Black Expo are contributing pieces to sharing the story of our Catholic faith community at a major public event. The 57 people from 13 parishes who crossed the diocesan boundary to participate in the Lafayette Diocese evangelization congress gathered another set of puzzle pieces and handles.

We are in the middle of a process in which more and more places are getting hold on their first steps in evangelization. We will eventually put all these pieces together as part of our Journey of Hope.

Be Our Guest/Jillian Vandermarks

Pastoral changes demand our best welcoming efforts

This is the time of year that many of our parishes experience pain and grief when our



priests and religious move on to new assignments either within the archdiocese, to other states or, in a few cases, to different countries. It's a time of mixed emotions for those who are leaving—sadness at leaving friends and family, yet excitement at the possibilities that lie ahead. It's also a time of grieving for those left behind.

Sometimes we react in a negative way to these changes, not wanting to embrace the new people, and meeting them with hardened hearts and closed minds.

It's a human thing, I guess. After all, no one likes change. But I'd like to challenge everyone to think about how our religious and clergy must feel—not only the new ones coming into a parish but also those who are leaving. If we close our hearts to those joining us, we also present a poor legacy to those who have been called to leave.

There's certainly no question that people leaving causes pain. We also know that holding on tightly to anything stifles it, and eventually causes it to "die." As children of God, we are called to grow in our faith and daily lives and to be life-givers.

Growth causes change. When our children grow up, go away from home, and have children of their own, do they stop being our children? Do we stop loving them, caring for them? No. And we never have any problem finding more love for new children or grandchildren. Love is a gift from God that has no end. If we choose to hoard the love God has given us, then there is no room for him to give us more.

So, let's open up our hearts to the priests and religious and return the love that we get from those who serve us so faithfully. If we find that the new priests or religious in our parish don't seem as open with their love as we would like, then we have to offer it first. Since all love comes from God, it doesn't belong to any one person. If we offer our hand in friendship first, that may be all the encouragement a newcomer needs.

I heard a priest say recently: "Priests need your love as much as your respect and if you don't think your priest is as loving as he should be, you have the power to change it by simply loving him as your brother."

We are an important part of the support system that our new pastoral leaders will need as they grow with us. Let's make the first move and invite them to become a part of our parish family.

(Jillian Vandermarks is executive assistant for the archdiocesan Secretariat for Catholic Charities.)

A View from the Center/Dan Conway

The seven signs of stewardship

Bishop Robert Morneau is auxiliary bishop of Green Bay, Wisc. He is also an active member of the National Conference of Catholic Bishops' Committee on Stewardship. Last fall, Bishop Morneau spoke to students and faculty of St. Charles Borromeo Seminary in Philadelphia. In his



remarks, he listed seven signs of "a good stewardship parish." These seven signs were also reported in a publication of the Archdiocese of Philadelphia.

According to Bishop Morneau, the first sign of a stewardship parish is *hospitality*. Since every person is the bearer of gifts received from God, a stewardship parish should be open and welcoming toward all. "Communities known for the vitality of their faith and for the quality of their service to people in need inspire others to participate in ministry and to be generous in financial support," says Bishop Morneau.

A second sign of stewardship is *prayer*. As noted in the U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*, authentic stewardship must be rooted in prayer and the sacraments. Good stewards are nourished and sustained by their active involvement in the prayer life of the faith community.

A third sign of stewardship, according to Bishop Morneau, is the visible witness of an active *stewardship committee*. Although stewardship should be the concern of all parish committees and organizations, a standing committee on stewardship serves as a way of "infusing the theology and practice of stewardship into the life of the parish." It also provides a structure for identifying stewardship opportunities and a process for

recruiting, recognizing and thanking the many people who dedicate their time and talent to parish ministries.

Recommitment is a fourth sign of stewardship. This underscores the fact that a commitment to stewardship never takes place "once and for all" but is always in need of renewal. As Bishop Morneau describes it, "Annual commitments inform and form in order to transform individual lives and the life of the parish."

A fifth sign of stewardship is *outreach*. "The parish as a whole needs to set aside a portion of its resources to serve persons in need," the bishop says. A stewardship parish involves individuals and the entire parish community in projects that reach beyond parish and diocesan boundaries to the universal church and the entire human family.

Lay witnesses are the sixth sign of stewardship. Bishop Morneau says that the involvement of lay witnesses who have experienced a change of heart as a result of their commitment to stewardship is essential to building a solid foundation for parish stewardship.

And, finally, the seventh sign of stewardship is *accountability*. Bishop Morneau emphasizes that a visible commitment to accountability is needed—not just for finances but for the full range of parish activities. According to the bishop, this includes all aspects of parish life "from the way decisions are made and carried out by parish personnel, to the way resources are collected, managed and used."

Bishop Morneau believes that a parish community's commitment to stewardship can make a qualitative difference in the way it lives the faith. When these seven signs of stewardship are present, the bishop says, "stewardship not only works well, but it helps renew parish life."

From the Editor Emeritus/John F. Fink

New insights into the life of St. Peter

This Sunday, June 29, is the feast of Sts. Peter and Paul. I don't mean to ignore St. Paul, but this column is about St. Peter.

I got some new insights about St. Peter while I was in the Holy Land this year, especially when examining the excavations of his home in Capernaum and excavations of the nearby New Testament site of Chorazin. I had long known that Jesus lived in Peter's home after he moved from Nazareth to Capernaum and I had always wondered about that.

(One of the things I wondered about was how Peter felt about the men who opened up the roof of his home so they could let down the paralytic for Jesus to heal. Considering his temperament, Peter couldn't have been too pleased about the damage to his roof.)

One of the things one learns at these excavations is the large size of these homes, including Peter's. Both at Capernaum and at Chorazin, people of Jesus' time lived in homes that formed an *insula*—a cluster of rooms surrounded by alleys or hallways. An *insula* contained from 20 to 50 rooms for the several generations of families that lived there. Peter's home was part of an *insula*—with 42 rooms! This is where Jesus and his apostles lived, ate, prayed and studied together. It was much like a modern seminary. Our instructor noted that Jesus did not choose his apostles until after he moved to Capernaum and had an *insula* to live in.

The Gospels tell us that Peter's mother-in-law lived with him as well as his brother, Andrew. The Gospels don't say so, but it's possible that both brothers had children who lived with them as well.

The other thing that comes clear is that at least some of the apostles were wealthier than we sometimes imagine. Peter had a large home in the best section of Capernaum—near the lake on one side and near the synagogue on the other. He also apparently had a flourishing fishing business, as did Zebedee, the father of James and John. They obviously had large fishing boats since they were able to accommodate all of the apostles and Jesus. They also had servants since the Gospels recorded that, after Jesus called James and John, they left their father Zebedee and their servants in the boat and followed Christ.

The fishermen among the apostles, especially Peter, were prosperous businessmen, able to leave their business in others' hands while they followed Christ. Eventually, of course, they left their businesses and perhaps their families to follow Christ, but not in the beginning. In the case of Zebedee, not only did his two sons follow Jesus, but also his wife, the mother of James and John.

Another thing about Peter that I came to know was just how difficult it was for him to take the Gospel to Gentiles. Jews in Jesus' time just did not associate with non-Jews. The city of Tiberias is just a few miles south of Capernaum, but Jews did not go there. Some of the apostles came from Bethsaida, which was only one mile from the Gentile city of Julia, but they had never been in that city.

When we visited Caesarea, where Peter was sent by the Spirit to Cornelius, our instructor told us to imagine Peter walking into the city slack-jawed. He had never been in such a city before. Caesarea, the capital of Palestine for 648 years, covered 500 city blocks. It was a Gentile city, the first Gentile city Peter had ever been in. Later, of course, Peter would be in other Gentile cities, including Rome, where he would die.

The Bottom Line/ Antoinette Bosco

An Unforgettable Mass in Assisi

Recently, for the first time in my life, I traveled to Italy, the land of my father's birth.



Usually the story of someone's travels is of interest only to the person who has done the traveling, but I had one experience so profound that I'd like to share it with everyone: the joy of being in Assisi, where the humble and

holy St. Francis and St. Clare lived, two people who revolutionized the meaning of sanctity.

Born to wealth, they chose to devote themselves to poverty and concern for the poor and the sick, while relishing the won-

ders of God's creation as revealed in nature.

Francis and Clare saw God in everything. So the foundation of their mission was love for all God's creatures.

I arrived in Assisi in the late afternoon and went immediately to the church dedicated to St. Clare, which holds her remains.

The story is told of how Francis, a rather pleasure-seeking, carefree youth, heard a message from a crucifix telling him, "Francis, repair my church." That cross is in St. Clare's church, as are the robes of Clare and Francis, his prayer book and a container holding the blonde curls, still soft and silky today, that were cut from Clare's head when she chose to dedicate her life to God as a nun, following the path of Francis.

I arrived early at St. Francis' Basilica the

next morning and asked a friar where the 7 a.m. Mass would be celebrated. He told me "in the tomb." That's when I discovered the lower church. There I saw a small altar, set before a stone arch. Placed high in that stone frame is the tomb of St. Francis.

It was May 24, in Italy a feast day initiating a month dedicated to Mary. So it took the friars about 40 minutes to get everything set up.

Finally a procession of priests—I counted 32—came up the aisle, and the Mass began with beautiful music, sung by the friars.

To my surprise and joy, the Gregorian chant was the same I had been taught in elementary school back in the Cathedral of the Immaculate Conception in Albany, N.Y., many decades ago.

The Mass was in Italian, and I understood about half the readings and the sermon, enough to be inspired. The priest told us how privileged we all were to be here, with the great St. Francis.

He said this church carries out all that the great saint stood for, especially compassion and love for all. He ended his sermon by blessing us and asking us all to go out and be like St. Francis.

In our day we use words like aura, feeling, senses and "vibes." I can say, without exaggeration, that I felt infused with joy as I received holy Communion that morning, as if from the hands of St. Francis himself. I asked myself, why shouldn't one believe that the aura of the saint leaps out of the very stones of this holy place?

It would be hard to find another saint who so captured the heart of people as did this gentle man of Assisi, who lived more than 750 years ago.

I know I was touched. I shall never forget the power of that morning Mass: the high point of my first trip to Italy.

Check It Out . . .

A Retrouville weekend is planned July 11-13 for couples in troubled marriages. Sessions will be held at the Dayton (Ohio) Airport Inn. It's a ministry to help marriages that have become distant or those who are already separated or divorced. For further information, contact the archdiocesan Family Life Office at 317-236-1586.

St. Martin of Tours Parish in Martinsville is planning its sesquicentennial celebration next June. The planning committee requests information of those with past connections with the parish—especially those who would share memorabilia of the last 50 years. Contact St. Martin's Memory Book Committee; P.O. Box 1654; Martinsville, IN 46151; or call 765-342-3605 (evening).

The Young Widowed Group will hold its annual family picnic on June 28 in the Lilly Lake area at Eagle Creek Park in Indianapolis. Pedal boats, sailboats and canoes are available, as well as hiking and

swimming. Those interested should call Susan Cates at 317-580-1168.

St. Elizabeth Seton Parish in Carmel will hold a summer series: **"Theology on Tap."** It is a four-week speaker and dis-

VIPs . . .

Benedictine Father Tobias Colgan, a monk of Saint Meinrad Archabbey, has released a collection of religious music designed for liturgical celebrations or as an aid to personal prayer. Titled *Gentle Shepherd* after the hymn he wrote, the collection includes songs, hymns, psalm settings and Gospel



acclamations. Executive secretary and assistant to Archabbot Lambert Reilly,

cussion program for young adults. Topics and speakers include: July 8, The Young Adult Experience, Jane Blum King; July 15, Recognizing God in Everyday Events, Father Tony Levi; July 22, The Challenge of Jesus: Is He the One or Should We

Father Tobias has served his monastic community as choirmaster, cantor and conductor of the *schola cantorum*.

Paul and Theresa Forthofer celebrated their 50th wedding anniversary on June 8 with a Mass of Thanksgiving and reception. The former Theresa Merkel married Paul Forthofer on June 4, 1947, at St. Anthony Church in Morris. They are parents of eight children. They have 18 grandchildren and one great-grandchild.

Lt. Col. Keith R. Donnelly, a graduate of Brebeuf Jesuit Preparatory School and

member of St. Michael Parish in Indianapolis, is the new commander of the U.S. Army's recruiting battalion for Indiana and north-central Kentucky.

Darwin Edwin Winters, Jr., a seminarian for the archdiocese who is studying at Mount Saint Mary's Seminary in Emmitsburg, Md., was installed as an acolyte last month in the Chapel of the Immaculate Conception there. The presider was Bishop Louis E. Gelineau of the Diocese of Providence. Seminarians become acolytes as part of their progression toward ordination to the priesthood.

member of St. Michael Parish in Indianapolis, is the new commander of the U.S. Army's recruiting battalion for Indiana and north-central Kentucky.

Educators' workshop

St. Matthew School principal Rita Parsons of Indianapolis discusses early prevention of school failure at a June 18 Leadership Conference at the Benedict Inn Retreat and Conference Center in Beech Grove. Other training workshops for archdiocesan Catholic educators addressed classroom assessment, the use of curriculum guides and effective teaching styles to meet multiple learning needs.



Photo by Mary Ann Wyard

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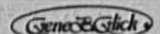
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GET GOING AGAIN



Journey of Hope 2001

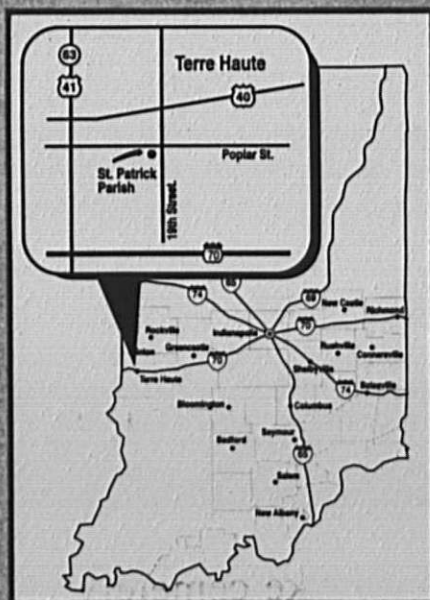
Terre Haute Deanery

St. Patrick Terre Haute

By Susan Bierman

Fast Fact:

In the past eight years, two St. Patrick parishioners have been ordained—Fathers Kenneth J. Ciano and Father Joseph Villa. Father Villa was ordained June 7, 1997, at SS. Peter and Paul Cathedral.



Journey of Hope 2001

Anticipation, excitement building at St. Patrick Parish, School

TERRE HAUTE—There is much excitement at St. Patrick School in Terre Haute as the 1996-97 school year draws to a close for summer recess.

On Aug. 21 the students will return from vacation to several new additions in their school building and the construction of a new family life center that is well under way.

The \$1.3 million project features a new gymnasium and conference room inside St. Patrick's new family life center. There will also be an adjoining kitchen to be used as a cafeteria for the school as well as for other parish activities.

The students will return to see that their old library has been transformed into a private principal's office, a connecting main office and a conference room. The old gym will become a media center with a library, computer and science labs.

"We have a computer lab, and we are looking at developing a science lab so we are competitive with the larger programs around us," said St. Patrick School principal, Providence Sister Theresa Boland.

Above the old gym, there will be three new classrooms for sixth, seventh and eighth grades.

Sister Theresa said most of the remodeling inside the school should be complete by the time the next school year begins in the fall. The family life center may be under construction until November.

She believes the renovation project will indeed benefit the students at St. Patrick.

"The new construction gives us better resources and better use of our space and brings us into a higher technology in the classroom with computer and science labs," she said.

Sister Theresa said next year's enrollment is up to 315 students in kindergarten through eighth grades. And there are another 50 children enrolled in the preschool program. She expects the numbers to increase over the summer.

"It seems to be a growth period for the parish, but also for Catholic education," she said.

Julie Bowers has been a parishioner at St. Patrick for about 10 years and has taught first grade at the school for two years. Before teaching at the school she was and still is active on the parish council. She has also been active during the fund-raising and building project.

Bowers was a coordinator for the "Building In Faith" capital campaign, which brought in \$1.8 million for the building project. After the money was raised, she became



St. Patrick School first-grade teacher, Julie Bowers, signs a student's yearbook during one of the final days of the 1996-97 school year.

a member of the building committee.

"It was really important for me to do this because I had been a parishioner here and also very active in the school, and one of the reasons we started the campaign was because the school was growing," Bowers said.

It was important to her that she be involved with the campaign because she didn't feel as though she could ask others to donate their time and treasure unless she was doing it herself.

"So I felt it was important for me to step up and say I will give my time and commitment to raise the money," she said.

Bowers said about 300 people were involved in the campaign.

Father Lawrence Moran St. Patrick's pastor always says if you have ownership in something you feel more a part of it, she said.

Bowers added that, as parishioners got more involved in the actual planning and the process of the campaign and building, "they felt like it was part of their project and were more willing to donate their time and their money for it."

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Day of prayer supports vocations

By John Fuller

Special to The Criterion

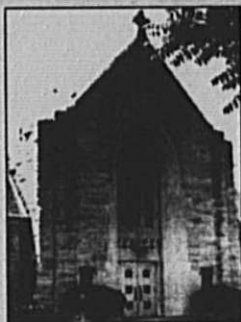
TERRE HAUTE—In 1990 St. Patrick Parish initiated Lord of the Harvest Day. This is a special monthly day of prayer held on the Thursday prior to the First Friday of the month. The purpose of this day of prayer is to ask God, the "Lord of the Harvest," to provide laborers for the fields.

The Blessed Sacrament is exposed in the church at noon on Lord of the Harvest Day and remains until closing Benediction at 7:30 p.m. Parishioners are encouraged to spend an hour or so in church praying to the "Lord of the Harvest."

Father Bill Peil, then priest in residence at St. Patrick and retired from the Gary Diocese, started the day of prayer in response to the declining number of vocations to the priesthood and religious life.

During the eight years that the Lord of the Harvest Day has been held, two St. Patrick parishioners have been ordained and two are in the seminary. Father Joseph Villa, ordained June 7 this year, and Father Kenneth J. Ciano, ordained in 1995, serve the Archdiocese of Indianapolis. Rick Eldred, presently a student at Sacred Heart School of Theology in Hales Corner, Wisc., is about two years from ordination for the archdiocese.

Also at Sacred Heart is Scott Mansfield who was a member of St. Patrick when he decided to enter the seminary. Scott will be a priest in his home diocese of Santa Fe, New Mexico.



St. Patrick Parish

Building project causes much excitement at St. Patrick Parish

By John Fuller

Special to The Criterion

TERRE HAUTE—About 10 years ago several St. Patrick parishioners attended a parish council meeting to suggest that the parish consider construction of a multi-purpose building. As a family life center, it would be used for large social gatherings, receptions, athletic events and school activities.

Parish council members were in favor of exploring the idea, but the realities of constructing a facility—the cost and the location on a landlocked parish—seemed nearly insurmountable. For several years, various members of the parish community talked and brainstormed and planned.

During those years, the school's enrollment nearly doubled. School classrooms that had been converted into offices were converted back to classrooms. Building discussions then started to include the possibility of additional classrooms—an idea not dreamed of in the mid-1980s when school enrollment was struggling to reach 150.

With the potential of adjacent property becoming available and a continued increase in school enrollment, those involved in building discussions believed the time had come to seriously consider a parish-wide campaign to raise funds for a variety of capital projects. Much assistance was received from the archdiocesan Office of Stewardship and Development and the Office of Management Services.

During 1994, five parish meetings were held to discuss various needs in the parish. The capital needs identified involve four major aspects—repairs and renovations at the school; building additional classrooms; construction of a family life center; and various church projects, including window repair, cleaning of stone and eventual roof replacement.

"Building In Faith" was chosen as the theme for a capital campaign that began in 1995.

"We thank God for the blessings bestowed upon us through our Building in Faith Campaign," said Father Lawrence J. Moran, pastor of St. Patrick since 1985.

The campaign takes a very spiritual approach. "It chal-

lenges us to do the extraordinary, to give sacrificially. It focuses on our individual willingness to respond to God's goodness and our willingness to enter into this endeavor prayerfully, trusting in God," Father Moran said.

Through this effort, more than \$1.8 million was pledged. With the campaign recently passing the two-thirds completion mark, about 77 percent of the pledged amount has actually been paid.

Since the start of the campaign, all church windows have been repaired. The school's heating system was replaced and air conditioning was installed along with some electrical updating. Four additional pieces of property were purchased, adjacent to two parcels already owned by the parish, and the homes on them demolished.

The family life center was originally designed to be a separate free-standing building. After much discussion it was decided to construct a connecting link between the family life center and the school. The link will be attached to the present cafeteria.

Also housed in this connecting link will be a new kitchen to serve both the school cafeteria and the new center. Nearly all the money required to construct and equip the new kitchen link building was given by one very generous contributor.

Due to higher than anticipated construction costs, plans to add a second floor in a portion of the new family life center was delayed, as was work on a multipurpose floor, partial brick exterior and other items. It is hoped that some or all of these items can soon be put back into the building through some additional fund-raising efforts.

A ground-breaking ceremony was held in March and, following archdiocesan approval, contracts were signed in late May to begin the construction of the new family life center and school addition. This summer will see quite a bit of construction activity around St. Patrick.

"With the success of our Building In Faith campaign, we will be able to effectively broaden our ministries, provide additional programming for spiritual enrichment, and better meet the needs of our parish as we move into the 21st century," said Father Moran.

(John Fuller is pastoral associate and business manager of St. Patrick Parish.)

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Providence sisters to honor golden jubilarians

Celebrating their golden jubilees are seven Sisters of Providence who are serving in the archdiocese: **Sisters Agnes Maureen Badura, Rose Michele Boudreau, Joyce Brophy, Joan Frame, Mary Ann Lechner, Anne Scott, and David Ellen Van Dyke.**

These jubilarians—along with eight others—will be honored during the eucharistic liturgy at 1:30 p.m. June 28 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Agnes Maureen ministers in the central business office at Saint Mary-of-the-Woods. She taught at St. Philip Neri, Indianapolis, and other schools in California, District of Columbia, Florida, Illinois and Oklahoma. Before her present position, she served at Our Lady of the Resurrection Medical Center in Chicago.

Sister Rose Michele is program coordinator for the Self Development Program at Saint Mary-of-the-Woods. She taught at St. Mary, Richmond, and other schools in Indiana, Illinois and Oklahoma. She min-

istered in Taiwan from 1980 to 1992.

Sister Joyce, formerly Sister Robert Ellen, teaches at Sacred Heart School in Terre Haute. At Saint Mary-of-the-Woods, she served as formation director for four years and as provincial of the Sacred Heart Province from 1984 to 1991. She has served as director of the college development fund and as a teacher or administrator of schools in California and Illinois.

Sister Joan serves as pastoral minister at SS. Peter and Paul Cathedral Parish, Indianapolis. Among other schools in Indiana, Illinois and Maryland, she taught at the former Holy Trinity, New Albany; Annunciation, Brazil; and St. Andrew, Holy Spirit, and All Saints, in Indianapolis. She taught and served as principal at St. Anne, New Castle; and pastoral associate at St. Simon the Apostle, Indianapolis.

Sister Mary Ann Lechner teaches at St. Simon School, Indianapolis. The former Sister Robert Ann taught at St. Joseph, in Terre Haute, and at St. Ann and St. Joan of Arc in Indianapolis, as well as other schools

in Indiana and Illinois. She taught and served as principal at St. Susanna, Plainfield.

Sister Anne ministers in the Sisters of Providence central business office. Formerly Sister Anne Loyola, she taught at St. Catherine and Holy Cross in Indianapolis, and at schools in California, Maryland and North Carolina. At Saint Mary-of-the-Woods, she also serves as a nurses' aide, director of volunteers, treasurer for health care residents, and as manager of the guest house.

Sister David Ellen is principal of Sacred Heart School in Terre Haute, and was a teacher there earlier. She taught at St. Andrew the Apostle and St. Matthew schools in Indianapolis and at the former Holy Trinity, New Albany, as well as other schools in Indiana and North Carolina. She served as principal at Annunciation, Brazil. At the Woods, she ministered as printer and manager of Providence Press, clerk in central services, and coordinator of the sewing department. She served as provincial

councilor of Sacred Heart Province 1988 to 1991 and administrator of Providence Hall.

The remaining jubilarians served in the archdiocese earlier in their ministries. Sister Rosemary Eggermann taught at St. Thomas Aquinas, Indianapolis. Sister Ann Francis Hammersley taught at St. James in Indianapolis. Sister Jean Margaret Kaindl taught at St. Agnes Academy, Indianapolis; and St. Patrick and Schulte High School, both in Terre Haute. Sister Joan Matthews was a teacher at Holy Trinity, New Albany; and St. Margaret Mary, St. Joseph and Sacred Heart, Terre Haute. Sister Maureen Ann McCarthy taught at St. Anthony and St. Philip Neri in Indianapolis. Sister Lucille Nolan taught music at St. Bridget, Cathedral, and Holy Trinity schools in Indianapolis; and at St. Ann, Terre Haute. Sister Marita Therese Positano ministered as a housekeeper at St. Mary-of-the-Woods. And Sister Ruth Sampson taught at Indian reservations.

Providence Sisters marking their golden jubilees

(There is no photo for Rosemary Eggermann.)

Sr. Mary Ann Lechner



Sr. Joan Matthews



Sr. Maureen Ann McCarthy



Sr. Lucille Nolan



Sr. Marita Therese Positano



Sr. Ruth Sampson



Sr. Anne Scott



Sr. David Ellen Van Dyke



Sr. Agnes Maureen Badura



Sr. Rose Michele Boudreau



Sr. Joyce Brophy



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This is who we are; come join us! / Fr. Clarence Waldon

Helping people find spiritual life, self-giving

Being a priest gives me the greatest possible satisfaction and good feeling of any vocation or career that I know.

There is no other vocation or career that gives an individual the opportunity to enter into and share the lives of as many people as does priesthood.

For me this is a most life-giving experience because it gives me a chance to see people doing the kinds of things that will help them attain the potential God has given them. This world could be a wonderful place to live in if more people even came close to attaining the potential to which God has called them.

Reaching one's potential is especially

difficult in African-American inner-city neighborhoods. The poverty in the midst of an affluent society, the neglected and squalid environment, the violence, the lack of hope, the sparseness of role models, all make selecting the right choices very difficult in the inner city.

African-Americans many times find it difficult because they do not feel valued in our society, which bases many decisions on skin color, and they have to function in a culture that is foreign to the way they live at home.

There are tremendous forces within our society pushing a person to become materialistic and self-centered. Because of the debilitating situation, these forces become

an almost overwhelming temptation to African-Americans living in the inner city.

To be mired in material things and focused on our own needs is just the opposite of what Jesus calls us to become. Jesus came that we might "have life and have it to the full" (John 10:10). Our life can only be truly full and human when it is lived on a spiritual plane focused on the good of other people.

I find it very life-giving to see people moving toward the kind of lifestyle that will help them to live their life to the full.

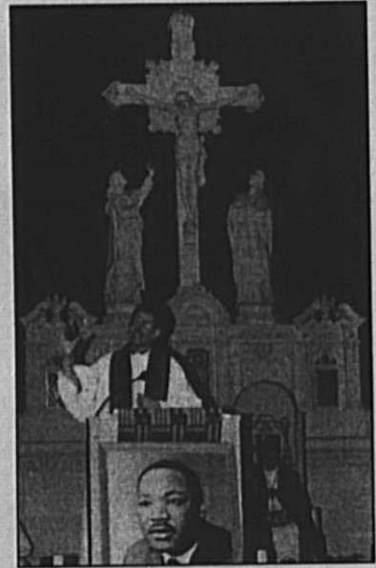
I see priesthood as the call to help people see what the spiritual life and self-giving can do for them.

Our society constantly shows people what material things and self-centeredness can do for them—fortune, fame, and a luxury automobile. It is much more difficult to see what the spiritual life and self-giving can do because we can't see or measure them. A person has to experience them, and they can only be experienced once a person has let go of the material things of life.

It is especially life-giving when some of the things I have done or opportunities I provided have helped people become more spiritual and more willing to give of themselves to help others. Sometimes it is through a sermon, sometimes it is through my invitation to become a parish leader, and sometimes it is in counseling that people see their possibilities.

It gives me great joy when I see parishioners getting involved and enthusiastic about their ministry in the church and encouraging others to become involved.

It means a lot to me when I hear how parishioners have acted unselfishly in helping others and witnessed to others of



Father Clarence Waldon delivers the homily at a recent celebration of Dr. Martin Luther King, Jr., at SS. Peter and Paul Cathedral. Archbishop Daniel M. Buechlein listens from the Cathedra.

the spiritual support they receive from Holy Angels Parish in Indianapolis.

These become very special moments when I really feel that the world will be a little better because I have walked on it—that my life has made a difference. You cannot experience this as much or as often anywhere else. Come and join us.

(Father Clarence Waldon is pastor of Holy Angels Parish in Indianapolis.)

Benedictines celebrate jubilees

On June 15 at Our Lady of Grace Monastery in Beech Grove, Benedictine Sisters Mary Patrick Lenges and Catherine Gardner celebrated the 60th anniversaries of their religious profession of vows.

The event included a 2 p.m. Mass at the chapel, followed by dinner with sisters, families and friends.

The jubilarians entered the Convent Immaculate Conception at Ferdinand in 1935 and pronounced their first vows in 1937. Both are founding members of Our Lady of Grace Monastery.

For many of her 45 years of teaching, Sister Mary Patrick specialized in teaching mentally-handicapped children. She spent 28 years at St. Mary-of-the-Knobs in Floyds Knobs. She now resides at Our Lady of Grace, where she manages the sewing room.

Sister Catherine taught for 29 years, 15 of them in Tell City, before she became one of the first directors of religious education in the archdiocese. She was a DRE and pastoral associate for 24 years at Christ the



Benedictine Sisters Mary Patrick Lenges (left) and Catherine Gardner mark 60 years of commitment at June 15 festivities.

King, Indianapolis, St. Bartholomew, Columbus, and St. Mary, Mitchell. Sister Catherine is currently the minister of hospitality at Our Lady of Grace.

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How Laddering Can Lower Risk

Many investors have forecasts for interest rates and base their bond purchase on those forecasts. Of course, you should always factor in your views when investing. But when it comes to interest rates, don't invest too heavily based on where you believe they're headed.

The direction of interest rates is virtually unpredictable because so many unforeseen developments can affect them. For example, while it may appear that the economy is softening one week, a government report suggesting higher inflation the following week could cause rates to abruptly turn higher.

In short, you should hedge your bets when investing based on interest rates. And one of the most prudent ways to accomplish this objective is with a popular strategy known as laddering.

Laddering means buying bonds with different maturity dates, so you'll have money coming due periodically that can be put back to work in different interest-rate environments. It's a strategy practiced by experienced individuals as well as institutional investors because it offers some protection from the unpredictability of changing interest rates.

Here's how laddering can benefit you:

Assume you have \$25,000 to invest in bonds, and you believe interest rates are heading lower. You might be tempted to invest all of

your money in long-term bonds because they'll appreciate the most in a falling-rate environment; however, should interest rates rise, these bonds will also depreciate the most.

If you took your \$25,000 and bought bonds with different maturities, say bonds maturing in five years, ten years, and fifteen years, you would minimize the impact of rising interest rates on your portfolio.

Moreover, by laddering your portfolio, you'd have principal coming due at different times from the maturing bonds, enabling you to reinvest those assets at different interest rates. If you invest the entire \$25,000 in one type of bond and the

bond matures when rates are low, you face the prospects of having to reinvest those assets at a low rate.

Laddering is a strategy that you can employ with corporate, municipal, and government bonds. The strategy you should use when laddering depends on your investment goals and time horizon. For example, if your needs are within 10 years and you don't like taking much risk, you'll probably want to stick with high-quality bonds (those rated A or better by a major rating agency) that mature in five to ten years.

Consult with Your Investment Advisor
Before adding bonds with different maturities to your portfolio, consult with your investment advisor to make sure they're suited for your specific financial needs. He or she can also give you detailed information about each of the bonds you're considering for investment and offer alternatives that may be more appropriate for your personal situation.



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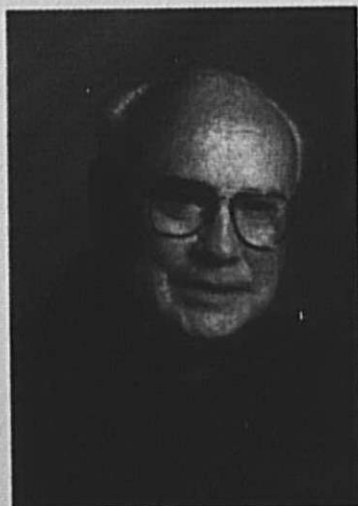
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Christian discipleship leads us to freedom

By John F. Haught

Modernity has been hard on the ideal of Christian discipleship.

To be a disciple, after all, means surrendering our minds and hearts to an authoritative teacher. But, as a society, we are instructed by the modern teachers of "enlightenment" to follow only our own powers of reason.

In the late 18th century, the philosopher Immanuel Kant (1724-1804) issued his famous formula: *Aude sapere*, which literally means "dare to know."

It became the banner of modern intellectual and scientific culture, urging us to follow the internal dictates of "reason" rather than the external prescriptions of religion.

In the 19th century, Friedrich Nietzsche harshly denounced the "herd morality" that he thought Christian culture had fostered. He was repelled by the whole notion of discipleship.

Nietzsche complained that his contemporaries still adhered to the teachings of a naively pious culture which he believed tears from us our native power to guide our own lives.

And, in this century, the existentialist philosopher Jean-Paul Sartre went even beyond Nietzsche in labeling all forms of discipleship as "bad faith."

We are, Sartre insisted, the sole creators of our individual lives and destinies, and there can be no appeal to any other authority than our own naked freedom.

Of course, one can facetiously reply that following the teachings of these prophets of anti-authoritarianism is still a form of discipleship.

Discipleship teaches maturity

By David Gibson

Has the idea of "discipleship" gotten a bad reputation?

After all, some cult leaders have led their disciples to death through suicide, and reports abound of gang leaders charting murderous lifestyles for their disciples to follow.

For some modern hearers, the term "disciple" suggests a passive, unthinking, even childish follower.

But Christian discipleship isn't like that. Christian disciples are called to maturity.

Two points characterize Jesus' disciples: Jesus gathers these people around himself. They are Jesus' friends and companions. And Jesus sends these people out to continue his work. They heal the sick,

And it is tempting for Christians to dismiss criticisms by Nietzsche and Sartre as attacks on authority or as simply demonic.

But perhaps their extreme ideas become a bit more understandable once we realize that Nietzsche and Sartre were reacting to the self-annihilating way in which masses of people have surrendered to suffocating cultural trends or to dictators and tyrants.

Discipleship, after all, is an ambiguous instinct. It can seduce us into slavery or it can lead us to freedom. It is of utmost importance, then, that we ponder carefully just what it is that we are following.

Christians—if we listen to St. Paul—believe that in following Christ we are led by his Spirit into a decisively new reality of freedom.

But how can Christians really be free, especially if discipleship also means belonging to a church community with a distinct "discipline." For by submitting to teachings and ethical norms, won't we give up our freedom, and thereby the kind of life in Christ and the Spirit that St. Paul equates with redemption?

This question has tormented Christians from the beginning. "Freedom" and "following" often exist in mutual tension, and they can easily be torn asunder. Thus St. Paul spent much effort in his letters clarifying how our need for freedom can be fulfilled within the framework of a community that faithfully and lovingly follows Christ.

The question of how to balance our personal freedom with a life of following a teacher and living in community is not only a Christian concern. It is one that all humans face in life.

comfort the dying, make peace, give sight to the blind and create justice.

That's hardly a call to immaturity!

The U.S. bishops noted this when they said recently that "holiness, community and ministry . . . come to full expression only by means of development and growth toward Christian maturity."

In their 1995 statement *Called and Gifted for the Third Millennium*, the U.S. bishops explained that "the ordinary dynamics of life—caring for a family, job responsibilities, exercising the duties of citizenship—demand growth in maturity."

Jesus' disciples spend time with him and live like him. This lifestyle injects the disciple into the heart of life in ways that inevitably foster greater adulthood.

(David Gibson edits "Faith Alive!")



Discipleship can seduce people into slavery or can lead them to freedom. Therefore, it is of utmost importance that people ponder carefully just what it is that they are following when they make choices about life and faith. Jesus' disciples are called to follow him into freedom that leads to fellowship rather than isolation.

On the one hand, we have to be "followers" simply in order to fulfill our human need to belong—to family, community, nation, church or other social groupings.

On the other hand, we also need to be ourselves. If we try too hard to belong, we will lose ourselves and our freedom. But if we strive to free ourselves from communion with others, we forfeit the sense of shared meaning also essential to human vitality.

How shall we find deliverance from this predicament?

The Scriptures anticipate a resolution of this predicament in their portraits of a people God called into being by the Spirit. The Exodus story is really about this calling and the hardships that accompany it. The New Testament tells the same story in a new way.

Jesus' "disciples"—a much wider circle than "the Twelve"—are called to follow Jesus into freedom that leads to fellowship rather than self-isolation.

Jesus attracts his followers precisely because he satisfies simultaneously our need to belong and our need to be distinctly free individuals.

Genuine Christian discipleship, however, is as difficult today as ever. How

can we belong to church in such a way that this communion enhances our personal freedom and sense of self-worth?

Some people slip serially in and out of various religious affiliations hoping to satisfy their craving for a fellowship that also bestows freedom.

In some extreme cases, they surrender themselves to cults that wrap them in a blanket of such stuffy affection that it completely anesthetizes their primal longing for personal freedom.

At the other extreme are those who would rather endure painful isolation than accept the risks of belonging.

Still others oscillate from one state to the other.

A perfect balance of "freedom" and "following" remains elusive, but we can find encouragement in our hope for the coming of the kingdom of God.

God's kingdom implies a situation wherein freedom is no longer in tension with discipleship.

The church is called by the Spirit to be the realization of such a dream.

(John Haught is a professor of theology at Georgetown University in Washington, D.C. and is the author of *Science and Religion and The Promise of Nature*.)

Discussion Point

Christians value every person

This Week's Question

What do you do fairly often that shows you are a disciple of Jesus?

"I try to value every person as a child of God and treat everyone with dignity and respect." (Judy Stresney, Wheaton, Ill.)

"I try to live my life as Jesus would: by being a good example to my children and my spouse, by being honest, by encouraging them to be honest in their lives, and by giving what I hope is wise counsel." (Jim Koenig, Victoria, Texas)

"At home my husband and I say the rosary together as a family every week, and in my job at a recreational

facility I try to be a good role model to all of the kids under my care, trying to make them feel comfortable enough to come to me with their problems if they need to." (Marnie Szymanski, Toledo, Ohio)

"I go to Mass every week, and I volunteer to help at church affairs and community events as often as I can." (Joanne Thompson, Foxboro, Wis.)

Lend Us Your Voice

An upcoming edition asks: What is a major way that women today contribute to parish life?

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Entertainment

Movie Review/Gerri Pare

Batman & Robin try to thaw frozen plot



The *Batman* movie franchise seems headed for a cooling-off, at least in terms of its latest icebound adventure, *Batman & Robin*, just released by Warner Bros. for summertime viewing.

The big-budget film seeks to attract blockbuster ticket sales and capacity crowds to air-conditioned theaters.

Hoping to breathe fresh life into this fourth in an increasingly tired formula, this go-round features a female crime-fighter, Batgirl (Alicia Silverstone of *Clueless* fame), who adds next to nothing to the combination of Batman (George Clooney, successor to Val Kilmer and Michael Keaton in the title role) and the returning Chris O'Donnell as his crime-fighting partner Robin.

Clooney definitely brings a great deal of warmth to his role, especially as he is tenderly caring for his beloved and gravely ill butler/father figure (Michael Gough). But the sides of Clooney's character as the Dark Knight—and as his alter ego Bruce Wayne for that matter—get noticeably short circuited.

The production values as always are expensive, elaborate and impressive as Gotham City meets its latest crisis—that it and all its inhabitants face fatal fast-freezing by a fierce freak of nature, Mr. Freeze (Arnold Schwarzenegger, best known for his role as *The Terminator*).

But if Batman can have his Batgirl, so Mr. Freeze can have Poison Ivy (Uma Thurman) clinging to his side, or as they call themselves, Adam and Evil, since they are plotting to be the only humans left on the planet.

Forget the good guys. This is most decidedly the Arnold and Uma Show. (Let's hope David Letterman won't be chanting "Uma-Arnold, Uma-Arnold!" at next year's Oscar ceremonies.)

His ice-blue eyes set under a shining bald dome, with flesh painted silvery-blue, Schwarzenegger is a maniacal villain whose scientifically-altered body requires diamonds to keep it at a life-sustaining zero temperature, hence his moniker.

In his chilled spacesuit and armed with a huge, specialized gun, Mr. Freeze can permanently chill out anyone he shoots, and he intends to de-ice Gotham, as in stealing its diamonds.

On the opposite end of the villain scale is hot-blooded Poison Ivy, once a meek botanical activist, now grafted into a plant-woman who exhales a love potion potent enough to lure any man to her poison-popping lips. This is liposuction at its worst.

Thurman is the slinky seductress personified, with her mane of doubled-horned cranberry hair atop sequined eyebrows and long, languorous limbs. Pity poor Robin, torn between leather-locked Batgirl and inviting Ivy.

Yet the narrative is weak, the visuals over-busy in the frantic action set-pieces, and it all adds up to a lot of empty spectacle with no sense of real danger or desperate urgency despite all the running and Batmobiling around.

The all-too-obvious double entendres and comic one-liners sound forced, so the humor necessary to keep the movie at the level of a fun ride is lacking in this expensive sequel.

Batman had such a huge, pre-sold audience that blockbuster status seems automatic for sequels, so although this icy new *Batman* movie is in no danger of a meltdown it does warrant a cooler reception at the box office.

Due to frequent cartoon-type violence and some sexual innuendo, the U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.

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



Mythical hero Hercules is shown in a scene from the new animated film *Hercules*. The Motion Picture Association of America rating is G—general audiences. The U.S. Catholic Conference classification is A-I—general patronage.

Movie Review/Gerri Pare

Disney's newest hero Hercules tackles evil

It won't be a Herculean task for Disney's latest animated movie musical to scale Olympian heights at the box office with the rollicking tale of *Hercules*.

This is a fast-paced, colorful concoction interweaving pop culture with mythology that children as well as their elders should find entertaining. But leave it to Disney to insert a shameless, virtual commercial midstream showing Hercules promoting products that the movie's characters all wear to be cool. And there is also an emphasis on brawn to solve problems since Hercules' strength saves the day.

Setting a gleeful tone is a five-woman Greek chorus straight out of *Dreamgirls* who leap to animated life off urns as they sing in catchy gospel style. They vibrantly relate the transformation of Hercules (voice of Tate Donovan) from adorable baby atop Mount Olympus to adopted mortal earthling after he's kidnapped, and then from awkward teen to superhero who stops Hades, god of the underworld (voice of James Woods), from usurping the throne of Hercules' mighty father, Zeus (voice of Rip Torn).

But Hercules, or Jerk-ules as he is called while a clumsy adolescent, needs a little help along the way to reclaim his god-like status. Enter Danny De Vito's snappy satyr, Philoctetes ("Call me Phil!"), who trains him to be a true hero so he can regain immortality.

Rescuing a damsel in distress would seem to be the way to go, but Herc still has a way to go after saving the crusty

Meg (voice of Susan Egan) because she's led him down the garden path. He's smitten, she's attracted, but she's also beholden to horrible Hades.

Lining up on Hercules' side is his trusty flying steed, Pegasus. Yet our hero must survive being devoured by a huge hydra monster so powerful it can regenerate its severed head many times over.

Nor do wild boars, sea serpents or a Minotaur daunt Hercules, who goes, as the song jauntily proclaims, "From Zero to Hero" with all the perks current pop heroes command: wildly popular T-shirts, trinkets and, of course, Air Hercs.

A quartet of terrible Titans and a colossal Cyclops test Hercules' strength, but he finds it's something more spiritual than physical that will, in the final scenes, end Hades' hopes for hell over heaven.

With an eye-filling production design, excellent voicing (De Vito and Woods are especially dramatic), an incident-filled plot and colorful characterizations, co-directors John Musker and Ron Clements orchestrate a joyously upbeat adventure into mythology. Pre-schoolers may find the attack of the hydra monster and the descent into the underworld's River of Death a bit too menacing unless they are holding hands with older family members.

The U.S. Catholic Conference classifies the film A-I for general patronage. The Motion Picture Association of America rating is G for general audiences.

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<i>The Last Time I</i>	
Committed Suicide	A-III
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A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive

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Feast of Sts. Peter and Paul/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 29, 1997

- Acts of the Apostles 12:1-11
- 2 Timothy 4:6-8, 17-18
- Matthew 16:13-19

Today the church celebrates the feast of Sts. Peter and Paul, apostles. In this, it preempts the liturgy of the thirteenth Sunday in ordinary time.



The church greatly stresses the movement of the weekend liturgies from one week to the next in ordinary time, or in Lent, or in Advent, or in the season of Easter.

When a feast is celebrated instead of the seasonal weekend liturgy, then the church has determined that the lesson of the feast is very significant indeed.

Certainly, therefore, the church is most interested this weekend in leading people to remember, and to rejoice in the memory of, Sts. Peter and Paul.

The first reading is from the Acts of the Apostles. It recalls the imprisonment of Peter at the hands of King Herod, the successor of the king who killed the Innocents in an effort to eliminate the newborn Savior.

This reading's story is clear and forthright. Peter is in prison, chained and guarded. Suddenly, only by the power of God, the chains fall away and an angel arrives to release Peter from his imprisonment.

Angels were not seen for the first time in New Testament times. The Old Testament mentions angels, and Jews such as Peter, and such as many who heard this story for the first time, had definitely heard of angels.

An angel was God's messenger.

The divine intervention in this situation also was displayed in the light which shined in Peter's cell.

In a word, Peter was rescued from the king's wicked intentions by God alone.

The second reading is from the Second Epistle to Timothy.

Through the centuries, Christians have known much about Paul because the Pauline writings to a significant extent are quite autobiographical.

In this reading, Paul reflects that his entire person, his life, and his will are not only given to God, but they are "poured out like a libation." Paul's gift of self is so lavish, so forthcoming, so unqualified,

that it can be compared to a "libation," an outpouring of water.

In the Gospel reading, taken from St. Matthew's Gospel, attention once more is drawn to Peter.

The three Synoptic Gospels report this event at Caesarea Philippi, near the site today of the resort of Banyas, not far from the Golan Heights, on land now contested by Israel and Syria.

However, only Matthew's Gospel reveals that in this setting the Lord commissioned Peter to lead the church, and to Peter the Lord grants the power to bind or to loose in the name of God.

All this follows Peter's great expression of faith in Jesus as "the Son of the living God."

Reflection

Firmly and boldly, the church uses its most honored moment to teach the proclamation of the Gospel, to inform us of Peter's faith in Jesus as the Son of God. It is the ultimate acknowledgment of the Lord's identity. The text is clear. It was the heartfelt belief of Peter.

Then, the church sets this reading against the backdrop of the passage from Acts. God confirms Peter's faith by intervening, through the action of an angel, in Peter's dangerous confinement at the hands of the unscrupulous Herod.

Finally, the church proclaims in Second Timothy the great faith of Paul.

On this feast, the church offers the images of the two great apostles, Peter and Paul, as being each a magnificent testator to unyielding faith. Moreover, their faith is affirmed by God.

This faith is the church's faith. The church presents these two great figures of Christian history not simply as individuals worthy of imitation, but as the foundation—and reservoir—of its own beliefs, of beliefs taught to us and to all who hear the church.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions. Send material for consideration to "My Journey to God" column, The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

Daily Readings

Monday, June 30
First martyrs of the Church of Rome
Genesis 18:16-33
Psalm 103:1-4, 8-11
Matthew 8:18-22

Tuesday, July 1
Blessed Junipero Serra, presbyter, religious and missionary
Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 2
Genesis 21:5, 8-20
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 3
Thomas, apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Friday, July 4
Elizabeth of Portugal, married woman and queen
Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 5
Anthony Mary Zaccaria, presbyter and religious founder
Genesis 27:1-5, 15-29
Psalm 135:1-6
Matthew 9:14-17

Sunday, July 6
Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6

Question Corner/ Fr. John Dietzen

Grandmother wonders about attending wedding

Q We have a situation in our family that is painful for many of us. We hope you can give us some advice.



Our granddaughter is to be married later this year to a Protestant young man, in his church, without permission or dispensation from the Catholic Church.

We have other children and many grandchildren and are concerned that we do not send the wrong message to them by attending the wedding or otherwise doing something that might imply approval.

I wrote to her expressing our hope that she would be married with the blessing of the Catholic faith.

We've always had a good relationship, which may be the reason she responded to her aunt, knowing I would probably get the message.

She said she was sorry for the hurt she was causing, but that she had slipped away from regular Mass attendance while in college some time ago and has now stopped attending Mass altogether.

She said they are going to his church together now. She enjoys the services, is happy to belong there with her husband, plans to raise her children in that faith, and claims to have no intention ever to return to the Catholic Church.

We don't wish to alienate her or any of the family, but we want to do what is right. We hope you can give us a firm answer. (Indiana)

A Neither I nor anyone can give you the clear final answer you might wish. But I can give you a few important things to think about.

First, I admire your faith and your concern about everyone involved. Your desire not to break relations with her or others in the family is healthy, and somehow whatever you do needs to be done with every possible attempt to preserve your closeness.

It is important, too, to remember you have as much right to your convictions, sense of responsibility and commitments of faith as she does.

Be open with her, and with your other

children and their families, about your concerns, your love for them, and your reasons for whatever you decide to do or not to do. If they love you, they will accept what you feel you must do in your love for them.

Another factor which may be some consolation and help is that, according to present canon law, her marriage may well be recognized by the Catholic Church.

Normally, the marriage of a Catholic—in order to be married validly according to church law—must take place in the presence of the bishop or a priest or deacon delegated by him.

However, former Catholics who have left the church "by a formal act" are not bound by that law (Canon 1117).

In other words, their marriage by a minister or judge would be as valid in the eyes of the Catholic Church as any other legal marriage of two non-Catholics who are free to marry each other.

What exactly such a "formal act" might be is not clearly defined. But your granddaughter's words indicate a fairly definitive statement that she no longer considers herself a member of the Catholic faith.

You might talk to your parish priest, or a priest in the diocese where she is to be married, to ask his evaluation of the case.

I realize this cannot heal the hurt that she will not share the faith that is so important to you and others in your family. At least you will know that her marriage is recognized by the church.

These are always difficult decisions, and others will come. Do the best you can. Recognize and accept that there are some things which simply are not under your control.

In these situations, there is usually no black and white or right and wrong answer. It's a matter of weighing all your concerns as prayerfully as you can, then deciding what you think will be best in the long run for everyone involved.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship with people of other faiths, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to the same address.)

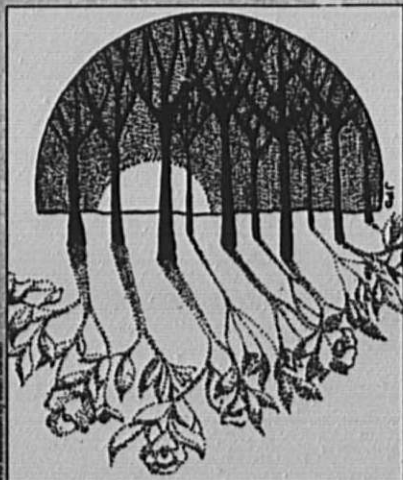
My Journey to God

Designed by God

Joy be with you on this day,
A day of beauty, earth and sky,
Where golden sunshine spreads
its rays
And lovely birds in freedom fly.
Warm breezes race across the
hills
To play among the flowers fair
And from the ridge a bluebird
calls
In rapture for this perfect day.
The flowers red and gold and
white
Wave gayly in the fields of green.
From rose to rose a bee now flits
In hopeful search of nectar sweet.
This is a day designed by God
From sky above to earth's firm
sod.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)



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.

Monday

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 prayers for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus, 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 and 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 starting 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 and Bosart, Indianapolis. Information: 317-784-9757.

Second Sundays

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

Fifth Sunday (June only)

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 is 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, or 1-800-382-9836.

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.

July 27 - 28

Bishop Chatard High School, 5885 Crittenden Ave., Indianapolis, will have a garage sale. Friday hours, 8 a.m.-4 p.m.; 8 a.m.-noon on Saturday. \$2 per bag sale on Saturday. Donations, pick-up: 317-254-3643; information: 317-846-4759.

St. Jude Church, 5353 McFarland Rd., Indianapolis, parish festival. Friday hours, 5 p.m.-midnight; Saturday hours, 1-10 p.m.

St. Bernadette Circle 712 Daughters of Isabella will hold its annual rummage sale, 8 a.m.-5 p.m. Friday, 8 a.m.-noon Saturday at St. Charles Borromeo Parish hall, 2222 E. 3rd St., Bloomington. Information, donations: 812-339-2204.

June 27 - 29

Marian Heights Academy,

—See ACTIVE LIST, page 17

ST. MAURICE, INDIANA, Decatur County

Annual Picnic Sunday, July 6

Mass Time: 10:00 AM

Chicken or Roast Beef Dinners • Mock Turtle Soup

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(one blk. east of College)

7007 U.S. 31
Indpls., IN 46227
317-881-6296
(Southport & U.S. 31)

The Active List, continued from page 16

Ferdinand, will hold the annual alumnae reunion in conjunction with the Sisters of St. Benedict Summer Social. Registration, information: 812-367-1411, ext. 2819.

June 28 - 29

St. Michael Church, Brookville, will host June Fest '97, the 25th annual parish festival. 4-10 p.m. on Saturday; 10 a.m.-9 p.m. on Sunday.

June 29

St. Christopher Church, Singles and Friends will attend 5:30 p.m. Mass followed by dinner. Information: 317-299-9818; 317-879-9818.

Christ the King Church, Indianapolis, King's Singles will go canoeing. Meet at the church at 8:30 a.m. Information: 317-578-4936.

June 30 - July 6

The Sisters of St. Benedict will host a Benedictine Life Week

for single Catholic women ages 20 to 40 at the Monastery of the Immaculate Conception, Ferdinand. Registration, information: 800-738-9999.

July 1

Sacred Heart Church, 1530 Union St., Indianapolis, will host a free Independence Day celebration, "Focus Love Outreach," in the parking lot beginning at 6:30 p.m. Cake walk, face painting, refreshments, and games will be featured. Information: 317-638-5551.

July 4

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. Information: 317-927-6900.

St. Mary Church, New Albany, will have eucharistic adoration from 9 p.m. - 1 a.m.

July 4 - 6

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a guided silent retreat, "Our Loving Search for God." Check-

in 9 a.m. Friday; departure 4:30 p.m. Sunday. Information, registration: 317-788-7581.

July 5 - 6

The Hermitage, 3650 E. 46th St., Indianapolis, will host a meditation course titled "Success: Full Living," presented by Franciscan Father

Justin Belitz. Information, registration: 317-545-0742.

July 6

St. Maurice Church, Decatur County, annual picnic and festival. Mass at 10 a.m.; festival 10:30 a.m. - 6 p.m.

July 8

The Ave Maria Guild will meet at St. Paul Hermitage, Beech Grove, at 12:30 p.m.

St. Christopher Church, Indianapolis, Singles and Friends will meet at 6:30 p.m. for dinner and August and September event planning. Information: 317-299-9818.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael,

6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.

THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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ANNUAL

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Swiss Days Festival

July 25 (2 days) ... Berne, IN and Bear Creek Farm \$99.00

Carl Hurley Cavalcade of Comedy ... Aug. 8 (3 days) ... fun, fun, fun \$265.00

Wisconsin Dells

Aug. 25 (4 days) ... cruise the Dells, House on the Rock \$265.00

Dollywood/Pigeon Forge ... Aug. 22 (3 days) ... shows, crafts, shop \$215.00

Mystery Tour

Aug. 29 (2 days) ... an overnight adventure ... guess where? \$150.00

Myrtle Beach ... Sept. 2 (6 days) ... meals, shows, golf \$489.00

Passion Play/Ozark Mts. ... Sept. 8 (6 days) ... 4 shows, Graceland \$410.00

Longaberger Baskets ... Sept. 12 (2 days) ... shows, 2 meals, Dresden \$195.00

Amish Harvest Day ... Sept. 12 (2 days) ... show, meals, Amish Farm \$160.00

Mackinac Island

Sept. 15 (6 days) ... Victorian island, carriage tour \$480.00

Nashville, TN

Sept. 19 (3 days) ... General Jackson, show, Wildhorse Saloon \$309.00

New England/Bar Harbor ... Sept. 27 (8 days) \$999.00

New England/Cape Cod ... Oct. 4 (9 days) \$720.00

New Mexico Balloon Festival ... Oct. 4 (9 days) \$789.00

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NEED NOT BE PRESENT TO WIN

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Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 10th

Advance Ride or Drawing Tickets Available at Above Address or by Mail. - Call 353-9404 for Details.

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Campus/Young Adult News

Indianapolis sculptor expresses faith in art

By Mary Ann Wyand

Forged metal sculptures of a guardian angel and Mary nursing the infant Jesus dominate Patrick Mack's living room.

The St. Pius X parishioner didn't buy the modernistic religious sculptures for his Indianapolis home. He created them as expressions of his faith by forging iron with a white-hot flame.

Their compelling images are meant to challenge people, Mack said, to motivate people to evaluate their thoughts and feelings about life and faith.

"Deanna's Archangel," created in 1995, stands with arms extended, ready to protect someone if called upon to help.

The white sculpture was inspired by unanswered questions after he heard about the murder of a young Indianapolis woman. Mack discussed guardian angels with a friend, then pieced together his vision of an archangel.

"Could her guardian angel have been there when she was murdered?" he wondered, reflecting again on her death during a recent interview. "If so, did the angel make her death less painful? Why did it have to happen?"

Another sculpture, "Mother and Child,"

is a tender tribute to the birth of Christ. It depicts the Madonna with a contemporary hairstyle lovingly cradling her newborn son in her arms as he nurses at her breast.

One of 10 children, Mack said he remembers that nurturing maternal scene from childhood as his mother cared for his younger siblings.

"That piece represents over seven weeks of steady work," he said. "I wanted something a little different than the traditional Madonna, something that would challenge people. I think art should make people think, to make them feel some response."

Mack recently created a series of crucifixes of forged iron and carved wood as gifts for relatives and friends.

"At first it was just metal," he said of the Christ figures, "and now the metal has so much meaning. Icons are a medium to focus your thoughts on God, a way to get there."

Another recent sculpture, two hands with open palms and outstretched fingers, is called "The Gift" and was inspired by Mack's reflections on art and life.

"You can look at it two ways," he said. "The gift is given and also received."

Mack said he believes his own artistic talents in sculpture, drawing and photogra-



St. Pius X parishioner Patrick Mack of Indianapolis prepares to melt iron for an abstract sculpture. His work will be on display at the Columbia Club in downtown Indianapolis during July.

phy are gifts from God, so he regularly asks for divine guidance when creating art. "Before I start working on a piece, I ask for inspiration," he said. "I say a prayer

that it will turn out the way I envisioned it or better, and then I see what happens. Sometimes it just seems to come together."

Continued on page 19

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Building a career as an artist requires perseverance, Mack said. "I rely on God's help in believing that there is a direction I'm being called to with my art. That's what keeps me going. I believe that I'm supposed to be doing this for a reason, that it's what I'm called to do."

Mack will exhibit selected pieces of sculpture and also feature a sampling of his photography at the Columbia Club on Monument Circle in Indianapolis next month. His show is titled "Life Encounters Form" and will be open for viewing July 1-30.

The Madonna, angel and hands will be featured in the exhibit, he said, with secular sculptures of a black horse, a golfer posed in mid-swing, a bicyclist with one



"Mother and Child" depicts sculptor Patrick Mack's vision of Mary nursing her newborn son.

arm raised in triumph and a colorful race car among other forged metal creations.

Mack also completed two whimsical sculptures of a dragonfly and a moth resting on lily pads for display at the Indianapolis Zoo's Zoobilation fundraiser in June.

"I'm hoping for bigger projects down the road," he said. "I feel it's something I need to keep doing. I get a lot of satisfaction from it because I feel there is a reason for it. There is definitely some kind of calling because I keep coming up with new ideas."

Both of his parents are artists, Mack said, and all of his sisters and brothers chose careers in art or music.

Before focusing on three-dimensional art a few years ago, Mack studied photojournalism, commercial photography and telecommunications.

He worked for *The South Bend Tribune* in northern Indiana for two years, then spent another five years working for commercial photography studios.

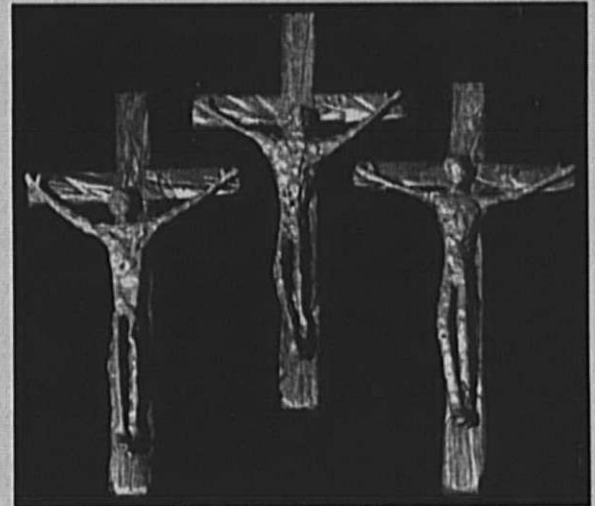
A few years ago, when he tried creating three-dimensional art with a welder that heats iron to the melting point, Mack said he found his vocation in life.

"I realized that I have this talent, this gift, in three-dimensional art," he said. "Now I'm doing what I want to be doing. It may take me a lifetime to develop and perfect my gifts. I'm still learning, and I really enjoy it. I use a lot of sketches and work from photographs to capture the correct three-dimensional look. I don't know where I'm going to be with my art in two or three years, but I would like to do some larger pieces."

In the meantime, he is marketing his art with business cards and a Web site featuring photographs of his work. "Pat Mack Creations: Contemporary Sculpture and Creative Photography" can be accessed on the Internet at <http://www.indy.net/~pmack>.



Patrick Mack's sculpture of an angel (above), titled "Deanna's Archangel," stands with outstretched arms as if waiting to help someone in need. Three crucifixes (right) made of forged iron and carved wood were given to relatives and friends as gifts.



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News briefs

U.S.

Cardinal Bernardin's oncologist shares views on death

DOWNERS GROVE, Ill. (CNS)—The late Cardinal Joseph L. Bernardin of Chicago "taught us that suffering is a part of the human condition," said his oncologist, who is a Dominican nun. He also "taught us . . . to surrender ourselves to God and experience redemption in that act of abandonment," Sister Ellen Gaynor said in a recent address to about 400 people gathered at St. Mary of Gostyn Church in Downers Grove. Her talk was in large measure a treatise on today's cultural, spiritual and medical perspective on death and dying. She is well known in the medical community as a cancer specialist at Loyola University Medical Center in the Chicago suburb of Maywood.

Russians live in midst of hardship, priest says

NEW YORK (CNS)—A priest who formerly taught at a seminary in Kenya and

now serves a parish in St. Petersburg said he found the Russian situation "far more depressing than what I saw in Africa. I have seen more people begging on the street in St. Petersburg than I ever did in Nairobi," said Dominican Father Frank I. Sutman. He said that he and other priests in the parish live on the equivalent of about \$6 a day. But "that's not bad," he said, in a country where pensioners get \$30-\$50 a month and many working people earn \$100-\$150 a month, when they were paid at all.

Professors' association censures Saint Meinrad

WASHINGTON (CNS)—The American Association of University Professors has censured the administration of Saint Meinrad School of Theology over its firing of a faculty member. Delegates to the AAUP's 83rd annual meeting in Berkeley, Calif., voted June 14 to censure the Indiana seminary for violating due process by denying a hearing to Irish Mercy Sister Carmel E. McEnany before her 1995 dismissal. The delegates also voted to remove censure from another Catholic institution, Jesuit-run Marquette University in Milwaukee. Censure was imposed in 1976. In a statement issued after the AAUP vote, Saint Meinrad said the AAUP action would not affect the school's

operation or programs. "The school did not expect that the AAUP would appreciate or be sympathetic to the larger scope of seminary education and the archabbot's responsibility to ensure that those entrusted with educating the Roman Catholic Church's future leaders uphold publicly the teaching of our church," the statement said.

Diocese opens eucharistic ministry to 16-year-olds

WILMINGTON, Del. (CNS)—New guidelines for special eucharistic ministers in the Wilmington Diocese lower the age limit from 25 to 16 and turn the training over to parishes. The guidelines, approved this spring, will allow older youths to take a larger part in liturgies, especially at Catholic high schools and in Catholic campus ministries at colleges. In a letter accompanying the guidelines, Bishop Michael A. Saltarelli wrote that in the 25 years since the diocese instituted special ministers of the Eucharist the life of the diocese has been "greatly enriched."

World

Israeli-Vatican treaty approval expected soon

JERUSALEM (CNS)—The former Israeli ambassador to the Vatican said he expected that within weeks the government would ratify the agreement on the legal status of the Catholic Church in Israel. The agreement, which formalizes the legal and economic status of church property and clerics in the Holy Land, was initiated by both sides some 14 months ago, just before the national elections were held. "The delay is a bit difficult to explain . . . I would have very much liked to have seen this agreement

completed during my time as ambassador to the Vatican. It would have opened the doors to the possibility of further cooperation," said Samuel Hadas, who left his post in May.

Church official in Russia protests lack of state cooperation

VATICAN CITY (CNS)—Tensions between the Catholic Church and state institutions have made church activities unnecessarily complicated, said the apostolic administrator of Siberia in a report to Russian President Boris Yeltsin. Vatican Radio's Russian language service broadcast a brief summary of the document by Bishop Joseph Werth, apostolic administrator of Siberia, in mid-June. The paper, presented in early June to a presidential council on cooperation with religious organizations, deals exclusively with hurdles encountered by Latin-rite Catholics and church institutions. In it, Bishop Werth laid particular emphasis on delays and difficulties in having buildings and land currently in the hands of the state returned to its original owner, the Catholic Church.

Northern Ireland bishop decries murders of policemen

DUBLIN, Ireland (CNS)—Bishop Francis G. Brooks of Dromore, Northern Ireland, decried the slaying of two policemen by members of the Irish Republican Army as a "callous, foul deed." Officers Roland Graham, 34, and David Johnston, 30, were killed June 16 when they were shot at close range while on patrol in the central Northern Ireland town of Lurgan, located in the Diocese of Dromore. Bishop Brooks said

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he was "profoundly shocked, horrified and deeply saddened" by the murders and that he believes they are aimed at destabilizing Northern Ireland.

Nunciature in Kenya on alert after attack

ROME (CNS)—The nunciature in Nairobi, Kenya, was on the alert in mid-June after armed robbers attacked three nuns living there. "The police do not seem to be treating the case with great interest," Archbishop Giovanni Tonucci, apostolic nuncio to Kenya, said in a telephone interview June 18. "They came by only once on the morning after the crime, and we are not sure whether we will hear from them again. So we have to be extra watchful ourselves."

Pope says European church must promote church social doctrine

VATICAN CITY (CNS)—Pope John Paul II told Catholic teachers that the church in Europe needs to do everything it can to ensure that justice and morality figure into social planning. "In the daily culture of contemporary Europe, there's a strong tendency to 'privatize' ethics and to negate the public relevance of the Christian moral message," the pope said to members of a June 20 conference of church social doctrine teachers. "The social doctrine that the church represents in itself refutes such privatization," he said, "because it brings to light the authentic and decisive social dimensions of faith, thereby illustrating the ethical consequences."

Vatican report says Hong Kong turnover leaves freedom questions

VATICAN CITY (CNS)—The return of Hong Kong to Chinese rule July 1 leaves a host of unanswered questions about religious freedom and the rights of the Catholic Church, a Vatican report said. At issue are the functioning of church personnel, social services, church property, education and relations with Catholics in mainland China, said a 16-page dossier published June 13 by Fides, a Vatican evangelization news service.

Vatican, Hungarian officials sign property funding agreement

VATICAN CITY (CNS)—Vatican and Hungarian officials signed an agreement that restores some church properties confiscated under communism and provides future sources of funding for church activities. The agreement was signed June 20 at a Vatican ceremony by Cardinal Angelo Sodano, Vatican secretary of state, and Gyula Horn, the Hungarian prime minister. It was the first such church-state accord in post-communist Eastern Europe.

Pope urges defense of family values in Argentina

VATICAN CITY (CNS)—Pope John Paul II encouraged Argentina to defend its traditional family

values against abortion, divorce, sexual immorality and an "anti-birth" mentality. "It must not be forgotten that without the stability of the family, not only church life but the common good of the nation is weakened," the pope said June 20. He made the remarks during a ceremony to welcome Argentina's new ambassador to the Holy See, Esteban Juan Caselli. The ambassador said his government is not only receptive to the church's moral teachings but wants to help put them into practice.

People

Catholic Marine Corps general in line for top U.S. military position

BOSTON (CNS)—Marine Corps Gen. John J. Sheehan, a Catholic and a Massachusetts native, is reportedly among candidates to become chairman of the U.S. Joint Chiefs of Staff. Rumors of Sheehan's candidacy circulated mid-June when the original nominee, Air Force Gen. Joseph Ralston removed himself from consideration after admitting that he had an adulterous affair 13 years ago. Stationed in Norfolk, Va., Sheehan, 56, currently is commander in chief of the U.S. Atlantic forces. He is the first officer to serve in that capacity who is not a Navy admiral.

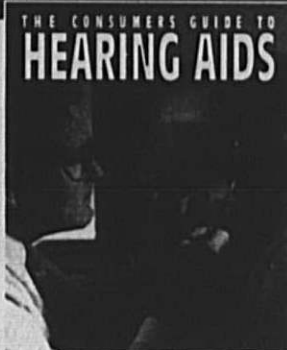
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

BADER, Catherine L., 77, St. Anthony of Padua, Clarksville, June 7. Mother of Richard, William Bader, Barbara Waldman, Linda Mitchell, Angela Townsend. Sister of John E. Dayberry, David Pike, Mrs. T. R. Jennings. Grandmother of 15, great-grandmother of two.

CARRICO, James H., 57, St. Christopher, Indianapolis, June 4. Husband of Barbara A. (Lekse) Carrico. Father of Robert Allen and John Thomas Carrico. Brother of Sallie Bruns. Grandfather of one.

HENEGHAN, John W., "Jack," 56, St. Thomas Aquinas, Indianapolis, June 3. Father of Kevin W., Michael S. Heneghan, Elizabeth Brogan. Brother of Robert G., Thomas Heneghan. Grandfather of two.

HERRICK, David Paul, 52, Holy Spirit, Indianapolis, June 12. Husband of Janet L. (Kleifgen) Herrick. Father of David Paul, II, Daniel Phillip Herrick, Leslie Jane Justus.

Brother of Richard, George, Dennis Herrick. Grandfather of six.

HILLENBRAND, Margaret M., 86, St. Louis, Batesville, June 12. Mother of George M. Hillenbrand, II, Clara John H. Freemon, Joan H. Smith, Margaret H. McMurtrie, Elizabeth H. Burtzsch. Grandmother of 18, great-grandmother of 22.

IVORY, Crescentia Marie Stahl (Prestel), 90, Good Shepherd, Indianapolis, June 9. Mother of Richard W., Paul R. Stahl. Sister of Henrietta Sciscoe, Frances Stucker, Dorothy Bray. Grandmother of three, great-grandmother of six.

KING, Dorothy C., 81, Holy Family, Oldenburg, June 18. Mother of Nancy Lochard, Gerald "Pete," Bobby Joe, Donnie King. Sister of Melvin "Metzie," Francis Paul, Mary Agnes Stahley, Anna Mae Flooder, Ginny Hummel, Helen Rose Nunlist. Grandmother of 12, great-grandmother of five.

KLEPFER, Eugene C., 66, Little Flower, Indianapolis, June 11. Brother of Jeanette Luker. Uncle of nieces and nephews.

MOSEMAN, Robert John, 84, Holy Spirit, Indianapolis, June 13. Father of Robert F. Moseman, Margaret E. Roser. Grandfather of four.

PETERS, Doris Helen (Tuttle), 80, St. Jude, Indianapolis, June 13. Wife of Clifford Peters.

Mother of Thomas, Charles, Robert Peters, Janice Wheat, Suzanne Hostetter. Sister of Billie Rupe, Laura Hammond, Jean Stapleton, Lela Phelan, Pauline Emrich. Grandmother of nine.

RUSSELL, Antoinette "Tottie" (Sauer), 73, St. Simon the Apostle, Indianapolis, June 10. Mother of Patricia Stevens, Tom, Jim Russell. Sister of Richard Sauer. Grandmother of seven, great-grandmother of three.

SANREGRET, Effie J., 77, Immaculate Conception, Millhousen, June 16. Mother of Lee O., Dale R. Sanregret. Sister of Marie Kress, Marjorie Hartman. Grandmother of three, great-grandmother of one.

SCHNEIDER, Joenita L., 65, St. Mary, Rushville, June 11. Wife of Kenneth Schneider. Mother of Stephen Schneider, Barbara VanSickle, Sally Croom, Susan Howard. Sister of Jean Risch, Kay Dible. Grandmother of six.

SCHULTZ, Ruth E., 74, St. Mary, Rushville, June 7. Mother of Richard, Lyle, David Schultz, Holly Bess, Peggy Cooper. Sister of Joe, Mike Rauch, Georgianna Suding. Grandmother of 10.

SHEEHAN, Lawrence P., 68, St. Michael, Bradford, June 15. Husband of Ginny (Richmer) Sheehan. Father of Lawrence P., II, Kevin M. Sheehan. Step-father of Tim, Todd, Mike Richmer. Brother of Jim Sheehan. Grandfather of eight.

SMUCK, Mary M., 88, Our Lady of Lourdes, May 24. Aunt of four.

STIPANOVIC, George, 77, St. Bernadette, June 8. Husband of Mary (Scott) Stipanovic. Father of Jeffrey L. Stipanovic. Brother of Peter, Joe Stipanovic. Grandfather of three.

STUMPF, Mary A., 89, St. Michael, Brookville, June 10. Aunt of several nieces and nephews.

Life of Little Flower no puzzle to Carmelite nuns

DETROIT (CNS)—Disclaled Carmelite nuns at a monastery in suburban Detroit are selling 10,000 copies of a jigsaw puzzle they created to honor St. Therese of Lisieux.

Sister Mary Elizabeth said the 11 nuns at the Monastery of St. Therese of the Child Jesus in Clinton Township made the puzzle to observe this year's 100th anniversary of the death of the French saint, also known as the Little Flower.

The 20-inch, 400-piece circular puzzle features 10 portraits of her at different stages in her life.

The community's prioress, Mother Mary of the Eucharist, said she hopes that by putting the puzzle together and learning about St. Therese's life, more young women will be inspired to consider religious life.

"And see what a beautiful vocation it is to be a Carmelite," she told *The Michigan Catholic*, newspaper of the Detroit Archdiocese.

The puzzle's design "is really a meditation in itself," Sister Mary Elizabeth said. "It is the

whole life of Therese at a glance—not the Therese of plaster statues and holy cards, but the real young girl who grew and changed, struggled and suffered."

St. Therese, who was born in 1873, entered a Carmelite convent in Lisieux at age 15 and died of tuberculosis at age 24. She is usually portrayed with roses, as she promised to spend her time in heaven doing good on earth—letting fall a shower of roses.

The nuns in Clinton Township wondered how they could honor this young woman. Other monasteries and groups throughout the United States had done special projects, such as books, songs, calendars and medals.

They hit on the jigsaw puzzle idea.

"I had myself handpainted a jigsaw puzzle years ago as a birthday gift and had long cherished the idea of doing something similar on a Carmelite theme," Sister Mary Elizabeth said.

Mother Mary of the Eucharist liked the idea and she called on Sister Therese Marie, an artisan, to come up with a design.

As it happened since the beginning of 1996, faces of St. Therese had been surfacing in Sister Therese Marie's mind.

"Every once in a while, it would show up and I'd push it back," she said, so when the puzzle idea presented itself, she knew how it would look.

In about three weeks, Sister Therese Marie had finished the puzzle art, modeling her faces of St. Therese after actual photographs of the saint.

"I really felt that she was with me because it came so easily," Sister Therese said. The finished drawing,

which was round, was created with pastels and colored pencils. Then it was scanned onto a computer, printed and sent to New York to be coated with lacquer for durability and shine, and then glued onto puzzle board.

It was shipped to North Carolina, where a special circular die had to be specially made to cut the puzzle.

Copies of a booklet, *The Faces of St. Therese*, accompany each puzzle. The booklet explains each picture of St. Therese and tells the story of her life, Sister Mary Elizabeth noted. Suggestions for further reading on St. Therese are listed at the end of the booklet.

The Michigan Carmelites received an advance copy of the puzzle and put it together on Pentecost Sunday.

"The sisters enjoyed seeing the faces emerge one by one," Sister Mary Elizabeth said. "It's a very lovely, fun puzzle to put together."

The puzzle box declares the game inspirational, educational and fun for all ages. But the sisters want the jigsaw puzzle to be more than a game.

"This particular puzzle is much more than a pretty scene or still life—it's something parents can work at together with their children, identifying the different faces of Therese as they emerge and talking about their meaning," Sister Mary Elizabeth said.

(To order a puzzle, send \$10.95 plus \$3 for shipping and handling to the *Disclaled Carmelite Nuns, Monastery of St. Therese of the Child Jesus*, 35750 Moravian Dr., Clinton Township, MI 48035; or call (810) 790-7255.)



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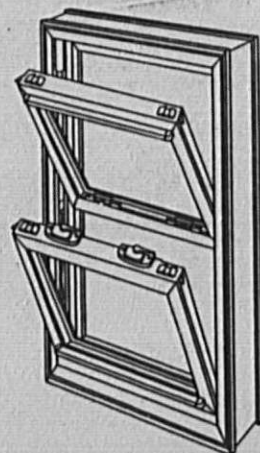
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