Computers, kids and morals

By Greg Otolski

Receiving an Internet account at the start of a new school year has become as commonplace as being assigned a locker for most students. Elementary school students are as likely today to use the Internet to write a report as their parents were to rely on an encyclopedia 20 or 30 years ago. The encyclopedia, however, wasn’t filled with pornography or messages from violent hate groups, and that’s created new challenges for Catholic educators and parents.

“You have to have computers in schools, and students and teachers need them hooked up to the Internet to do research,” said Kathleen Fleming, principal of Our Lady of the Greenwood School in Greenwood.

“When it comes to technology parents want their children in the Catholic schools to have the same quality as the public schools,” she said. “The challenge is making sure that kids are morally prepared to use this technology wisely.”

Barbara Fox, associate director of technology for the archdiocesan Office of Catholic Education, said many schools in the archdiocese have Internet guidelines and require students, parents and teachers to sign contracts stating that they’ll abide by those guidelines. Schools have also installed software on computers that screen most objectionable web sites, she said.

“You can have all sorts of rules, but what really comes down to is teaching children to be responsible,” Fox said.

“Kids are smart. They know there is bad stuff out there and they have to be responsible enough to stay away from it. Of course, we make it easier for them to break the rules, the students lose their Internet privileges. Fleming said.

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See COMPUTERS, page 2

Archdiocese evangelizes on-line

By Fr. Joe Folzenlogen, S.J.

(Jesuit Father Folzenlogen, the archdiocesan coordinator for evangelization, also is the archdiocesan webmaster.)

“Does the Archdiocese of Indianapolis have a web site?”

The answer to that question is a definite “yes,” and the web address is www.archindy.org.

The Criterion has been online since 1995, and the full archdiocesan site appeared on the World Wide Web two years later.

The web site is an effort to use one of the fastest growing means of communication to share information about the archdiocese and its ministries. It is also one way of responding to the repeated calls of Pope John Paul II to use modern means of communication to carry on the mission of the Church. In his response to the recent Synod for America, he wrote: “For the new evangelization to be effective, it is essential to have a deep understanding of the culture of our time in which the social communications media are most influential. Therefore, knowledge and use of the media, whether the more traditional forms or those which technology has produced in recent times, is indispensable. Contemporary reality demands a capacity to learn the language, nature and characteristics of mass media. Using the media correctly and competently can lead to a genuine inculturation of the Gospel. At the same time, the media also help to shape the culture and mentality of people today, which is why there must be special pastoral activity.”

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See WEB, page 2

Archdiocese begins new program to educate lay leaders

By Sue Hetzler

The Archdiocese of Indianapolis and Saint Meinrad School of Theology are collaborating to implement a new lay ministry formation program that will answer the national call to better educate the growing number of parish lay leaders.

“Our goal is to have every lay minister in the archdiocese fully prepared and as effective as possible in parish lay ministry,” said Archbishop Daniel M. Buechlein.

“This will not happen with just a few semesters of classes on theological studies. It took us several years to get all of our Catholic school teachers licensed, and while this process to certify our lay ministers will not be as lengthy, it will take some time. It will be an ongoing process.”

Saint Meinrad School of Theology’s Ecclesial Lay Ministry program will offer the course “What are the Sacraments?” this fall. Father Rick Gunther, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, will be the instructor.

The course will meet on Wednesdays, beginning Sept. 8, from 9 a.m. to noon, on the Marian College campus, 3200 Cold Spring Road. The course will conclude before Thanksgiving week. Other courses will be offered in later semesters and possibly at other sites as the program continues.

According to Suzanne Magnant, chancellor of the archdiocese, the new lay ministry formation program is one of the first of its kind in the country. The idea of a comprehensive and prescribed lay ministry formation program is relatively new and comes as a result of a national study first conducted in 1992 and then reassessed in 1997 by the National Pastoral Life Center in New York. The study was replicated in Indiana in 1993 by the archdiocese with funding through Lilly Endowment Inc.

The results locally reflected national findings that indicated that most lay ministers have not had formal preparation in spiritual formation, pastoral skills and theological studies. Magnant said that the new lay ministry formation program is designed to help meet that deficit as well as enhance those skills that lay ministers have acquired through experience and independent study.

“There are pieces of lay ministry programs present in courses at various colleges and universities,” Magnant said.

“but not a full program like we are offering.”

See PROGRAM, page 3

Returning to Uganda

Father Jim Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, begins a three-part series in this issue about his return to Uganda.

Father Farrell spent part of his 1996–97 sabbatical as a mission in Arua. He returned in July to visit lay missionary Sherry Meyer of Indianapolis.

Some reports on efforts to expand the diocesan formation center in Arua, which recently received funding for electrical service. Father Farrell also writes about the challenges missionaries in Uganda face evangelizing in a culture that still believes in witchcraft and superstition.
COMPUTERS

continued from page 1

“We really haven’t had any serious problems,” Fleming said. “The kids want so much to use the computers that they don’t want to jeopardize it.” Fleming said teachers are more concerned about what their students might be doing on computers at home than at school.

“We can control their use here and watch them closely, but it can be a difficult job for parents to do that,” she said. “You can’t be with your child every second.”

Frank Savage, director of Life-Long Learning Formation for the Diocese of Bloomington, Ill., and former executive director of the Archdiocese of Indiana-

police Office of Catholic Education, has written about simple steps parents can take to protect their children from poten-
tial dangers on the Internet.

Savage said parents should:

• Set time limits for how long their chil-
dren can use the Internet and use a timer to en-
force the limits.

• Keep computer in a central location in
the home where it can be easily viewed by
anyone walking by.

• Spend time using the computer with
their children.

• Install filtering software that many
schools are using.

Another important topic parents should
discuss with their children, according to
Savage, is rules for what kind of personal
information children can reveal on the
Internet.

Fox said children should never give out
their full name, telephone number, school
name or location, schedule, password
or other information that would allow
someone to identify them without first get-
ting the approval of a parent or teacher.

Another basic rule for children is that
they should tell an adult immediately if
anything they encounter on the Internet is
confusing or frightening to them.

The effects of the Internet on children
and society has also been an issue that the
U.S. bishops have been concerned about.

A statement issued by the bishops last
year, titled, Renewing the Mind of the
Media, discussed the responsibilities of
the media and how it uses the Internet and
the helplessness parents feel in pro-
jecting children from the harmful things
on the Internet. The bishops gave some
steps that families, Catholic educators and
parents can take to deal with problems
associated with the Internet and other
media such as television, music and
film.

“There is a bond between parents and
children that nothing else can replace no
matter how much, at any given moment,
children seem to look elsewhere for
example and guidance,” the bishops
wrote. “The influences that parents fear
have the room to flourish where they do
don’t offer their own moral direc-
tion.”

The bishops recommended in their statement:

• Parishes start media discussion groups
for parents to talk about what is on the
Internet and to give one another tips and support for
guiding their children’s media choices.

• Parishioners should develop media-free
days at home or away and use some of the time
to talk about how the media affects their family
life.

• Catholic educators organize media dis-
cussion groups for teachers and students.

They can identify favorite web sites, tele-
vision shows and music videos, and view them together and discuss what moral messages are coming through.

WEB

continued from page 1

aimed at those working in the media.” Ecclesiastical in America, (723).

Although anyone in the world can access the archdiocesan web site, the main audience is the people in central and southern Indiana. It is a way for parish-

ions and ministry leaders to find information and contact the archdiocese.

There have been several stages to the development of the archdiocesan web site.

The first step was to put major sections of the Archdiocesan Directory and Yearbook online. This was a significant amount of information, so the next chal-

lenge was finding a way to keep it up to date. There were some difficulties along the way and, even this spring, some parishes still had last year’s staff members listed.

Given the limits of budget and staffing, the archdiocesan web site is managed by Father Folzenlogen. Lara Back, of the arch-

diocesan department of publications and graphics, does most of the internet entry and uploading. Vince Neal, from information systems, handles the technical side of the service.

Good judgment is needed. Using a

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ing here. This program isn’t just about information. It also encompasses retreats and prayer life, which form an integral part of spiritual formation.”

Over a four-year period, Archbishop Buechlein and bishops of the dioceses of Lafayette, Gary and Evansville, worked to develop the current program that was eventually finalized last fall. The archbishop said it could not have been possible without the support of Bishop William Higginbotham (Diocese of Lafayette), Bishop Gerald Gettlefinger (Diocese of Evansville), and Bishop Dale Melchez (Diocese of Gary).

“We’ve taken a bold step in making this program happen,” said Archbishop Buechlein. “Since neither Rome nor the bishops from this country have mandated this, it is only through the generous support of our bishops, our sisters, our priests and lay ministers that we were able to do this.”

The ELM program developed by the archdiocese and Saint Meinrad School of Theology encompasses three components—spiritual formation, pastoral practices and theological studies—and is designed to enhance the effectiveness of the lay minister and the pastoral ministry of the Church. It is targeted to ministers who work in both paid and unpaid positions for at least 20 hours a week in the parish. Examples of lay ministers for whom the program is intended include pastoral associates, directors of religious education, Catholic school principals, youth ministers, parish business managers, high school and college campus ministers, music ministers and other significant parish staff members. Every lay minister in the archdiocese will be encouraged, but not mandated, to develop a plan to complete all three components of the program, which can be accomplished in less than four years. Depending on their current credentials, some lay ministers may not have to complete every program requirement.

Benedicene Father Bede Cisco, director of Indianapolis Programs for Saint Meinrad School of Theology, will coordinate the components of the ELM program. Father Bede said both lay ministers themselves, and the parishes and agencies in which they serve, will benefit from the program. “The archdiocese’s lay ministers will be educated so that they can explain and hand on the truths of our faith with clarity and insight,” he said.

“Lay ministers will deepen their understanding of Scripture, examine the rites of the sacraments, and study the central doctrines and teachings of the Church,” he said. “They will pray together and learn skills that will help them minister effectively to God’s people.”

“The ELM program continues our Benedictine-inspired tradition of educating and forming the whole person,” Father Bede said. “Each lay minister will bring a rich background of experience and learning, which the courses and workshops will tap and develop.”

Archbishop Buechlein said Saint Meinrad’s involvement and support are a tremendous asset to the program. “I’m very excited about Saint Meinrad’s participation in this program because of its long history of preparing people for ministry,” he said. “The resources and experience the school will bring to this program will be invaluable.”

Spiritual Formation

Lay ministers entering the program will already have a spiritual life based in their prayer, worship and ministry experience. This component of the program will build on that base, helping them to deepen their relationship with God by rooting it in the long, rich spiritual tradition of the Church.

They will examine their personal religious experience, learn to reflect on it theologically, and cultivate practices that nurture sustaining and life-giving prayer.

Pastoral Practices

The professional skills of lay ministers will be enhanced through a series of workshops. Topics will include planning and group dynamics, human resources, stewardship, liturgical leadership, and legal and ethical issues in lay ministry. The workshops will provide an opportunity to learn the concepts, as well as practice the relevant skills.

Theological Studies

Lay ministers will study in three broad areas of theology: doctrines of the faith, sacred Scripture and living the Christian mystery. Nine courses will develop answers to the following basic questions:

- Who is God? Who is Jesus Christ? What is the Church? What is the Bible? What is the Old Testament? What is the New Testament? What is liturgy? What are the sacraments? What is morality?
- Lay ministers can take the theological study courses offered this year for $150 per course. Applicants may request financial assistance through their parish or agency, or through the archdiocesan Office of Lay Ministry.

For more information or to request an application, call the Office of Lay Ministry at 317-236-7325, or 800-382-9836, ext. 7325. Students may begin this first semester without being formally admitted to the program.

(Sue Hetzel is director of communications for the archdiocese.)

Lay ministry statistics

In 1997, there were more than 29,000 lay ministers employed at least 20 hours per week in U.S. parishes.

Overall, laypersons serving as parish ministers were better educated in 1997 than five years earlier. In 1997, more than 41 percent had a master’s degree or better; in 1992, the statistic was about 35 percent. Still, almost 25 percent of lay ministers had no formal theological education.

The growth in the number of parish lay ministers results from the convergence of four factors: the growing number of educated laypersons who wish to serve in Church ministry; a decline in the number of priests in parish ministry; an increase in the number of mothers in the workplace; and the recognition of more ministry specialists that call for focused experience and perhaps professional training.

(From Committee on the Laity by the National Pastoral Life Center, 1997)
Planes have made the Church more catholic

Our Church has been called “catholic” at least as far back as the year 107 when St. Ignatius of Antioch wrote to the Christians of Smyrna, “Wherever the bishop shall appear, there let the people be, even as where Jesus is, there is the Catholic Church.” In the fourth century, council fathers composed the Nicene Creed which professed belief in “one, holy, catholic and apostolic Church.” The word catholic comes from the Greek katholikos and means universal. The Catholic Church has always claimed that it embraces all people— that it is not tied to any one culture, nation or race.

In actual practice, though, it has been only recently that the Church has been able to operate as a universal religion. With its headquarters in central Italy, for much of its history, the Church was a European power, especially after the Muslims conquered the Holy Land and the countries along the southern Mediterranean coast during the seventh century before Catholics outside of Europe, especially Italy, could really participate in the governance of the Church. That has been made possible by jet travel.

Msgr. Owen Campion, who contributes the “Sunday Readings” column for The Criterion each week, has pointed out that Cardinal John Paul II has made 87 trips outside Italy, with stops in what is approaching 200 countries, many of them more than once. That is to work in the other direction. Bishops can now get to the Vatican quicker and easier. When American bishops had to travel by ship for their ad limina visits every five years, it took them eight or nine days each way between New York and Italy, plus travel time to New York and back to their dioceses. Now they can make their visits without being away from their dioceses so long.

This is more important for cardinals that is for other bishops because cardinals are appointed to serve on Vatican congregations. There was a time when such appointments were little more than honorary for those who lived long distances away from the Vatican since everyone knew they couldn’t actually attend most meetings. That is no longer true. Today cardinals from around the world can, and do, fly to Rome on a regular basis to participate in meetings. Cardinal John O’Connor of New York, for example, for years has flown across the Atlantic regularly for meetings of the Congregation for Bishops.

Again quoting Msgr. Campion, “Who ever thought that Boeing, by building jets, would change the Church?” It has helped it become truly catholic. —John F. Fink

O

f my youngest days, I have despised gossip about other people, due largely to the influence of my wise mom. She made every effort to stay away from neighborhood gossip. She preached the same to her sons. And if I brought home unconfirmed information, I was put in my place, more than once. I confess, it is easy to get caught up in the exchange of hearsay, but in my experience nothing is more destructive in any community. To believe hearsay is unsafe. To repeat hearsay is to gossip. To make judgments about other people on the basis of hearsay or gossip is morally wrong.

Maybe it has always been this way but I see much harm that is done because gossip is taken lightly these days. For example, I am dismayed at the frequency with which letter writers accuse pastoral leaders or others of wrongdoing on the basis of hearsay.

You shall not bear false witness against your neighbor.” The Catechism of the Catholic Church says much about the eighth commandment. I quote only a few entries. “The eighth commandment forbids malmpresenting the truth in relations with others. This moral prescription flows from the vocation of the holy people to bear witness to their God who is the truth and who is truth. Offenses against the truth express by word or deed a refusal to commit oneself to the truth; they are fundamental infidelities to God and, in this sense, they undermine the foundations of the covenant” (#2464).

To tell the truth is fundamental in human relations for the welfare of the human family. Freedom of speech does not include the right to deceive. Pope John Paul II has written forcefully about human relations for the welfare of the human community are undermined. As the catechism states: “Society has a right to information based on truth, freedom, and justice. One should practice moderation and discipline in the use of the mass media. Tabloid journalism do not serve the truth but they ‘tell all’ regardless for the good and safety of others or when they fail to have respect for privacy or the common good.

When hearsay from anonymous sources is reported, rash judgment is promoted and peace and order in the human community are undermined. As the catechism states: “Society has a right to information based on truth, freedom, and justice. One should practice moderation and discipline in the use of the mass media. Tabloid journalism do not serve the truth but they ‘tell all’ regardless for the good and safety of others or when they fail to have respect for privacy or the common good.

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In strong language, it also reminds us that we offend against the truth in an injustice and requires reparation. “Every offense against justice and truth entails the duty of reparation, even if its author has been forgiven. When it is impossible publicly to make reparation for a wrong, it must be made secretly. If someone who has suffered harm cannot be directly compensated, he must be given moral satisfaction in the name of charity. This duty of reparation also concerns offenses against another’s reputation. This reparation, moral and sometimes material, must be evaluated in terms of the extent of the damage inflicted. It obliges in conscience” (#2487).

We believe in telling the truth, but we also believe in charity and respect for the privacy of others. Talk shows and tabloid journalism do not serve the truth when they “tell all” without regard for the good and safety of others or when they fail to have respect for privacy or the common good.

To make judgments about other people on the basis of hearsay or gossip is morally wrong.

(From a series)

(For Flowers in the Desert: A Spirituality of the Desert, by Demetrious Dumm, D.S.B., published by St. Bede’s Publications, P.O. Box 545, Petersburg, Mass.)

(From the Desert: A Spirituality of the Bible [ISBN 1-879007-72-9] by Demetrious Dumm, D.S.B., published by St. Bede’s Publications, P.O. Box 545, Petersburg, Mass.)

(For Flowers in the Desert: A Spirituality of the Desert, by Demetrious Dumm, D.S.B., published by St. Bede’s Publications, P.O. Box 545, Petersburg, Mass.)
Buscando la Cara del Señor

Admito que es fácil de enredarse en el intercambio de chismes y rumores. Aunque mi experiencia no haya nada más destructivo en cualquier comunidad. Es poco aconsejable creer los rumores. La repercusión de los rumores son los chismes. Es moralmente incorrecto hacer juicios acerca de otros de maldad basándose en los rumores o los chismes. Quizá siempre haya sido así, pero con los medios de comunicación modernos, se deciden respectivamente hoy en día. Por ejemplo, me da mucha pena la frecuencia con que se hablan de las virtudes de personas que contaban acusan a los líderes pastorales o a otros de maldad en base de los rumores. "No darán testimonio falso contra tu prójimo". El Catecismo de la Iglesia Católica dice mucho del octavo mandamiento. "El octavo mandamiento prohíbe falsear la verdad en las relaciones con el prójimo. Ese que no todo: la verdad nace de la vocación del pueblo santo a ser testi- go de su Dios, que es y que quiere la verdad. Las ofensas a la verdad expresan, median palabras o acciones, un rechazo a comprometerse con la rectitud moral: son infidelidades. Este pecado de Dios y, en este sentido, socavan de las alianzas" (#2646).

Decir la verdad es fundamental en las relaciones humanas para el bienestar de la familia humana. La libertad de expresión no implica la libertad de falsear la verdad. El Papa Juan Pablo II ha escrito fuerte- mente acerca del esplendor de la verdad y su conexión esencial a la salvación humana. Las mentiras nos engañan, nos corrompen y nos dominan. Ocurre siempre que las mentiras causan dolor, desconfianza y humillación para todos los interesados. Las mentiras no sola- mente distorsionan la verdad sino que dis- torsionan a la persona diciendo la mentira. El erudito de la Sagrada Escritura, Padre Demetrius Dumon, O.S.B., comenta, "Si la Biblia se preocupa por un cierto pecado, es el del engaño y de la calumnia intencional. Este mal es destruido si se protege completamente contra los ataques sobre la honradez, integridad o motivación de una persona. Por un sólo pecado de la acusación no se olvida nunca. Una vez más, la atmósfera confundida de la comunidad está dañada o destruida" (Flowers in the Desert, p. 18).

El hecho de que puede ser un grano de verdad en la calumnia, difusión o los chismes no lo justifica. El Catecismo de la Iglesia Católica dice claramente: "El respecto de la reputación y del honor de las personas prohíbe toda acti- tud y toda palabra de maldecencia o de calumnia" (#2607).

En palabras fuertes, el catecismo también nos recuerda que una ofensa contra la verdad es una injusticia y requiere reparación. "Toda falta cometida- da contra la justicia y la verdad entra el deber de reparar, aunque su autor haya sido perdonado. Cuando es imposible reparar un daño publica- mente, es preciso hacerlo en secreto; si el que ha sufrido un perjuicio no puede ser indemnizado directamente, es preciso darle satisfacción moralmente, en nombre de la verdad. Este deber de reparar se refiere también a las faltas cometidas contra la reputación del prójimo. Y aunque no se requiera en razón de valor del bien que ha sufrido, es preciso que se le remueva del daño causado. Obliga a condescien- cia" (#2647).

"Creemos en decir la verdad, pero también creemos en la caridad y el respeto de la intimidad de los demás. Los programas de entrevistas y la prensa- samarilla no sirven la verdad cuando “dican todo” sin sensibilidad por la intimidad y la seguridad de los demás o cuando no respetan la intimidad o el buen nombre. Al reportar los rumores de fuentes inciertas acusan a los líderes pastorales o a otros de maldad en base de los rumores. "El respeto de la reputación y del nombre del prójimo" (#2487).

"¿Quién pasó a los reporteros hombres de las noticias? En una época en la cual el periodismo es libre y no es propiedad de muy pocas compañías, no podemos hacer menos que representar la verdad ísica y llana con respeto y sin agenda política o social. El catecismo nos recuerda: “Los medios de comunicación social (en par- ticular los medios masos) pueden engen- drar cierta pasividad en los usuarios, haciendo de éstos, consumidores poco vigilantes de mensajes o de especula- ciones. Los usuarios deben imponer moderación y disciplina respecto a los medios de comunicación social” (#2512).

"Una falta es decir la verdad. Cómo?" (#2464).

"No nos detengan todas las vocaciones y anime a nuestros jóvenes a con- siderar la vida sacerdotal y religiosa.

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: La intención del Arzobispo Buechlein para vocaciones en agosto

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"No nos detengan todas las vocaciones y anime a nuestros jóvenes a con- siderar la vida sacerdotal y religiosa.
In the past — you shared with the poor
In the present — you share with the poor
In the future — you can share with the poor in your will

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

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Sister Marian T. Kinney, S.P. — Director

A reunion is being planned for the 1974 eighth-grade graduation class from St. Simon School in Indianapolis. The event is planned to take place in the fall. The class is still trying to locate 15 members. If you are a 1974 St. Simon School alumni, call Theresa Beauchamp Okerson at 317-894-6433.

The Society of Saint Raphael, a Catholic physicians’ guild, will hold its fourth annual gathering on Sept. 8, beginning with Mass at 6 p.m. at Christ the King Church in Indianapolis. Archbishop Daniel M. Buechlein, will preside. A reception and dinner will follow at 7 p.m. at The Crystal Yacht Club. The guest speaker will be Dr. Edmund D. Pellegrino, professor of medicine and medical ethics at Georgetown University Medical School. His presentation will be “On Being Catholic and a Physician.” The cost is $60 per person for physicians and $40 per person for physicians-in-training. For more information, call 317-245-1565.

Father Cornelius Fenton, a priest of the Society of the Precious Blood, celebrated his 50th ordination anniversary on July 1—the Feast of the Precious Blood—at St. Charles Seminary in Carthagena, Ohio. A native of Beech Grove, Father Fenton attended Holy Name School for eight years. He is the son of the late Cornelius and Mary Fenton of Beech Grove. He entered the seminary training for the Society of the Precious Blood in 1936 at Brunnerdale Seminary, in Canton, Ohio. He attended college at St. Joseph in Rensselaer and finished his theology studies at St. Charles Seminary in Carthagena, Ohio. He was ordained there on March 25, 1949. Father Fenton served in parishes in Indiana, Virginia, Oklahoma, Kentucky and Ohio. He currently lives in retirement at St. Charles in Carthagena, Ohio.

Franciscan Father Francis S. Tebbe has been appointed to the newly created position of vice president for enrollment management at Lewis University in Romeoville, Ill. Father Francis, of St. Louis Parish in Batesville, is the son of the late Cleo W. and Mary E. Tebbe.

Renee Basler, a seventh-grade teacher at St. Luke School in Indianapolis, is among 25 Central Indiana teachers to receive the 1999 IPALCO Golden Apple Award. She received $2,000 along with a Golden Apple statue. St. Luke School also received $1,000 in her name. The award honors educators from Indianapolis schools who excelled in inspiring their students by using math, science and technology in the subjects they teach.
This Ad Is Camera Ready!

Journey of Hope
Full Page
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St. Monica Parish prioritizes ongoing spiritual formation

How do you help people grow spiritually beyond Sunday Mass?

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, said the nearly 6,000-member West Deanery faith community offers three primary ministries that address parishioners’ needs for ongoing spiritual formation:

1. St. Monica’s Small Church Communities, as well as the Christ Renews His Parish and Rite of Christian Initiation of Adults (RCIA) ministries, respond to people’s hunger for spirituality, he said, in a large parish that continues to grow at a steady rate. More than 700 new families joined St. Monica during the past six years, increasing the parish population to the size of a small town!

“We are a faith family blessed with a marvelous diversity of racial, ethnic, cultural, economic and age backgrounds,” Father Koetter explained in a welcome letter posted on St. Monica’s World Wide Web site at www.stmonicaparishindy.org. “We are known for our ‘community’ spirit, experienced especially through our weekend Masses. And we have a rich tradition of calling each other to a deeper faith in God and commitment to a Christ-centered life.”

Strong lay involvement in parish life enables St. Monica to provide more than 75 different ministries, Father Koetter said. “We draw people from lots of different walks of life to provide more than 75 different ministries, Father Koetter said. “We draw people from lots of different walks of life into the spiritual formation groups. Our 33 Small Church Communities, ongoing Christ Renews His Parish weekends and annual Rite of Christian Initiation of Adults process support each other. Many parishioners are involved in more than one [spiritual formation] ministry.

Parish ministries are “rooted in the Holy Spirit,” Father Patrick Bedelmann, associate pastor, explained. “St. Monica is a community of faith, hope and love. The Spirit is very alive here. I believe the best ways we receive the Spirit are through opportunities for grace like the Small Church Communities, Christ Renews His Parish and RCIA.

Experiences as a participant—on a spiritual journey—in a Small Church Community strengthen his public ministry in the parish, Father Bedelmann said. “Time spent with other companions on the spiritual journey has been one of my anchors in my first year as a priest. It has allowed me to be more effective in my ministry and more faithful in my vocation. It has been one of God’s pleasant surprises for me.”

Each Small Church Community has an average of eight to 10 members and functions with help from a pastoral facilitator, explained Lynne Brennan, a co-coordinator of the Small Church Community ministry.

“We use resource materials from the National Alliance of Parishes Restructuring into Communities,” Brennan said. “There are four stages in the process of being in a group: belonging, prayer, formation and service. We bring people together into relationship. It’s our job to help them develop their faith community offers three primary ministries.”

St. Monica Parish in Indianapolis uses its World Wide Web site at www.stmonicaparishindy.org to welcome people and promote more than 75 parish and school ministries. St. Monica’s mission, listed on the web site, is “to be a visible sign of God’s love.” The Indianapolis West Deanery parish that continues to grow at a steady rate. More than 700 new families joined St. Monica during the past six years, increasing the parish population to the size of a small town!

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together based on the night of the week they can meet, and this allows the Holy Spirit to form the group.

Small Church Community meetings begin with prayer and song, she said, then focus on Scripture readings and group discussion on a variety of topics.

“It’s an ongoing conversion process as we are moved to a new level of faith and challenged to grow,” Brennan said. “This movement of the Holy Spirit leads people to the call to be of service. I believe this type of spiritual formation is charged with God’s love through my Christ family.”

“By its very nature, RCIA is a conversion process,” Galanti said. “It builds up faith in others. I think the spirit of the parish is reinforced this faith sharing.”

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Parishioner Jay Kiesler said, “It’s just amazing what Christ Renews has done for St. Monica. Parishioners go through the process, then want to help with other parish ministries.”

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Grant benefits 8 center-city schools, Catholic Charities

Nina Mason Pulliam Charitable Trust supports Building Communities of Hope

The Nina Mason Pulliam Charitable Trust has awarded $250,000 to the Archdiocese of Indianapolis to benefit Catholic Charities and Catholic schools in downtown Indianapolis.

The grant supports the archdiocesan Building Communities of Hope campaign and will enable the archdiocese to make immediate repairs to one or more of the eight central-city elementary schools in Indianapolis included in the campaign.

Michael F. Halloran, secretary for stewardship and development for the archdiocese, said the $250,000 grant from the Nina Mason Pulliam Charitable Trust is “a magnanimous gift that is going to make possible many of the capital improvements we have planned in our eight center-city Catholic grade schools.”

Halloran said the grant “will help to ensure a safe and secure learning environment for the thousands of children that we serve in the center city.”

The Building Communities of Hope campaign was among 25 Indiana charities receiving grant checks and commitments of $3,686,400 on July 29 from the Nina Mason Pulliam Charitable Trust during a check presentation ceremony at the Eiteljorg Museum in Indianapolis.

Harriet M. Ivey, president and chief executive officer of the trust, officiated at the ceremony. Trustees Frank E. Russell, Nancy M. Russell and Carol Peden Schatt also participated in the program.

Msgr. Joseph F. Schaede, vicar general, and Halloran represented the archdiocese at the check presentation.

Nina Mason Pulliam was married to Eugene C. Pulliam, the founder of Central Newspapers Inc. (CNI), from 1941 until his death in 1975. From 1975 until 1979, she served as president. She was the publisher of The Arizona Republic, The Phoenix Gazette, The Indianapolis Star, The Indianapolis News and other CNI newspapers until 1978.

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The Nina Mason Pulliam Charitable Trust was established upon her death in 1975. With net assets of $390 million, the trust is the second largest private foundation in Indiana.

“The trust’s funding interests center around Nina’s passions,” Schatt said, “continuing to support the things she loved and to add to the quality of life for all Hoosiers.”

Ivey said the “competition to receive funding was very keen” and the trustees were “very pleased with the quality of applications received from Indiana’s non-profit charitable organizations.”

The 25 nonprofit agencies selected to receive initial funding were chosen from 226 Indiana agencies that originally applied last February. Ivey said grant recipients represent a cross-section of the not-for-profit sector in Indiana that reflects the mission of the trust.

Through grantmaking, Ivey said, the trust seeks to enhance the human condition by providing basic necessities and services for people in need; expanding opportunities for women, children and their families; strengthening community bonds with animals and nature; improving education and health care; and adding to the vibrancy of civic life in the areas where Central Newspapers Inc. has a presence.

Helpers of God’s Precious Infants pro-life ministry begins third year

This month marks the start of the third year for the Helpers of God’s Precious Infants pro-life prayer ministry in the archdiocese.

Msgr. Joseph F. Schaede, vicar general, will celebrate the next monthly Helpers pro-life liturgy at 8:30 a.m. on Aug. 21 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis.

Following Mass, Msgr. Schaede will lead the gathering in a prayerful walk to an abortion clinic on East 38th Street to pray for the rosary, then return to the church for Benediction.

The international pro-life ministry was founded in 1989 by Msgr. Philip J. Reilly of Brooklyn, N.Y.

Father Paul Landwerden, pastor of St. Vincent de Paul Parish in Shelby County, will celebrate the Sept. 18 liturgy at 8:30 a.m. at St. Andrew Church.

Archbishop Daniel M. Buechlein is scheduled to celebrate the Mass on Oct. 16, also at the same time and location.

Around the archdiocese

INDIANAPOLIS—As part of a new Media Awareness Project, a group of parents and teachers at St. Monica School recently reviewed the habits of average Americans with regard to exposure to various types of media.

They studied current literature and found that the average child is exposed to 35 to 55 hours per week of various types of media—more time than is spent in school.

The group challenged St. Monica School families to track the amount and types of their media exposure, increase parent participation when children view media, and substitute media time with more healthy activities that support the qualities of a Christian lifestyle.

MADISON AND INDIANAPOLIS—Seven graduates of Catholic high schools in the archdiocese recently earned National Merit Scholarships.

Shawnee Memorial High School graduate Elizabeth Murray of Lexington, Ky., earned a Northwestern University Merit Scholarship.

Cathedral High School graduate Julie McNeely of Noblesville earned a Ball State University Merit Scholarship.

Five Brebeuf Jesuit Preparatory School graduates also earned collegiate scholarships. They are Andrew Hagan of Carmel, the recipient of a University of Chicago Merit Scholarship; Nikolas Ivanovich of Indianapolis, who earned a Wake Forest College Merit Scholarship; Chris Muller of Carmel, the recipient of a Purdue University Merit Scholarship; Daniel Sweeney of Indianapolis, who received a Bradley University Merit Scholarship; and Jason Wolfe of Greenfield, who earned a Ball State University Merit Scholarship.

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St. Francis
1844
5x10
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More women are making a difference in today’s professional world. Just as some women choose to live a single life or choose marriage, a religious vocation is also a life choice. As a Sister of St. Benedict, you can still accomplish your professional goals—along with having a lifetime of joy and spiritual fulfillment.

www.benedictine.com

The Criterion  Friday, August 13, 1999  Page 11
Mindy Wallpe, a psychology major from Greensburg, Indiana, has found her passion. She’s working with youth services in a psychiatric unit—an internship that her advisor recommended because she knew it would be a perfect fit. “I never really thought about working with these types of kids. It’s great when your internship opens your eyes to a rewarding career.”

Many Catholic Schools Are Getting The Equipment They Need From O’Malia’s

“Joe Cares” is the best fund raising program in town. Every month your members turn in at least $1,000 worth of receipts, O’Malia Food Markets will donate 1% of the total to your organization. All you have to do is get your organization to apply and have your members ask for a “Joe Cares” sticker at the checkout. Then, have everyone involved turn in their receipts (with a sticker) to the organization. Tally the receipts, and when you’ve reached $1,000, send them in. You’ll begin receiving your donation within one month.

“Joe Cares” is the ONLY grocery receipts program in town. Ask your friends at:

- Our Lady of Mount Carmel School earned $37,109.72
- Cathedral High School earned 12,078.33
- Holy Cross earned 10,499.01
- St. Matthew’s School earned 9,221.15
- Saint Lake School earned 8,101.39
- Saint Pius X School earned 6,988.85
- Brebeuf Preparatory School earned 6,282.58
- Christ the King School earned 4,207.16
- Saint Christopher School earned 4,147.29
- Saint Elizabeth Seton Church earned 3,319.55
- Saint Andrew Apostle Grade School earned 2,953.38
- immaculate Heart of Mary School earned 1,925.60
- St. Maria Goretti earned 1,154.89
- Other Catholic schools and churches on “Joe Cares” are: Bishop Chatard High School, Saint Thomas Aquinas School, Our Lady of Grace Church, Sacred Heart Catholic, Saint John’s Church, Cardinal Ritter High School, Xavier University Scholarships, Saint Lawrence School, Seccina Memorial High School, and Saint

For more information, call 317-573-8088 and ask for Sharon Pettygrove. It’s your chance to join the 300 charities already on board for “Joe Cares.”
Located just 60 miles east of Indianapolis in historic
Oldenburg, IN

For information, call 812-933-0127

Preparing students for leadership in the 21st century

The criterion  Friday, August 13, 1999  Page 13

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This Ad Is Camera Ready!

Bank One
1071
Full Page
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The archives has no information about this photograph other than it was taken at St. Louis School in Batesville. Can readers supply more information? The year? The name of the Oldenburg Franciscan teacher? The names of any of the students?

St. Louis Parish was founded in 1868 with 70 families and was originally called St. Ludwig. Today it numbers 3,900 people in about 1,350 households. The parish has been under the pastoral care of the Franciscan friars of St. John the Baptist Province (Cincinnati) since it was first organized as a parish. The first resident pastor, Franciscan Father Bernard Holthaus, arrived in 1873.

Yes, S’ter

From the Archives

Benedictine Sister Kathryn Huber, former prioress of Monastery Immaculate Conception in Ferdinand, was elected president of the Federation of St. Gertrude Chapter during a recent meeting in Crookston, Minn.

Also during the general chapter meeting, Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery in Beech Grove, was elected first councilor of the federation.

Prioresses and delegates from the 18-member Benedictine communities met from June 29 to July 7 to complete federation business.

Benedictine Sisters Mary Lake Jones and Nicolette Etienne of Beech Grove were elected delegates and also represented Our Lady of Grace Monastery at the triennial meeting.

Benedictine Sister Ruth Fox, outgoing president of the federation, convened the chapter meeting on the theme of “Monastic Women: Together in the Heart of God for the Heart of the World.”

In her “State of the Federation” address, Sister Ruth noted that the charisms of monastic life continue to attract women.

“Perhaps it is too soon to forecast a trend, but there does seem to be a renewed interest in monastic life among women of all ages and backgrounds,” Sister Ruth said. “For the majority of these women, the primary motivating factor in choosing the Benedictine way of life is not to work in our ministries but to live monastic life.”

Federation delegates listened to reports on the topics of anointings and blessings, and on the affiliation of monasteries that do not have canonical status in the Church. The delegates also developed three direction statements for the federation to pursue before the next general chapter in 2002.

Sister Ruth’s nine-year term was completed with the election of Sister Kathryn as the new federation president.

In addition to Sister Rachel, new councilors include Benedictine Sisters Paula Larson of Richardton, N.D.; Mary Coswin of Winnipeg, Manitoba; Sandra Meek from Watertown, S.D.; and Jo Ann Schmidt from Columbia, Mo.

As first councilor, Sister Rachel will stand in place of the federation president when necessary and be called upon to conduct visitations of member monasteries during a three-year term. She is currently serving a second term as prioress of the Benedictine community in Beech Grove.

Also during the general chapter meeting, the Benedictines heard German journalist Maria Christine Zauzich discuss her work with the indigenous people of Guatemala.

Zauzich spoke to the assembly about the deeply rooted faith and witness of the people martyred in that Central American country.

She also encouraged the women to reflect on their identity as Benedictines.

“Monasteries are called to be places of prayer and solitude, springs in the desert,” she said. “where others are welcome to come to breathe peace and silence and feel God’s presence.”

Indiana Benedictine sisters elected to top federation posts

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Outreach to the inactive: Common elements

Journey of Faith/ Fr. John Buchel

The life of Paul, the first century apostle to the Gentiles, clearly shows that God does not choose perfect individuals to carry out his divine will. As spiritual and loving a person as Paul was, he had to cope with his fair share of 'shortcomings' and 'flaws.' Nevertheless, the apostle played a major role in salvation history.

The New Testament portrays Paul as one of the most remarkable individuals who ever lived. As one who made an extraordinary experience of the risen Lord, the apostle is well-qualified to be called a mystic. As one who preached the good news of Jesus Christ throughout the known world, he is a missionary without equal. And as one who contributed an entire by his 22-year reign, had to compete with four antipopes. Unlike Innocent, Alexander had been elected by the great majority of cardinals.

Three of the four antipopes were set up by Emperor Frederick Barbarossa, the German king with whom Alexander feuded throughout his reign. After Alexander was elected pope, a few cardinals loyal to the emperor fled to Constantinople. There was a violent scene at which Victor tore the red mantle from Alexander’s shoulders and Alexander was forced to retire to the Vatican fortress next to St. Peter’s.

Frederick convened a council of German and northern Italian bishops at Pavia, Italy, which excommunicated Alexander, who had already excommunicated Victor, then communi cated Frederick. Once again both sides tried to get the support of Christendom, with Alexander winning the backing of England and France. But Frederick and Victor received support in Italy and, for a time, Alexander had to flee to France. Later he was invited back to Rome.

Frederick’s vicar for Italy had two schismatical cardinals, two German bishops and the preface of Rome elect another antipope, Paschal III. Frederick ratified the election, but support by German bishops started to switch to Alexander. Paschal was excommunicated and sent to Rome in 1167, and Alexander had to go into hiding. But an epidemic in malaria forced Frederick to return to Germany, and he took Paschal with him. At Paschal’s death, the so-called RV an avian in Rome elected antipope Calixtus III to succeed him. By this time, although Alexander and Paschal were in negotia tions that ended with the emperor acknowledging Alexander as pope in return for the recognition of his com munication. In 1179, Pope Alexander convened the Third Council of the Lateran to defini tively resolve the situation.

A fourth antipope, Innocent III, was elected after Calixtus died, but he didn’t have the support of the emperor and that schism died quickly.

Besides ending the schism and passing the decision concerning the elections of future popes, the 11th ecumenical council also enacted measures concerning Waldensianism and Albigensianism. The Waldensians, who originally spoke out against clerical worldliness, were given permission to preach in regions where they were welcomed by the local clergy, but later had to be condemned when they became involved in political conflicts. Those who rejected the sacraments and Church authority, were condemned.

Paul of Tarsus: imperfect but a saint nonetheless

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The Book of Romans opens with Paul’s distress in knowing that he is a prisoner in Rome: ‘For I am longing to see you very much in order that I may impart to you some spiritual gift to make you strong’ (Rom 1:11). The remainder of the book is a letter to the Christians in Rome, sharing his personal story to offer a lead for his readers to follow. Paul divides the book into three sections: 1) the confession of faith; 2) A life of suffering and trial; 3) a message for the gentiles.

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Feast of the Assumption/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 15, 1999

• Revelation 11:19a, 12:1-6a, 10ab
• 1 Corinthians 15:20-27
• Luke 1:39-56

This weekend the Church celebrates the Feast of the Assumption of the Virgin Mary. The feast reflects the belief, defined 40 years ago by Pope Pius XII to be a basic teaching of the Church, that at the end of her earthly life the mother of Jesus was assumed bodily into heaven.

While, of course, this belief echoes the thought that Mary is utterly unique among all humans, and that the Assumption was a spectacularly singular blessing conferred upon her in virtue of her uniqueness, it also recalls that at the end of time all the just will be assumed bodily into heaven.

At the Assumption, she was again the first Christian—in chronology as well as in nearness to God.

The first reading this weekend is from the Book of Revelation. Of all the books of the New Testament, none has so captured the imagination of believers, and frankly has been so abused, as the Book of Revelation.

Ascribed to the apostle John, Revelation employs a magnificent vocabulary. Scholars believe that much of this work is written as if in code. It condemns the hedonism and idolatry of the Roman culture and state. It starkly warns that evil is strong and present everywhere in the world, but that in some cases, such as Rome itself and the circles of power in Rome, it has overtaken life.

The language of Revelation is so profound and elusive that the Church has found and elusive that the Church has over the years, particularly to a series of devotions as our Lord's mother, including her Dormition in Jerusalem, which is in the care of German Benedictines, contains a magnificent sculpture of Mary lying peacefully in death. But no one associated with the Dormition today hints that it is the location of Mary’s tomb or even that there is a tomb.

Did Mary actually die? The question has been controverted for centuries. While this is the case for a long period popular about her death, we don’t really know. Certainly the Church has not said authoritatively one way or the other.

When Pope Pius XII defined the dogma of the Assumption in 1959, he detailed much of the long history of belief in the Blessed Virgin’s Assumption, but in the solemn definition itself he avoided entirely the question about her death.

Said simply that Mary, “having completed the course of her earthly life” (in Latin: “expertos terrestris vitae curso”), was taken body and soul into heavenly glory. That’s where the matter rests.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus. For a stamped and self-addressed envelope to Father John Dietzen, Box 324, Peoria, IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail to jdietzen@oad.com.)

The Criterion   Friday, August 13, 1999   Page 17

Daily Readings

Monday, Aug. 16

Stephen of Hungary, married man and ruler

Judges 2:11–19

Psalms 106:34–37, 39–40, 43ab, 44

Matthew 19:16–22

Tuesday, Aug. 17

Judges 6:11–24a

Psalms 85:9, 11–14

Matthew 19:23–30

Wednesday, Aug. 18

Pius X, pope

Romans 12:1–5

Matthew 23:1–12

Thursday, Aug. 19

John Eudes, priest, religious foundress and educator

Psalms 119:29–34a

Judges 2:1–7

Matthew 20:1–16a

Friday, Aug. 20

Psalms 138:1–3, 6, 8bc

Romans 11:33–36

Matthew 16:13–20

Question Corner

Q There is on the southwest side of Jerusalem, on the hill called Mount Zion, a church named the Dormition. How can this be? Did Mary actually die? Did she have a tomb? Was she buried? Am I misunderstanding something? (Florida)

A Our Catholic newspaper printed an advertisement for the Israel Ministry of Tourism. Among other things, it says that in Jerusalem you may visit Mary’s tomb.

I believe in the Assumption and feel that Mary had no need of a tomb. Did she die peacefully? Did she have a tomb? Was she buried? Am I misunderstanding something? (Florida)

A During the fifth, sixth and seventh centuries, the feast of the Dormition on Aug. 15 was established in various parts of the Christian world, honoring not especially her death, but her prerogatives as our Lord’s mother, including her glorification in body and soul.

More than 1,000 years ago, the title of that celebration was changed to the feast of the Assumption.

The crypt in the church of the Dormition in Jerusalem, which is in the care of German Benedictines, contains a magnificent sculpture of Mary lying peacefully in death. But no one associated with the Dormition today hints that it is the location of Mary’s tomb or even that there is a tomb.

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August 14
Cardinal Ritter Alumni Association National Golf Outing, shotgun start 12:45 p.m. Indianapolis Community, 4000 W. 34th Street, 6 p.m.–9 p.m., games, prizes, live band and bingo. Information: 317-881-6296.


August 15
St. Jude Parish, Indianapolis, 40th anniversary, all former parishioners and charter members welcome. Mass at noon, picnic after the liturgy.

August 15—10 a.m. on Monday of the week of publication. Hand time and location. No announcements can be taken by telephone.

The Active List © 1995 CNS Graphics.
Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

**Saturdays**
A pro-life rosary at 9:30 a.m. in front of the Clinic for Women. 861-636-5544 or 861-636-5545.

**Monthly**

**First Sundays**
St. Paul Church, Sellersburg, prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555 or 812-246-9735.

**First Mondays**
The Guardian Angel Guild board meeting, Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

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

**First Thursdays**

**First Fridays**
Holy Guardian Angels Church, 1327 Sadlier Circle East Dr., Indianapolis, IN 46239

**Second Saturdays**
St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering in the school.

**Third Saturdays**
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., First Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

**Fourth Saturdays**
Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.–noon.

**First Sundays**
St. Mary Church, New Albany, eucharistic adoration and confessions, after 9 a.m. Mass to 5 p.m. Rosary at noon.

**Second Sundays**
Mount St. Francis, holy hour, 7 p.m.–8 p.m. for vocations to priesthood and religious life.

**Third Sundays**
Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 317-689-3551.

**Fourth Sundays**
Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

**Third Mondays**
Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7 p.m.–8 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**
Catholic Widowed Organization, 7 p.m.–9:30 p.m. at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-784-1102.

**Third Thursdays**
Our Lady of Peace Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

**First Tuesdays**
O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7 p.m.–8 p.m., board meeting, Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. 812-246-9735.

**Second Thursdays**
Focolare Movement at 2 p.m. until 7 a.m. at Indianapolis home of Millie and Jim Koros. Information: 317-257-1073 or 317-845-8133.

**Third Thursdays**
Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

**Fourth Thursdays**
The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

**Third Sundays**
The archdiocesan Office of Pro-Life Activities and Ministries, St. Matthew Church, New Hope, 9:30 a.m., praise and worship, 10 a.m.; rosary, return to church for Benediction.

**Bingos**
TUESDAY: K of Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 8 p.m. Mgr. Sheridan K of Council 6318, Johnson Co., 6:30 p.m.; St. Pius X K of Council 1633, 6 p.m. K of C, 1040 N. Post Rd., 9 a.m.–noon, WEEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St. Roch School, 3063 S. Meridian, 6 p.m. THURSDAY: K of Council 437, 1305 N. Delaware, 5:45 p.m., Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Breck Grove, 5:30 p.m. SATURDAY: K of Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Mgr. Sheridan K of Council 6318, Johnson Co., first Sunday of each month.

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**The Active List, continued from page 18**

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If you meet the above requirements, please come in for an application or call the parish office at 317-241-6314, ext. 110. EOE.

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**Office Assistant (part-time)**

Fatima Retreat House is seeking a part-time office assistant to work evenings and weekends. This person would be responsible for extending hospitality to all callers and visitors, providing clerical support for the office, assisting with writing correspondence as well as performing other duties. Requirements include: a high school diploma or its equivalent; knowledge of office equipment including a computer, excellent organizational, mechanical, verbal, and written communication skills; and at least 1-2 years of clerical experience.

We offer competitive compensation. Please send résumé and salary history, in confidence, to: Mike Hagerty, Fatima Retreat House, 5531 E. 56th St., Indianapolis, IN 46226 or call 317-545-7681 for more information.

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**Youth Minister**

St. Matthew Catholic Church, an active parish of 1,100 families, is looking for a part-time youth minister (20-24 hrs./wk.). The parish of 1,100 families, is looking for a part-time youth minister (20-24 hrs./wk.).

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Lifelong activity," Father Bede said. "Our conviction, expressed in the archdiocese, which begins in September, is that learning about ethics and medicine.

The Indianapolis Programs number at the Marian College office is 317-955-6451 or indypros@saintmeinrad.edu.

## Millennial hopes of a missionary in Uganda

### By Fr. Jim Farrell

Terus of a native (Father Jim Farrell spent part of his 1996-97 sabbatical in Uganda and wrote a series of articles for The Criterion at that time. He has returned for a month’s vacation to the same mission he visited before—WRB)

Arua, Uganda

Many of you commented so positively on my series of articles about Nicaragua in 1997 that I wanted to share with you some of my reflections during this return visit. I arrived on July 2 to visit with lay missionary Sherry Meyer, who is from the Archdiocese of Indianapolis. Sherry was home last summer, and some of you may have heard her speak of her experiences in Uganda at that time.

Since I stayed here in the Christus Center two years ago, there has been significant expansion of this diocesan formation center. Recently the center received funding for the installation of 24-hour solar electrical service, which is scheduled to be operational by Thanksgiving. Already there is electricity every night for four hours, which is double what was available here two years ago. When the electrical service comes in the fall, it will be primarily for the Christus Center. Most Ugandans do not have access to the electricity that is available now.

Electrical service will be turned out in the bush, and even if they did most Ugandans could not afford it. So it is quite a luxury to have electricity.

Sherry is a part of the pastoral coordinator’s staff for the Diocese of Arua. She is located on the grounds of the Christus Center, as is Sherry’s residence. The pastoral coordinator is responsible for the whole realm of pastoral work in the diocese. As such, Sherry and her colleague, Father Tonino Passolini, have developed programs from scratch or adapted them from other dioceses for training lay leaders. They have courses available for the pastors and catechists to use at the parish and chapel level. Among the courses available are those for parish development, liturgical formation, baptism and marriage preparation, song books for the local parishes, and a Bible study for adult Christians. Of particular note, in accord with the permission of local episcopal conferences, the program has material on the baptismal rite. ‘Do you reject the glamour of evil and refuse to be mastered by sin? Have you been branded in the fires of the local witch doctor? Special challenges the local culture brings to Christianity. ’

Unfortunately, the Christians here still live in a culture that believes in the power of a ‘poisoner’ to determine the time of another’s death simply by wishing it so. Some believe that visiting the witch doctor can prevent the death or cure the illness. Questions surrounding life and death are usually not about how the death occurred or what was the cause of death. Rather, questions more often directed at establishing who caused the death, who cursed this family. Christianity is a relatively new religion in this part of the world, with the first missionaries arriving here in Uganda only in the late 1800s. The folkloric traditions are predominantly African and the adaptation of the Christianity’s message to the African way of life is very difficult.

The challenge of baptism in every culture is for parents of infants being baptized to understand that the choice, or convert on their own to be conscious of the words they speak in the baptismal vows. For all of us to consciously choose to Christ is to choose to live differently because of the One in whom we believe.
Please submit in writing to our office by 10 a.m. the week of publication; be sure to include your name and address. Order priests and brothers are included here, unless they are known to have other connections to the archdiocese or have other connections to it. 

BEYER, Leona, 73, St. Vincent de Paul, Shelbyville, Aug. 1. Mother of Dorothy Adkins. 


DANNACHER, Louise (Brodeur), 92, Little Flower, Indianapolis, July 28. Aunt of Paul Ullrey.


FUSSELL, Raymond E., 85, Holy Spirit, Indianapolis, Aug. 3. Brother of Martha Schneider, Thomas, Steven and David Fus. 


GROSSMAN, Anna, 97, St. Charles, Milan, July 25. Wife of Marion Eiseit. Grandmother of eight. 


MULLINAX, Rita (Doyle), 74, St. Anthony, Indianapolis, July 31. Wife of Francis W. Mullinax. 

Mother of Teresa Utterback, Sharon Jefey, Susan Dougherty, Timothy Howard and William Utterback. 

Sister of Edna Doxsee. 

Kylene, Rose Zoskak, Wilma Walker and 

Christine Doyle. Step-grandmother of four.


Mother of Vicki and Jayne Nolan. Daughter of Christine Richardson. 


WALKER, Judy Ann (Moore), 76, Holy Cross, Indianapolis, July 28. Mother of Alice Rardin. 

Wife of Francis W. Walkers. 

Husband of Lillian (Wiltz) Walker. 

Brother of Kara Casdall, Cindy Fry, Michael, Dave, Dennis and Mark Walker. 

Brother of Elmina Jean Kanzler, Audrey Elliot and James Waltz. 

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Page 22 The Criterion Friday, August 13, 1999

RUST Rest in peace
Kids spend summer learning at St. Charles in Bloomington

By Susan M. Bierman

BLOOMINGTON—They spent the summer building rockets, “swimming” with the sharks and watching bacteria grow. These are just a few learning experiences offered during the St. Charles Summer Institute at St. Charles Borromeo School in Bloomington. This was the 12th year for the program. The institute offered four two-week sessions and served preschool through eighth-grade students. Students could attend as many sessions throughout the summer as they wished.

This year, about 90 different classes were offered. Class topics included “Model Rocketry,” “Fun with Cooking,” “Swimming with the Sharks” and “Bacteria City.” The program offers a variety of science-based classes and gives children an alternative to sports and outdoor summer camps.

“What this program is primarily designed to do is to fill the gap between sports camps and outdoor camps,” said Ruth Gleason, director of St. Charles Summer Institute.

Gleason said the institute offers a lot of hands-on activities and field trips. Classes are broken up into three groups: preschool and kindergarten; first through third grade; and fourth through eighth grade.

“One of the reasons we do this is to foster the idea of cooperative learning,” Gleason said. Older students can work with younger students and share ideas. And younger students can learn from the older students,” Gleason said.

Brandon Colson, 11, of Bloomington, attended the institute for the entire summer. One of the sessions he attended was “Bacteria City.” He chose this topic because he wanted to learn more about bacteria.

“It’s fun because you can study bacteria and viruses and all that,” Brandon said.

Class instructors for the institute include working and nonworking teachers and specialists in various fields.

Sara Langley-DeHart is a teacher at Spencer Elementary School in Spencer during the school year. She instructed the “Swim with the Sharks” class during the summer institute.

In this class, the children had the opportunity to learn about the species that swim in the ocean. They also created a diorama of an ocean inhabitant.

Langley praised the institute.

“They (the children) get an overall good enrichment program for the summer,” she said.

During the school year, Gleason—a member of St. Charles Borromeo Parish in Bloomington—is the media specialist at St. Charles School.

She said a group of parents came to her 12 years ago and asked her to start some type of summer learning program for a small number of children.

Gleason said the program has grown larger than she ever would have imagined when she first started it 12 years ago.

“It has grown from being very small to almost 1,000 enrollments,” Gleason said.

Although the summer institute was not designed to be a fund raiser for St. Charles School, it has become just that.

“When I was the principal, at the beginning of the year, I asked her to start some type of summer learning program for a small number of children,” Gleason said.

“Although the summer institute was not designed to be a fund raiser for St. Charles School, it has become just that. The institute raised about $22,000 for the school. This year—since enrollment was up again—this amount of profit or more is expected.”

Gleason said the program has grown larger than she ever imagined when she first started it 12 years ago.

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“The only thing worse than acts of violence in our community is the acceptance of violence as a normal behavior,” said Father Michael Pfleger, pastor of St. Sabina Church, which offered the reward Aug. 2.

The store is across the street from Catholic-run Leo High School, which was touched by violence earlier this year, when senior Eric Ersery was killed in a drive-by shooting.

Leo’s principal, Peter Doyle, said officials have been trying for years to close the store because of its proximity to a high school, but the efforts have been mired in red tape.

Such stores “are magnets attracting the worst elements of the community,” Doyle said.

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