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The Criterion

Serving the Church in Central and Southern Indiana Since 1960

September 26, 1997



Archdiocesan pilgrims will visit holy places such as St. Peter's Basilica in Vatican City. Other destinations included in the archdiocesan pilgrimage are Assisi, Siena and Florence.

Pilgrims depart Oct. 2 for journey to shrines of Italy

Pilgrimage part of archdiocesan-wide Journey of Hope 2001 celebration

By Peter Agostinelli

About 50 pilgrims from central and southern Indiana will depart Oct. 2 for the archdiocesan Pilgrimage to the Shrines of Italy.

Last year's archdiocesan pilgrimage to the shrines of southern Europe, which was led by Archbishop Daniel M. Buechlein, included visits to Spain, France, Switzerland and Italy. It kicked off a series of annual archdiocesan pilgrimages that are an integral part of the archdiocesan Journey of Hope 2001 celebration.

The archdiocesan pilgrimage is sched-

uled for Oct. 2 through 11. Father Joseph F. Schaedel, archdiocesan vicar general and moderator of the curia, will lead this year's pilgrimage.

The 1997 Pilgrimage to Shrines of Italy includes visits to Rome, Assisi, Siena and Florence.

Regular Masses and prayer will be part of the itinerary. (See the list of daily intentions included on this page.)

In Rome, pilgrims will take a brief tour of the city's secular attractions, such as the Coliseum, the Pantheon and the Trevi Fountain. The journey to the "Eternal City" also will include an Oct. 8 papal

audience—subject to Vatican scheduling—tours of St. Peter's Basilica and the Vatican Museums.

The pilgrimage will feature a brief visit to the Tuscan town of Siena, which is considered an example of a well-preserved medieval town. Siena is the birthplace of St. Catherine, virgin and doctor of the church.

Tours through Florence, also located in Tuscany, will feature a variety of religious art and sculpture. As a center of the Renaissance, Florence traces the development of both the Catholic Church and cultural rebirth throughout Europe.

Pilgrims also will visit Assisi, the birthplace of St. Francis and St. Clare. Located in the region of Umbria, Assisi offers a pilgrimage destination that is preserved against modern development. Francis is the 13th century saint known for his reverence of nature and all God's creation.

Father Schaedel met with the pilgrims Sept. 21 at St. Malachy Church in Brownsburg to discuss details of the trip. He described the ancient custom of pilgrimages—a custom that dates back to the Old Testament—as a common way for people to refresh their faith and prayer by visiting holy shrines and important places of their faith's development.

The Criterion will feature coverage of the pilgrimage beginning in the Oct. 10 issue.†

(The following list includes the daily intentions for the archdiocesan Pilgrimage to the Shrines of Italy.)

Thursday, Oct. 2

Feast of the Guardian Angels
Shrine of St. John Neumann, Philadelphia
That God will guard and guide our archdiocese and the church in this country as we journey in hope into the new millennium.

Friday, Oct. 3

Florence Cathedral
For a renewed spirit of mission and evangelization in the archdiocese.

Saturday, Oct. 4

Feast of St. Francis of Assisi
Santa Croce, Florence
For a generous response to the needs of the materially and spiritually poor of the archdiocese through a renewed spirit of Christian stewardship.

Sunday, Oct. 5

Siena Cathedral
For God's blessing on "the domestic church," the home, and for a renewed commitment of the gift of married life.

Monday, Oct. 6

Feast of St. Bruno and Blessed Marie Rose Durocher
Assisi
For all religious who serve in the archdiocese; for an increase in vocations to the priesthood and the religious life.

Tuesday, Oct. 7

Feast of Our Lady of the Rosary
Assisi
For a renewed commitment to prayer and participation in the sacraments of the church in the archdiocese.

Wednesday, Oct. 8

Rome
For the intentions of Pope John Paul II and for all priests, seminarians, and pastoral leaders in the archdiocese and throughout the world.

Thursday, Oct. 9

Feast of St. Denis and St. John Leonardi
Rome
For the success of our archdiocesan stewardship and development efforts, that we may pass on the legacy of our faith to the generations to come.

Friday, Oct. 10

Rome
For a renewed sense of devotion and love of Mary, mother of Jesus and mother of the church.†



Fatima dedication

Archbishop Daniel M. Buechlein anoints a new altar in the chapel at Fatima Retreat House during a Sept. 15 Mass. Father Richard Ginther, associate director of archdiocesan liturgies, and Sam Ajamie assist the archbishop. The altar replaces one that was damaged by water last year.

Photo by Margaret Nelson

Saint Meinrad to dedicate renovated church

Benedictine monks will open the archabbey church to the public after Sept. 30 dedication

The dedication of the renovated Saint Meinrad Archabbey Church of Our Lady of Einsiedeln will be celebrated at 2 p.m. on Sept. 30.

The church is the heart of the archabbey, a community of more than 135 Benedictine monks. It is an architectural and historical landmark in southern Indiana.

The invitation-only event culminates a \$5.2 million renovation that significantly changed the interior of the church. (The Criterion will cover the dedication in an upcoming issue.)

Alterations, which began in late spring of 1996, include placing the church on one plane by removing an upper level and relocating and rebuilding the pipe organ.

The once-carpeted floor has been replaced with one comprised of five colors of marble, complemented by terrazzo in the side aisles.

Wooden choir stalls were installed for the Benedictine monastic community. The Blessed Sacrament Chapel has been relocated.

Artists and artisans from Bloomington and Jasper, Ind.; Louisville and Nerinx, Kent.; St. Louis and New York City have created a new altar, ambo, paschal candle column and shrines for the church.

In addition, the archabbey church's lighting, sound and heating systems have

been completely revamped and air-conditioning has been added.

The archabbey church was constructed over seven years (1899-1907) by the monks and townspeople of St. Meinrad, using hand-cut sandstone quarried on the archabbey property a mile away.

Few changes were made in the church until 1968, when the monks began to renovate the interior of the church to reflect the liturgical principles of the Second Vatican Council.

Further renovation of the church was planned, but other capital commitments took priority—including construction of a new library and a new monastery in the early 1980s. The current renovation project has been fully funded by Saint Meinrad alumni and benefactors.

The archabbey church served as a parish church for St. Meinrad Parish before parishioners built their own church in 1960. It has served as a center for student worship before the construction of chapels in Saint Meinrad College and the School of Theology.

Future events marking the renovation will be celebrated by groups of alumni, benefactors, co-workers and families of the monks.

Saint Meinrad Archabbey Church will be open to the public beginning Oct. 1.

A new 4,900-pound bell is lifted into a tower of Saint Meinrad Archabbey Church as part of the church renovation project. The dedication of the renovated church will be held on Sept. 30. At right, the bell, which replaces one that cracked in the early 1970s, rests in front of the archabbey before being put in place on July 3. The new bronze alloy bell was cast in Holland and funded by contributions from Saint Meinrad alumni.



Photo by Margaret Nelson



Photo courtesy Saint Meinrad Archabbey

Tours offered

Special tours will be provided for those who wish to visit the renovated Saint Meinrad Archabbey Church. They will begin at 1:30 p.m. on the Saturdays of Oct. 4, 11 and 25 and at 3:15 p.m. after the Monte Cassino pilgrimages on the Sundays of Oct. 5, 12 and 26. In November the tours will be held at 10:30 a.m. on the Tuesdays of Nov. 4, 11, 18 and 25.

Groups of five or more are asked to make special reservations. Groups of more than 10 can arrange special tours by calling the Guest House of Saint Meinrad at 812-357-6585. All tours leave from the Guest House lower lounge.

A dedicatory concert in the renovated church is scheduled for 2:30 p.m. on Nov. 23.



Photo by Margaret Nelson

Front Porch Alliance

To introduce his new Front Porch Alliance, Indianapolis Mayor Stephen Goldsmith talks with students at Holy Angels School in Indianapolis on Sept. 17. The program makes partnerships between city facilities—such as the "underused" Watkins Park gym near Holy Angels—and neighborhood institutions. The mayor talked with the children about the importance of a good education.

Corrections

Father Richard Doerr is associate pastor of Our Lady of Mount Carmel Parish in Carmel. In an article about a "Catholics on Campus" program published in the Sept. 12 issue, Father Doerr was incorrectly identified as pastor due to an editing error.

In Dan Conway's Aug. 22 View from the Center column, two monks of Saint Meinrad Archabbey were inadvertently

omitted from the account of monks who are serving outside the monastery. This includes Benedictine Father Jeremy King, who serves the Archdiocese of Indianapolis as dean of the Tell City Deanery and as pastor of three parishes in the deanery; and Benedictine Father Benedict Meyer, who has served in the Diocese of Little Rock for a number of years.

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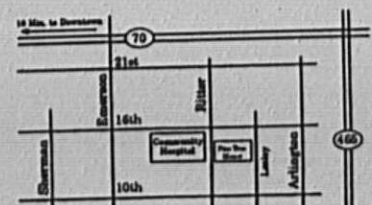
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Marian College celebrates 60th anniversary

By Mary Ann Wyand

Sixty years of providing quality post-secondary education was cause for celebration at Marian College in Indianapolis last week as the Sisters of St. Francis of Oldenburg joined faculty, students and guests for a Founders Day Mass, tree planting and picnic.

Concluding rites for Marian's 60th anniversary liturgy on Sept. 15 included the unveiling of a portrait of the late Franciscan Mother Clarissa Dillhoff, Marian's first president, who helped move the former all-girls' college from Oldenburg to its present site on Cold Spring Road in Indianapolis.

To do so, the Franciscan sisters purchased the James Allison Estate, built for a reported \$2 million in 1914, for only \$82,500 in 1936.

"These brave women followed their dream to create a four-year liberal arts college for young Catholic women," said Franciscan Sister Norma Rocklage, vice president of mission effectiveness. "The college opened for classes on Sept. 15, 1937. In 1954, Marian became co-educational because the archdiocese wanted young men to have the opportunity to experience this Catholic education."

Today, Marian College serves more than 1,250 students from all religious backgrounds. Half of the student body is Catholic, 60 percent is female, and 15 percent is African American, which is one of the largest black populations of a state college or university. Students can choose from more than 50 major study areas for associate or bachelor's degrees.

Last year, administrators and board members initiated "The Campaign for Marian," the Franciscan college's first comprehensive capital campaign, with a goal of raising \$8 million for major campus renovations.

"The Courage to Venture" was the theme for Marian's 60th anniversary. Father Joseph Schaedel, vicar general and Marian alumnus, presided at the Mass.

Following the liturgy, Marian faculty, staff, alumni, students and guests filled a time capsule with college memorabilia that will be permanently displayed in the Mother Theresa Hackelmeier Memorial Library.

"We pause today to celebrate the courage of Mother Clarissa and a few sisters, who 60 years ago moved from Oldenburg to Indianapolis to begin



Marian College senior Silas Dust (left), president of the Student Association, celebrates the Franciscan college's 60th anniversary in Indianapolis on Sept. 15 by helping plant a fir tree with Franciscan Sister Norma Rocklage, vice president of mission effectiveness, and Dr. Daniel Felicetti, college president. The Founders Day celebration also included a Mass and picnic.

what Mother Clarissa called 'a preposterous endeavor,'" Sister Norma told those gathered for the anniversary liturgy.

"God takes care of the old and foolish," Sister Norma said. "This 'preposterous endeavor' has endured for over six decades. It has grown and flourished. And so today, we gather together to say to God, 'Thank you for all that has been accomplished.' We pause also to look to the future, to look ahead, and to say 'Yes' as Mary did, when she was approached by the Holy Spirit, in the depths of her heart, and she reached in and found the strength to say 'yes.' Today is also a day for us to say 'yes'

to the future, 'yes' to continuing our mission, and 'yes' to carrying on our educational endeavors."

In tribute to the hard work and dedication of Mother Clarissa and the founding sisters, Sister Norma said Marian College students, faculty, staff, alumni, trustees and friends will commit to 60,000 hours of volunteer service during the 1997-98 academic year.

Since this challenge was announced last spring by Dr. Daniel Felicetti, Marian's president, members of the Marian College community have pledged 16,000 hours of volunteer service to carry on the Franciscan sisters' mission.†

Pro-life events include liturgies, Life Chains

By Mary Ann Wyand

Respect Life Sunday events in the Archdiocese of Indianapolis on Oct. 5 will feature a national pro-life theme chosen by the U.S. bishops and inspired by the late Mother Teresa's ministry to the poor and her concern for the unborn.

"Every child is a sign of God's love," Mother Teresa once said. "A child is the greatest of God's gifts."

Those quotations are featured on posters commemorating the observance.

Christian service on behalf of "the least among us" is a familiar Gospel theme echoed by the Missionaries of Charity founder, who emphasized that, "The greatest destroyer of love and peace is abortion. Instead of death and sorrow, let us bring peace and joy to the world."

Central and southern Indiana Catholics will have opportunities to pray for life in parishes and at ecumenical pro-life observances a week from Sunday.

Archdiocesan Respect Life Sunday events in Indianapolis will begin with a Mass for Life celebrated by Father Vincent Lampert at 1 p.m. on Oct. 5 at SS. Peter and Paul Cathedral. Father Lampert is director of the archdiocesan Office for Pro-Life Activities and pastor of Mary, Queen of Peace Parish in Danville.

"Come join us in prayer," Father Lampert said. "Often, the culture of death can seem to have the upper hand [in society], but when pro-life supporters gather in numbers we draw strength from one another and know that the Gospel of Life will prevail."

Also in Indianapolis, the interfaith Central Indiana Life Chain will form along North Meridian Street and for several blocks east and west on 38th Street from 2:30 p.m. until 3:30 p.m. Participants will hold pro-life signs and form a huge cross to pray for an end to abortion.

In conjunction with the Mass and Life Chain, the archdiocesan Office of Pro-Life Activities is sponsoring a Life Fair from noon until 4 p.m. in the Assembly Hall of the Archbishop O'Meara Catholic Center at 1400 N. Meridian St.

The public is invited to attend the Life Fair except during the time set aside for the Mass and Life Chain. Refreshments

will be served and representatives of pro-life agencies and organizations will staff educational booths and discuss their ministries.

To inquire about these events, telephone the archdiocesan Office of Pro-Life Activities at 317-236-1569, or 800-382-9836, extension 1569. The Central Indiana Life Chain telephone number is 317-971-6525.

In Terre Haute, pro-life supporters will form a Life Chain along Third Street from 2:30 p.m. until 3:30 p.m. as part of this nationwide pro-life observance.

Organizers of the fourth annual Terre Haute Life Chain said several hundred pro-life supporters are expected to participate in the hour of prayer to end abortion. Participants are asked to gather at the Vigo County Courthouse fountain. Parking is available in the city-county parking lot.

"The purpose of Life Chain is to provide a visual statement of solidarity by the Christian community that abortion is wrong and that Christians support the sanctity of human life," said St. Patrick parishioner John Fuller of Terre Haute.

Fuller said during the "silent, non-confrontational and peaceful pro-life demonstration" participants will be encouraged to pray, read Scripture or sing.

For information about the Terre Haute Life Chain, telephone Fuller at 812-232-8518 or Sacred Heart parishioner Rick Mascari of Terre Haute at 812-466-7594.

Other Life Chains are scheduled in Richmond, Rockport, Jeffersonville, Evansville, Muncie, Anderson, Lebanon, Crown Point, Valparaiso and Michigan City, and in Bartholomew, Randolph, Porter, Lake and St. Joseph counties.

For the second year, the Terre Haute Deanery Pastoral Council's Special Education Committee is sponsoring a liturgy and reception for persons with disabilities and their families and friends.

Father Bernie LaMontagne, assistant professor of theology at Saint Mary-of-the-Woods College, will preside at the 2 p.m. Mass on Oct. 5 in the Church of the Immaculate Conception at The Woods. All facilities are handicap-accessible. Signing will be provided for the hearing impaired. For reservations, call 812-232-8400.†



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Editorial

Another archdiocesan pilgrimage ready to begin

A year ago, Archbishop Daniel M. Buechlein led a group of 90 people on a pilgrimage to the shrines of southern Europe. The adventures of these pilgrims, which were recorded in *The Criterion* and in the video documentary, *Journey of Faith*, prepared the way for the archdiocese's five-year celebration of Journey of Hope 2001.

Next week, Father Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, will lead another 50 pilgrims from our archdiocese on a 10-day tour of Rome and other holy places in Italy. This is the second of five annual pilgrimages planned as part of our archdiocese's preparation for the 2,000th anniversary of the birth of Jesus Christ. (See story on page 1.)

A pilgrimage is a physical journey that has a spiritual purpose. Most often, pilgrims travel to holy places to pray for God's grace or to petition for some special need. The proper spiritual attitude for a pilgrim was described by the English poet, Chaucer, 600 years ago when he wrote: "But Christ's lore and his Apostles twelve/He taught, but first

he followed it himself."

Every pilgrimage has its share of "adventures" (when things don't go as planned), and every pilgrimage has its array of pilgrims, all with the frailties that come with the human condition. (Some of these were characterized in vivid detail in Chaucer's *Canterbury Tales*.) But the fundamental purpose of a true Christian pilgrimage is to "follow in the footsteps of Jesus."

A year ago, Archbishop Buechlein proposed special intentions for each day of the journey with the overall intention of "a successful Journey of Hope celebration for the people of the archdiocese." Father Schaedel's intentions for this pilgrimage may be found on page 1.

In Rome, Florence, Assisi and Siena, a handful of pilgrims from the Archdiocese of Indianapolis will represent 200,000 of their sisters and brothers in a symbolic journey of faith. May their travels bring them closer to the Lord whose journey to Jerusalem 2,000 years ago made possible our salvation and who leads us now to the kingdom of God.†

—Daniel Conway

A pilgrimage is a physical journey that has a spiritual purpose. Most often, pilgrims travel to holy places to pray for God's grace or to petition for some special need.

Seeking the Face of the Lord

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



Grace and gratitude go together

When I write this column, I like to pursue what is on my mind during prayer earlier in the morning. Pope John Paul II said that priests should first pray the words they want to teach or preach. In any case, the day of this writing would be my mom's 90th birthday. I don't know if they celebrate birthdays in heaven, so I celebrated for her in prayer.

We learn many things from our mothers, and I am often amazed at the memories that come to mind. Today I recall a conversation we had while I was a teen. We were doing the dishes after supper, and I asked if it was wrong to take pride in something I had done. She said it was OK to enjoy accomplishments as long as we remember that we don't do them alone. She reminded me that God's grace and other people make success possible. It was a lesson in gratitude as well as giving nuance to humility.

We can't think too often about the virtue of gratitude. Grace and gratitude go together. Both words have a common Latin origin that ultimately means free or unearned gift. *Gratis habere* in Latin means to receive something or to have something without cost. Something cynically we might be tempted to say there isn't much in life that we have "without cost." It is time to think again.

As people of faith, we acknowledge that we have the gift of life without cost to us individually. We didn't pay God "to purchase" our lives. Nor did we buy or earn the gifts of this earth and all the wonders of creation. We didn't pay God to send his Son to redeem us from the slavery of sin. We didn't, nor do we, nor can we, earn salvation. We can't buy it either!

In personal prayer we realize that we receive a lot of other blessings in this journey of life that we did not or could not buy or earn. (Prayer and gratitude are inseparable.) I am not simply thinking of material blessings. Some people are gifted with talents that they didn't buy or "create" themselves. Some people are gifted with physical beauty that they didn't earn. Some people are gifted with wonderful personalities that they didn't create from nothing. Some people are gifted with extraordinary intelligence that they didn't purchase. Some

have a great comic wit that they didn't find in a closet. Some of us are gifted workers but we didn't create that ability either. Some people have money that they inherited, but didn't earn.

Sure, the talent, beauty, intelligence, wit, the ability to work and also inherited wealth are all gifts that only mean something if they are accepted and developed and put to good use, usually at some personal cost. In fact, that is precisely the personal obligation of gratitude, to use and develop and foster and, yes, share, the gifts we have received, no matter (of) what kind or how great. Even more, we are obligated to share with others, especially the less gifted, the fruits of our developed and expended gifts. Why? Because the gifts are not ours for ourselves alone. As my mom reminded me, we don't receive them or earn them on our own. God's free gifts and the generosity of others (beginning with our parents) are not earned. At prayer we recognize that at root all the gifts we have come from God. They are ours to use, and in the end we leave them behind.

One might say this is a theology of stewardship as a way of life. Gratitude, stewardship and prayerfulness are companion virtues. They describe the Christian way of life. And so stewardship as a way of life is one of the three themes of our Journey of Hope 2001. We are familiar with our Christian call to share our time, talent and treasure. We are obliged to use all three gifts well and to share them in proportion to what we have been given. It is not enough to share only "leftover" time or talent or money.

Some folks get upset when the church asks for money. Time and talent, OK, but not money! The church can't do God's work without all three. I don't like to say it, but I discover that a lot of people who complain when the church asks for money are not grateful people. Last week a pastor remarked to me, "If my folks would only increase their gifts of money by 1 percent, we could do so much more of God's work!" It's not how much we give, it is how generously we share what time, talent and treasure we have—however much or however little.†

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To the Editor

Open letter to the pope

Your Holiness:

This is a humble request to please waive the five-year wait before [beginning] the process to raise Mother Teresa to sainthood.

It is my belief that through her great effort to do God's will, she performed many miracles. Just her smile to the "poorest of the poor," her giving hope to those who were ill, and her great love must have been the greatest miracle of all — to supersede the necessary number of miracles — in that many who may have lost hope and faith now may be reconciled to accept what God wills.

From my own experience, praying for a cure for Alzheimer's disease, from which my husband is suffering, I became reconciled to this cross from God. [This reconciliation came] after listening to Mother Teresa's interview with [Indianapolis television news anchor] Anne Ryder. [Mother Teresa said,] "Jesus suffered more than anyone." In that same interview, Mother Teresa explained why she was doing what she was doing. She began reciting [from Matthew's Gospel]: "When I was hungry you gave me to eat, when I was thirsty, you gave me to drink, etc."

Mary Etta Abernathy
Indianapolis

Can't go to Calcutta? How about nursing home?

Many will claim that Mother Teresa had an extraordinarily unique ability to live the Gospel that the rest of us do not possess. On a radio program the day after her burial, I even heard her referred to as "an elitist of sorts" because she had something that the people whom she served did not have and which the speaker, though a Christian, had been unable to acquire—namely, faith that Jesus himself is being served when we serve the least among us. I had to marvel at the ability we sometimes have to justify our own shortcomings to ourselves and to others in the face of holiness! What can be elitist about a faith that is available as a free gift to anyone who wants it?

Do not all Christians, and especially Catholic Christians, have the faith taught by Mother Teresa? Do we not all have the ability to allow our faith to move us to action? James says that faith without actions is a dead faith (James 2:17). So if we are alive in Christ, there will always be something for our faith to do. Can't go to Calcutta? How about going to a nursing home? Just imagine how different the daily lives of thousands of nursing home residents might be if everyone who celebrates Mass on Sunday would visit a nursing home just once each month. Our American lack of concern for those abandoned to nursing homes was seen as parallel to the lack of concern for the poor in Calcutta by Mother Teresa. She referred to nursing homes as "warehouses of humanity." But they have the potential to be havens for love and caring. And we, the faithful, are the key to that potential becoming reality. No, perhaps we cannot go to Calcutta or even to the Appalachians of Kentucky. But there is a nursing home in your neighborhood. How hard would it be for you to go there and sit for one hour each month with "Jesus"?

Darlene Davis
Greenfield

Church is in crisis

(This letter was written to Dan Conway following the publication of his column, "The pope, the archbishop, and the 'sorry state of the church,'" which appeared in the Sept. 5 issue of The Criterion.)

Thanks for your efforts [Mr. Conway] on behalf of the kingdom in our archdiocese and beyond. Your efforts are most always good to hear. Two weeks ago you were very disturbed about an individual and the lack of appreciation for Pope John Paul II.

I certainly agree; he's in trouble with such a warped view. I am concerned, however, with your seemingly happy vision of our church and world today! Perhaps I'm wrong, but it seemed to me that you're not aware of the crisis within the church: two generations

of illiterate Catholics, few truly Catholic universities, our unfortunate catechesis of the faith . . .

And, of course, there's the latest report that now 71 Western countries (mainly) are no longer reproducing themselves due to the most horrible holocaust of all time, surgical and chemical contraceptive abortion! This supernatural catastrophe that God is letting us do to ourselves—the 48 million drop-out Catholics in the U.S., the thousands of priests and religious that have also abandoned their vocations, the 70 percent of Catholics who no longer believe in Jesus' presence with us still in the Eucharist—this catastrophe I understand will only be reversed by a special act of divine providence that requires our returning to him in the Eucharist as sacrifice, nourishment, sacrament and real presence by daily Eucharist and adoration in our tabernacles.

It was good to hear the archbishop express disbelief at the weaknesses found in religion text materials. I hope that real Catholics will review the current efforts so that future generations get the fullness of his truth.

Of course, we know that the victory's been won. Thank God! Where sin abounds, his grace abounds even more!

Father Elmer Burwinkel
Madison

(Dan Conway responds:)

My view of the church is "rosy" only in comparison to the visions of "gloom and doom" that are regularly conveyed in the news media and in the writings of some conservatives and liberals.

The main point of my column was (and is) that authentic renewal is possible only by following the path laid out for us by the Holy Father and the magisterium. Authentic renewal is not to be found by following those on the right or the left who claim to know more than the pope. Christians have tried that before—and failed miserably.

I am not an optimist or a pessimist. I try to maintain a realistic, faith-filled hope that, as in the past 2,000 years, our church will endure the crises it faces (both internal and external) and, ultimately, triumph.

Church dress code

I found Sherie Berg's article "Dress code and the liturgy" (*The Criterion*, Aug. 29) very interesting.

Having just returned from Italy, I would like to note that churches we visited there had posted signs, "Do not enter with shorts on and/or bare shoulders." At the churches in Rome (St. Peter's), Florence and Assisi, there were guards at the doors who turned inappropriately dressed people away. I was delighted to see this happening; too bad we don't do some of this inspection in the United States. It's a national disgrace that people are not taught proper respect and reverence toward God and his church.

Richard L. Wellman
Indianapolis

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criticon@archindy.org.

Matters Liturgical/Fr. Rick Ginther

How can we increase attendance at Sunday Mass?

Cardinal Roger M. Mahony, archbishop of Los Angeles, recently published a pastoral letter titled *Gather Faithfully Together (A Guide for Sunday Mass)*. It is a wonderfully instructive and readable pastoral (soon to be published in its entirety by Liturgical Training Publications in Chicago, among others.



Copies will be available through the Office of Worship upon request).

We in the Archdiocese of Indianapolis are preparing for the millennium through our Journey of Hope 2001, in which we are focusing upon evangelization, spiritual renewal, and stewardship. The Archdiocese of Los Angeles is focusing upon liturgy—especially the Sunday eucharistic liturgy (Mass). As the cardinal states, "We will have this one central work to do: to carry forward the renewal of Sunday liturgy with vigor and joy."

One particular paragraph "jumped off the page" for me: "In the past generation, we have introduced into the liturgy some practices and attitudes from North American society that have no place there. For example: the hurried pace, the tyranny of the clock, the inattention to the arts, the casual tone of a president, the 'what can I get out of it?' approach of the consumer, the 'entertain me' attitude of a nation of television watchers. All these are the wrong sort of inculturation."

The context for this statement is the very complex issue: How do we appropriately employ aspects of any culture in Roman Catholic communal prayer and worship (that is, "inculturation")? From our own experience of the challenging question of

how in society in general do we honor cultural diversity, we know that this issue is daunting, if not so new as to be mysterious.

Without ignoring or blithely setting aside this complex issue, I would encourage us to focus—as individuals, liturgy committees, parish pastoral councils and pastoral staffs—upon each example the cardinal stated.

What is our experience of each of them? Since we are products of our North American society/culture, how do we encourage or discourage the inclusion in our communal prayer and worship of each of these examples? How might any one of these examples "infect" our understanding and appreciation of silence? Communal singing? Communal recitation? Scheduling of Masses? The pace of proclamation of readings within a specific building and over a specific sound system? The moments of pause while the assembly physically adjusts itself from one posture to another (e.g., from sitting to standing, from standing to kneeling—with all of the accompanying noise and loss of focus to the prayer)? The normative use of all the verses of a hymn (with occasional exceptions)? The rush to our seats when we are late (with no awareness or consideration as to how this might affect the prayer and focus of those already there)? The danger as presider to be more "talk show host" than leader of prayer? The prevalent yet concealed attitude that "it's my Mass, my Communion, my time"?

One of the stated goals of our own Journey of Hope 2001 is for greater attendance at Sunday Mass. Could not our responses to the suggested questions above—and many others not stated here—foster such attendance increases through our renewed and spiritually rewarding communal prayer and worship?†

From the Editor Emeritus/John F. Fink

Jesus' estrangement from his family and the reconciliation

One of the parts of Jesus' life that seems to be glossed over by many Christians is the fact that he was estranged from his family for a period of time. It seems as though we are embarrassed by the fact that there was tension between Jesus' natural family and his spiritual family—his apostles.

Troubles with his family seem to have started when word got back to Nazareth of the wonders Jesus was performing in Capernaum. The Gospel of Mark tells us, "When his relatives heard of this they set out to seize him for they said, 'He is out of his mind'" (Mk 3:21). After all, they grew up with this man, and apparently he had never performed such wonders before. He wasn't acting at all like the Jesus they knew.

So, Mark tells us, "His mother and his brothers arrived (in Capernaum). Standing outside they sent word to him and called him. A crowd seated around him told him, 'Your mother and your brothers are outside asking for you.' But he said to them in reply, 'Who are my mother and brothers?' And looking around at those seated in the circle he said, 'Here are my mother and my brothers. [For] whoever does the will of God is my brother and sister and mother'" (Mk 3:31-35). We aren't told how Mary and Jesus' brothers felt about this rejection.

Jesus did go back to Nazareth a bit later. He went to the synagogue and read the prophecy of Isaiah concerning the coming of the Messiah and then, according to Luke's Gospel (it's not mentioned in the others), claimed that that passage was being fulfilled. Luke says that, when Jesus told them that "no prophet is accepted in his own native place" (4:24), they tried to kill him. The other Gospels simply say that he didn't

perform many miracles in Nazareth because of the people's lack of faith. Nevertheless, Jesus seems to have then left Nazareth for good.

John's Gospel is the only one to mention Jesus' brothers again. In Chapter 7, his brothers encouraged him to go to Jerusalem for the feast of Tabernacles, indicating that they must have maintained links with him. But, John says, "His brothers did not believe in him" (7:5). Jesus did not go to Jerusalem with his brothers but did go up later.

It wasn't until Jesus was hanging on the cross that he was able to reconcile his natural and spiritual families. Here is how Benedictine Father Bargil Pixner describes it in one of his books: "Looking down (Jesus) saw two persons, who were very dear to him. They were symbolical representatives of the two rival groups: his mother and the beloved disciple (John). He begged them to accept each other: 'He said to his mother, 'Woman, behold your son,' then he said to his disciple, 'Here is your mother.'" From that time on, this disciple took her into his home" (Jn 19:26b-27). From the cross where he wanted "to draw everything to himself" he united his two families. The reconciliation was one of the fruits of his sacrificial death."

The reconciliation continued after Jesus' resurrection and ascension because, in the "upper room" were the Eleven "along with the women and Mary the mother of Jesus, and his brothers" (Acts 1:14). St. Paul tells us that, after his resurrection, Jesus appeared to both Peter, the leader of his spiritual family, and James, the leader of his natural family (1 Cor 15:5-7). Both played important roles in the Council of Jerusalem (Acts 15). The head of Jesus' spiritual family became head of the universal church while the head of Jesus' natural family became head of the church in Jerusalem. Both were martyred.†

Cornucopia / Cynthia Dewes

Talking your way through marriage

When we're young, the idea of a lifelong marriage to one person may seem scary.



This used to translate into stock jokes about "the battle of the sexes" and tricking the chosen beloved into marriage. But in the phrase that is popular today we just say we're "afraid to commit."

Now, one of the biggest stumbling blocks to commitment is conversation. Really. I mean, what in the world will we be able to talk about with one person for an entire lifetime? Surely we'll run out of stuff to say.

But, as usual, God provides. At each stage of life we're presented with an entire new set of conversational tools guaranteed to carry us through whatever number of years lay ahead. It's neat.

Early on, we talk (or, more likely, simper) about things like: "Do you really love me," "Tell me again how you love me, You are my sunshine and my delight" (stolen from a book), or "Are you absolutely sure you love me?"

And there are the accompanying conversations about who said what about how you feel, or how I feel, testimonials from relatives and friends to the validity of this relationship. Plus vows of unyielding fidelity and fantasies of conjugal delights beyond all reason.

When kids come along the conversations change, not always for the better. "Hand me the diapers," "Let's call for carryout," or "I have a headache" become the more common parlance of the moment.

As the kids grow, so does their dominance of marital discussion. "Did Joey do his homework" or "It's your turn to pick up Jane from Girl Scouts" now passes for conversation between husband and wife.

The urgent need to be told that you are loved or to describe your passion for your partner are temporarily eclipsed.

Logistics are prominent in marital conversations by the time the kids are adolescents on the cusp of leaving home. Stuff like, "Can we afford Notre Dame" or "Let's convince grandma she can't wear chartreuse to Joey's wedding," take over as the talk that walks.

There are endless words devoted to family specifics like "Guess what, Jane's moving back home between jobs," or "It's time to put grandpa in the nursing home." Indeed, there is necessary maintenance chat concerning every friend, relative and neighbor the family has managed to accumulate over the years.

The erstwhile lovers who fell in lust/love and made the leap of faith into marriage may begin to fear that this type of conversation is permanent. They feel it will overwhelm all communication between them

until death do them part. They wonder, as the song says, Is that all there is?

Fortunately, the answer is No. Once again, God comes through with what we need when we need it.

Somehow, he guides us out of the control phase of life into the reflective phase. Somehow, we're finally ready to let him take over the biggies while we relax and try to make sense of what went before. It's like a down-shifting of gears as we approach the highest and final hill on our journey.

So what do we talk about now? We'd feel kind of silly conversing as "Babe" and "Honey Pot" at this stage, and it's too late to wonder "Does (s)he love me?" It's also too late to discuss the micromanagement of kids and grandkids.

Rather, this is a time to "count the ways" in which we love and have loved, time to continue our lifelong conversation of sharing, laughter, tears and memory. We'll never run out of things to say.†

Check It Out

Father Joseph F. Schaedel, vicar general of the archdiocese, will celebrate Mass at 5:30 p.m. on Sept. 27 at the Bright Volunteer Fire Department, Station Number 1, for Catholics residing in the northeast section of Dearborn County. Following the Mass Donna Fyffe, an independent consultant, will facilitate an open forum to discuss the spiritual and educational needs of Catholics living in this area.

The Catholic Choir of Indianapolis has openings for basses and tenors with prior choral music experience. Membership is open to all ages and religions. Information: 317-925-1534.

A 10-12 week group for adult survivors of childhood sexual abuse will begin in early October. The Indianapolis-area group will meet on

Wednesday evenings from 6:30 p.m. to 8:30 p.m. Information: 317-236-1500.

St. Francis Hospital and Health Center's South campus, 8111 S. Emerson Ave., in Indianapolis will host the Fall Health Festival: What's Age Got to Do With It? geared toward seniors, senior caregivers and people with diabetes. Information: 317-782-6660.

Friends of Francis Retreat, "Proclaiming Christ Crucified," will be held Oct. 10 through Oct. 12 at the Mount St. Francis Retreat Center in southern Indiana. Information: 812-923-8817.

St. Francis Hospital and Health Centers will sponsor the 12th annual Walk to Remember at 11 a.m. on Oct. 4. Parents who lost a child to miscarriage, stillbirth or new-

born death are invited to the 7/10 mile walk that will begin at St. Francis' Beech Grove Hospital, located at 1600 Albany St. and end at Beech Grove Park. Pre-registration is not required. Information: 317-865-5199.

Saint Meinrad School of Theology will host the seventh annual John S. Marten Family Lecture in Homiletics at 8 p.m. Sept. 30 in St. Bede Theater on the grounds of Saint Meinrad Archabbey. Father Raymond F. Collins, Dean of the School of Religious Studies at Catholic University in Washington D.C. is the speaker. The theme for his presentation is "Preaching the Epistles." Information: 812-357-6599 or 800-730-9910.

Bob and Jeanne F. Chandler, parishioners at SS. Peter and Paul Cathedral,

star in "Mame" at Edyvean Repertory Theatre in Indianapolis through Sept. 28. Jefferey Marlatt, choral director at Roncalli High School in Indianapolis and a parishioner of St. Michael Parish, is the show's musical director.

The East Deanery Parish Administrators of Religious Education and the Marian College Theology Department are offering Fall adult religious education programs Oct. 8, 15, 22 and 29 and Nov. 5 and Nov. 12. The programs begin at 7 p.m. and conclude at 9 p.m. each evening and are held at Seccina Memorial High School, 5000 Nowland Ave. in Indianapolis. The cost is \$20 per person. For more information call David J. Burkhard at 317-357-8352 or by voice mail at 317-382-3400. Registration is desired by Oct. 1.†

VIPs

Benedictine Sister Kathleen Yeadon, youth ministry coordinator at St. Phillip Neri and Holy Cross parishes in Indianapolis, was honored as an outstanding youth leader by Youth As Resources during the community service organization's 10th anniversary celebration Sept. 20 in Indianapolis. Also during the ceremony, Mary Ann Wyand, an assistant editor of *The Criterion*, received a media award for coverage of Youth As Resources grant projects during the past nine years.

Carol Gibson, a teacher at St. Gabriel School in Indianapolis has received the Sam's Club 1997 Teacher of the Year award for excellence in teaching. She was honored

on Sept. 5 at a school pep session. Sam's Club presented the school a \$500 grant in appreciation for Gibson's dedication.

Franciscan Sister Joanita Koors, a teacher at St. Mary School in New Albany, received the 1997 Wal-Mart Teacher of the Year award for her excellence in teaching. She was presented a \$500 grant for the school during ceremonies at the Wal-Mart store in Clarksville.

Virginia Kapper, the principal at St. Susanna School in Plainfield and Beverly McGovern, the principal at St. Michael in Indianapolis, attended the Summer Institute of Nova University in Fort Lauderdale, Fla.†

Announcements of WEDDINGS

To be published in the February 6, 1998, issue of *The Criterion*

If you are planning your wedding between January 30 and July 31, 1998, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction

quality of a color photo. Please put name(s) and return address on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Friday, January 16, 1998, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

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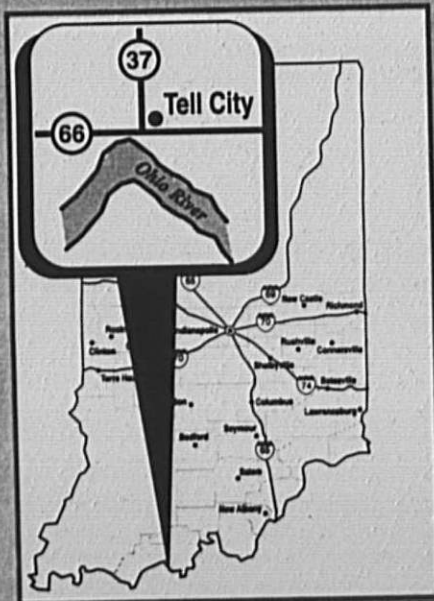
Tell City Deanery

St. Paul Parish Tell City

By Susan Etter

Fast Fact:

Established in 1859, St. Paul Parish was originally supposed to be named St. William. However, it is said that Bishop St. Palais came to the community in the midst of rumors which said, "Seek ye first the Kingdom of God." So the bishop suggested St. Paul, the apostle of the heathens, would be a more appropriate patron.



Journey of Hope 2001

St. Paul Parish heads toward the new millennium with multiple goals, plans

TELL CITY—There are many plans in the works at St. Paul Parish in Tell City as parishioners prepare for the new millennium.

A 52-item list consisting of parish goals for the upcoming year has been compiled by the parish. The list is separated into three categories—evangelization, spiritual renewal and stewardship.

Many of the items on the list are already in operation. "What we have done is taking what the archbishop asked very true to form. His idea was not necessarily to implement all kinds of new programs, but to try to look at what we are already doing that will help promote the three areas," Vickie Hillenbrand, the music and liturgy director at St. Paul, said.

"Resolving the school building issue" is among the 18 goals listed under stewardship.



Father Benet Amato, O.S.B.

In 1999 the lease of the school building with the city will expire. The parish is currently exploring ways to put the building to good use to meet the needs of the parishioners as well as the surrounding community.

"This is kind of a very large focus area for us that will impinge not only on spiritual renewal and evangelization, but it is also a big stewardship issue," Hillenbrand said.

St. Paul's pastor, Benedictine Father Benet Amato of Saint Meinrad Archabbey, said a feasibility study is currently being done by the Beam Group and is expected to be complete in late September. A parish School Building Use Committee has been established to examine the results of the feasibility study and to make recommendations to the parish.

"That is going to be a big focus of ours in the next year or so—what to do with that building and then going about the process of doing it and raising funds," Father Benet said.

He said there are four final possible uses for the building which the study will help to select. They are: a Catholic school, a religious education center, a combination youth center/ athletic activities center, and a daycare for seniors and/or children.

St. Paul has not had a parish school since 1936. However, at that time, the public school corporation kept a school operating through leasing the building from the parish.

The Catholic children who attend the public school are currently receiving released time for liturgy twice a week. Father Benet said, with the school operating on the parish grounds, the children have a lot of advantages that they will not have when they are moved to another location.

"We will no longer be able to have released time, when they build a new school some distance away," Father Benet said.

Obviously, when the school is closed there will still be a need for classrooms for the religious education program.

Opening a daycare for seniors and/or children is an idea that could serve everyone in the parish and surrounding community.

Hillenbrand said there is a very large population of older adults at the 1,279-household parish. She said a senior daycare is something that can be used currently as well as in the future.

"This would be an outreach to the community at large. That is another one of our goals at the parish—to be more active in the civic community," Franciscan Sister Janet Born, pastoral associate, said.

Participation in building a home for Habitat for Humanity is another goal beneath the stewardship heading of the parish's list of goals. This year was the first year Perry County was involved in a Habitat for Humanity project. Several St. Paul parishioners participated in the project.

"They went forward to participate in Habitat not just as St. Paul representatives, but because of their faith and commitment," Sister Janet said.

Getting the youth at St. Paul more involved in the parish is a goal listed under spiritual renewal. This year

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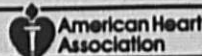
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the parish will be starting a youth Mass on Sunday.

"Our idea is to do it very informally and get as many young people gathered as we can," Hillenbrand said.

Father Benet said another project the parish will be doing with the youth is to educate them about stewardship. Part of the curriculum will deal with stewardship. At the end of the process, there will be a special time, talent and treasure commitment on the part of the youth based upon their age level.

Establishing a Family Life/Social Concerns Commission is among the 18 goals listed under the evangelization heading. Sister Janet said there are many avenues in which this commission will cover. Some areas include establishing a bereavement support group as well as a divorce support group.

A bereavement support group is needed at St. Paul because there are quite a few funerals at the parish. "We average 60 to 80 funerals a year," Hillenbrand said.

Father Benet added that in November last year there were 16 funerals.

"That means we have a lot of people who are losing parents and we need to help them somehow," Hillenbrand said.

A divorce support group is in the plans and will serve parishes in the entire Tell City Deanery.

With so many activities in the works at St. Paul, Father Benet said the parish is trying to do what he

St. Paul, Tell City (1859)

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 Rectory: 812-547-9901
 Parish Office: 802 Ninth St., Tell City, IN 47586
 Telephone: 812-547-7994
 Fax: 812-547-6985
 Church Capacity: 700 &
 Number of Households: 1,279
 Chaplaincy: Perry County Memorial Hospital

Pastor: Rev. Benet Amato, OSB
 Pastoral Associate: Franciscan Sister Janet Born
 Administrator of Religious Education: Sr. Mary Emma Jochum, OSB
 Coordinator of Parish Liturgy: Vickie Hillenbrand
 Parish Council Chair: Rich Werner
 Business Manager: Valeria Simmons
 Parish Secretaries: Judith L. Meunier, Nellie Peter, Marge Roberts

Masses:
 Saturday Anticipation — 5:30 p.m.
 Sunday — 9:00 a.m., noon



St. Paul Parish, Tell City

once heard a theologian discuss.

"Going from a maintenance parish of just doing the minimal and just getting the job done to a transformation parish—one where real in-depth ministry is going on—goes far beyond just fulfilling requirements," he said.†

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Darlene Hartup

300 years of Catholic faith thrives in Osgood

By Barbara Jachimiak
Special to The Criterion

OSGOOD—It's not common for a parish, even a large one, to have three centenarians at the same time in the community.

This is the gift God has granted to St. John the Baptist Parish in Osgood. Three ladies, each of whom will celebrate her 101st birthday between Aug. 30 of this year and Feb. 28 of next year, are members of this rural Batesville Deanery parish.

More than 300 years of the Catholic faith are shared by Anna Stei, Barbara Miller and Marie Pfliegel, all of Osgood. They have known each other for many years. They have also shared good times and bad times. Miller had three sons and a daughter and recently lost her second son. Pfliegel had one son who was fatally injured in a farm tractor accident several years ago, shortly before she moved to a nursing home. Stei has never been married, but she has experienced the loss of family members, too.

Miller and Pfliegel have been widows for many years, and both now reside at Manderley Health Care Center in Osgood. Stei still lives in her home in Osgood.

Miller said she didn't remember when or how long ago she was married. "I never kept records," she said. "It's all up here," pointing to her head. She spoke about the past when she grew up in a log house.

"It was beautiful the way they cut the logs and laid them," she said. She grew up near Marble Corner in Ripley County and attended St. Magdalene Church there. She was married in the beautiful stone church, which was later destroyed when Jefferson Proving Ground was opened.

Miller said she went to school at New Marion, but had to leave at the age of 11

to take care of her family when her mother died.

She was well known in the area as the "best squirrel hunter in the county." Friends Harold and Susie Huffand reported that she went out almost every morning to hunt squirrels. She was also known for her turtle trapping expertise.

She enjoyed living at the home because, with the help of a walker, she gets around reasonably well and even helps prepare the vegetables for the residents' meals. She said she enjoys staying busy and she has lots of company from friends in the community.

Pfliegel was not as talkative as her friend because she is not able to hear or see well anymore. She is also confined to a wheelchair. She expressed her frustration that she could not cook or sew any more because of her poor eyesight. "I used to be a good sewer," she said, "but I can't do much anymore. I sometimes feel that God has let me live too long."



Anna Stei

Her friends also remember her as an expert at any card game, especially at bridge. She worked at a local restaurant until she was well into her 80s.

She remarked that living at the health care facility was "all right" and she had friends that visited from the community often. "Sometimes it's good and sometimes it's not so good."

Pfliegel has been living at Manderley for three or four years. Previously she had lived with her late son, Bob, and daughter-in-law Bertha, on his farm.

The two ladies left after the interview to attend a monthly birthday party given by the Manderley staff for the residents



Marie Pfliegel

celebrating a birthday. Miller would be one of the guests of honor, as her 101st birthday was Aug. 30. Ann Wagner, a staff member, reminded Pfliegel that her 101st birthday, September 23, would be celebrated at the next party.

Stei was not feeling too well, but she graciously consented to an interview with *The Criterion*. However, she politely refused to be photographed.

Stei lives at her home in Osgood and walks with a cane. She said her eyesight is not very good, but she still gets out of the house when friends come to take her to church if she's feeling all right. She was especially proud of the fact that she was one of the few women who graduated from high school "in those days." She added, "I graduated from high school when I was 16, and not many girls graduated then." She also reported that a business school offered her a six-week course which she completed in three weeks. "Then they sent me to Michigan to advertise the school."

Stei reported she grew up on a dairy farm

between Osgood and Napoleon, where they raised Jersey dairy cattle and peacocks. "About 1916 we switched from horses to tractors to do the heavy work," she said.

Stei's career life was cut short when she had to go home to take care of her mother. Her brother and sister had been taking care of her, but her brother became ill and her sister couldn't do it any longer. She felt it was her duty to be the caretaker of her mother.

One of her sisters was a Sister of St. Francis in Oldenburg. She got Stei interested in making rosaries for the missions in India and Africa. She became known for her craft and made many more for people in the community. "We didn't know much about the world when I was young," she continued. "I made cookies and sent them to the missions, too. The children didn't know how to eat them because they had never seen anything like that before."



Barbara Miller

Stei has made "thousands of rosaries" during her lifetime, according to a friend, Lou Miller. Stei attributes her long life to God's will and her only complaint is the nerve pain she suffers almost continuously. "I have strong feelings for the poor souls so I offer up the pain for them. I hope some good will come from it (the pain)" she said. "Jesus Christ suffered for our sins and showed us how we can do it, too."

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Parish-based health clinic opens in Terre Haute

By Sue Hetzler

TERRE HAUTE—The collaborative efforts of an entire community in Terre Haute has helped make a 150-year-old dream of helping the poor come true.

St. Ann Clinic, a health care clinic for the poverty level people who are uninsured, opened Sept. 9 under the direction of two Sisters of Providence of Saint Mary-of-the-Woods—Sisters Connie Kramer and Pat Linehan. The clinic is located in the former St. Ann Elementary School and is sponsored by the Sisters of Providence Self-Sufficiency Ministries in conjunction with St. Ann Parish and the local medical community.

"It was the dream of our foundress, Mother Theodore Guérin, to provide services to the poor," said Sister Connie, parish life coordinator of St. Ann and clinic director. "We are the right people at the right place. We want to meet the needs of a person's body so that their mind can begin to have thoughts of being cared for—so their spirit can be given life by the belief that they are loved."

The health care clinic has been more than two years in the making, yet Sister Connie said the building has always been destined to serve the needs of Terre Haute's poor. It is nestled among several other Terre Haute Catholic Charities programs on St. Ann's campus—an emergency shelter for the homeless, a free day care center, youth program, clothes closet and food bank.

Deciding what to do with the vacant building was a question of stewardship, said Sister Connie. A common question: how could the school be used for an outreach ministry that would meet the needs of the neighborhood?

Turning the school into a free health care clinic received a unanimous vote by the parish council and more than just vocal

approval from the Sisters of Providence. The sisters provided \$50,000 in "seed" money to renovate the 4,700 square-foot building that now includes five examination rooms, a pharmacy, office space for counselors and social workers, two shower rooms and a medical education area.

The clinic is open from 1 p.m. to 4 p.m. every Tuesday and is staffed by an all-volunteer group of physicians, nurses, retired Providence sisters and St. Ann parishioners. Physicians provide basic medical service to those who have no insurance and earn less than \$10,000 a year.

These are the people who need the most medical attention, said Sister Pat, coordinator of clinical services and a retired Navy nurse who served 13 months in Vietnam aboard a hospital ship. Many have gone without health care for years, or only gotten care on an emergency basis, she said.

"For these people, there's no such thing as prevention," Sister Pat explained. "They can barely keep up with medical needs that are obvious. They really need to be taken care of because there are no options out there for them. Their only option is to go without medical care."

The clinic will also provide a means for clients to get into the medical care system, be evaluated and then referred to specialists for proper treatment, she added. The hope is that someday St. Ann Clinic will become a stop for preventative health care. They plan to offer immunizations for children by early 1998 and possibly pregnancy testing and diabetes management.

While only two people walked into the clinic the first day it was open, word spread quickly and more than 10 people came in the following week. Sister Connie said they know a time will come when they will be overwhelmed with clients.

"But that doesn't mean we shouldn't do

anything," she said. "The day we fulfilled the dream of Mother [Theodore] Guerin, we started to offer a solution to the healthcare problem this community faces. We won't be the only solution, but it's a start."

The clinic's operational costs are being underwritten for the first three years by the Sisters of Providence and a \$352,000 grant. It will then be up to the clinic to find its funding sources, which are expected to come from cash and in-kind donations and grants. There is no budget at this time.

If the outpouring of donations from the local community is any indication of long-term support for the clinic, Sister Pat said they won't have any problem becoming

another reliable social service agency to Terre Haute's poor.

The clinic has received more than \$300,000 in cash, gifts, materials and volunteer labor since it began converting the school to a clinic (St. Ann parishioners have volunteered more than 400 hours of their time). Several area businesses, Union Hospital and the Rose-Hulman Institute of Technology have also donated equipment and supplies.

"This has been very much a community effort," Sister Connie said. "It has stirred the emotions of Terre Haute and we have been very touched by that."

(Sue Hetzler is director of communications for the archdiocese.)†



Renovations to the old St. Ann Elementary School in Terre Haute provided a new look for the free health care clinic that serves the uninsured of Terre Haute.

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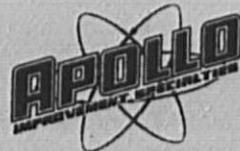


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This is who we are; come join us! / Sr. Sharon Richardt, D.C.

Daughter of Charity part of healing mission

By Sr. Sharon Richardt, D.C.

I have been a Daughter of Charity of St. Vincent de Paul for 36 years. And, as a registered nurse, I have worked in Catholic health care during all of those years. Today I am on "mission" at St. Vincent Hospitals and Health Services in Indianapolis and Carmel. The most challenging time and perhaps the most life-giving time of my life is right now!

With fewer sisters available at St. Vincent, the hospital has sponsored a Mission and Mentoring Program to educate lay leadership so that the mission, vision and values of Catholic health care may continue faithful to the legacy that has been entrusted to us over the 115 years of our existence as a healing ministry in Indianapolis.

This 12-month program is now in its fourth year, with 50 graduates of administrators, physicians, nurses, supervisors, and general staff motivated to integrate the Christian healing mission of Christ through example and influence.

Today I feel more of a partnership in ministry with those with whom I work. I find more professionals asking questions about the spiritual dimension of care and how spirituality within the organization can be placed on the front burner.

Among the many blessings that I count have been the times when, after meeting with a physician or staff person, the request has come: "Can we say a prayer of thanksgiving together?" The feeling of a true partnership in ministry has never been stronger as when this occurs... and it happens a lot!

One of my favorite remembrances happened two years ago when I first arrived at St. Vincent Hospital. This one day I was feeling frazzled due to the number of persons and places to reach as a mission services person. At my morning prayer I found myself crying out to the Lord to please send me help.

That evening I joined the other sisters at a social engage-

ment to honor a retiring physician. I was tired and still so new at the hospital that I did not know many persons there.

As I was getting ready to leave the occasion, weary and somewhat spent, a man approached me, smiled, and said, "I would like to help you with your mission work."

He is a physician who has continued to be supportive of the mission and is presently working out a way to be more aware of his own Christian call to ministry.

As a religious woman working in health care today, I am challenged and excited to share the legacy of my community, the Daughters of Charity of St. Vincent de Paul, and its wonderful works of Christian service with others whom I am finding to be much more receptive and interested in applying and integrating it into their own lifestyle.

For me that is a return to the original work of St. Vincent de Paul—to make available to the laity, in partnership fashion, the tremendous opportunity to participate in the church's healing mission.

It is through this partnership in ministry that I believe that religious life itself will be renewed. I am so grateful to be alive and ministering at this time because it makes me an integral part of this renewal.



Daughters of Charity Sisters Mary Rose McPhee (left) of Austin, Texas, and Sharon Richardt, vice president of mission services for St. Vincent Hospitals and Health Services in Indianapolis and Carmel, look over architectural plans for the St. Vincent Seton Cove Spirituality Center.

(Daughter of Charity Sister Sharon Richardt is the sister servant for the community members based in Indianapolis.)†

St. Vincent to build spirituality center

By Mary Ann Wyand

Affirming the importance of spirituality in the workplace, the Daughters of Charity of St. Vincent de Paul announced Sept. 14 that St. Vincent Hospitals and Health Services in Indianapolis and Carmel will build a spirituality center for employees south of the West 86th Street hospital.

Described as "a physical reminder of the hospital's mission," the 14,000-square-foot Seton Cove Spirituality Center will be constructed on a wooded site by a pond near Harcourt Road and Dugan Drive. Funds for the \$1.8 million project will come from the St. Vincent Foundation, the hospital's regional headquarters and private donations.

The spirituality center will be used for retreats, seminars and renewal days for St. Vincent Hospital employees, board members and others in the network of 44 hospitals affiliated with the Daughters of Charity National Health System.

"We can sometimes forget that God is at the center of all we do," said Daughter of Charity Sister Sharon Richardt, St. Vincent's vice president of mission services. "The spirituality center will be a visible sign to support and encourage people in what gives our work and our lives meaning."

The Indianapolis facility will be the second spirituality center constructed by the religious order.

Daughter of Charity Sister Mary Rose McPhee, executive director of the first Seton Cove in Austin, Texas, participated in the ceremony. "Our society is crying out for help," Sister Mary Rose said. The interfaith spirituality center will "help people grow whole."

The spiritual dimension is essential in providing holistic health care services integrated with the order's mission and values, said Daughter of Charity Sister Xavier Ballance, sponsor representative for the East Central Region of the Daughters of Charity National Health System.†

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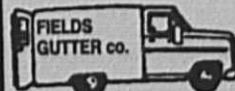
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Faith Alive!

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Parish must welcome its 'invisible' members

By Fr. Herbert Weber

A group of five women, all of whom had returned to the church after several years away, sat in a room discussing their situations. Four had stopped attending church at the time of their divorces.

Chris made a point of saying she still sensed that she no longer fit in at church.

As if she were wearing a capital "D" for "divorce" on her forehead, she felt somehow unworthy and not up to the spiritual expectations required of regular churchgoers.

Worst of all, Chris said, she suspected that if she did not attend church, it really would not matter to the rest of the faith community. In fact, she said, no one would notice her absence.

Although the circumstances of the other three divorcees varied slightly, they all agreed with Chris.

One of them, Ellen, added that she doubted there was room in the church for those who didn't fit the two-parent household.

Even when she did attend church or saw other divorced persons there, Ellen said, it was as if their life situation was one of those things "not mentioned in polite company." She felt invisible or, at least, overlooked by other parishioners.

Various groups of folks are nearly invisible in the church. Often they are "invisible," as Chris said, because they do not fit a certain expectation.

A man whose arrest led him to admit to physically abusing his children said that although he went to church and although he suspected he needed help, he felt that his problem was one that

Refugees need friendship and support from parish

By David Gibson

The "invisible" members of a parish include refugees who left home to save their lives or escape injustice.

People forced to flee intolerable circumstances suffer a great loss. A 1992 paper by two Vatican agencies noted that the places which gave meaning and dignity to refugees' lives are lost.

Cardinal Roger Etchegaray, president of the Pontifical Justice and Peace Council, has said some refugees feel "wanted by no one." They are among the "invisible" members of a parish who desperately need to find a welcome.

(David Gibson edits "Faith Alive!")†

could not be discussed.

Why? Because "church-going people just don't do things" like abuse their families.

This man not only felt invisible, but concluded he had to remain so because there could be no place for him in the church.

Sometimes invisibility stems not from one's behavior, but from one's status. As the people of the Catholic Church in the United States more and more have entered the middle class, the poor sometimes feel they no longer belong in parishes.

Likewise, members of the gay community often feel they need to go elsewhere to find acceptance.

And young single adults frequently say that their needs are overlooked.

The tragedy in not noticing these and other members of our faith community is twofold. They are left out, and not given the acceptance that could draw them to a Christ-loving sense of belonging.

And the rest of the community is impoverished as well, losing out on the fullness that comes from including all members of the human family. All suffer when parts of the church are overlooked, excluded or ostracized.

As the Vatican Council II document titled *The Church in the Modern World* says, "The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well."

The church has to identify with all people to be faithful to Jesus' call.

In order for the church to respond to those who feel overlooked, several steps can be taken by a parish community.

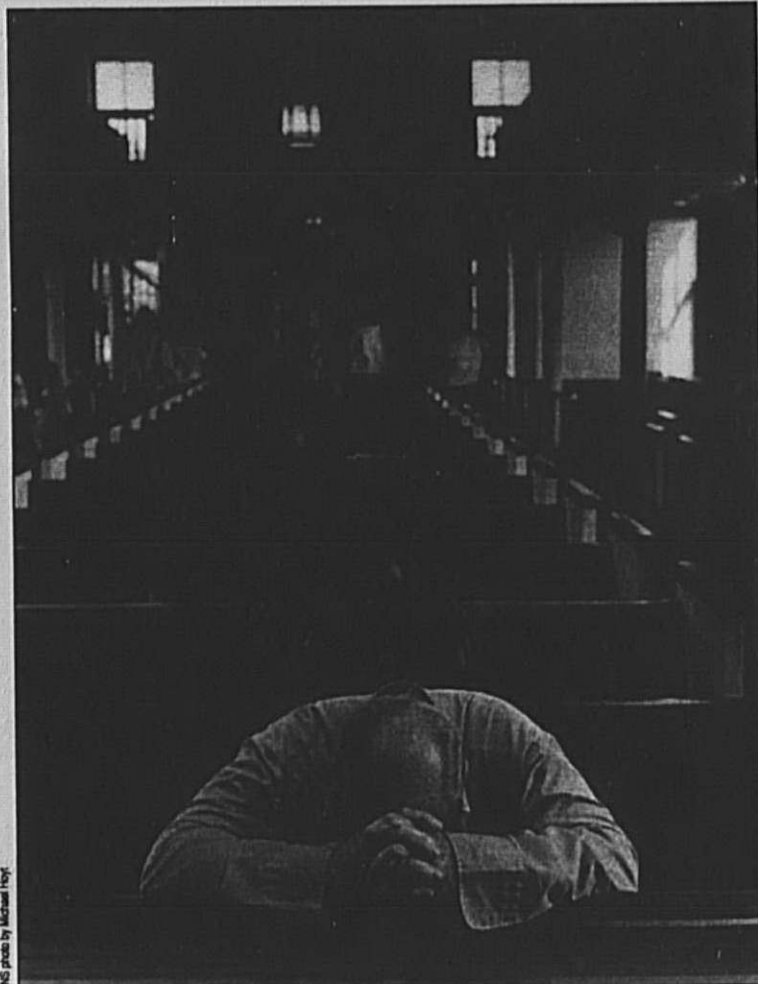
First, awareness is necessary. From the pastoral leaders in the parish to the person in the pew, there has to be a growing consciousness that many parish members are hurting, feeling broken or otherwise struggling.

Second, awareness has to lead to acceptance of the persons involved.

After Ray lost his wife and didn't feel like going to church because he couldn't face going alone, several families took turns calling him and asking him to join their families for Mass and breakfast. Ray soon realized that there was still a place for him in the church.

It is more difficult but just as necessary for the faith community to reach out directly to those who are nearly invisible. I have found that the reaching out often starts not at Sunday Mass, but through careful programming during the week.

Sponsoring an AA group at the church



ONS photo by Michael Hoyt

It is the responsibility of all members of the church family to come to know the people who don't feel as if they belong. Listening is the key. By including the "overlooked" people, the entire parish will be enriched and will more truly reflect the body of Christ.

or a group for the divorced and separated indicates that the church knows such people exist and have great needs.

I once ran a program for parents of young children, based on the realization that many of these parents often were absent from church or, when they did attend, were distracted because of the child in their arms.

That particular gathering turned out to be a dynamic opportunity for some young parents to stay connected.

Finally, all members of a parish have to continue listening to those who may

feel left out.

There are many examples of the "invisible ones" in our parishes. It is the responsibility of all members of the church family to come to know those who don't feel as if they belong. Listening is the key.

Once the "overlooked" become the "included" in the church, then both they and the parish as a whole will be enriched. The faith community will more truly reflect, as St. Paul calls it, "the body of Christ."

(Father Herbert Weber is pastor of St. Peter's Parish in Mansfield, Ohio.)†

Discussion Point

Parish is an extended family

This Week's Question

The home—domestic church—is "something like" the parish community. How is the parish "something like" a home?

"Like a home, a parish extends hospitality. There's a sense of belonging, even when there's diversity, and there's a hope that being together can bring good out of any situation." (Audrey Stech, Bon Air, Va.)

"The neighboring parish gives a kind of support system for people, especially in raising children. The parish becomes a kind of compass point, a place of perspective." (John Fleury, Glastonbury, Conn.)

"My parish is an extended family to me. I know I can call someone and find answers or help, and I too would help them." (Henrietta Du Mortier, St. Simons Island, Ga.)

"Where people are accepting of others' differences . . . parish life can feel something like a home." (Pat Kane, Cranston, R.I.)

"My family is always there for me . . . and—when you get involved—a parish community . . . is joined with you during the hard times . . . [and] times of joy." (Anne Busch, Willoughby, Ohio)

Lend Us Your Voice

An upcoming edition asks: What is your advice for families facing a crisis?

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



ONS photo by Karen Culberson

Entertainment

Movie Reviews/Gerri Pare

The Edge excels as thriller set in the wild

Two unarmed men are stalked by a carnivorous Kodiak bear while stranded in the Alaskan wilderness in the taut thriller *The Edge* from 20th Century Fox.



Among the small group arriving in Alaska for a fashion photography shoot are gorgeous model Mickey (Elle Macpherson), her much older billionaire husband, Charles (Anthony Hopkins), and suave photographer Bob (Alec Baldwin).

The grizzly lodge owner (L.Q. Jones) warns of man-eating bears in the wild, but Bob insists that he and his assistant, Steve (Harold Perrineau), will fly out to pick up a particularly photogenic Native American for the shoot. Charles decides to go along for the ride.

En route, a flock of birds get sucked into the propellers and the plane crashes, killing the pilot and leaving city slickers Bob, Charles and Steve in the middle of nowhere, without food, warm clothes or any means of communication.

With eerie calm, Charles begins a series of survival strategies, insisting they can walk out of the mountains and dense woodlands if need be.

But they weren't counting on a 1,400-pound bear chasing them.

Initially outrunning the rampaging carnivore, Steve's fate is sealed when he cuts his leg and the scent of blood draws the bear straight to him. The two others are helpless to save him and must flee for their own lives.

Convinced the beast will track them down, resourceful Charles devises a risky plan to lure and kill the savage animal.

But even if successful, other threats are just as deadly: starvation, exposure and Charles' steely certainty that Bob always intended to kill him, giving rise to the possibility that perhaps he should strike first.

With a screenplay by David Mamet, the movie never strays far from the mounting psychological tension between Charles and Bob.

The reason given is that Charles suspects that Bob and his wife were having an affair, so the billionaire's supposedly accidental death in the wild would leave the cozy twosome a vast inheritance to enjoy together.

And so the screenplay juggles their mutual mistrust with their pressing need to cooperate to survive the huge bear's assaults and the freezing elements before lashing out at each other.

Hopkins is masterful as the older, physically weaker of the two men, but so mentally focused he is potentially the stronger candidate for survival. His spiritual transformation during their grueling odyssey is both engrossing and convincing.



Alec Baldwin stars in *The Edge* as a fashion photographer struggling to survive after a plane crash in the Alaskan wilderness. The U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

Baldwin rises to the occasion, acting alongside Hopkins in a role requiring him to be conniving, weepy and merciless in abrupt mood swings.

Lee Tamahori's direction of the action sequences is exciting and terrifying, from the horrifying plane crash into icy water, to several eye-popping bear attacks which will certainly convince viewers of the beast's power and savagery as its drooling maw closes in on its puny human prey.

Not for the fainthearted are these scenes, and Jerry Goldsmith's music and roaring sound effects effectively underline the extent of the danger at hand.

Where the film falls short is in the details. Although the three crash survivors emerge from the water thoroughly soaked, they seem to be bone dry all too quickly. Nor does exposure to the brutal elements seem to affect them much, and when Charles and Bob skin a large animal to wear its fur, the custom-fit look would do Saville Row proud.

However, the characterizations are absorbing, both of slippery Bob, and of Charles, whose endless knowledge about seemingly trivial things that prove crucial are a constant irritant to the hapless photographer.

Against a backdrop of exquisite Alberta

scenery (standing in for Alaska), one striking image is a close-up of Hopkins and Baldwin, their four ice-blue orbs hungrily eyeing a tiny chipmunk they hope to trap, reduced as they are to eating rodents, a far cry from their usual New York-chic restaurant fare.

The moral resolution of the film is quite positive, with one character's closing line not meant to be taken literally, but in a redemptive sense.

Despite some lapses in logic, *The Edge* is exciting and absorbing, balancing character studies with scary action footage that is superbly edited for maximum effect.

Few would want to shake his hand, but credit must be given to Bart the Bear (and his trainer) for intimidating audiences in attack scenes, much as Bruce the (plastic) shark did in *Jaws* two decades ago.

Nowadays, with a little animatronic aid, the real animal on-screen is a fright sight likely to return—in viewers' nightmares.

Because of some intense, gory violence, intermittent profanity and recurring rough language, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

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



**Saint Luke Catholic Church
announces its commitment to
Perpetual Adoration of the Blessed Sacrament**

**Inauguration Mass
Sunday, September 28, 1997, 12:30 p.m.
Most Rev. Daniel M. Buechlein, O.S.B., Celebrant**

**All are welcome to visit to the Lord Jesus, present in the Blessed Sacrament, in our new Adoration Chapel.
Call 317-259-4373 for further information.**

**St. Luke Catholic Church
7575 Holliday Drive East • Indianapolis
(2 blocks west of 75th and Meridian)**

Myth of Fingerprints is story of reconciliation

A Thanksgiving family reunion is no holiday for the grown children of an austere father figure in *The Myth of Fingerprints* from Sony Classics.

After three years, the children of gentle Lena (Blythe Danner) and forbidding Hal (Roy Scheider) return to their rural Maine homestead for the holiday weekend.

Most anxious is Warren (Noah Wyle), who has bitter feelings towards his dad and has not gotten over his hometown girlfriend Daphne's (Arija Bareikis) abrupt rejection a few years ago.

Humorless Mia (Julianne Moore) arrives with a psychotherapist boyfriend (Brian Kerwin) she can barely tolerate and flails out at others for imagined slights.

Jake (Michael Vartan) and his lover, Margaret (Hope Davis), are well-matched, and he wants the family to grow closer.

The youngest, carefree Leigh (Laurel Holloman), seems the best-adjusted and accepting of the shortcomings of others.

Over the course of the weekend, Daphne seeks out Warren to explain why she so precipitously left him; ever-hostile Mia meets an admirer (James LeGros) from grade school days; Jake clarifies his feelings for Margaret; and dad makes a barely perceptible attempt to dent the wall he built between himself and his children.

Writer-director Bart Freundlich makes a credible debut with this low-key, nicely crafted ensemble piece, which does not wrap up neatly but leaves room for ambi-

guities which are a natural part of ever-shifting personal relationships.

The title refers to how fingerprints distinguish unique individuals, yet shared family genes are impossible to destroy.

Due to discreet sexual encounters, brief recreational drug use, some rough language and much profanity, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted.†

MOVIE
1-800-311-4CCC
REVIEW LINE

Film
Classifications

Call toll free, for movie
reviews and ratings by the United States
Catholic Conference.

Recently reviewed by the USCC

Aaron's Magic Village	A-I
Career Girls	A-IV
Different for Girls	A-IV
The Edge	A-III
L.A. Confidential	A-IV
The Myth of Fingerprints	A-III

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

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

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

The Sunday Readings

Sunday, Sept. 28, 1997

- Number 11:25-29
- James 5:1-6
- Mark 9:38-43, 47-48

The Book of Numbers again provides the Liturgy of the Word with its first reading.

Moses is the great, primary and fundamental prophet of Judaism. As religion so heavily defined nationhood in the days when the Hebrew people came together as a race, the religious role of Moses was paramount in securing for him this exalted place among his people and in their heritage.

As the Hebrews wandered across the Sinai desert, fleeing from slavery in Egypt, searching for the land God had promised them, Moses was their leader. He was God's spokesman and delegate. As such, he resolved disputes and recognized those who authentically were of God as well as those who were not.

This biblical book recalls the Exodus, the passage of the Hebrews from Egypt to freedom.

In this weekend's reading, God appears to Moses in a cloud. It is an imagery found elsewhere in the Old Testament, and prominent in the New Testament as well.

Possessing the spirit of God, Moses called 70 men to serve as prophets. Two men, however, having been away from the camp, came later. They had been on the list prepared by Moses. Moses recognized them as authentic prophets even though they had not been part of the group he initially vested with the grace of prophecy.

The second reading, again this weekend, is from the Epistle of James. The reading is blunt and forthright.

The Christians to whom the epistle was addressed were called to complete and absolute fidelity to God. Self-interests, ambition and greed were the ene-

mies of this fidelity.

In the epistle, self-satisfaction and self-interest are vividly described. They reside in luxury, in excesses, and in care only for self.

St. Mark's Gospel provides this weekend's Gospel reading.

In this story, John, one of the Twelve especially commissioned by Jesus, reports to the Lord that a man, apparently not of the company of the disciples, is using the name of Jesus to expel demons.

John is alarmed. He obviously views this man as an impostor. Jesus responds by saying that no one who loves the Lord can speak against the Lord. He further promises reward to all who care for others prompted by love of Jesus.

Then, in another message, Jesus warns that nothing is more important than to be reconciled with God. Here the Lord utters that harsh but very true statement. If one's hand is a cause for sin, it is better to cut the hand off the body than to perish in hell.

Reflection

This Gospel story can be difficult to understand. The focus of the church, in the first century and now, has been to recognize as authentic only those religious leaders specifically called by the church.

Yet in this reading from Mark, the Lord seemingly insists upon tolerance for anyone who acknowledges Jesus as Lord.

For those who as worshippers hear this reading today, the lesson is not to unravel this unusual story, but rather to see in it the Lord's call to faithfulness among Christians.

It also tells us that the Christian vocation is not limited to those given the vocation of Holy Orders or the religious life. All who follow Christ must be apostolic in their outreach and outlook.

Numbers underscores this meaning. The last paragraph of Mark, and indeed the reading from Mark, also emphasize the meaning.

Unity with the Lord requires absolute and full devotion.†



Daily Readings

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

Tuesday, Sept. 30
Jerome, presbyter and doctor of the Church
Zechariah 8:20-23
Psalm 87:1-7
Luke 9:51-56

Wednesday, Oct. 1
Therese of the Child Jesus, virgin and religious
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, Oct. 2
The Guardian Angels
Nehemiah 8:1-4a, 5-6, 7b-12
Psalm 19:8-11
Matthew 18:1-5, 10

Friday, Oct. 3
Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, Oct. 4
Francis of Assisi, religious founder
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, Oct. 5
Twenty-seventh Sunday in Ordinary Time
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or Mark 10:2-12

Question Corner/ Fr. John Dietzen

Church affirms organ donation as charitable

Q I am the mother of three children and the wife of a good husband. My sincere wish is to donate my organs when I die so others might live.

My husband and children all disagree. He says I must return to God the way he sent me on earth, all in one piece with nothing missing. My understanding is that we as Catholics believe donation of our organs is good. (New York)



A The tradition and teaching of the Catholic Church totally supports the practice of giving organs of one's body to another, either before or after death.

Obviously, several conditions need to be considered before organ transplants take place, all of which can sometimes become complicated.

If the donor is living, for example, the physical and emotional dangers must be measured against the benefit to the recipient.

If the organ is to be transplanted after death, proper criteria must be used to be certain the donor is dead and that death is not hastened to facilitate the transplant.

Assuming these kinds of questions are resolved, as they clearly would be in your family, providing for the gift of our bodily organs is a generous act of charity.

In one way or another we already give our lives to each other throughout our lives. If medical science enables us to make some gift of ourselves to another even after death, it is an opportunity to be generous about and grateful for.

Pope John Paul II emphasized the need for this kind of generosity several years ago. Speaking of the shortage of donors for patients awaiting transplants, he said it is a matter of Christian generosity.

"No solution will be forthcoming," the pontiff said, "without a renewed sense of human solidarity."

Here Christ's own example can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

As for your husband's objection, very few of us go back to God "all in one piece with nothing missing."

It's how we dispose of our time and all the other elements of our earthly life that tells how good stewards we are of the gifts God has given us.

Q I am Vietnamese, and confused about prayers for war. During the war in Vietnam, or anywhere else, how did our priests pray? Did they pray for their side to kill more enemy? Or for the safety of their military men?

If two sides pray for no casualties, then what? Also, what are we praying for when we bless bombs and bombers and guns? (North Carolina)

A I wish I had an answer. It seems to be one of those questions most people never thought about much. Maybe it's simply a feeling that somehow the blessing asks God's mercy and compassion on the whole tragic reality of people killing other people by the thousands or millions.

Many men and women, not only in our country, share your puzzlement more often and more vocally than ever before.

While some wars may appear more "just" than others, rarely is there a warring nation or group that hasn't somehow convinced itself that "God is on our side."

I'd appreciate having readers of this column respond to your good question.

Q Where was Mary born and where did she live in her later years?

A To the best of our knowledge, Mary was born in Jerusalem.

According to some traditions, the ancient Greek city of Ephesus was the home of John the Evangelist in his later years. Since Jesus shortly before his death on the cross gave Mary into John's care, this tradition could place Mary's final days in Ephesus.

It is more commonly believed that Mary spent her last years in or around Jerusalem and that she died there.

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

My Journey to God

Lessons from My Father

I remember the day I first learned to face fear. It was a gentle lesson from a gentle man.

My father and I were on the porch of our Bedford home. It seemed a huge place to my 4-year-old mind. That dark night, it was also a frightening place, made so by the thunder and lightning of a raging Indiana storm. I was terrified.

As I put my arm around my father's leg and hid, he gently pulled me around in front of him. Standing behind me, with his hands on my shoulders, he had me face the storm.

"You don't have to be afraid," he said. "God is here and so am I."

Throughout my youth, in many ways, my father taught me to face life head on. He valued me as an independent personality. He wanted me to be capable of walking the path of my own life. Never did he try to choose that path for me. For that, I am blessed.

The independence he nurtured in me tested him from time to time throughout the years. Perhaps the greatest test came when I was in my early 20s. I told him I wanted to become a nun. Although he later converted, Dad was not a Catholic at the time. My call to religious life was more than he could understand.

Yet, he did not forbid me. He just asked that I wait three years to be sure this was what I really wanted. Out of respect for him, I agreed. The call I experienced intensified. Three years later, I entered the Sisters of Providence, and my father supported my decision.

When I think of the challenges parents face today, I often think of my father and the lessons of self-reliance and self-worth that he taught me.

In a world where violence seems to be more and more commonplace, the temptation for parents is to shelter and shield their children. Yet, parents need to maintain perspective.

Jesus' world was violent, too. He came as a man of peace and was hung upon a cross. Should Joseph have isolated him from the world?

All a parent can really do is give a child the faith and understanding to know right from wrong and the courage to live by that knowledge. Beyond that, children must be free to be part of their world. Otherwise, there will be no hope to make the world better.

By Sr. Margaret Kern, S.P.

(Providence Sister Margaret Kern is director of the National Shrine of Our Lady of Providence at Saint Mary of the Woods.)†

The Active List

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

September 26

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman, will hold a turtle soup supper and fish fry from 5:30 - 9 p.m. Cloggers, games and big raffle will be featured.

September 27

Martin University, 2171 Avondale Place, Indianapolis, will hold an open house for those interested in learning about the university and its degree programs from 10 a.m.-2 p.m.

Familia of Central Indiana will hold a day of reflection for mothers, 9 a.m.-3 p.m. at St. Augustine's Home, 2345 W. 86th St., Indianapolis. Information, reservation: 765-342-4905.

Little Flower Parish, 13th & Bosart, Indianapolis, will hold a Monte Carlo in the cafeteria at 7 p.m. Admission \$5 per person.

St. Christopher Parish, Indianapolis, Singles and Friends will have a St. Vincent de Paul service day. Carpool from the church at 8 a.m. Information: 317-879-8018.

The Jeffersonville Knights of Columbus will hold an Adult Street Dance featuring Lefty and the Lunatics in the K of C parking lot, 221 Market Street, Jeffersonville, from 8 p.m.-midnight. Admission: \$5.

St. Philip Neri Parish will hold a Fabulous '50s '60s Hop from 7-11 p.m. in Busald Hall to benefit the Brady Bishop Leukemia Fund. Admission: \$6 family, \$5 couple, \$3 single. Information: 317-631-8746.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a parish picnic. Information: 317-784-1763.

September 27-28

Prince of Peace Parish, Madison, ladies' organization will hold a bake sale from 10 a.m.-5 p.m. at 505 W. Main Street.

September 28

St. Michael Parish, 11400 Farmers Lane, Bradford, will hold its annual picnic featuring quilts, games, bingo, silent auction, and booths from 11 a.m.-5 p.m. A trip and 1997 Ford Ranger XLT will be given away. Chicken and dumplings will be served from 10:30 a.m.-3 p.m.

Holy Family Parish, Jasper, will hold a fall festival on the school grounds, 950 E. Church Ave., Jasper from 11 a.m.-6 p.m., featuring chicken and beef dinners, quilts, country store, bingo, grand raffle, cash drawing, and crafts.

The annual Dolle endowed lecture on church art and architecture will be held in St. Bede Theater on the grounds of Saint

Meinrad Archabbey, Saint Meinrad, at 8 p.m. Dr. Nathan Mitchell will speak on "The Place is a Sacrament." Information: 812-357-6599; 800-730-9910.

At Mary's Rexville Schoenstatt & Hermitage, Eucharistic Schoenstatt Holy Hour "The Holy Eucharist as Holy Sacrifice - Sacrament" and Benediction at 2:30 p.m., followed by Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. On the web at <http://www.seidata.com/~eburwink/>; e-mail eburwink@seidata.com. Directions: 8 mile E. of 421 on 925-S, 10 south of Versailles.

The St. Lawrence Auxiliary and the Knights of St. John will hold their annual fall festival featuring games, raffles and a country store at 312 S. Wilder St., Greensburg, 10:30 a.m.-4 p.m. Adult dinners: \$6, children 4-10 \$2.50.

The Sacred Heart Fraternity of Secular Franciscans will meet in the Sacred Heart Parish Chapel, 1530 Union St., Indianapolis at 3 p.m. Benediction and Franciscan service followed by meeting and social in friary. Information: 317-547-6651.

September 29

A Journaling Workshop presented by Betty Moebis will be held at the Benedict Inn, 1402 Southern Ave., Beech Grove, 9 a.m.-4 p.m. Fee: \$8. Pre-registration required. Information, registration: 37-786-8663; 317-631-4006.

September 30

The annual John S. Marten Family Lecture in Homiletics will be held in St. Bede

Theater on the grounds of Saint Meinrad Archabbey, Saint Meinrad, at 8 p.m. Rev. Raymond F. Collins will speak on "Preaching the Epistles." Information, registration: 812-357-6599; 800-730-9910.

Marian College, 3200 Cold Spring Road, Indianapolis, Mature Living Seminar "First Ladies—from Eleanor to Hilary" with Franciscan Sister Rachel West, 10 a.m.-12 noon. Information, registration: 317-955-6000.

October 1

Saint Meinrad Archabbey, Saint Meinrad, will present a workshop "Preaching the Epistles" for those involved in a preaching ministry from 9 a.m.-3 p.m. in the Newman Conference Center. Information, registration: 812-357-6599; 800-730-9910.

St. Vincent Hospital Guild will host a pantry shower to help supply the Hope Lodge food pantry and a new member recognition meeting in Hope Lodge Great Room, 1795 W. 86th St., Indianapolis, 2-4 p.m.

October 3

St. Mary Parish, New Albany, will hold First Friday eucharistic adoration in reparation to the hearts of Jesus and Mary, 9 p.m.-1 a.m.

October 3 - 4

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will celebrate its 1997 homecoming beginning with a chili supper at 6 p.m. followed by a pep rally and bonfire at 7:30 p.m. Other events include "Reception of Champions," a volleyball game against Westfield, caravan to varsity football game against Brebeuf,



senior night, post-game adult social. Information: 317-927-7828.

October 3 - 5
Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Scripture weekend for women and men, "The Psalms Revisited," presented by Benedictine Fr. Conrad Louis. Fee: \$110 single; \$180 couple. Information, registration: 317-545-7681.

Abbey Press Gift Shop, State Road 545, St. Meinrad, will hold a fall yard sale, 10 a.m.-5 p.m. Information: 812-357-8290.

October 4
St. Patrick Parish, Indianapolis will sponsor a Hispano-American Festival featuring tamales and taco dinners, booths, games and clowns from noon-9 p.m. at 950 Prospect Street.

St. Christopher Parish, Indianapolis, Singles and Friends will attend the Indianapolis Ice vs. Detroit Vipers hockey game at 7:30 p.m. Information: 317-879-8018.

St. Louis de Montfort Parish, 11441 Hague Rd., Fishers, will celebrate the second anniversary of the perpetual adoration

—See ACTIVE LIST, page 17

You're invited to attend
Heartland Apple Festival
October 4th & 5th (9 AM-6 PM - Both Days)
Hayrides to Pumpkin Patch

- Arts & Crafts • Great Apple Pie Bake-Off
- Pie Contest & Auction
- Boy Scout Troop #301's BBQ'd Ham Dinners
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Turtle Soup Supper & Fish Fry
Friday, Sept. 26, 1997

Genuine Turtle Soup
Roast Beef Sandwiches

St. Nicholas Church
(Take I-74 to Sunman-Milan exit and go south on SR 101; follow the signs; 3 miles west of Sunman)
Serving from 5:30 - 9:00 PM (Indiana Time)

Big Raffle, Games
Cloggers at 6:30 p.m.

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FREE ADMISSION

The Active List, continued from page 16

chapel with Mass at 8 a.m. followed by the rosary and Benediction. Information: 317-849-9821.

October 5
Holy Cross Parish, St. Croix, will hold a fall festival featuring chili, pies, hot dogs, country store, and grand raffle beginning at 11 a.m. Mass at 8 a.m. Information: 812-843-5701, 812-843-5713.

Saint Meinrad Archabbey College School of Theology, Saint Meinrad, will host Ensemble Florilegia from the Indiana University School of Music in a concert of 17th and 18th century music on period instruments in St. Bede Theater at 2:30 p.m. Information: 812-3579-6501.

Holy Family Parish, Oldenburg, will hold a church festival featuring chicken and roast beef dinners, games, crafts, raffles, baked goods, country store, turtle soup, bingo and quilts, 10 a.m. Carry-out available.

A Life Chain pro-life observance will be held at the Vigo County Courthouse in Terre Haute, 2-3:30 p.m.

Saint Meinrad Archabbey pilgrimage to honor Our Blessed Mother at the Monte Cassino Shrine, "Mary, the Mother of Life," by Benedictine Father Eric Lies, followed by a rosary procession and Litany of the Blessed Virgin.

October 5 - 10
Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a

guided retreat, "Spirituality & Nature," led by Dominican Sister Patricia Benson, and Benedictine Sister Antoinette Purcell. Information, registration: 317-788-7581.

October 7
Marian College, 3200 Cold Spring Road, Indianapolis, Mature Living Seminar "Ecumenism: Promoting the Restoration of Unity Among all Christians" with Father Thomas J. Murphy, J. D., 10 a.m.-12 noon. Information, registration: 317-955-6000.

October 8
St. Francis Hospital and Health Centers will sponsor a six week bereavement support group series from 3-4:30 p.m. or 6:30-8 p.m. at the hospice office, 438 S. Emerson Ave., Beech Grove. Information, registration: 317-865-2092.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate October birthdays at Red Lobster, 5090 W. 38th St., Indianapolis, at 7 p.m. RSVP, Information: 317-299-9818.

Fall 1997 adult religious education programs are being offered by the archdiocesan Office of Catholic Education, East Deanery Parish Administrators of Religious Education and Marian College Theology Department. Registration required. Information, registration: 317-357-8352, 317-382-3400.

October 10 - 11
Saint Mary-of-the-Woods College Department of English, Journalism and Languages,

Saint Mary-of-the-Woods, will hold a "Power of Publishing" workshop for high school women. Fee: \$20. Registration deadline: September 19. Information, registration: 812-535-5148.

October 10 - 12
Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Koinonia Retreat focusing on the life, death and resurrection of Jesus. Information, registration: 317-545-7681.

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 Parish, St. Joseph Hill, 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
Benedict Inn, 1402 Southern Ave., Beech Grove, "Follow-Up to Centering Prayer," seminar 7-9 p.m. Information, registration: 317-788-7581.

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.

Fridays
St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

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

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

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

Monthly

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

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

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

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

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

Second Wednesdays
The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, or 1-800-382-9836.

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

Third Wednesdays
Catholic Widowed Organization will meet from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Catholic Crossword

	1	2	3		4	5	6		7	8	9		
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- ACROSS**
- Moses sent them to the — (Num 31:8)
 - Goes with saucers
 - Why is thy spirit so — (1Kg 21:5)
 - Sidewalk eatery
 - And there was war between — and Baasha (1 Kg 15:16)
 - Bill of fare
 - Haul behind
 - Fish catcher (John 21:11)
 - Comedian Johnson
 - Expand
 - Jacob's other name (Gen 32:28)
 - Nothing
 - Tree by Shchem (Gen 35:4)
 - Pittsburgh footballer
 - Browses through a book
 - Fly high
 - I saw these under the fig — (John 1:50)
 - Paralytic
 - Circus apparatus
 - Mahal
 - Antiquing substance

- DOWN**
- Distort
 - From a long way off
 - He saved us, by the washing of — (Titus 3:5)
 - I will search Jerusalem with — (Zap 1:12)
 - not vain repetitions (Mat 6:7)
 - Courtyard
 - Blood fluids
 - Pay the pot
 - Formal fight
 - Cassette replacements

- And love salutations in the — (Mark 12:38)
- Feel lousy
- My Gal —
- Fast jet
- Also
- Give —, O ye heavens (Deu 32:1)
- Squasler (50)
- For my days — fulfilled (Gen 29:21)
- Pied fell hat
- Having eyes, — ye not? (Mark 6:18)
- Guard
- Shem's brother (Gen 6:32)
- The lows of the — (Job 12:7)
- David's dad (Ruth 4:22)
- Catholic service
- Abominable snowman
- They set a —, they catch man (Jer 5:28)
- O — of Stomach, I will weep for thee (Jer 48:32)
- British prep school
- Miserables
- Owls

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Youth News/Views

Youth like wearing new WWJD bracelet

By Mary Ann Wyand

"What would Jesus do?" Divine Word Father Chester Smith from St. Rita Parish in Indianapolis asked that open-ended question of teen-agers attending a spiritual revival on Sept. 21 at St. Thomas Aquinas Church in Indianapolis.

"What would Jesus do?" is a big question, a spiritual challenge for youth, to help them make the right decisions in life.

Later the youth were given cloth WWJD bracelets with the first letters of the motto as a silent reminder of the Gospel teachings.

Youth group members from Calvary Reform Church in Holland, Mich., thought of the WWJD bracelet in 1989. They are made by Lesco Corp. in Lansing, Mich.

Mike Freestone, director of Christian markets for Lesco, said the company sold 275,000 bracelets last year and more than 3 million in eight years. He said a portion of the proceeds benefits charities.

The bracelets are available at more than 3,600 Christian and Catholic bookstores across the United States.

"The WWJD bracelet has sold itself," Freestone said. "It's definitely Spirit-driven. And if you wear one, you'd better be ready to talk about God."

More than 90 Cardinal Ritter High School students are wearing WWJD bracelets they bought at the Indianapolis West Deanery interparochial high school. Cardinal Ritter students who also wear

a cross or crucifix said those serve as a silent witness to their faith, but the bracelet gives them a chance to share their beliefs when other people ask, "What does WWJD mean?"

Father Joe Moriarty, campus minister, sells the bracelets in his office so Cardinal Ritter students have easy access to this popular Christian evangelization tool.

"The bracelet is a reminder to act and do as Jesus would act and do," Father Moriarty said. "So far I've sold more than 90 bracelets. When I see kids wearing the bracelets, it makes me feel good because they have come to me and asked for them. It's an opportunity to spread God's word, and it makes me feel good that our youth are wanting to do that and are accepting that obligation for themselves."

Senior Stephanie Beck from St. Malachy Parish in Brownsburg has been wearing her WWJD bracelet for several days and said it already has helped her make decisions.

"I was talking about buying one and my friend gave me hers instead," Stephanie said. "It's very important to me. I think it's a way to display my beliefs and my faith and how I feel others should act and treat each other."

Senior Katie Hart, also from St. Malachy Parish, said she likes wearing the bracelet because it is a subtle way of expressing her beliefs.

"A lot of people have asked what it means," Katie said, "and they want to know where I got it."



Cardinal Ritter High School students Jenny Brennan (from left), Caralyn Martin, and Leon Morrison display the WWJD bracelets introduced by Father Joe Moriarty (center) at the Indianapolis West Deanery interparochial high school. Father Moriarty is the campus minister at Cardinal Ritter and associate pastor of St. Monica Parish in Indianapolis.

Ritter senior and St. Monica parishioner Tiffany Thomas has been wearing her bracelet for a month.

"One of my friends had one and I asked her about it," Tiffany said. "A couple of weeks later my mom got one for me. I think it helps you make the right decisions."

Sophomore Leon Morrison of Indianapolis just started wearing a WWJD bracelet and plans to keep it on his wrist.

"It's a physical characteristic that Jesus is with you more than spiritually," Leon said. "When I was coming downstairs to Father Joe's office to get a bracelet, my friends asked where I was going and I said 'to get a bracelet.' A couple of my friends got bracelets too."

Sophomore Donald Rice is a member of Eastern Star Baptist Church and has been wearing the bracelet for several days.

"You can't really wear this without trying to set an example for other people," Donald said. "If you wear this, you've got to try to live right by God."

Sophomore Jamie Blair has talked about her bracelet with friends from St. Christopher Parish in Indianapolis.

"I wear it because it is a symbol of God to me," Jamie said. "It helps me with tough decisions. I wear it every day, even in volleyball practice. We can't wear jewelry dur-

ing games, so I have to take it off then. But I always put it back on after the game."

Senior Caralyn Martin from St. Malachy Parish said the bracelet makes it easier to talk about God and that makes her feel good inside.

Sophomore Jenny Brennan, also from St. Malachy Parish, said she wears a cross part of the time but keeps her WWJD bracelet on all of the time.

"I think you notice a bracelet more and remember it more because it's right there on your wrist and you see it all the time," Jenny said. "I wear it to show people that I'm proud to be Catholic and belong to Jesus."

Cardinal Ritter teacher and coach David Couchenour, who is Methodist, also wears the interdenominational bracelet.

"I saw the kids wearing them," he said, "and I thought it would be a good idea to wear one of the bracelets too."

Acknowledging his red and white Indiana University tie, Couchenour said it's easier for most people to talk about schools or clubs or sports than religion.

"The WWJD bracelet is a good way to witness," he said. "By showing it outwardly, people know I'm a Christian. It's a simple bracelet, but it means so much."†

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Youth News/Views

Indiana's First Lady praises youth volunteers

STARLIGHT—Indiana First Lady Judy O'Bannon was the keynote speaker for a Sept. 3 fund-raising dinner at Huber's Family Farm that raised over \$20,000 in pledges to New Albany Deanery Catholic Youth Ministries.

In April, O'Bannon led the Indiana delegation to the President's Summit for America's Future in Philadelphia, Pa.

During her keynote address, she discussed that volunteerism effort and affirmed the role that community service plays in building healthy and thriving communities.

"Community service is all about sharing a part of ourselves to empower others to share

of themselves," O'Bannon said. "One of the greatest gifts of all is the sense of being a part of something, being a part of the community."

O'Bannon also thanked many of the teenagers who participated in the New Albany Deanery's "Faith in Action" week of community service last summer.

"The wonderful thing about helping someone else," she said, "is that the gift you receive by reaching outside of yourself and helping others is more than the gift you ever gave."

The dinner was a kick-off to "The Work of Angels Campaign," the deanery's annual fund-raising effort, which will invite the support of other southern Indiana residents

through a regional mailing.

All proceeds from the campaign help support youth ministry programs in Harrison, Clark and Floyd counties.

"We are honored that Mrs. O'Bannon came to recognize the community service that our teen-agers have been a part of this year," said Ray Lucas, director of Catholic Youth Ministries for the New Albany Deanery. "She is a wonderful role model for our young people when it comes to making a difference in local communities."

Lucas praised both Gov. and Mrs. O'Bannon as outspoken advocates of service initiatives for Indiana's youth.

"Kids today are searching for opportunities to make a difference in their world," Lucas said. "Service opportunities like the 'Faith in Action' week enable them to reach out to those in our community who are in need. We're fortunate to have a community here in southern Indiana that is so committed to young people and to making sure there are opportunities for them to grow."

Catholic Youth Ministries in the New Albany Deanery provides athletics, retreats, leadership training, youth conferences, social and service activities, youth Masses, and other services for teen-agers in southern Indiana. †

Governor announces new college savings plan to assist families

Governor Frank O'Bannon announced Sept. 22 the formation of the **Indiana Family College Savings Plan**, a tax-deferred program created by the Indiana General Assembly to assist families in saving for their children's higher education. Federal and state income and capital gains taxes are deferred on deposits to this new type of savings account.

Scecina Memorial High School science students in the Indianapolis East Deanery are benefiting from the use of state-of-the-art

laboratory equipment provided by Purdue University and funded by Eli Lilly.

The high school's participation in the **Purdue University Instrument Van Project** was made possible by Fran Rushing, a biology and earth science teacher at Scecina, who completed an instructional workshop sponsored by Purdue last summer.

The workshop showed teachers how to help students use the latest in laboratory technology in their classrooms.

The Purdue lab equipment is on loan to Scecina for student use periodically throughout the year. The Purdue Chemobile will

deliver the equipment, which will enhance Scecina's science curriculum.

In previous years, science students at Roncalli High School in Indianapolis also participated in Purdue Chemobile classroom projects.

Brebeuf Jesuit Preparatory School graduates Elizabeth Frick and Erik Lentz of Indianapolis recently earned college-sponsored **National Merit Scholarships** for post-graduate study.

Scecina Memorial High School senior

Melissa Hanafee of Indianapolis has been named a semifinalist in this year's National Merit Scholarship competition.

Community Hospital in Indianapolis recently honored Scecina Memorial High School students Marlaina Steinmetz and Christine Fleak for contributing over 350 hours of combined volunteer service.

Marlaina contributed 200 volunteer service hours and Christina completed 150 volunteer hours. The girls have helped with a variety of hospital needs for two years. †

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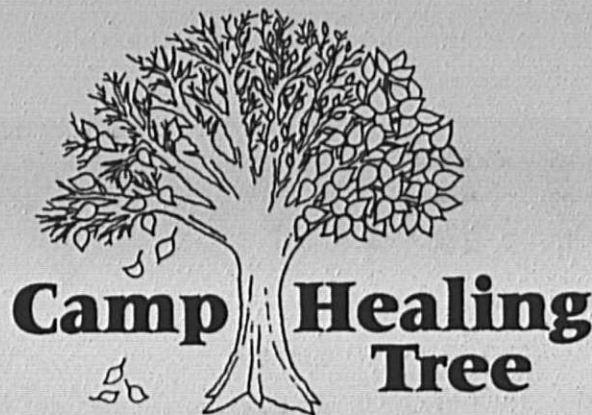


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Special thanks to all the volunteers who made Camp Healing Tree possible.

Camp Healing Tree is paid for entirely by community donations. All campers attend free of charge. For more information about the camp, please call (317) 388-CAMP.

Revised curriculum project assists teachers

Office of Catholic Education has implemented curriculum program designed 'by the teachers and for the teachers'

By Peter Agostinelli

The mission statement for Catholic education in the archdiocese states that schools and religious education programs operate as an extension of the family to unite faith and educational excellence through Gospel values, high educational standards, prayer and sacraments.

In keeping with that mission statement, the Office of Catholic Education has implemented a curriculum program that is designed "by the teachers and for the teachers," said Sister of Christian Community Michelle Faltus, associate director of Catholic Education. She works on curriculum and assessment needs for the Office of Catholic Education (OCE).

"The program's success lies in the fact that it is not the education secretariat determining standards to be taught, but rather teachers and catechists working with and for each other," Sister Michelle said.

The program consists of:

- setting high achievement standards
- measuring standards
- helping teachers, catechists, students and parents attain the standards.

More than 200 teachers, catechists, principals and religious education directors manage the program. They serve on the Archdiocesan Council for Educational Excellence (ACEE), subject area committees (SAC), the Leadership Academy of Trainers (LAT) and task forces for assessment and special education.

Teachers and principals involved in the curriculum program responded to an open invitation to participate. Preschool through grade 12 are represented.

Schools and religious education programs participating in the pilot program are asked to:



Connie Burkhardt leads her 5th grade class at St. Mary School in Greensburg, one of many schools in the archdiocese that is taking part in a pilot project to develop and implement revised curriculums.

- teach to the highest achievement standards integrated with Gospel values
- set benchmarks to measure progress
- construct more meaningful student assessment, as well as make better use of the scores on standardized tests
- document when and how high achievement standards are taught, the kind of assessment used, how the student scored, and what is being done for remediation or enrichment.

Schools participating in the pilot religious education program include St. Michael School, Brookville; All Saints School, Indianapolis; St. Mary School, Greensburg; St. Rita School, Indianapolis; Holy Spirit religious education, Indianapolis; Christ the King reli-

gious education, Indianapolis; St. Barnabas School, Indianapolis; St. Mary religious education, Greensburg; Bishop Chatard High School, Indianapolis; Shawe Memorial High School, Madison; St. Gabriel School, Connersville.

Martha Hartman is in her fourth year as principal of St. Mary School in Greensburg. She spent 13 years before that as a teacher at St. Mary. She said teachers at St. Mary began working with suggestions that came from the ACEE last year. This year the teachers are using the new language arts curriculum in all grades, with direct assistance from Sister Michelle and other ACEE members.

In essence, Hartman said, the effort is allowing teachers to do what they were trained to do—teach students without depending on textbooks.

"It's really giving teachers a better direction in their lesson planning and assessment," Hartman said.

Daniel J. Elsener, executive director of Catholic education for the archdiocese, said: "Working with the pilot schools and religious education programs gives the Office of Catholic Education an opportunity to work hand-in-hand with our colleagues in the field to tackle the biggest issues before us today—namely, the challenge to teach to high achievement standards and partner with teachers, parents and students in attaining these standards."

OCE will teach other educators about the program next April at the National Catholic Education Association meeting in Los Angeles.†

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

ADAMSON, Hervie Bates, 80, St. Andrews, Indianapolis, Sept. 9. Father of Carla Schilling, Sherry Pappas, Mark B., Jack R. Adamson. Grandfather of 12.

BIGGS, Anna Kathryn, 81, Our Lady of Perpetual Help, New Albany, Aug. 30.

Mother of J. Patrick, James K. Biggs. Grandmother of 10.

BISCHOFF, Clifford G., 68, St. Paul, New Alsace, Sept. 3. Father of JoAnn Claar, Donna McAdams. Stepfather of Gloria Wilson, Ray, Mike Parker. Grandfather of three.

BLACK, Christina Rose, 86, St. Roch, Indianapolis, Aug. 24. Mother of Rosemary Dorsey, Shirley Clay. Grandmother of four, great-grandmother of three.

BOYD, H. Clark, 85, St. Margaret Mary, Terre Haute, Sept. 4. Husband of Ann Boyd. Father of Cynthia Gaughan, Catherine Frailing. Grandfather of two. Great-grandfather of three.

CLOUSER, Clara Henrietta, 95, St. Joseph, Indianapolis, Sept. 6. Aunt of several.

DENISON, James L., 73, St. Paul, Sellersburg, Sept. 4. Husband of Mary Helen (Waiz) Denison. Father of John K., Tom J. Denison, Mary Pat Boone. Grandfather of nine.

FAIRES, Mary V., 68, St. Joseph, Indianapolis, Sept. 13. Mother of Judith Shannon, Dennis, Gary, Kevin, Jeffrey, Timothy, Michael Faires. Sister of George. Brother Herman Joseph James, Anna Hamilton. Grandmother of 18, great-grandmother of five.

FISHERO, Donald, 62, St. Patrick, Indianapolis, Sept. 4. Brother of Norman Fishero. Uncle of two.

FITZGERALD, Vera LaVerne (McDougal), 78, St. Lawrence, Indianapolis, Sept. 7. Mother of Thomas, Timothy, Patrick, Michael, Mary Fitzgerald. Sister of Irene Bowie, Kay Fairman. Grandmother of 13. Great-grandmother of one.

GOLOB, Frank Anthony Sr., 96, St. Mark, Indianapolis, Sept. 10. Father of Frank Golob, Jr., Mary Ann Caito. Brother of Tony Brisnik. Grandfather of seven. Great-grandfather of 12. Memorial donations can be made to St. Mark Catholic Church.

HALSTEAD, Margaret A. (Irwin), 111, Sacred Heart, Indianapolis, Aug. 8. Mother of Richard Phillip Halstead. Sister of Arthur E. Jr., Richard L. Irwin. Grandmother of four. Great-grandmother of one. Aunt of three.

KROEMER, John F., 32,

St. Monica, Indianapolis, Aug. 26. Husband of Jill S. (Harris) Kroemer. Son of Fred and Eunice Kroemer. Brother of Steve, Gerry Kroemer.

LOWE, Olive Bernice, 89, St. Margaret Mary, Terre Haute, Sept. 9. Mother of Orval, Darrell, Marvin Kraemer. Step-mother of Carmen Hughes. Sister of Joseph McCombs, Opal Bryan, Mary Alice Griffith. Grandmother of 26. Great-grandmother of 22.

McADAMS, Foster Lee, 72, St. Lawrence, Lawrenceburg, Sept. 7. Husband of Jean McAdams. Father of Tony McAdams, Debbie Seaver.

McGINLEY, John J., 96, Little Flower, Indianapolis, Sept. 8. Father of Tim McGinley. Brother of Catherine McGinley. Grandfather of three. Great-grandfather of one.

McKENNA, Frank B., 84, Little Flower, Sept. 6. Father of Michael, Patrick, James McKenna, Catherine Sexton, Josephine McCulley, Margaret Wittman, Elizabeth Garrison. Brother of James McKenna. Grandfather of 26. Great-grandfather of 14.

MURRELL, Thomas, 26, St. Gabriel, Connerville, Sept. 15. Son of Tom Jr. and Patricia Murrell. Brother of Tamera Murrell. Grandson of Frank and Billie Conti, Thomas and Wilma Murrell. Great-grandson of Murrell Conti.

NELSON, Mary Margaret (Linder), 96, St. Mark, Indianapolis, Aug. 12. Aunt of several.

OTTO, Clara Jane, 95, St. Isidore, Bristow, Sept. 7. Mother of Rachel Bullock, Mary Steinhauer, Kenneth Albin. Sister of James, William Wheeler, Olive Foster, Ruth Gelarden, Gladys Johnson.

RENNER, Teresa M., 70, Holy Spirit, Indianapolis, Sept. 9. Wife of Robert Renner. Mother of Debra Marie (Bilodeau) Cosat. Sister of Marisa Baron, Rita Ossorio, Pia Zona, Anna Marie Jordon, Marion D'Auria.

SMITH, Sylvia Marie, 77, St. Anthony of Padua, Clarksville, Sept. 11. Mother of Richard C. Smith, Jr. Grandmother of two. Great-grandmother of one.

Pat King, active volunteer, dies at 37

Patrick M. King, a member of the North Regional Advisory Committee of the archdiocesan Evangelization Commission, died Sept. 16. He was 37.

Mr. King was active as a volunteer in other ministries and church groups, including Presentation Ministries, Catholic Charismatic Renewal for Central Indiana, and various music ministries. He was a member of Sacred Heart of Jesus Parish in Indianapolis.

An inside wireman electrician with International Brotherhood of Electrical Workers Local 481, he had previously been a union election judge. He was also a former precinct committeeman in west Indianapolis for the Democratic Party.

Survivors include three daughters, Bridget Anne, Emily Elizabeth, and Theresa Ellen King; his father Joseph W. King Jr.; two brothers; and seven sisters.

Memorial contributions may be made to Sacred Heart Church, 1530 Union Street, Indianapolis, IN 46225.

In U.S., bishops can permit funeral Masses with cremated remains

WASHINGTON (CNS)—The final clearance has come from Rome allowing U.S. bishops to permit funeral Masses in the presence of cremated remains.

It is up to each bishop to determine whether use of the permission is pastorally appropriate in his diocese.

The clearance came in the form of Vatican approval of alternative prayer texts and new introductory material which will be published as an appendix to the Order of Christian Funerals, the church's official ritual book for the final rites of passage for a deceased Catholic.

The introductory material says that while allowing cremation the church still prefers bodily interment. Even when the body is to be cremated before interment, it says the church continues to prefer "that the body of the deceased by present for the funeral rites, since the presence of the human body better expresses the values which the church affirms in those rites."

It stresses that cremated remains "should be treated with the same respect given to the human body from which they come."

It adds: "The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air or on the ground or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the church requires."

Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, notified the bishops of Vatican approval of the texts at the end of August. His letter was made public Sept. 3.

Bishop Pilla decreed that, for Masses said in the presence of cremated remains, the revised ritual can be used beginning Oct. 4 and must be used beginning Nov. 2.

The bishops voted in June 1996 to request an indult, or exception to general church law, which would allow each bishop to permit the presence of cremated remains at a funeral Mass. Rome approved that request in March 1997.

In November 1996, in anticipation of the indult, the bishops approved revised texts and introductory instructions. After Rome granted the indult, those texts were sent for approval, and Bishop Pilla asked bishops to hold off on use of the indult until the needed texts were approved.

Bishop Pilla said word came in mid-August that the Vatican Congregation for Divine Worship and the Sacraments had approved the texts, with some minor changes.

When a funeral Mass is said with the body present, the coffin is covered with a pall. When cremated remains are present instead, the instructions for the liturgy say the remains are to be contained in a "worthy vessel" and put on a table or stand in the place normally occupied by the coffin. But the vessel is not to be covered with a pall.

The Easter candle may be situated alongside the cremated remains, as it would be alongside the body.

The vessel containing the cremated remains "may be carried to its place in the entrance procession or may be placed on this table or stand sometime before the liturgy begins," the instructions say.

When the priest blesses the body with water, the substitute prayer to be used for blessing the cremated remains of the body reads: "As our brother/sister (name) has died with the Lord, so may he/she live with him in glory." The rite with cremated remains also uses an alternative form of dismissal at the end of the liturgy.

Church law once prohibited cremation for Catholics. In 1963 the Holy Office, forerunner of the Vatican's doctrinal congregation, issued a ruling allowing cremation under certain circumstances.

The new Code of Canon Law issued in 1983 said the church recommends the custom of bodily interment but does not prohibit cremation unless it is done for reasons "contrary to Christian teaching." Since 1969 the Catholic funeral ritual has made provision for the committal of cremated remains. But it had not made similar provision for the presence of cremated remains, instead of the body, at the funeral Mass. Current practices of U.S. Eastern-rite dioceses, whose liturgical laws are distinct, are not affected by the new Vatican decision. The laws of the Eastern churches make no mention of cremation.†

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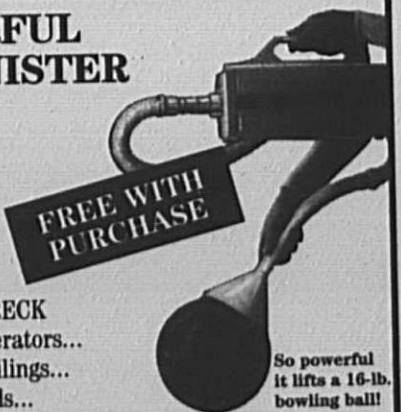
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