



The

Criterion

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August 8, 1997

School Choice lottery launched

Program will continue to provide tuition assistance to families in Marion County

By Margaret Nelson

More Indianapolis-area families—like the Mitchells at St. Philip Neri and Barbara Lewis at Holy Cross—will be able to send their children to private schools, thanks to nine Indianapolis business leaders who added their financial support to that of Educational Choice Charitable Trust.

Judith "Jude" Mitchell and her husband Kevin have six children, five of them school age. "Last year we had five at St. Philip Neri," she said. "We love the school."

"I grew up going to Catholic schools," said Jude Mitchell. "We go to church every Sunday. It's part of our life. We didn't want them to go to public schools."

The Mitchell family applied for the Choice trust for half of the tuition they pay at St. Philip.

The first privately-funded program of its kind in the nation, Choice was started in Indianapolis in 1991 to provide matching grants of up to \$800 to low-income families wishing to send their children to private schools.

Since then, 2,500 students have received the grants, 66 percent to attend Catholic schools. To qualify, recipients must live within the Indianapolis Public Schools (IPS) service area and meet the income requirements of the federal reduced-price lunch program.

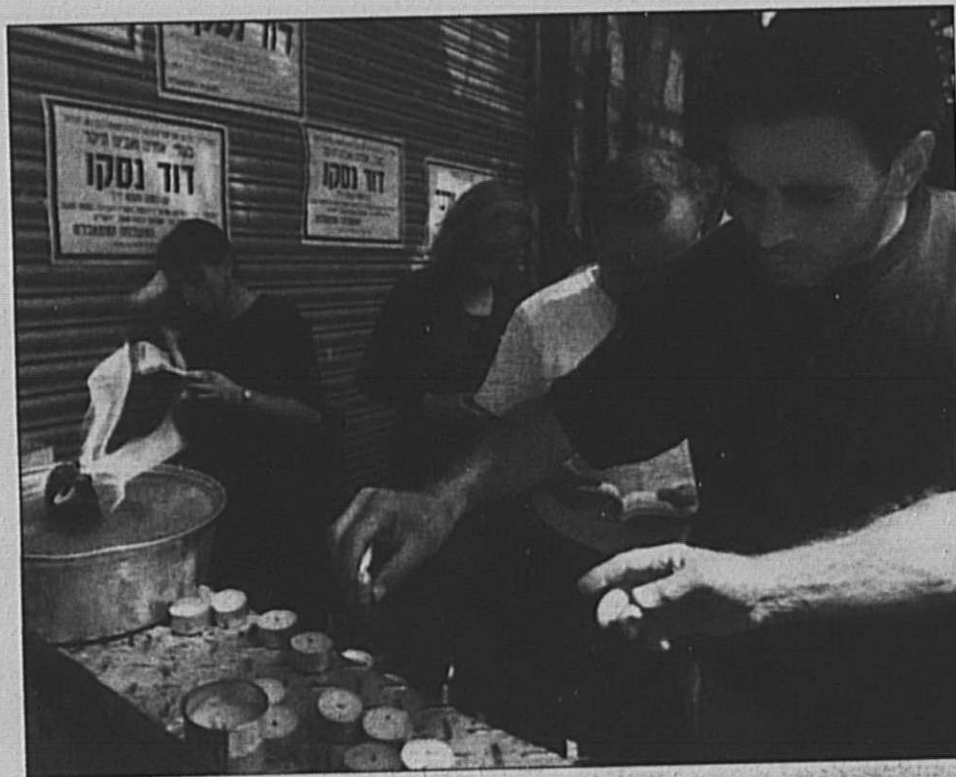
"We couldn't do it without Choice," Mitchell said, noting that the archdiocese also helped the family with tuition.

In fact, a visit to St. Philip last year is what sold business leader Al Hubbard on the idea of making more scholarships available for children of low income families. The students were well disciplined and doing well academically.

Last Thursday, Hubbard, the president of E & A Industries, Inc., announced a Choice lottery that will enable another 110 children to attend private schools. Those on the waiting list for the Choice grants will be eligible without losing their rank. And additional applications for the Aug. 18 drawing will be taken from the community until Aug. 15.

Hubbard met with Fred L. Klipsch, chairman of Klipsch Lanham Investments a few weeks ago. They came up with the idea of finding 10 business leaders to raise a total of \$300,000 so that 125 additional children from low-income families could choose their own schools.

So far, they have been joined by Indianapolis business leaders James F. Ackerman, Ackerman Foundation; Rollin Dick, Conesco, Inc.; Tom Hefner, Duke Realty Investments, Inc.; Ed Klink, E & A Industries, Inc.; Alexander C. Lange, Pictorial, Inc.; James G. Spahn,



Bombing memorial

Israelis light candles July 31 at a memorial set up outside the shop of David Nesko, who was killed the day before in a suicide bombing attack in a Jerusalem market. At least 15 people died in the attack, the deadliest in more than a year. See page 4 for editorials.

EHOB, Inc.; and Darrel E. Zink, Jr., Duke Realty.

Hubbard said, "Every kid in America should have the opportunity to choose where he wants to go to school . . . Unfortunately, lower income kids don't have that choice."

He pointed out that families with money can move or send their children to private schools, but those with low incomes are forced to attend the schools the government picks for them—and sometimes they are bused away from their own neighborhoods.

"We believe that there is a lack of opportunity for the underclass," said Hubbard. The history of this country shows that immigrants were able to better themselves by education, he said. "But now, there is a disintegration of the family. And the public school system is failing."

For the contributions, Hubbard said, "We turned to self-made people. Next to their own families, they care most about helping the underprivileged."

At the news conference on Indianapolis's near west side, Klipsch said, "I grew up two blocks down the street." He walked the four blocks to the public school.

"Education was pretty darned good," he said. "That's not true anymore. Education in Indiana is just not there."

Klipsch said that the Educational Choice Charitable Trust was helping poor children choose their own schools. "The number of children being served is several hundred each year," he said. "We're going to add another 125. Everybody out there deserves that right; everybody out there deserves that opportunity."

Klipsch explained that, with Choice, at least half of the financial responsibility is with the parents. He said that this maximizes the contributions, because the parents take a deeper interest in their children's education.

Barbara Lewis said that she recently spoke to a Senate committee in Washington, D.C. She told them that parents in low-income families are standing up and saying they deserve the right to choose their children's schools.

Lewis explained that she had little hope when her child attended a public school.

When the Choice trusts became available, she

See CHOICE, page 2

Pope calls youth to a deeper faith at World Youth Day in Paris

VATICAN CITY (CNS)—Pope John Paul II will call Catholic young people to reaffirm their baptismal promises as he baptizes and confirms 10 of their peers at a World Youth Day (WYD) ceremony.

The pope will join an estimated 400,000 young people Aug. 21-24 in Paris for a celebration of faith and a call to new levels of faith commitment.

The initiation of new Catholics during the traditional Saturday vigil is an innovation of

the Paris edition of World Youth Day, a celebration Pope John Paul established in 1985.

Archbishop J. Francis Stafford, president of the Pontifical Council for the Laity, which coordinates the World Youth Day events, said the pope's presence with the young people from a Thursday to a Sunday is an opportunity to recall the great truths of Christian faith in a way analogous to the Triduum of Holy Week and the celebration of Easter.

In fact, all the youth-day gatherings have dedicated Aug. 22 to fasting, acts of charity, signs of solidarity and a meditation on the Way of the Cross.

Just as at the Easter vigil, the addition of baptisms and confirmations at the Paris vigil service will remind young people that

"living out the Christian life is living out the gifts, the fruit of the Spirit which is received in baptism and confirmation," Archbishop Stafford said.

Young people, the majority of whom will be called to live as Christian laity in increasingly secular societies, must draw their strength from the grace of baptism, confirmation and the Eucharist, he said.

"Lay persons, rooted in the immense newness of life that comes from baptism, are called to bring that newness to the world," he said. "And what is that newness? It is the love of God revealed in Jesus Christ."

While their languages, races and economic status may be different, the challenge is the same for all young Catholics.

See YOUTH, page 2

This week's young adult page includes information about the pope's World Youth Day schedule. The information is on page 21 of this issue.

CHOICE

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enrolled her son Alphonso in Holy Cross Central School. Her voice broke as she told of his progress. When he was graduated from Holy Cross he was on the honor roll and president of the student council. He will be a freshman at Cathedral High School this fall.

Lewis said that she is president of an organization called FORCE, Families Organized for Real Choice in Education. "We will stand up for parents being able to select the schools their children attend. Without that choice, a lot of families will suffer."

Jude Mitchell is also involved in FORCE—trying to make it possible for other people to have the choices they have had in educating their children. The group will try to lobby the Indiana legislature to adopt a voucher system that some other states are using.

Mitchell said that none of the taxes

her family is paying go toward educating their children, since they choose to send them to nonpublic schools. Vouchers would change that, she said.

Mayor Stephen Goldsmith called the announcement of Indianapolis businessmen backing education of lower-income children "an important moment. Already, with the combined efforts of the Choice trusts and the efforts of the archdiocese, some parents are allowed to participate in the choice of their children's schools."

The mayor said that this support is important for the survival of IPS. "Competition can show that children of all economic levels" can be successful academically, Mayor Goldsmith said. "I, personally, would encourage other business leaders to contribute. I don't have the constitutional, legal or financial tools to help directly."

The mayor said that public schools spend \$7,500 to \$8,500 per child, while the archdiocese spends \$2,400 to \$2,500. He said that the public schools get 55 cents of each tax



Listening to Al Hubbard's announcement that he and eight other business leaders will fund Choice elementary scholarships for children from low-income families are (from left): Jude and Kevin Mitchell and two of their six children, Megan and Chad; Gerald Trotter and his son, Joshua; Bill Honeycutt; Barbara Lewis (hidden) and her son Alphonso Harrell; Kathy Hubbard; Fred and Judy Kilpsch and Mayor Stephen Goldsmith.

dollar, while the city gets 11 cents. He said public schools make money every time a child goes to a private school. (Open sign-up for the scholarship lot-

tery is Aug. 11, from 5 p.m. to 7 p.m. at the City Market in Indianapolis. Deadline for applications is Aug. 15 for the Aug. 18 drawing.)

YOUTH

continued from page 1

The universality of the call will be mirrored not only in the WYD participants, but particularly in the young people the Vatican has chosen to be received into the church in Paris.

The five young men and five young women range in age from 15 to 32. Three are from Africa, two from Asia and two from Latin America. One young man is Russian, and one of the women is from Tahiti. The youngest of the group is Megan L. Costello of Ogden, Utah.

In his message to young people in preparation for the event, Pope John Paul described Paris as a city "at the heart of the continent of Europe," a city that for centuries has been "a crossroads for peoples, for art and culture."

In Paris, he said, young people will continue their dialogue with him and with more than 200 cardinals and bishops from around the world, experiencing the truth of Jesus' promise: "Where two or three are gathered in my name, there am I in the midst of them."

The baptisms and confirmations are

expected to echo the pope's call in his message: "Dear young people, like the first disciples, follow Jesus! Do not be afraid to draw near to him, to cross the threshold of his dwelling, to speak with him, face to face, as you talk with a friend."

While youth day can be an extraordinarily strong time for feeling close to the Lord, it is in the experiences of daily life that people meet Jesus, talk to him, care for him and experience his love, the pope said in his message.

Two special French models of Christian faith will be held up to the young people during the pope's stay with them: St. Therese of Lisieux and vulnerable Frederic Ozanam.

For the benefit of World Youth Day pilgrims, St. Therese's relics will be moved from Lisieux to the Paris Basilica of Our Lady of the Victories, the church where she prayed during her visits to Paris.

The saint, who entered the Discalced Carmelite cloister at the age of 15, died in 1897 of tuberculosis. She was 24 years old.

Especially considering the fact she was so young and lived in a strict cloister, "the overwhelming impact of her spirituality on the church in this century is astonishing," Archbishop Stafford said.

"The foundation of Therese's spiritual-

ity basically is one of wonder, awe and trust in God as a child before her or his parent," he said.

In his message, the pope offered St. Therese as a model for young people and for the church's attitude toward them.

"The charm of her holiness is confirmation that God grants in abundance, even to the young, the treasures of his wisdom," he said.

The process expected to lead to Pope John Paul declaring St. Therese a "doctor of the church" is nearing completion, according to officials of the Discalced Carmelite order.

The Carmelite postulator of St. Therese's cause, Father Simone Tomas Fernandez, said he expects the pope to announce in Paris his decision to confer the title, making St. Therese the third female doctor of the church.

On Aug. 22, Pope John Paul's will beatify Frederic Ozanam, who was 20 years old in 1833 when he and a small group of his

friends founded the Society of St. Vincent de Paul in Paris. Today the charitable society has more than 850,000 members in 130 countries.

St. Therese's "little way" of spiritual devotion and Ozanam's active works of charity highlight the twin results of real conversion, Archbishop Stafford said.

The conversion Pope John Paul has preached to young people at every World Youth Day, he said, "engages not simply the intellect and the will, but the whole person as an individual and as part of the community."

"Conversion manifests itself in the total emptying of ourselves on behalf of Christ and of Christ in the other," he said.

"The young people involved in World Youth Day are going to live a long time into the new century and that memory—the memory of the solidarity, the gentleness and the friendship—will be with them until the end of their lives and will act as a leaven in whatever community they are in," the archbishop said.

Additional information on North American saints

Last week's article on the number of North American saints and "blesseds" failed to mention Blessed Katherine Drexel (1858-1955), a Philadelphian heiress who founded the Sisters of the Blessed Sacrament for Indians and Colored and Xavier University (New Orleans), the first university in the United States for African-Americans. Her feast day is observed in the United States on March 3.

There are 12 North American saints and seven *beati*, or "blesseds." When beatified, Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will become the eighth "blessed" closely associated with North America.

Official Appointments

Effective July 1, 1997

Rev. Jeremy King, O.S.B., appointed to complete term as dean of the Tell City Deanery, while continuing as pastor of St. Meinrad, St. Meinrad; St. Boniface, Fulda; and St. Martin of Tours, Siberia.

Effective July 9, 1997

Rev. Sean Hoppe, O.S.B., previously pas-

tor of St. Boniface, Fulda and St. Martin of Tours, Siberia; appointed pastor of St. Augustine, Leopold, and St. Mark, Perry County.

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

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Pro-life effort to be a 'peaceful, prayerful presence'

Monthly Mass, walk and rosary will express 'a compassionate offer of help'

By Mary Ann Wyand

Archdiocesan Catholics are invited to gather at St. Andrew the Apostle Church in Indianapolis on Aug. 16 for a pro-life Mass and prayerful walk to a nearby abortion clinic to pray the rosary.

The first monthly pro-life Mass to pray for an end to abortion begins with an 8:30 a.m. liturgy followed by a prayerful walk to the nearby Clinic for Women at 38th and Parker streets for the Marian prayers.

Sponsored by the archdiocesan Office of Pro-Life Activities, the Mass, walk and rosary were inspired by a similar pro-life effort that originated in New York.

"The idea of this special celebration comes to us from the Helpers of God's Precious Infants, an organization established in New York in October of 1989," said Father Vincent Lampert, director of the archdiocesan pro-life office. "Under the direction of its executive director, Msgr. Philip J. Reilly, of Brooklyn, N.Y., the goal of the Helpers is to establish a

peaceful, totally prayerful presence at every site where the unborn are unjustly killed so a woman seeking an abortion can hear a compassionate offer of help."

Father Joseph F. Schaedel, vicar general of the archdiocese, will preside at the first Mass on Aug. 16 at St. Andrew Church, located at 3922 E. 38th St. in Indianapolis. Father Schaedel then will lead the walk west on 38th Street to the nearby abortion clinic for the rosary. At 10 a.m. the assembly will return to the church for the Benediction.

Archbishop Daniel M. Buechlein will preside at the pro-life liturgy and lead the rosary outside the clinic on Feb. 21, 1998. Father Lampert will be the presider for the Oct. 18 Mass and rosary. Other archdiocesan priests also have volunteered as presiders.

In addition to petitions to the God of Life for an end to abortion, Father Lampert said, prayers will be offered in memory of the 4,200 babies who die every day in legal abortions in the United States, as well as for women and

men affected by abortion.

"The pro-life Mass is specifically targeting the issue of abortion," he said. "That isn't meant to diminish the other [consistent ethic of life] issues in importance, but we have to begin somewhere, and it seems that most people are concerned about abortion. Hopefully, people who are interested in other life issues will step forward with ideas to pray for an end to assisted suicide, for example, or an end to capital punishment. This Mass is just a beginning."

The monthly Mass and prayers outside an abortion clinic are "an opportunity for people to do something collectively about an issue they are concerned about," he said. "People might feel uncomfortable about praying in front of an abortion clinic on their own, but there is support in numbers."

For more than a year, a group has been praying for homicide victims at murder sites in Indianapolis, he said. "In a sense, this pro-life Mass is the same thing. We can pray on our own, and we also can draw strength from one another by praying together as a community."

In a telephone interview from Brooklyn, Msgr. Reilly said three cardinals, three archbishops, 50 bishops and

countless priests have supported the Helpers of God's Precious Infants ministry nationally by celebrating pro-life Masses and leading prayerful walks to clinics to pray the rosary for an end to abortion.

"We're going to the clinics to try to save the babies," Msgr. Reilly said. "We're going to save souls, for conversion of hearts, and to bring a peaceful, loving presence to those who are in need of it. God wants us to make visible those who are the victims. We represent the visible love, compassion and help of Christ."

Other than responses to the liturgy, rosary and other prayers, he said, the walk and time outside the abortion clinic are spent in prayerful silence.

"We start our prayers in church and end our prayers in church," Msgr. Reilly said. "People who take part in it are doing something wonderful and good for God."

During 1996, Helpers of God's Precious Infants volunteers have given away more than 10,000 rosaries to women outside abortion clinics, he said. "We ask for the intercession of the Mother of God and pray for the women to whom these rosary beads will be given. The rosaries are almost miraculous. Mothers [who receive them often] turn around in their tracks and choose life."

St. Mary-of-the-Rock plans Aug. 15 feast day celebration, pilgrimage

ST. MARY-OF-THE-ROCK—St. Mary-of-the-Rock Parish, St. Mary-of-the-Rock, will honor its patron saint on Aug. 15, the Feast of the Assumption, with the 74th annual pilgrimage to the Lourdes grotto, which is located behind the church.

The event begins at 7 p.m. with an outdoor Mass at the grotto. A candlelight procession around the grounds of the church will follow the Mass.

St. Mary-of-the-Rock parishioners will

welcome some 300 persons from neighboring parishes and towns who will participate in the pilgrimage.

"This is a big deal for us," said Patti Lecher, who has been a parishioner at St. Mary-of-the-Rock for 41 years.

Victor Meyer, a life-long parishioner, and his wife, Marie, are caretakers for the Lourdes grotto. Meyer explained that it is very special to him.

"The grotto was built the year I was

born, and that's why I kind of connect to it," he said.

The idea to build a Lourdes grotto dates to 1918. In 1921, the construction of the grotto began under the direction of Father Lambert Weishaar, one of four priests who served the parish at the time. The first procession was held there on the evening of the Feast of the Assumption in 1923.

This year, the rosary will be prayed

with Marian hymns interspersed during the procession of the faithful.

Benediction with the Blessed Sacrament will conclude the Holy Day pilgrimage.

St. Mary-of-the-Rock is located in Franklin County within the Batesville Deanery. For more information on this event, call the parish office at 812-934-4165.



Parishioner Harold Pulskamp sits in front of the Lourdes grotto that is built into a hill behind St. Mary-of-the-Rock Church, St. Mary-of-the-Rock. Some 300 people are expected to gather around the shrine for the 74th annual pilgrimage at 7 p.m. on Aug. 15, the Feast of the Assumption.

Eleventh annual Elizabella Ball benefits St. Elizabeth's ministry

Three women will be honored with Circle of Life Celebration Awards during St. Elizabeth's 11th annual Elizabella Ball on Aug. 22 at the Indiana Roof Ballroom in downtown Indianapolis.

The fund-raising event benefits St. Elizabeth's New Beginnings pro-life ministry to unwed mothers. Proceeds from the ball will help fund St. Elizabeth's outreach, counseling, adoption, maternity residence, Tender Care, Parent and Child Together (PACT), and adoption search programs.

The Elizabella Ball Circle of Life Celebration begins at 7 p.m. and concludes at midnight. Honorary co-chairs are Michael and Janie Maurer of Indianapolis.

Circle of Life award recipients are St. Roch parishioner Therese Maxwell of Indianapolis, a social worker for

St. Elizabeth's for the past 22 years; Anne Marie Predovich of Indianapolis, a former client who placed her child for adoption and now volunteers for St. Elizabeth's; and St. Anthony parishioner Mary Anne Dolan of Indianapolis, a lifetime board member who has been described as "a cornerstone" of St. Elizabeth's ministry.

For ticket information, contact Diana Anderson at St. Elizabeth's at 317-787-3412; by mail at 2500 Churchman Ave., Indianapolis, IN 46203; or by e-mail at www.stelizabeths.org by Aug. 8.

This year, St. Elizabeth's marks its 82nd anniversary. It is dedicated to promoting the worth and sanctity of life by serving pregnant and parenting women in ways that enable both the mother and child to reach their full potential.

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Editorials

Pray for the peace of Jerusalem

The madness continues in Israel.

Last week, two days after the Israeli-Palestinian peace talks resumed following a four-month deadlock, two men, dressed in white shirts and dark pants to look like ultra-Orthodox Jews, entered a crowded vegetable market in Jerusalem. Each detonated a briefcase loaded with 22 pounds of explosives and nails, killing themselves and 13 others and injuring 150.

The beleaguered peace talks, which have once again been indefinitely suspended, were also among the casualties of the bombing.

The militant Islamic group Hamas claimed responsibility for the bombing and gave Israel a deadline for the release of all Palestinian prisoners, including the group's spiritual leader Sheikh Ahmed Yassin.

Israeli Prime Minister Benjamin Netanyahu demanded that Palestinian leader Yasser Arafat move against Hamas and other terrorists. And political analysts were quickly predicting that Israel would order a commando or military response in Palestinian-controlled areas.

The truth of the axiom that "violence begets violence" seems to have no better proof than that found in the bloody history of modern Israel. Over the years, one can cite the early attacks of the Arabs against the newborn state of Israel in 1948; the push of Israel into previously Palestinian territory; suicide bombings by violence-driven terrorists; gasoline bottle bombs and rocks thrown by Palestinian youth at Israeli soldiers with the return fire of rubber bullets; discriminatory

housing, employment and educational policies of the Israeli government; or retaliatory strikes mounted by Israeli commandos.

Who's at fault? The Israelis? The Palestinians? The neighboring nations?

Yes. In our view, they all share responsibility for the state of permanent unrest that plagues the Middle East. And we could probably add many others to that list of responsible parties, including, at one time or another, the U.S. and British governments.

Next year, modern Israel will mark the 50th anniversary of its founding. Unfortunately, it has been a half-century filled with war, violence and murder. Peace has so far eluded the peoples of Israel. Where will the violence end? Will it end?

Christians recognize the existence of pervasive evil, and we can hardly deny that the situation in the Middle East confirms our belief in the reality and power of evil. But we also know that we are called to be a people of hope and that evil faces ultimate defeat through the power and redemptive work of Jesus Christ.

Even with all the historical evidence to the contrary, we must continue to pray and work for peace in the Middle East. "May peace be within your walls, Jerusalem, and security within your towers....Peace be within you. For the sake of the house of the Lord our God, I will seek your good" (Ps 122:7ff).

Let us pray that the violence will end and that all sides will return to the table to forge a meaningful and lasting peace.

—William R. Bruns

Don't let terrorists succeed in stopping peace efforts

We agree with Israeli Prime Minister Benjamin Netanyahu, who told Palestine Authority President Yasser Arafat that expressions of regret at the most recent suicide bombing in Jerusalem are insufficient. That was the response of the Israeli leader when Arafat called to express his condolences over the July 30 bombing.

But we do not agree that the bombing should bring peace negotiations—which were about to resume after four months—to an abrupt halt. That's precisely what Hamas, the antipeace extremist Muslim organization, wanted the bombing to do. Why should the Israelis and the Palestinians allow Hamas to succeed in doing what it wanted to do?

United States special envoy to the Middle East, Dennis Ross, immediately postponed the trip he was about to make to try to bring peace efforts back on track. In other words, Hamas's efforts worked. So the lesson seems to be that, whenever there's an attempt at peace, simply send in terrorists and kill some innocent people. Now, if Israel retaliates, as it usually does, that will set peace efforts back still

further. Again, the Hamas objective of disrupting peace efforts will be furthered.

We don't believe that Yasser Arafat has done enough to control the extremist organizations, Hamas and the Islamic Jihad. They are a minority among the Palestinians, most of whom want only to be able to live in peace and to support their families. The Palestinians are the ones who are suffering the most from a continual lack of peace. Arafat must show that he really does want peace by cracking down on terrorist elements in Arab society.

It's true that it's almost impossible to control those who are willing to kill themselves while carrying out a suicide mission. The only way to do it is by making it impossible for that mission to achieve its purpose. If it became clear that their actions would have no effect, they wouldn't be willing to kill themselves to do it. The best way to stop terrorist bombings is by securing the type of peace that most people in Israel and Palestine want.

Peacemakers must not be controlled by the actions of terrorists.

—John F. Fink

Seeking the Face of the Lord

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



Time to get back to the basics

If we want to energize our Christian vocation—and especially religious and priestly vocations—for our times, we need to look at some of the basics of Catholic practice. Here is a case in point: At a confirmation some time back, the parish director of religious education told me that of the 40-some candidates being confirmed, 10 regularly attend Mass on the weekend. When I asked "Where are the parents?" she replied: "Some of them don't go to Mass either, and those who do don't want to force their children against their will."

I wondered to myself whether those parents force their children to see a doctor when they are sick. Do they force them to have regular dental checkups against their will? Do they force them to shower?

There are some things youth just don't want to do. I suspect that some day a lot of these youth who are allowed to stray from church practice while still under their parental guidance will harbor pretty deep resentments. They have been let down in a matter that has serious consequences for life.

The Sunday and holy day obligation imposed by the church still holds, and it is a serious obligation. Like other matters that the church considers grave, there are serious reasons for this prescription. Our Catholic faith teaches us that the grace of the sacraments of the church is vital for our very salvation. We cannot make it through life on our own, and, without overstating the matter, it should be said that the journey into heaven is not a cakewalk, for we will be judged by the truth of our lives. And in our hearts, we all know that if left to our own devices alone, truth suffers. We need God's grace and the means of receiving that grace in the church.

A more fundamental reason for the church's prescription for Sunday Mass attendance is the understanding that weekly thanksgiving to God is minimal indeed. God is the giver of all life and all good gifts. A lack of gratitude to God allows one to begin to think that he or she is the center of all reality. In other words, a life perspective without gratitude to God becomes skewed at best and jeopardizes the first and most fundamental commandment. If God does not receive our homage, who does?

If our youth are not encouraged

and supported, and yes, sometimes even cajoled into developing a steady practice of going to the Eucharist on a weekly basis, how do we expect them to grow in the faith? I submit that if attending Mass is too much of a burden, the habit of praying will very likely be nil. It's human nature. And without prayer, the spiritual life does not develop. Spiritual life and faith are like the muscles of our bodies. If they are not exercised even to the point of discomfort at times, they weaken and become flabby.

If our youth are not led to a faithful practice in the sacramental and spiritual life of the church, how can they possibly be aware of God's call in life? We certainly cannot expect them to consider a religious vocation if the experience of church is weak. The most basic challenge we face in the recruitment of priestly and religious vocations, indeed the Christian vocation in general, is to strengthen the spiritual life and the faith in our homes. Do you parents and grandparents teach your children to pray? Do they see you pray? Do you guide them into the sacramental life of the church? Do they see you at Mass? Do they know of your reception of the sacrament of reconciliation?

The three themes of Journey of Hope 2001 are foundational to the life of the church. Spiritual renewal in our homes centers around the sacramental and prayer life of the church. Evangelization is a key if we are to strengthen our motivation to deepen our spiritual lives. I suspect that the lapse of Catholic practice in some homes is due to a less-than-adequate religious education. There is much to learn about the Catholic faith. An authentic sense of stewardship teaches us to value all that we are and all that we have as gifts from God. We come from God, and we will return to God. These themes of the Journey of Hope are the seedbed for developing our awareness of God's call to all of us Christians. The notion that God has a plan for every one of us is vital. Spiritual renewal, evangelization and stewardship are also fundamental elements if we are to foster a more positive environment for religious and priestly vocations for our archdiocese. Let's not lose sight of the basics.

To the Editor

Thank you from nuns

On behalf of our Carmelite community here in Terre Haute, I wish to express heartfelt gratitude to Archbishop Daniel, Father Joseph Schaedel and Carolyn Noone for arranging the pilgrimage to Terre Haute last month—by way of the Sisters of Providence at Saint Mary-of-the-Woods—to our Carmel in Allendale. To the bus drivers and to all those unseen generous people who assisted in the careful planning and execution of the day, we can only ask God's choicest blessings upon each and all. He will repay you and those who made the pilgrimage with overflowing graces; of this, we can be sure.

Although this letter is tardy, all our sisters want you to know that the joy, the hope, the inspiration that we experienced was your gift to us—a gift we treasured and will always hold dear. Perhaps the fewest, the simplest, but most meaningful words are these:

An experience of

FAITH ALIVE!

Again, thank you, and let us remember one another in prayer.

Mother Joseph
and all your sisters of Carmel
Terre Haute

Archbishop and priorities

Just finished reading Archbishop Buechlein's column "Our example sets the path for our young people." (*The Criterion*, July 25)

Thanks for such insight and simplicity.

The archbishop has a real talent for putting our priorities in the proper perspective.

Mrs. Keith Brown
Cedar Grove

Church needs revival

I was dismayed to read the results of the survey published in the (July 25) issue of *The Criterion*. How sad that more than half of the Catholics surveyed don't even believe the basic tenets of Catholic faith regarding the Eucharist.

Yet, as I listen to programs on Christian radio stations from ministers of other faiths, I realize how lifeless our Mass is. When I look around at fellow members of the congregation, I wonder: do they really believe Jesus is present in the Eucharist? Do they really believe Jesus is their savior? If we really believed, would we still be standing so calmly or would we ever really feel worthy enough to receive Christ's body and blood? Would we feel like Peter and ask Jesus to leave us because we are such horrible sinners?

I am not saying that I am better than anyone else. I myself sometimes drift off mentally during the consecration, having heard the same words for countless Masses. Even during the readings, I find it hard to pay attention. Our current missal seems better suited to being read visually than read aloud. Since our parish no longer uses missalettes, I find it even harder to grasp the meaning of the message.

In most of the Catholic churches where I have heard Mass, it seems as if the priest assumes we are all one step from heaven instead of sinners in need of repentance and conversion. Even the most holy of Catholics recognize the need for continual prayer, repentance, fasting, and conversion. Yet too many priests often keep on the comfortable path, not stirring things up, rarely speaking of sin, much less repentance or conversion.

I believe the church is greatly in need of a revival. I think Archbishop Buechlein has a great idea in *Journey of Hope 2001*, but I have seen little mention of it on the parish level. With the results of the survey speaking the truth of the lukewarmness of many Catholics, it's time to bring on the Holy Spirit and reteach us.

How can we be lights on a hilltop or the salt of the earth, when we do not know what we really believe?

Christa R. Hoyland
Jeffersonville

A 'feel good' church?

Ave Verum Corpus

Your front page article of July 25, 1997, put a numerical value on a fact only too well known to anyone in touch with today's young people. The majority do not believe in the true presence of Jesus Christ in the Blessed Sacrament.

The nonbelievers have their reasons. In acknowledging a reality, one becomes required to shape one's life in accordance with that reality. That might be uncomfortable. If watered down to a fable, it becomes less daunting. Have the beautiful realities of our faith become too "real" for many of us to bear? Or, as some might complain, "If it's too good to be true—it probably is."

St. Paul warned us against preachers of fables. What would he think of a fabulous, Elvis-like Superstar who presents the bread and wine as no more than reminders of his supreme sacrifice? However, that is what our children want to hear.

But what about us? Have we become a "feel good" church? What has become of "anxiety," that old-time stimulus for thought and action? What would happen to a pastor today if he were to preach a sermon based on those ancient anxieties: death, judgment, heaven or hell? Would he soon find himself preaching to an empty church? Or would he ignite a worldwide resurgence of faith? That might be an interesting experiment.

Robert E. Hurley
Indianapolis

More on Eucharist poll

In the July 25 issue of the *Criterion* was an article telling of a poll taken in the Rochester, N.Y., diocese showing that from 60 to 65 percent of Catholics either do not understand or do not believe in the real presence in the Eucharist.

This seems to be consistent with polls taken in other areas.

It is my understanding that, to be truly Catholic, we must believe all truths that the holy Catholic Church teaches. Not just those that we like. Not just the ones that are easy to follow. We must believe all truths. There are truths that we must believe through faith alone. There are no mathematical or scientific formulas whereby we can prove or disprove them. We believe because the Catholic Church tells us it is so. Often pride (Satan) gets in the way of faith. We come to believe that we are too intelligent, too well educated to believe something that can't be proven absolutely.

If these polls are right, and there is reason to believe that they are, then doesn't it sound reasonable that a similar percentage of those teaching our young people today may belong to this group? With this in mind, how do we get out of this mess?

Winferd E. (Bud) Moody
Indianapolis

Opposes lottery

I would like to say two things to religious people who support the lottery by purchasing tickets.

First of all, the lottery gives hope to sinners who had no hope except to repent of their sinful ways and turn to God. Sinners are putting off the decision to turn to God hoping they will hit the big one on Wednesday or Saturday. I call the lottery Satan's hope because it has opposed evangelism and social change.

Secondly, playing the lottery is poor stewardship and those guilty of poor stewardship need not expect the financial blessings of God. Either your faith is in God's blessings or it is in a chance to be struck by lightning.

C. G. Dukes
Mooreville

A View from the Center/Dan Conway

'Stewardship is faith in action'

The connection between spirituality and stewardship is a major theme of the U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*. It is also one of the main goals of *Journey of Hope 2001*. As Archbishop Daniel M. Buechlein says, "Stewardship is faith in action. It is a concrete expression of practical, day-to-day spirituality."



This theological principle has received a strong endorsement from recent research into why members of religious denominations give to their churches. One of the most amazing aspects of this research is the discovery that the research data support the theological principle that spirituality strongly influences giving.

A major study underwritten by Lilly Endowment Inc. has now been published under the title *Money Matters*. The book summarizes the results of surveys conducted by the authors in 625 diverse congregations representing five major religious denominations. According to the authors, the results disprove a number of contemporary theories about why people give (or don't give). The findings also support the bishops' conviction that religious giving is strongest when it is "an aspect of spiritual life and of people's relationship to God" and not merely "a matter of meeting an institutional budget."

Among the hypotheses disproved by these research findings are a number of generally held theories about why Catholics give less than Protestants. Often it is said that Catholics give less because the size of the average Catholic parish is so much larger. But the research shows that this is not really a major factor in giving. Another theory suggests that Catholics give less because of the church's nondemocratic structure. This is also disproved by the

researchers who say that this is "at most, a secondary factor. What is crucial is trust in leadership," which can certainly exist in hierarchically ordered churches.

A third theory (popularized by Father Andrew Greeley) is that Catholics give less because they are angry at the church over various politically incorrect positions on religious and moral issues. The researchers admit that when they began their study they thought this theory might be true. However, they now dismiss this hypothesis saying, "Catholics are no angrier in general than the members of the other denominations."

The final theory about Catholic giving exploded by the research is that Catholics give less because they are paying for children who attend parish-sponsored Catholic schools. In fact, the research shows that families who have children in Catholic schools actually give more to the church than other Catholic families!

It is good news to learn that these and other theories about "why Catholics give less" have been discredited by the most extensive study on religious giving ever undertaken. But the mystery remains unsolved. If the above theories have been proved false, what explanation is there for the fact that Catholics give less to their church than members of other religious denominations do?

Unfortunately, *Money Matters* does not answer this question. The main insight that we can gain from this research concerns the link between spirituality and stewardship. Could it be that we Catholics give less because we are less able to make the necessary connections between the church's material needs and its spiritual mission? If so, the primary challenge we face is not increasing Catholics' financial support. It is in raising awareness about the important link between spirituality and stewardship. This is the position the U.S. bishops took when they wrote their pastoral letter. At least one major research study shows they were right.

From the Editor Emeritus/John F. Fink

The journey to Caesarea Philippi

Last week we discussed the long journey Jesus and his apostles made after Jesus



learned that Herod Antipas wanted to "see" him after John the Baptist's death. That journey took him from the Sea of Galilee to Tyre in modern Lebanon, then across on the road to Damascus to Caesarea

Philippi, and then south to the Sea of Galilee again. But he didn't stay in Capernaum long. After he lost many of his disciples when he insisted that his flesh was real food and his blood real drink, he and his apostles went on another journey.

This one might have been the journey Jesus planned earlier when he told the apostles to row to Bethsaida, but the storm on the lake forced them back to Gennesaret. This time, they did row to Bethsaida (perhaps to avoid paying the taxes the Romans levied when Jews traveled from one region to another by land), and from there made their way back up to Caesarea Philippi in the Golan Heights at the foot of Mount Hermon.

At Caesarea Philippi, Jesus asked the apostles who they said that he was. Peter replied, "You are the Messiah." Matthew's Gospel tells us that Jesus said, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, etc." (Mt 16:17-18).

It has always seemed to me that one cannot fully understand this remark without having been to Caesarea Philippi. Jesus and the apostles were standing in front of the largest rock in the Holy Land, the base of Mount Hermon. With this solid rock behind him, Jesus changed Simon's name to Rock—

Kepa in Aramaic, Kephas in Greek.

But with the apostles having acknowledged Jesus as the Messiah, Jesus had the task of trying to make them understand what kind of a messiah he was. When he tried to explain that he had to suffer, be rejected by the leaders of the Jews, and be killed, the apostles couldn't be anything but astonished and appalled. This wasn't their idea of a messiah! They wanted someone who would lead the revolt against the Romans. This was especially true for those apostles who lived in the northern part of Galilee, in Zealot territory.

Six days after the event at Caesarea Philippi, Jesus took Peter, James and John up a high mountain and was transfigured before them. Moses and Elijah appeared with him. This was all part of Jesus' effort to get them to understand just who he was.

We then find Jesus starting to get exasperated with his apostles. When they were unable to heal a boy who apparently had epilepsy, Jesus said, "O faithless generation, how long will I be with you? How long will I endure you?" On the way back to Capernaum the apostles were arguing about who was the greatest. By this time, Jesus must have been quite disheartened. How on earth was he going to establish his spiritual kingdom on earth with this bunch?

It's about this time that Jesus got a warning from some of the Pharisees. Luke tells us, "At that time, some Pharisees came to Jesus and said to him, 'Leave this place and go somewhere else. Herod wants to kill you.'" Once again Jesus was on the move, this time, according to Matthew, "he left Galilee and went to the district of Judea across the Jordan" (Mt 19:1). This was Philip's territory rather than Herod Antipas'. Once again, there was a fairly peaceful time for Jesus and his apostles. This was where Jesus spent the winter of A.D. 29-30, the last winter of his life. He wouldn't return to Galilee.

Cornucopia / Cynthia Dewes

For everyone there is a reason

Andy spoke in tongues. It seemed that he was always on the verge of saying a word we could recognize, when all of a sudden his speaking noises would change to the sound of another word.



We'd exclaim, "He's trying to say school!" But after a couple of months we'd think maybe he was saying, "zowie," or trying to call one of his siblings. He did seem to say "mama" with some regularity, which went to prove what we always said: "He may be retarded, but he ain't dumb!"

At one point, his noises sounded like "(bad-word) you," which convulsed his teenage brothers and sister. They already thought he was the sweetest, funniest and most adorable person on earth, and that clinched it. They liked to say that a mis-

chievous old man was hiding inside his retarded exterior.

When Andy was born, the youngest of six closely-spaced kids, he was "just" the new baby, a new face in the crowd. It only took a couple of months for us to discover that he was not "just" anything.

The experts told us to "put him away." They sent us for testing and daylong evaluations and endless inquiries into our family health history. Then they informed us that he was retarded but they didn't know why. Duh.

There are many fancy, technical words for what Andy was: profoundly mentally retarded, autistic, developmentally disabled. But what he really was special, and his life made our lives special as well.

All the skills which come naturally to most of us took a lot of hard work and imagination with Andy. Convincing him to eat neatly with utensils or to be quiet in church were the least of our teaching

efforts, since he also liked to do things like touch strangers as they walked by, or to tease us by throwing spit.

Nevertheless we took him everywhere, not out of some noble purpose but just because we wanted to carry on with our lives. The results were sometimes trying, but often hilarious.

One day, when Andy was trailing me in the grocery store as I power-shopped, a stock clerk stopped me. He hesitated as he said politely, "Ma'am, your boy is moving all the price markers around on the shelves." Andy innocently looked past us at an oblique angle as he always did. But after that, I made sure he was pushing the basket in front of me.

Another time on a summer afternoon when everyone was busy playing outside or fixing dinner, we suddenly missed Andy. We all went looking for him and finally found him in a neighbor's house where he'd wandered in and sat down to

watch TV cartoons with the children. The poor lady of the house didn't know who he was, but her kids did.

Every evening before bedtime, when the other kids were called in to perform the "52-million pickup" of his toys, Andy joyfully pitched in. And when we went backpacking on an island in Lake Michigan, Andy carried his share of the load by toting his paper diapers in his knapsack.

As a teenager, Andy loved being dressed up by his brothers with the latest cool "threads" and "shades" and then posed next to someone's souped-up car. He was well known to all his siblings' friends since he often tagged along with them. He was just one of the guys.

When Andy finally accomplished a task or reached a desired level of performance we were thrilled out of all proportion to the event. But in the end, we learned a lot more from him than he ever learned from us.

Check It Out . . .

Caring Community Inc., a church and community volunteer organization serving elders, invites youth groups to participate in helping with simple home and yard maintenance. Flexible hours are available on Saturdays and Sundays. The upcoming dates are: Aug. 23-24 and Oct. 25-26. Caring Community is supported by and Interfaith Caregivers Coalition: Fairview Presbyterian Church, Faith United Christian Church, Immaculate Heart of Mary and St. Thomas Aquinas parishes in Indianapolis, Unitarian Universalist Church of Indianapolis, and University Park Christian Church. Information: Contact Monica at 317-283-1643.

The Indiana Hispanic Chamber of Commerce, a coalition of Hispanic business owners and entrepreneurs whose objective is to advance the economic participation of Hispanic enterprise in Indiana, is currently

developing a directory of Hispanic-owned businesses and organizations in the state. The directory will provide an outlet for networking within the Hispanic Community and establish a support system to further develop the economic status of the Hispanic community. For a directory application contact Christina at the Indiana Hispanic Chamber of Commerce office at 317-228-0283.

Contact and visit Mary's Rexville Schoenstatt on the web at <http://www.sei-data.com/~eburwink/> to find entries on Schoenstatt, reflections in preparation for 2000 (1997), and a Daily Letter from God or short reflections on the readings for the daily Mass. Father Burwinkel's e-mail address is eburwink@sei-data.com.

The Abbey Press Gift Shop at Saint Meinrad will hold a summer yard sale Aug. 8 through Aug. 10. Overstocks and dis-

continued inventory items will be featured. Store hours are: Aug. 8 and Aug. 9, 10 a.m. to 5 p.m. EST; and Aug. 10 from 11 a.m. to 4 p.m. EST. Information: 812-357-8290.

St. Joseph School, Princeton, Ind., will celebrate its centennial in 1998. Anyone

who attended the school and would like more information send name (women include maiden name), and address to: SJS Centennial, P.O. Box 547, Princeton, Ind., 47670. Or call for more information: Vickie Schlehuter Davis, 812-385-8656 or Frances Schultheis Greenwell, 812-385-2802.

VIPs . . .

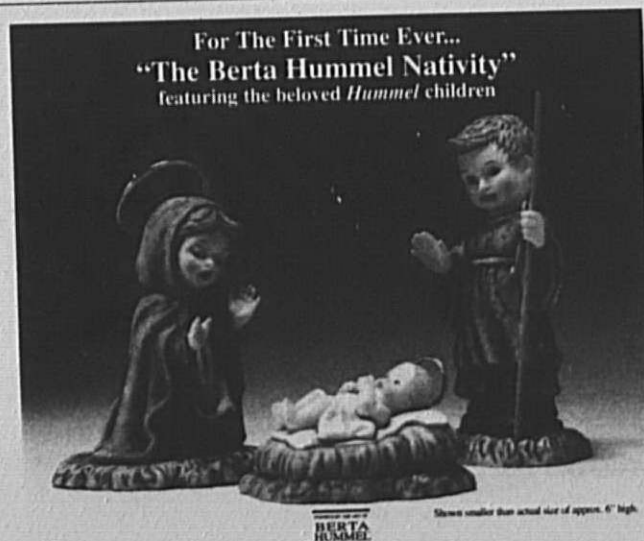


Sharon R. Kleehamer, a parishioner of St. Paul Parish in Sellersburg, recently received the 1997 Servant-Leader Award. Leadership Southern Indiana honors one of its alumni with the Servant-Leader Award each year since 1992. Kleehamer, a community services director for Clark County REMC, is a member of leadership's charter class in 1981-82. She has been involved with organizations such as the American Cancer Society, Center for Lay Ministries, Metro United Way, and American Red Cross. Kleehamer is a graduate of Providence High School in Clarksville.

Mr. and Mrs. Edward Harmeyer of Connersville will celebrate their 50th anniversary Aug. 24 with their family. The couple was married Aug. 20, 1947 at Holy Family Parish in Oldenburg. They have four children: Lois Haselby, Joyce Amburgey, Gail Scholl, and Carol Book. The couple also has 10 grandchildren.

Two Brothers of Holy Cross from the Indianapolis area were among 23 brothers celebrating jubilees. Holy Cross Brother Thomas Corcoran, a Cathedral High School, Indianapolis graduate, celebrated his 50th anniversary of religious profession. Holy Cross Brother Edward Dailey, a Cathedral High School graduate, marked his 40th anniversary.

The staff of Sacred Heart School in Jeffersonville was among teams of teachers and administrators representing 12 Catholic schools across the nation to attend the "New Frontiers for Catholic Schools VI" conference at the University of Dayton July 18-22. The conference was co-sponsored by the National Catholic Educational Association (NCEA) and the University of Dayton.



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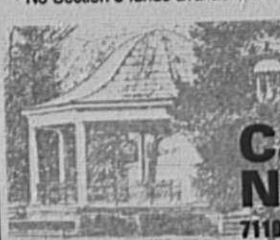
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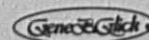
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GET GOING AGAIN



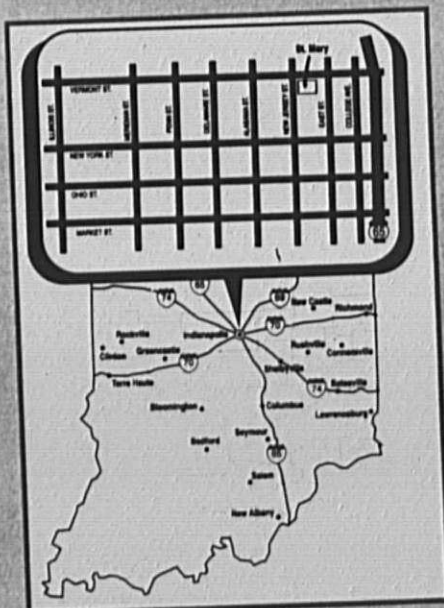
Indianapolis East Deanery

St. Mary Parish Indianapolis

By Mary Ann Wyand

Fast Fact:

Father Mauro Rodas, St. Mary's pastor and a member of the archdiocesan Multicultural Commission, and Delia Diaz, Marian Center coordinator, represent the Hispanic Apostolate in this downtown parish.



**Journey
of Hope
2001**

St. Mary Parish ministers to people from many cultures

"Bienvenidos a Santa María! Aquí hay amor y alegría!"

That's Spanish for "Welcome to St. Mary Church. Here you will find love and joyful happiness!"



St. Mary Church

Visitors also will find a thriving multicultural faith community and a beautiful stone church situated in an historic neighborhood in downtown Indianapolis.

Hospitality and evangelization are priorities at the 139-year-old parish, Father Mauro Rodas said. Since his appointment as pastor there in 1980, the Ecuador-born diocesan priest said he has enjoyed ministering to downtown office workers attending weekday Masses, neighborhood residents and commuters, and

Hispanic immigrants from Central and South America, Cuba and Mexico who are rebuilding their lives in a new country and culture.

"I was ordained in 1965 and have been involved in the Hispanic Apostolate in the archdiocese since 1975," Father Rodas said. "The [archdiocesan] Multicultural Commission wants to expand this ministry to each city parish now because we have quite a few Hispanics coming to live in Indianapolis."

For three decades, St. Mary Parish offered the only Spanish Mass in the city at 2 p.m. on Sundays. That Mass was changed to 1:15 p.m. a few years ago to allow more time for religious education classes, other programs and activities, and opportunities for socializing on Sunday mornings and afternoons at the Marian Center adjacent to the church.

Other urban parishes also are responding to a significant increase in the Hispanic population in Marion County, Father Rodas said. Several years ago, Franciscan

Father Tom Fox began celebrating two Hispanic Masses at St. Patrick Church on the near-southside of Indianapolis on Sunday at 11 a.m. and 6:15 p.m. He also celebrates a Mass in Spanish at 7 p.m. on Saturday at St. Philip Neri Church on the near-eastside.

Hispanic ministries are needed at more parishes in Indianapolis, Father Rodas said, to serve the spiritual and educational needs of several thousand Spanish-speaking Catholics who now live in Indiana's capital city. Hispanic educational programs offered at the Marian Center and its Hispanic Apostolate address their need for help with language and cultural adjustments.

"At the Marian Center, we help Hispanic people with a variety of daily needs," he said. "We help them locate resources and jobs, or schools for their children. We also help them with social issues. As they become adapted to a new environment, they have to learn the laws of this culture and their rights as individuals."

Hispanics can participate in parenting and prayer groups, religious education and leadership training courses, and both general equivalency degree and English as a second language classes at the center



Father Mauro Rodas, pastor of St. Mary Parish in downtown Indianapolis, prepares the church for the noon Mass on a weekday.

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Marian Center Coordinator Delia Diaz talks to Hispanic Catholics in their native language to help them with problems, tell them about center and institute programs, and invite them to worship at St. Mary Church.

spiritual development, Center Coordinator Delia Diaz said. "We are trying to help them put God as the center of their lives and help them strengthen their family life."

The Hispanic mother brings cohesiveness to her family's life, Father Rodas said. Therefore, both the parish and center foster devotion to Mary, as well as embracing the Catholic religious celebrations and faith traditions practiced in Hispanic countries. However, parish staff members frequently must address the new parishioners' secular challenges in their new homes before helping them grow in their faith.

"Hispanics and other minorities come asking for our help to find jobs, or because they have family problems," Father Rodas said. "They are looking for counseling and guidance. After they resolve their problems, I tell them good physical and spiritual health should be present in their lives. I offer them both counseling and spiritual direction. I want them to know that God is in their daily lives through the experiences of daily living, so they can see the connection between this life and the next. I also talk to them about stewardship, about sharing, about giving back to the religious and civil communities to help other people."



Delia Diaz (left) shows photographs of Hispanic Apostolate activities to St. Mary parishioner Margo Carrasco and Father Mauro Rodas during a recent planning session at the Marian Center.

and institute. Father Rodas also offers counseling sessions in Spanish so people can share their concerns and problems in their native language.

The Marian Center's primary goal is to promote

In October, he said, St. Mary Parish will begin a new evangelization and spiritual renewal program for parishioners as part of the archdiocesan Journey of Hope 2001 celebration. That spirituality programming will complement existing religious education classes for children and adults.

"We have bilingual religious education classes for all children starting when they are 4 years old," Diaz explained. "Last year we had 98 children enrolled in our religious education program. We have nine bilingual catechists from the parish who help with classes. The adult religious education classes are taught in Spanish. The children need to learn the English language for school, and they pick it up very fast."

St. Mary parishioner Margo Carrasco, a liturgy committee member and native of Mexico, said she enjoys helping acclimate newcomers to life in America and teaching them how to participate in Spanish Masses.

"I teach them how to do the readings," Carrasco said. "I make sure they can help Father celebrate the liturgy [in Spanish]. It is very rewarding, very satisfying, to do this. Sometimes they talk to me about their problems and ask me for advice. I tell them to pray about it, and that we will pray for them too."

During Mass, Carrasco said, "Father talks about the differences in our Hispanic cultures and that we have to embrace the new culture and obey the laws of this country. I believe that is a great help for everybody. He reminds us that we are here now and life is different than it was in our own countries. He also tells us news about people in the parish and about what has happened in our home countries that week."

St. Mary's pastor also works with Diaz to plan a variety of Marian Center programs for the Hispanic community in the parish and for others who seek help at the institute.

"We are happy to help anyone," Father Rodas said. "The [archdiocesan] Multicultural Office is stressing that Hispanics should be going to the church in their own neighborhoods, and we would like to see other parishes have Hispanic ministries. In the meantime, we can help to train or educate Hispanic Catholics, this year especially, so they will be effective leaders in their own parishes."

St. Mary parishioners represent many countries throughout the world, he said, including



Hispanic children from St. Mary Parish celebrate the Feast of Our Lady of Guadalupe during a party at the Archbishop O'Meara Catholic Center Assembly Hall in December of 1995.

Switzerland, the Philippines, Argentina, Colombia, Peru, Ecuador, the Caribbean islands, Venezuela, Puerto Rico, Brazil, Spain, Mexico and other nations.

"We are a multicultural parish and we enjoy celebrating at the Lord's table together," Father Rodas said. "Our faith is the same. Some Hispanic parishioners go to the English Mass, and some Anglo people like to go to the Spanish Mass. We also have parish celebrations together. We understand that we have certain differences, and the language barrier could be one of them, but we worship as a joyful family."

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Pastoral Minister, Hispanic Apostolate: Delia Diaz
Music Director: Joseph Burrows
Parish Council Chair: John Weisenbach
Parish Secretary: Emmadean Todd

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Saint Meinrad monks celebrate anniversaries

On July 20, the monks of Saint Meinrad Archabbey acknowledged the years of monastic service of eight of their brothers.

Benedictine Fathers Marion Walsh, Kevin Ryan and Malachy Fulton marked their 60th jubilees of Benedictine profession.

Fathers Theodore Brune and Gavin Barnes marked their golden jubilees of profession.

And **Father Noah Casey, Brother Benjamin Brown and Father Harry Hagan** celebrated silver anniversaries.

All eight monks have served at Saint Meinrad. Four of the men are natives of the Archdiocese of Indianapolis.

Father Marion was born in Connersville and professed vows in 1937. He was ordained in 1942. He

received his master's degree in religious education from The Catholic University of America.

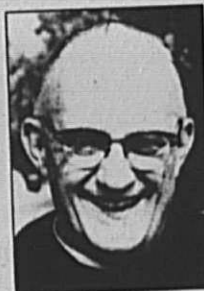
For 25 years, Father Marion taught physics, Latin and religion at Saint Meinrad High School. He was custo-

Father Marion Walsh

dian of Monte Cassino Shrine for 26 years and guestmaster for the archabbey

for 10 years. Recently, he has been serving as chaplain at a Louisiana monastery.

Father Theodore, born in Beech Grove, professed vows in 1947 and was ordained in 1975. He studied at *Collegio Pontifici Beda* in Rome before his ordination.



Father Theodore Brune

Father Theodore worked in the abbey kitchen and served as the house prefect and valet to the archabbot. For two years, he was guestmaster of the archabbey. For 20 years, he did missionary work in Huaraz, Peru. He presently assists in the Diocese of Fargo, N. D.

Father Gavin was born in Bedford, professing his vows in 1947. He was ordained in 1952. He earned his bachelor of arts degree from Saint Meinrad College, and licentiate in sacred theology from *Sant' Anselmo* in Rome and a master's degree in speech from Northwestern University.

For more than 40 years, Father Gavin taught English, communication and theater at Saint Meinrad College. He was assistant to the novice/junior master of the monastery and dean of students in

the college. He was chair of the Archabbey Building Committee for the new monastery and library. He now serves as senior adjunct priest in parishes in Fulda, Siberia and St. Meinrad.

Father Noah was born in Jeffersonville. He professed vows in 1972 and was ordained in 1976. He holds a bachelor's degree from Saint Meinrad College, a master of divinity from Saint Meinrad School of Theology, a master of religious studies from Indiana University and a doctor of ministry degree from Weston School of Theology.



Father Noah Casey

Following ordination, Father Noah was named associate spiritual director for Saint Meinrad College. He was associate professor of theology in the School of Theology. For more than 12 years, he served as director of spiritual formation for the college. He has been director of the Ministry to Priests Office for the archdiocese since 1995.

Father Kevin, who was born in Evansville and now works in the Diocese of Helena, Mont., taught physics at Saint Meinrad High School and served as associate pastor of St. Meinrad Parish.



Father Kevin Ryan

New York City native Father Malachy, who assists in parishes now, has served as chaplain at Our Lady of Grace Monastery and St. Paul Hermitage, both in Beech Grove.

Brother Benjamin, born in Iowa, has worked on the abbey's farm and grounds crew, as well as the electric and plumbing departments. He currently serves as chief of the St. Meinrad Fire Department.

Born in Louisville, Father Harry has his master's degree in religious studies from Indiana University. A member of the School of Theology's faculty since 1979, he was an associate professor of Scripture. He's served as dean of students and vice rector for the School of Theology and is now novice/junior master for the archabbey.

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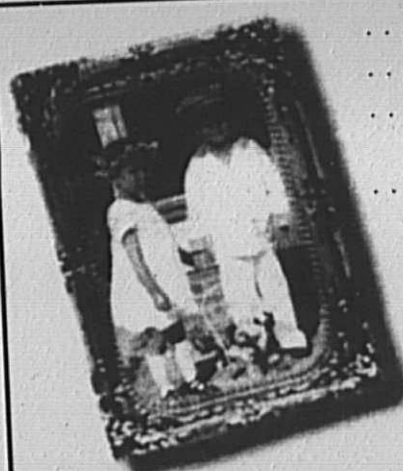
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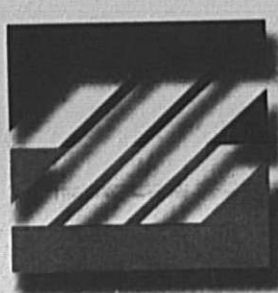
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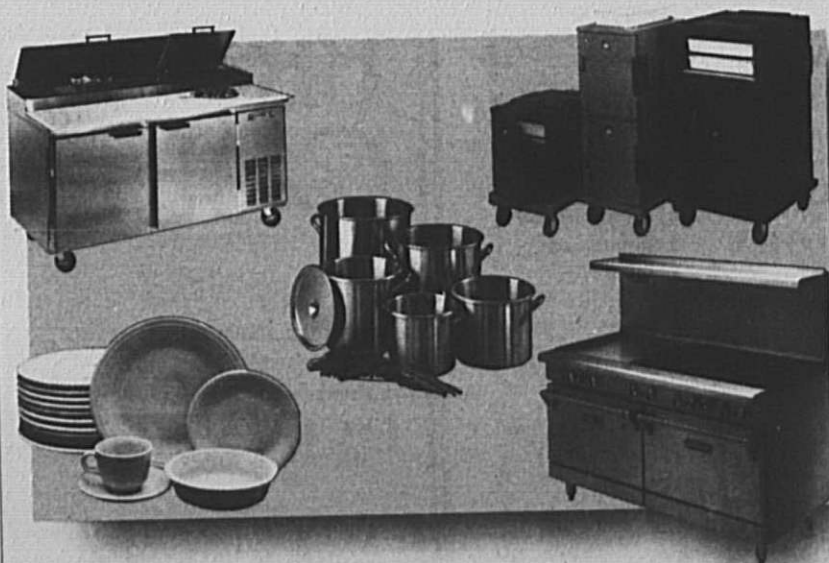
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Indian Mission Director Pleads for Help

Special to The Criterion

THOREAU, NM — As Catholics around the globe consider the Pentecost message to "go out to all the world and tell the Good News," the director, priest, sisters, lay missionaries and staff of a New Mexico Mission school are concerned about urgently-needed help. They work daily to make quality Catholic education a reality for American Indian children in their care.

These children "do without" as a way of life... will you help them?

Trusting in God, everyone at the Mission prays for urgently-needed help. We struggle to pay our bills month to month and the added expenses of books, workbooks and supplies as we prepare for a new school year have us praying and pleading for more people who care about these boys and girls.

St. Bonaventure Mission started a school more than a decade ago when the founder realized the Indian children in

the Mission's CCD classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Native American, join in prayer to keep their school from closing.

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

- 55% of the Navajo population cannot read or write;
- McKinley County (where the Mission is located) has the highest poverty rate (43%) in the state;
- The suicide rate among Navajo teenagers is ten times higher than for their age group in the U.S. population at large;
- McKinley County has the highest alcoholism rate in the United States.

A nearly 40-member strong corps of dedicated lay

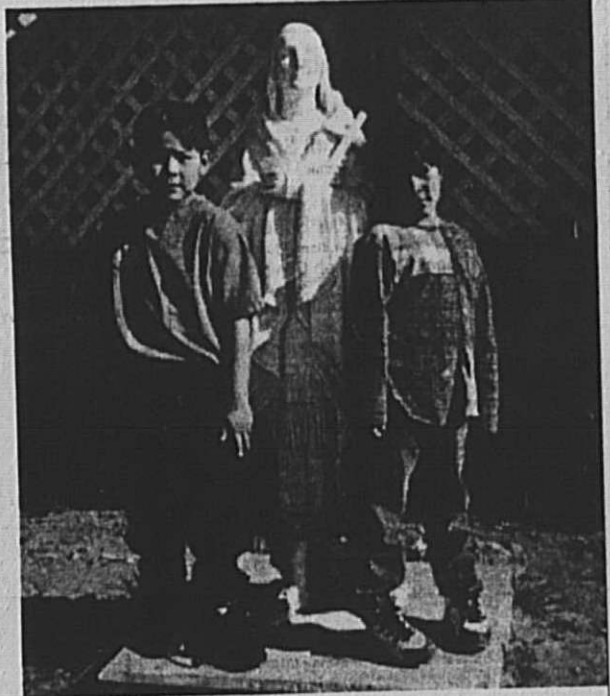
missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty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

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

For many of our students, the school at St. Bonaventure Mission is their "last hope." They've experienced failure in other schools or inability to get to school from great distances.

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I don't want to have to say "no" to even one child or one elder who needs help. Will you join in our love for these First Americans who live in such difficult circumstances?

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Bob O'Connell, Director
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- () Please check here if you would like to receive a paperback copy of Tony Hillerman's book, **Sacred Clowns**, which is dedicated to the lay missionaries serving at St. Bonaventure Indian Mission and School, as a token of appreciation for your gift of \$15 or more.

9822 OZW 004



Send to:

Help from The Criterion Readers
St. Bonaventure Indian Mission and School
Eastern Navajo Reservation, P.O. Box 610, Thoreau, NM 87323-0610

Entertainment

Movie Review/Gerri Pare

Mrs. Brown profiles Queen Victoria's life

Mrs. Brown, a new release from Miramax, is the fact-based story of the personal and highly unconventional relationship that developed between the widowed Queen Victoria and one of her gruff but loyal servants.



Still in deep mourning three years after the 1861 death of her beloved husband Prince Albert, the queen (Judi Dench) continues to scorn returning to London and her royal duties.

Secluded inside the royal residence on the Isle of Wight, she orders Albert's favorite horseman to come there in case she ever is up to a ride outside on the grounds. He is the no-nonsense Scotsman, John Brown (Billy Connolly), who ignores rigid court protocol and upon seeing the depressed queen boldly insists that she begin a regimen of outdoor exercise on horseback.

Startled to come across someone who is not in the least deferential toward her, Victoria agrees—and is charmed by the ease with which he treats her as a woman more than a monarch.

Brown soon becomes her trusted confidant, marching about authoritatively in his kilt, feeling free to bark orders to the other servants, and even preventing her son

Bertie, the Prince of Wales (David Westhead), from seeing the queen without his prior approval.

Naturally tongues begin to wag. Meanwhile back in Parliament, the canny Prime Minister Disraeli (Antony Sher) realizes public opinion—and the opposition party headed by Gladstone—are turning against a monarchy whose queen refuses to concern herself with royal duties or appear before her subjects.

Gossip about her presumed affair with a servant leads to the snickering nickname of Mrs. Brown.

Disraeli realizes it is past time to visit her at Balmoral Castle in Scotland, from which she has no intention of budging now that she is secure in the constant attentions of Brown.

The prime minister's flattery and urging have no effect on the imperious queen. To get her to return to England, Disraeli must persuade security-conscious Brown that she is in danger there from rebellious Irish extremists in the isolated Scottish highlands.

This is a finely detailed period piece, and fans of TV's *Masterpiece Theatre* will not be surprised to see the involvement of people from the show in the film's production.

Director John Madden is less concerned with a glossy, gossipy tale of royal scandal than a story which humanizes the haughty figure of the forbidding queen

Operation Condor

Martial-arts star Jackie Chan jumps high in the comedy-action adventure *Operation Condor*. The U.S. Catholic Conference classifies the film A-III for adults. 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.



CNS photo from Dimension Films

and explores the character of the commoner who clearly won her heart.

Connolly walks a fine line throughout the narrative, keeping the audience guessing whether he is truly motivated by devotion to his monarch or arrogantly indulging his ego by inflaming her affections, thereby advancing his position. It's a finely nuanced performance by him, and Dench's Queen Victoria is just as commanding a presence on screen.

The movie suggests the relationship remained platonic and took a new turn once she returned to Windsor and participation in regal affairs of state.

Dench is at once able to convey the steely authority of an absolute ruler—and the vulnerability of a woman whose whole world collapsed when her husband died. John Brown's ability to make her laugh was the beginning of her voyage back from the depths of grief. As such, this is an emotionally rich tale, even if the extent of their private lives cannot be verified.

The funeral atmosphere of the royal court is rendered in exquisite detail, notably in the costumes, but also in the near-whispers to which all around Victoria were reduced, lest they offend her by sounding less than grave despite the passage of years since Albert's death.

Madden captures the primitive beauty of the Scottish highlands just as well, which makes a fine contrast to the claustrophobic visuals of the gloomy court life.

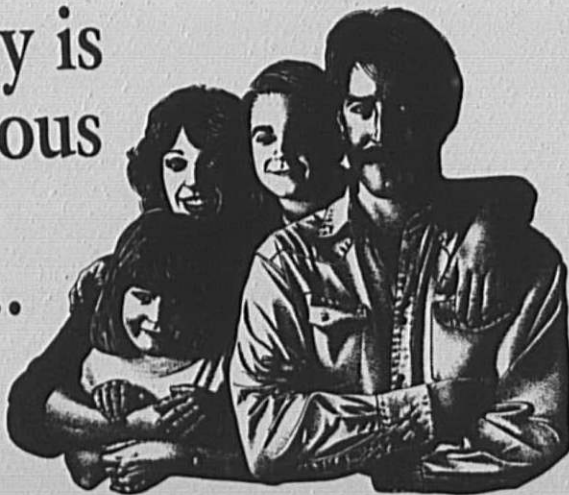
Mrs. Brown is a most intriguing look at a historical figure whose reign stretched over six decades and gave name to the Victorian era.

Due to fleeting male nudity and brief violence, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is PG, with parental guidance suggested.

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

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Movie Review/Gerri Pare

A Simple Wish fizzles with weak comic plot

What's a little girl to do when her fairy godmother turns out to be a fairly frazzled fellow?

Well, she can hope for the best and make *A Simple Wish* in a new comedy from Universal.

Anabel (Mara Wilson) is a cutie-pie who believes in Santa and the tooth fairy, unlike her skeptical older brother Charlie (Francis Capra).

They live in Manhattan with their widowed dad (Robert Pastorelli), an aspiring actor who rides tourists through Central Park in a horse and buggy when not auditioning for his big break on Broadway.

When Anabel and her baby tooth part company, who should materialize but a very klutzy character named Murray (Martin Short), who swears he's the world's first male fairy godmother and can't wait to get into the wish-granting game.

All Anabel wants is for Dad to win the lead in the new Dickens' musical, but before Murray can oblige he realizes he's late for the fairy godmothers' annual convention and rushes off without his wand.

Alas, the wicked witch Claudia (Kathleen Turner) beat him there and stole all of the magic wands from the now-frantic fairy godmothers.

Clueless Murray is supposed to rescue all these wandless women as well as grant Anabel's wish. Unfortunately, he starts by accidentally turning her dad into a bronze statue in Central Park.

If Murray doesn't smarten up and out-

smart the conniving Claudia, she'll get her claws on the world's last magic wand and Anabel and Charlie will end up orphans with only a statue in the park to remind them of their beloved father.

Director Michael Ritchie turns in a sweet-natured but fairly toothless comic fantasy. The goofy special effects are more amusing than Short's frantic antics. A high point, literally, is when Murray converts a menacing figure—not into a rabbit as Anabel suggests, but one letter off, into a giant rabbi!

Turner looks positively catlike as the purring wicked witch enjoying her villainous role, but Amanda Plummer is wasted as Boots, her silly-looking assistant, foolishly scampering about throughout the film. There just isn't enough comedy inherent in the situation for other supporting fairy godmothers such as Teri Garr and Ruby Dee to sparkle, nor does Short get enough comic opportunities to sink his teeth into.

Little Wilson is endearingly winsome as the enterprising Anabel, but can't be expected to turn a frail fantasy into a fantastic family film. It's innocuous entertainment all right, but the simple truth is that one would wish for a finer, funnier film.

Due to a few crude words and mild menace, the U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG, with parental guidance suggested.

Nineteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 10, 1997

- 1 Kings 19:4-8
- Ephesians 4:30 - 5:2
- John 6:41-51

The First Book of Kings is the source of this weekend's first reading. In history recounted in the Old Testament, the authors primarily were concerned with the religious implications of what was occurring. Political events, natural disasters, circumstances in geography and social contacts, and to an extent personalities themselves all merely were instruments to reveal the divine plan or to teach a religious lesson.

The First and Second Books of Kings, once unified until separated by an editor long ago, focus upon several kings. However, the final purpose was to tell the people how their ancestors, and their ancestors' sins, were responsible for the terrible defeat before the Babylonians and consequent exile of many survivors to Babylon itself.

Important was the fact that despite the people's sinfulness, God never abandoned them. He continually called them to righteousness. Occasionally, the kings relayed this message. At other moments, God spoke through the prophets.

One such prophet was Elijah. To be a prophet, to publicly denounce what the people preferred, was no easy task. It was not easy for Elijah. Nevertheless, Elijah persevered. God fortified and nourished Elijah. When Elijah was hungry, God provided. As a result, Elijah continued to prophesy.

The Epistle to the Ephesians supplies the second reading. Vital to the Pauline concept of Christianity was the belief that

in Christian commitment was a basic and essential resemblance with Christ. If a Christian did not resemble the Lord, then that person's Christianity was not authentic. Building upon this point, this reading calls Christians to love, obey and forgive as Jesus loved, obeyed and forgave.

St. John's Gospel provides the third reading. In this reading, the crowds murmur against Jesus. This recalls the murmuring of the Hebrews as they wandered across Sinai just before God gave them manna. It also reveals that the people had no answers in themselves.

Jesus is presented as having come from heaven. He is no ordinary person. In this reading, the Lord states, "I am the bread of life." It is direct, in the first person, and unqualified. When this sentence first was spoken, "bread" had a stronger meaning than today. Now much variety in food is possible. In the time of Christ, the opposite was true. However, all people could have bread. Wheat did not quickly perish, and bread was easy to prepare and therefore was a staple of nourishment and a symbol of life.

Reflection

The purpose of the books of Kings is important to recall. Human tragedy, certainly the ultimate tragedy, eternal death, occurs as a result of human sinfulness. Humans stand before sin with a disadvantage. They are weak, imperfect and confounded all too often.

God does not forsake them to this unhappy situation. In Jesus, God supplies the nourishment for eternal life. Jesus is the "bread of life." Jesus is God's gift from heaven. Without Jesus, we starve.

As we unite with Jesus, literally as we consume Jesus and the Lord becomes part of us, we must reflect Christ in everything we do. It is a daunting task, but it is not impossible. We draw strength from the bread of life itself.

My Journey to God

Is Someone Thirsty?

How tedious it must have been as a leper in Old Testament days. Is it easier for lepers today?

Have you seen a leper? Personally? In pictures? Look closely: scab-like "blisters" patching huge areas of skin... fingerless hands... feet that trod their last steps many tears ago.

Dorland's Medical Dictionary defines 20 types of leprosy, many chronic and communicable. The text advises that the term leprosy is "in disfavor today." Sadly, too, are the afflicted.

Be a leper for a moment. How often do you feel the tender warmth of an embrace? Do you know the sweet conversation of a friend speaking closely to your face? Do you ever enjoy an apple with someone? When is your soul soothed by going on a walk near a gently moving river? Are you able to enjoy the intimate companionship of a dear friend? Who are your friends? Is there one to share your heartache, perhaps joys, with in daily life? What makes you happy? Do you have a passion?

Do your circumstances disenfranchise you? Are you confined in loneliness and solitude? Do you hear the word "unclean" or see that word in eyes which look at you a little too long? Are you ambulatory or does impairment limit you even more stringently than what your community sanctions allow? Are you at peace? Do you sleep well? Are you a believer?

Consider for a moment, from your current perspective in life, what it is like to be *persona non grata*. What is it like to be abandoned to an enforced solitude? What is it like to be left behind? What is it like to be friendless? What is it like to wait hopefully, but never get chosen for a game at recess?

There are lepers today. And there are those who are isolated though their bodies are normal. They are cripples of another order... the disenfranchised... the lonely... the quietly desperate that Thoreau wrote of, and that missive from the loneliness of a jail cell.

Every day there are ordinary people who are constantly doing their runs uphill without much of a smile. Others do their life and times with a smile, but inwardly are handcuffed and blindfolded by depression and weariness.

Misery is a woe that cuts across all strata of humanity. It quietly afflicts young, middle-aged and seniors, people peaceless and without serenity.

What is it like not to be able to see a friend?

Have you seen a leper? Did you see one yesterday? Will you recognize one tomorrow? Cripples walk wounded among us. Pay attention. Don't wait to hear that someone was thirsty.

By Walter Glover

(Walter Glover is a member of St. Bartholomew Parish in Columbus.)

Daily Readings

Monday, Aug. 11
Clare, virgin and religious
foundress
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-27

Tuesday, Aug. 12
Deuteronomy 31:1-8
(Response) Deuteronomy 32:3-4, 7-9, 12
Matthew 18:1-5, 10, 12-14

Wednesday, Aug. 13
Pontian, pope and martyr
Hippolytus, presbyter and martyr
Deuteronomy 34:1-12
Psalm 66:1-3, 5, 8, 16-17
Matthew 18:15-20

Thursday, Aug. 14
Maximilian Mary Kolbe,
presbyter, religious and martyr
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21 - 19:1

Vigil Mass of the Assumption
1 Chronicles 15:3-4, 15-16;
16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Friday, Aug. 15
The Assumption of
Mary into heaven
Revelation 11:19a; 12:1-6a,
10ab
Psalm 45:10-12, 16
1 Corinthians 15:20-26
Luke 1:39-56

Saturday, Aug. 16
Stephen of Hungary, married
man and ruler
Joshua 24:14-29
Psalm 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Sunday, Aug. 17
Twentieth Sunday in
Ordinary Time
Proverbs 9:1-6
Psalm 34:2-3, 10-15
Ephesians 5:15-20
John 6:51-58

Question Corner/ Fr. John Dietzen

General intercessions note Mass intentions

Our 24-year-old son died three years ago. Since then, we have had several Masses said for him. Sometimes his name is mentioned during the Mass, which makes us happy; sometimes it is not. Is there any way to request this? It means a lot to hear his name. (North Carolina)



As our Eucharistic Prayers and other

parts of the Mass make quite clear, we believe that every celebration of the Eucharist is as far-reaching, as universal, as the first offering of that sacrifice on Calvary. It embraces the whole human family.

The church always has been concerned not to cloud that belief. Especially since the custom began (about 1,000 years ago) of giving offerings for particular intentions at Mass, the church has tried to avoid any misunderstanding of what these offerings mean. Thus, statements that a Mass "is being offered for" an individual are generally considered inappropriate.

Some mention of a special intention, however, is surely not objectionable. The lector or celebrant might announce something like, "Jane Jones is being especially remembered at this Mass." The lector or celebrant also might include the name in the general intercessions that day. Either of these options would seem to respect the desires of the family, and the traditions of the church concerning the eucharistic celebration.

Our normally insightful pope and your normally insightful column have endorsed the theory of evolution—just as it is collapsing. Studies have proven gradual evolution is impossible. It is kept alive to disprove everything biblical and godly. How can the church pretend to accept evolution, which denies God and creation? (Texas)

I don't wish to go into the whole evolution matter again, but one point you make needs to be addressed. The theory of evolution in no way contradicts belief in God. Nor does it imply that God did not create the world, that the cosmos came into existence somehow by itself rather than through a divine creative act.

Some theorists may hold those unorthodox positions, but most do not. Certainly such matters of faith have no essential connection with the position that human bodies developed over the ages from other pre-existing living beings.

Those Christians and people of other faiths who believe the weight of evidence points to an evolutionary process also believe that God created the universe and all that is in it. How he created it in the beginning, or how the energies placed in the cosmos by the Creator work to move all things toward greater and greater complexity—or simplicity—is not part of our faith. People are free to reject the evolutionary explanation of the development of life if they can figure out how to do it rationally. But they shouldn't attempt to use faith as a club to squeeze or neutralize people's intelligence on the subject. Acceptance of evolution is not rejection of God or creation.

Scientific support for some form of evolution of earthly life is far from collapsing. Just the opposite. This is what prompted Pope John Paul II to remark last year that the growing convergence of evidence for the theory, based on research from experts in several sciences working independently, is a significant argument in favor of it. Such a scientific theory is not something the pope would "endorse." Nevertheless, the Holy Father obviously finds the evidence intellectually weighty.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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.

August 8

St. Roch Parish, Indianapolis, Youth Athletic Board will host a Summer Monte Carlo Night in the school cafeteria, 3603 S. Meridian, Indianapolis, from 7 p.m. - midnight. Proceeds to benefit St. Roch CYO athletic programs. Information: 317-783-6155.

August 8 - 9

St. Monica Church, 6131 N. Michigan Rd., Indianapolis will hold the Festival of the August Moon with ethnic foods, teen dance, entertainment and beer garden, 4 p.m. - midnight. Information: 317-255-1944; 317-253-2193.

August 8 - 10

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a vacation retreat, "The Art of Living Joyfully," for men and women over 40, presented by Fr. John Catoir. Information, registration: 317-545-7681.

The Abbey Press Gift Shop, State Road 545, St. Meinrad, will have a summer yard sale. Friday & Saturday hours are 10 a.m. - 5 p.m.; Sunday hours are 11 a.m. - 4 p.m.

August 9

Holy Angels Church, 740 W. 28th St., Indianapolis, will have a Tailgate Flea Market and fish fry, 8 a.m. - 6 p.m. Information: 317-926-3324.

St. Christopher Church, Indianapolis, Singles & Friends St. Vincent de Paul Service Day. Carpool from the church at 8 a.m. or come to the distribution/client services center. Information: 317-879-8018.

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

August 10

St. Magdalen Church, New Marion, 150th Anniversary Mass celebrated by Archbishop Buechlein at 1 p.m., followed by a meal at South Ripley Elementary School, Versailles.

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week six, "Exercise of St. Joseph's Fatherhood," 6 - 7 p.m., followed by confession and Benediction.

At Mary's Rexville

Schoenstatt & Hermitage, "Prayer Before the Blessed Sacrament" at 2:30 p.m., with Fr. Hardon, followed by Mass at 3:30. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

St. Mary Church, Lanesville, will host the parish picnic featuring quilts, bingo, chicken and ham dinners, 10 a.m. - 6 p.m. Information: 812-952-2800.

August 11 - 15

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, Chess Club will sponsor a chess camp teaching fundamentals through advanced strategies. Registration, information: 317-251-1473.

August 12

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

St. Christopher Church, Indianapolis, Singles & Friends will celebrate August birthdays at the Forbidden City on W. 38th Street, 7 p.m. RSVP by 8/11: 317-329-8203; 317-288-9818.

August 13

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

August 15

St. Christopher Church, Indianapolis, Singles & Friends will attend Classic Movie at Dusk at the Indianapolis Art Museum, "Psycho."

Information: 317-299-9818.

August 15 - 17

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

August 16

St. Christopher Church, Indianapolis, Singles & Friends will attend Symphony on the Prairie - Prairie Pops Big Band. Carpooling will be arranged. Information: 317-879-8018.

St. Roch Church, 3600 S. Pennsylvania, Indianapolis, will hold an All Alumni Parish Dance. Mass at 5 p.m. followed by social hour, dinner buffet, and dance. Music provided by Good Times Indianapolis Sound. Information, reservations: 317-784-1763.

August 23 - 24

The Sisters of Saint Francis will hold a Franciscan Awareness Weekend at the Franciscan Convent, 22143 Main St., Oldenburg, open to single Catholic women interested in religious life. Information, registration 812-933-6462.

August 17

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week seven "Humility & Obedience of St. Joseph," 6 - 7 p.m., followed by confession and Benediction.

St. Pius Church, Ripley County, will have the annual picnic, featuring handmade quilts, variety of games, and cafeteria supper. Mass at 10:30 a.m. followed by

chicken dinners until 2 p.m. Directions: 1/2 mile south off Hwy. 48 on 500 E, 6 miles SW of Sunman, 6 miles NW of Milan.

August 17 - 21

Benedict Inn, 1402 Southern Ave., Beech Grove, will have a guided retreat "Women in Scripture." Check-in 6:30 p.m. Sunday, departure 1 p.m. Thursday. Information, registration: 317-788-7581.

August 18

St. Christopher Church, Indianapolis, Singles & Friends Eagle Creek bike ride, 6 p.m. Information: 317-879-8018.

Recurring Weekly

Sundays

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

Mondays

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga class, 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 Shepherds of Christ Associates of St. Joseph

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

Wednesdays

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

Thursdays

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

St. Mary Church, New Albany, Shepherds of Christ Associates gathers at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary. Information: 812-969-3112.

St. Christopher Church, Indianapolis, Singles & Friends will attend Animals and All That Jazz at the Indianapolis Zoo, 6 p.m. Information: 317-879-8018.

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, Indian-

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

apolis, 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 Sundays

St. Paul Church, Sellersburg, Prayer Group will meet in the Church from 7-8:15 p.m. Information: 812-246-4555; 812-246-9735.

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.

First Fridays

Holy Guardian Angels Church, 405 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 celebrate Mass and 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 Parish, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

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

Benediction at 5:15 p.m.

First Saturdays

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

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

Second Sundays

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

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 Tuesdays

St. Anthony of Padua, 310 N. Sherwood, Clarksville, Family Planning Class. Information: 812-282-4826

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.

Fourth Sundays

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

service followed by business meeting and social. Information: 317-545-5704; 317-632-4157.

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.

News briefs

U.S.

Catholic college helps NASA study hearts

LOUISVILLE, Ky. (CNS)—Scientists know that an astronaut's heart becomes smaller while in space. But they don't know why. Researchers from Bellarmine College, an independent Catholic college founded by the Archdiocese of Louisville, have joined with scientists from the University of Utah and Utah State University to try to discover the cause of the phenomenon. Thomas Bennett, an associate professor of biology at Bellarmine, and others have built an experimental apparatus consisting of an artificial human heart and circulatory system which simulates the blood pressure and flow in a normal adult. The project, nicknamed "Art Heart" by its creators and designated G-572 by the National Aeronautics and Space Administration, was scheduled to be on board the space shuttle Discovery when it is launched Aug. 7.

U.S. bishops condemn latest violence in Jerusalem

WASHINGTON (CNS)—Two U.S. Catholic prelates whose work has given them special ties to the Middle East condemned the July 30 double suicide bombing that killed at least 15 people in Jerusalem's main fruit and vegetable market. Archbishop Theodore E. McCarrick of Newark, N.J., who chairs the U.S. bishops' Committee on International Policy, called it "a reprehensible act of terrorism." And New York Cardinal John J. O'Connor, president of the Catholic Near East Welfare Association, said July 30, "I deplore this dreadful deed."

World

Caritas in Germany appeals for flood relief donations

ROME (CNS)—The Catholic aid organization Caritas was appealing to people throughout Germany to contribute food, clothing and other donations to flood relief efforts in the eastern part of the country. Flooding that started July 23 forced people in three villages on the German-Polish border, as well as numerous residents along the Oder River, to abandon their

homes. "We are doing everything we can to help those who have been displaced," Steffen Mehnert, coordinator for the Caritas office in Frankfurt-on-the-Oder, told Catholic News Service July 31. "But it is not nearly enough."

Albanian archbishop: Church needs work on infrastructure

VATICAN CITY (CNS)—The Catholic Church in Albania needs to work on its infrastructure to prepare itself to expand, a prominent church leader said. "It is well known that in Albania (during the Cold War) everything which had to do with religion was eliminated, and we had to start again at zero," Archbishop Rrok K. Mirdita of Durres-Tirana, Albania, said in a late-July interview with Vatican Radio. "But this work of reconstruction obviously is not advancing at the speed which we would like, because there are many things left to do and we are very, very far from being satisfied."

Vietnamese priests handle many jobs during priest shortage

SON TAY, Vietnam (CNS)—Priests in northwest Vietnam's Hung Hoa Diocese must handle many jobs in the face of an ongoing priest shortage. The diocese has only 20 priests serving some 200,000 Catholics in 37 parishes and 70 sub-parishes, reported UCA News, an Asian church news agency based in Thailand. Half of the priests are over 70 years old and most of the others are in their 40s and 50s, with only a few under 40. Many of the older clergy cannot fully carry out their pastoral work.

Flynn urges U.S. caution on claims of Vatican, Nazi gold

ROME (CNS)—The U.S. government must avoid becoming "party to an unjustified attack" on the Vatican by giving undue credibility to charges the Vatican was a depository for Nazi gold, the U.S. ambassador to the Vatican said. The ambassador, Raymond L. Flynn, wrote a letter to President Bill Clinton in late July saying, "the available evidence for Vatican guilt is extremely weak." He released a copy of his letter to journalists in Rome.

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Campus/Young Adult News

Pro-life collegians walk across America

By Mary Ann Wyand

Step by step through state after state, 15 collegians are carrying the pro-life message to Americans this summer as participants in the third annual "Coast to Capital—Crossroads '97 Walk for Life" independently sponsored by Franciscan University students at Steubenville, Ohio.

They began their pilgrimage for life on May 19 in San Francisco, and passed through central Indiana in 90-degree weather last week on their way to Washington, D.C. Their journey ends on Aug. 15 on the steps of the U.S. Supreme Court building on Capitol Hill.

The National Conference of Catholic Bishops' Office of Pro-Life Activities staff will welcome the collegians to the nation's capital. The walkers will participate in a pro-life liturgy at the Basilica of the National Shrine of the Immaculate

Conception on the Feast of the Assumption and a pro-life rally on Capitol Hill on Aug. 16.

During their hot and dusty trek through Indianapolis on July 29, several students carried rosaries and prayed silently as they walked. They interrupted their prayers, but not their 5-mile-an-hour journey, to share their stories with *The Criterion*.

Birmingham, Ala., resident Adam Redmon will continue his studies this fall as a sophomore at Jefferson Technical Community College in Steubenville. He plans to transfer to Franciscan University next year to major in theology. Redmon said he joined the pro-life walk because he wanted to do his part to stop abortion.

"I want to get more people to witness against abortion," he said. "Through my consecration to Mary, I wanted to do something with the pro-life movement to help save babies. This, to me, is the best way to do it, to be a walking witness to the sanctity of human life."

Along the highways and byways of America, the collegians have talked with countless people about the need to oppose abortion, Redmon said. "It's really amazing the support we have out there."

Franciscan University senior Cristy Larkin of Naples, Fla., a social work major, said she felt called to spend three months walking across the country because of her love for babies and her desire to speak out on behalf of the 4,200 babies who die each day in legal abortions.

"I think the youth of today, such as ourselves, are called to do something radical," Larkin said. "I also stand outside abortion clinics, but this walk makes a point to other youth that they need to get involved in the pro-life movement."

Larkin said her "heart goes out to the mothers and fathers affected by abortion," and she hopes to spread the need for healing through post-abortion reconciliation.

The collegians take turns walking day and night to stay on schedule, she said.



Franciscan University students walk through Indianapolis on July 29 with Pro-Life Action League director Joseph Scheidler of Chicago. Fifteen collegians are walking across America this summer on the third annual "Crossroads" pro-life pilgrimage to speak out against abortion.

"We stayed in St. Louis for a week and gave talks at different parishes and to youth groups, so to keep up our schedule we have had to walk at night."

At times, the record high temperatures in July caused "the road to blur out of my vision," Larkin said. "I've been so hot and dehydrated, but warm welcomes from everyone, even roadside construction workers, keep us going."

Camille Murphy, a Franciscan University senior and a theology and biology major from Concord, Calif., said she is walking across America this summer to educate people about the "blatant disregard for the sanctity of human life" in society.

"I believe in the element of sacrifice and offering things up for causes," Murphy said. "I believe we have a moral obligation under God to stand up for human life. We're killing our own. I felt this is probably the only time in my life I could do something like this, take the time off and do this, and offer this up for the unborn. This walk has been an incredible experience. I would do it again."

Murphy said "the reality of what we're doing really hit me emotionally when we were praying outside an abortion mill in Denver, Colo., and I saw a

woman go inside."

Recent Franciscan University graduate Molly Crotty from Napa, Calif., said she decided to walk for life because "I think this is the most important issue we need to pay attention to today, and we need to make an effort to impact society."

Crotty said the collegians walk an average of 20 miles a day in shifts and take turns resting in a recreational van.

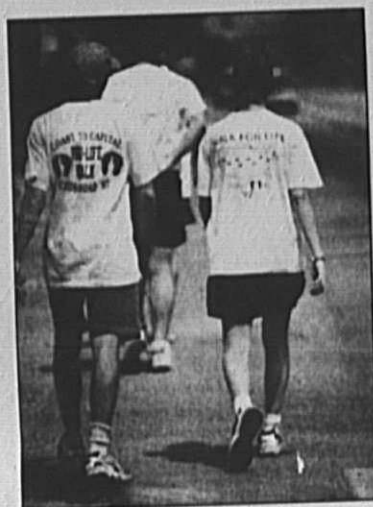
"We've had a lot of good responses to our walk," she said. "People look to us with a lot of respect. It's been really encouraging for us."

Franciscan University senior Brian Conklin, a history major from Fort Lauderdale, Fla., is a veteran Crossroads walker who also hiked across America last summer.

Conklin said Franciscan Father Michael Scanlan, university president, has offered prayers for the walkers, but the college does not sponsor the pro-life effort.

"We're pretty close to Father Mike, in terms of getting advice from him," he said. "We're walking for God and for the babies. I remember from last year the impact we had of being able to see people across the country one-on-one. We went

(continued on page 21)



Pro-life messages printed on the front and back of the collegians' T-shirts educate the public about their pro-life walk across America.

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Youth encouraged to walk and talk pro-life

By Mary Ann Wyand

Youthful enthusiasm and prayer are giving new life to the quarter-century-old pro-life movement in America, Pro-Life Action League director Joseph Scheidler of Chicago told pro-life supporters during a July 29 gathering at the Archbishop O'Meara Catholic Center in Indianapolis.

Scheidler encouraged youth and young adults to recruit their friends to help with pro-life work. The 6 p.m. gathering was arranged by the archdiocese Office of Pro-Life Activities to welcome 15 collegians from Franciscan University in Steubenville, Ohio, who are walking across America to speak out against abortion.

"I'm so proud of these kids," Scheidler said. "I ran into them in Denver about a month ago. They're doing something very important. They're not just walking across America. They are teaching Americans about the value of life and about Christianity on the move."

Calling the pro-life walkers "disciples" of Christ who speak the truth about the value of life, Scheidler reminded the gathering that Jesus sent his disciples out in Judea to teach others about the Word of God.

"It's something that has to be done," he said, "and we're seeing more and more young people coming out and deciding that they don't like what society gave them. They don't like abortion on demand. They don't like premarital sex. They don't like the pornography on television. They're getting sick and tired of the kind of society we've allowed to emerge, and they're organizing to speak out for life and morality."

Scheidler said 90 percent of the people in America oppose abortion and support morality, but the media publicizes the opposite messages. "Those [media messages] aren't the beliefs and values of this nation," he said. "There's a lot of good left in America, and it's emerging. It's coming out. I see it all the time."

to abortion mills to pray during breaks in our walk, and we talked to people about ending abortion. When we're walking, we get a lot of honks and thumbs-up [gestures] from motorists."

Conklin said he carries a rosary while he walks. "We usually pray the full rosary, sometimes two rosaries, if it's a long day walking," he said. "We pray the Divine Mercy Chaplet. We attend Mass when we can. I remember one morning, when we were walking in Colorado, the sun came up over the Rockies during our prayer."

After graduation, Conklin plans to enlist in the United States Army. And after walking across America two years in a row to speak out for life, he figures he should be in pretty good shape for the rigors of basic training.

Franciscan University graduate Richard Hogan of Everett, Mass., said he

was inspired to speak out for life by Pope John Paul II. "Abortion is a terrible atrocity against the dignity of the human person," Hogan said. "We all have a moral obligation to oppose it."

Crossroads '97 coordinator Andrew Doran of Hornell, N.Y., a junior theology major, started preparing for the third annual pro-life walk last November to speak out against what the Holy Father calls the "culture of death" in society.

"It's been a great opportunity to walk from San Francisco to Washington, D.C., wearing a pro-life T-shirt, and talk with everyone who will hear us speak, to reach as many people as possible," Doran said. "The ability to speak the truth has been the greatest part about this walk. We want to encourage people to become active in the pro-life movement and get out to the abortion clinics to pray."



"Coast to Capital—Crossroads '97" coordinator Andrew Doran of Hornell, N.Y., (left) introduces the collegians during a pro-life talk on July 29 at the Archbishop O'Meara Catholic Center in Indianapolis.

Vatican announces World Youth Day events

VATICAN CITY (CNS)—Pope John Paul II will preside over liturgies and an evening celebration with young people from all over the globe during his Aug. 21-24 visit to conclude World Youth Day ceremonies in Paris.

During his stay in France, the pontiff also will beatify Venerable Frederic Ozanam, founder of the Society of St. Vincent de Paul, and meet French civil authorities.

He also will travel briefly to the nearby town of Evry to pay a short visit to the modern cathedral there.

The Vatican recently announced the detailed schedule for the pope's trip, which centers around celebrations for the 12th annual World Youth Day. Every two years, the event brings young people together in a major meeting with the pope.

The pontiff's activities with youth include a welcoming festival on the evening of Aug. 21, Mass and a prayer vigil on Aug. 23, and a closing Mass

on Sunday, Aug. 24.

The pope's schedule, as announced by the Vatican, includes the following events. Times listed are local, with Eastern Daylight Time added in parentheses.

Thursday, Aug. 21

8:20 a.m. (2:20 a.m.)—Departure from Rome's Leonardo da Vinci Airport for Paris.

10:30 a.m. (4:30 a.m.)—Arrival and welcoming ceremony at Orly airport, Paris.

11:25 a.m. (5:25 a.m.)—Arrival at Elysee Palace in Paris.

11:30 a.m. (5:30 a.m.)—Meeting with President Jacques Chirac in Elysee Palace followed by meeting with civil authorities and speech by pope.

12:45 p.m. (6:45 a.m.)—Arrival at Chaillet Palace and visit to the Square of Human Freedoms and Rights.

4:30 p.m. (10:30 a.m.)—Arrival at the Field of Mars.

4:45 p.m. (10:45 a.m.)—Welcoming

festival with youths at Field of Mars and speech by pope.

Friday, Aug. 22

8:30 a.m. (2:30 a.m.)—Mass with bishops for the beatification of Frederic Ozanam in Notre Dame Cathedral. Sermon by pope.

6:10 p.m. (12:10 p.m.)—Visit to Cathedral of the Resurrection in Evry outside Paris and greeting by pope.

Saturday, Aug. 23

8:45 a.m. (2:45 a.m.)—Arrival at Church of St. Etienne du Mont.

9:15 a.m. (3:15 a.m.)—Mass with youths participating in the Sixth International Forum, in Church of St. Etienne du Mont. Sermon by pope.

7:45 p.m. (1:45 p.m.)—Arrival at Longchamp Racetrack. Vigil with young people

at Longchamp Racetrack. Speech by pope.

Sunday, Aug. 24

9:15 a.m. (3:15 a.m.)—Arrival at Longchamp Racetrack.

10 a.m. (4 a.m.)—Mass to celebrate 12th World Youth Day at Longchamp Racetrack. Sermon by pope. Recitation of Angelus. Brief talk by pope.

4:30 p.m. (10:30 a.m.)—Greeting to organizational committees of World Youth Day and farewell to nunciature.

5:30 p.m. (11:30 a.m.)—Private meeting with Prime Minister Lionel Jospin at Orly airport. Departure ceremony. Orly airport. Speech by pope.

6:15 p.m. (12:15 p.m.)—Departure for Rome.

8:15 p.m. (2:15 p.m.)—Arrival at Rome's Ciampino airport.

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German state's constitutional court which upheld a law practically requiring

rejected three challenges to the December 1995 law, which stated that crosses

plait and school authorities have supported it.

The challenges were brought by a coalition of civil rights activists, a group of nine state legislators and the parent of a 10-year-old student. They could appeal the ruling.

"This tiny minority created a completely unnecessary legal case, taking up the court's time and other people's resources," Winfried Roehmel, spokesman for the Archdiocese of Munich and Freising, told Catholic News Service Aug. 4.

"While it is good to remember the rights of minorities, the minorities also have to respect the

most of them Catholic.

In a statement issued Aug. 1, the State Committee of Catholics in Bavaria and the Bavarian Catholic Association called the court ruling "a contribution to peace and to tolerance" which confirms "that the highest educational goal is respect for God and for the religious convictions of others."

Such views formed the backbone of a movement two years ago to enact the law on crosses in the classroom.

In August 1995, the German federal constitutional court ruled that a long-standing state directive requiring the display of crosses in schools violated a child's right to religious freedom. The directive was based on the principle, enshrined in the Bavarian constitution, that part of the government's duty is to teach children to respect the Lord.

In Germany each state regulates its education system; Bavaria is the only state to have mandated the

popular outcry prompted the state premier and other leading politicians in Bavaria to respond with a law that would codify the long-standing custom.

One of the plaintiffs in the three-fold legal challenge to this measure was the father of a 10-year-old boy. He told journalists after the ruling was announced that he was considering appealing it to the federal constitutional court.

Joining him in the complaint were nine Green Party representatives in the state parliament. They had argued that the Bavarian law required parents opposing crosses in the classroom to expose their own religious convictions, so it was, therefore, against the federal constitution.

The third plaintiff was the Association for Religious Freedom, a group based in the Bavarian city of Augsburg. The association has 5,000 members throughout the country.

"Our main concern is to ensure the separation of church and state," Monika

not understand—especially not in Bavaria, where church and state have such close cooperation."

Munich archdiocesan spokesman Roehmel said the group was "anti-church" and "militant" in its efforts to separate church and state authority.

"They want Bavaria to be another kind of place than what it is," he said. "Crosses and crucifixes have been in our homes, our schools, on the roadsides and in other public places for centuries. They are a part of the culture and a symbol of our values as a society. We are not a Muslim society, and we are not an atheist society."

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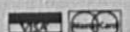
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