



The

Criterion

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July 14, 2000

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ENCUENTRO 2000

Encuentro 2000 celebrates diversity in U.S. Church

LOS ANGELES (CNS)—Encuentro 2000 opened with Native American drums calling the participants from across the nation to gather in assembly.

At the end of its final liturgy, 5,000 worshippers tied ribbons to one another's wrists, a traditional Hmong sign of sending forth.

In between, the different languages and styles of dress, music, art and worship celebrated the many-textured, many-hued richness of Catholic life in the United States.

The Eucharist brings unity to that diversity, Cardinal Roger M. Mahony of Los Angeles said at the final Mass. "It is here that we take up the gift and task of being a people whose lives are committed to reconciliation, peace and unity," he said.

Catholics from 150 dioceses converged on the Los Angeles Convention Center July 6-9 for Encuentro 2000: Many Faces in God's House, the only national event of the Jubilee Year sponsored by the U.S. bishops.

"Encuentro 2000 marks the first national gathering to lift up the riches of the Church's racial, ethnic and cultural diversity in the United States," Cardinal Mahony said. *Encuentro* is the Spanish word for encounter or meeting.

Auxiliary Bishop Gabino Zavala of Los Angeles, chairman of the Encuentro organizing committee, told reporters, "We will see that the music of the Latinos makes the Anglos' feet move, the incense of the Asians reminds Europeans of the transcendence of God and the drumbeat of the Native Americans pulsates in the hearts of all."

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. bishops' conference, said at an opening-day news conference that among the meeting's 5,000 participants, more than 150 countries of origin were represented.

Mariachi bands joined the Native American drums in bringing people together for the opening service July 6. Conch shells were blown from the four corners of the altar to announce the start of prayer.

Negro spirituals accompanied delegates as they paraded to the back of the hall, where they poured water brought from their home towns into a fountain, blending the liquid into a common flow.

The climactic evening Jubilee Mass July 8 featured Mexican music and Negro spirituals at the opening procession. Hymns were sung in English, Spanish, Tagalog and Latin.

The second reading was in Apache. The Gospel was read in Mandarin Chinese. Two huge screens provided simultaneous English translations, and headsets were available to hear translations in Spanish, Korean and Vietnamese.

Sprinkled elsewhere through the meeting were liturgical ceremonies indigenous to various groups of U.S. Catholics. Among them were a penitential rite from Tonga, African-American gospel music, a Korean Chusuk rite offering thanks to God and peace to the spirits of dead ancestors, prayers to Poland's Black Madonna and a Filipino fiesta used in towns in the Philippines to celebrate a patron saint's feast day.

Among participants at the four-day meeting were 82 U.S. bishops and several from Latin America.

See ENCUENTRO, page 7

Photo by Margaret Nelson



Josh Hunn, from the youth group at Sacred Heart Parish in Jeffersonville, carries the archdiocesan banner in a parade of flags at Encuentro 2000.

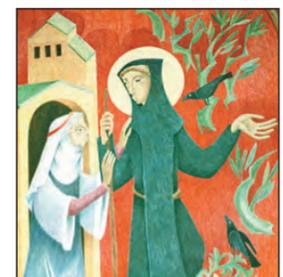
Benedictines celebrate 1,200th anniversary of Meinrad's birth

By Mary Ann Wyand

ST. MEINRAD—Benedictine monks and nuns from throughout North America gathered for prayer and song at Saint Meinrad Archabbey Church in southern Indiana on July 9 to celebrate the 1,200th anniversary of the birth of Meinrad, a ninth-century hermit, holy man and martyr.

Meinrad is the patron saint of the Benedictine monks who traveled from the Abbey of Maria Einsiedeln—built on the site of his ninth-century hermitage in Switzerland—to establish a monastery and seminary in southern Indiana in 1854.

Special guests for the Saint Meinrad Benedictines' jubilee year celebration honoring their patron saint included Archbishop



This image of St. Meinrad is displayed in the archabbey church. See related story on page 8.

Gabriel Montalvo, apostolic nuncio to the United States, who was the principal celebrant for the eucharistic liturgy, and Benedictine Abbot Georg Holzherr from Einsiedeln, the motherhouse of Saint Meinrad

Archabbey.

Archbishop Daniel M. Buechlein, who is a Saint Meinrad Benedictine, and Abbot Marcel Rooney, abbot primate of the Benedictine Confederation, joined other archbishops, bishops, abbots, priors, prioresses and delegate-representatives of Benedictine monastic communities throughout North America for the celebration.

In a brief address, Archbishop Montalvo told the Benedictines that he brought greetings from Pope John Paul II.

See MEINRAD, page 3

Delegates hope to strengthen local Church

By Margaret Nelson

LOS ANGELES—The 33 people from the Archdiocese of Indianapolis who attended Encuentro 2000 said they will never forget the experience and they hope to make a difference in the local Church by bringing what they learned back home.

For the local group, the trip was centered on prayer. Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, led the delegates in thanksgiving to God and a plea that they all would become better at leading people to follow the Word of God.

At that time, the group unanimously elected Josh Hunn of Sacred Heart Parish in Jeffersonville to carry the archdiocesan banner in the opening liturgical ceremony. He joined 300 others from across the country for the youth portion of the gathering.

Jasmine Chong, a member of the Korean Catholic Community at St. Lawrence Parish in Indianapolis, read one of the petitions in Korean at the opening ceremony.

The bishops, archbishops and cardinals inspired the group on Friday. At the Mass, 88 concelebrated, led by Archbishop Theodore E. McCarrick of Newark, N. J. That same afternoon, the bishops led workshops.

The encuentro was a jubilee year event sponsored by the Catholic bishops of the United States.

See DELEGATES, page 7



Lillian Jackson, pastoral associate of SS. Peter and Paul Cathedral Parish, represents the 33 local delegates to Encuentro 2000 in Los Angeles by adding water from the Archdiocese of Indianapolis to that brought by 5,000 others from around the United States.

Photo by Margaret Nelson

Jubilee Novena

This issue of *The Criterion* includes a brochure titled "Novena for the Celebration in the Spirit of Hope: The Great Jubilee" to help Catholics prepare for the special jubilee liturgy on Sept. 16 at the RCA Dome in Indianapolis.



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium. Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: the Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Aug. 15** Our Lady of Perpetual Help Church, New Albany, 7 p.m.
- Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Aug. 13** St. Ann Church, Terre Haute, 2 p.m.
- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 1** Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Novena to the Holy Spirit

Suggested approach:

- Remind yourself of the presence of God. Make the sign of the cross.
- Slowly read one of the Scripture passages. Spend at least five minutes reflecting on it and praying with it.
- Reread the passage and then read the reflection. Spend a few moments paying attention to any connections between them.
- Bring your prayer to a close by praying the suggested prayer.
- Spend two days on each Scripture passage. On the final day, return to the passage that you were most moved by.

Week One, July 16-22: Fan into Flame

Scripture: 2 Timothy 1:6-7, 1 Peter 2:9, Matthew 5:13-16

Reflection: St. Paul encourages Timothy to fan into flame the gift of God he received. We have received that same Spirit who makes us strong, loving and wise. As we prepare as an archdiocese to reach out to others, we recall the gift and mission of our own baptism. What have been some blessings of being Catholic? What personal gifts do I have? How is God asking me

to use those gifts in the service of others in our human family?

Prayer: Jesus, thank you for calling me to be your disciple. Make my relationship to you grow ever stronger. Help me to see the world and the people in it as you do. Send your Spirit to help us, your people, carry on your mission in our world. Amen. †

Novena al Espíritu Santo

- Recuérdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio un pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre ello y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos poniendo atención a cualesquier conexiones entre ellos.
- Concluya su oración diciendo la oración sugerida.
- Pase dos días en cada pasaje de la Escritura. El último día, vuelva al pasaje que más le conmovió a Ud.

Primera Semana, 16-22 de julio: Avivar la llama

Escritura: 2 Timoteo 1:6-7, 1 Pedro 2:9, Mateo 5:13-16

Reflexión: S. Pablo anima a Timoteo avivar la llama del don de Dios que recibió. Hemos recibido el mismo Espíritu que nos hace fuertes, bondadosos y sabios. A medida que nos preparamos como archidiócesis para alcanzar a los demás, recordamos el don y la misión de nuestro propio bautismo. ¿Cuáles han sido algunas de las bendiciones de ser católicos? ¿Qué dones personales tengo yo? ¿Cómo está Dios pidi-

endo que yo aproveche estos dones para servir a los demás en nuestra familia humana?

Oración: Jesús, gracias por llamarme a ser tu discípulo. Haz crecer aún más fuerte mi relación contigo. Ayúdame a percibir el mundo y la gente dentro del mismo como tú los percibes. Manda tu Espíritu para ayudarnos, a tu pueblo, a continuar tu misión en nuestro mundo. Amén. †

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Archbishop celebrates Mass with federal inmates

By Mary Ann Wyand

During a pastoral visit to the U.S. Penitentiary in Terre Haute on July 8, Archbishop Daniel M. Buechlein told the federal prisoners that they "share in the gift of redemption which Jesus won for every human person."

On the weekend marking the Catholic Church's international observance of the Jubilee Day for Prisoners, Archbishop Buechlein celebrated a private eucharistic liturgy in the prison chapel with some of the inmates. He released a copy of his homily to *The Criterion*.

"Pope John Paul II set this weekend of July 8-9 as the time in which we observe

the Great Jubilee for you who are prisoners all over the world," the archbishop said. "As he celebrates Mass in the prison in Rome, the pope is also letting all prisoners throughout the world know that you are in his mind and heart. I come to you today to bring this message, and I join my sentiments with those of Pope John Paul II. Know that you and your needs are of concern to me. I keep you in my heart and prayers."

During the Holy Year of Jubilee, Archbishop Buechlein said, "the Church reminds us of the great treasury of gifts Christ won for us when he suffered, died and rose again to free our human family from sin and death.

"You know the meaning of captivity and you know the deep desire for freedom," he said. "This is a special time for you to find freedom in your soul. It is a time to review our lives and turn away from sin. It is a time for repentance and reconciliation."

The Church's Jubilee Year theme is "Open Wide the Doors to Christ," Archbishop Buechlein explained. "Will we accept the invitation? Will we think and pray more than usual about the tremendous gift of salvation and thank Christ for the gift of our faith?"

Noting that "faith makes all the difference when we search for the true meaning of life," the archbishop reminded the pris-

oners that Jesus faced rejection by his own people because of his humanity.

"Opening wide the doors to Christ is to seek Christ in the poorest of the poor ... and that is all of us," he said. "Remember, Jesus said if we but give a cup of water to the least among us, we do it for him. That's the faith and love that leads us to freedom and peace.

"The Holy Year of Jubilee is a time of special grace during which we can anchor and deepen our faith once more," Archbishop Buechlein said. "Let's resolve to make a special effort to 'open wide the door to Christ.' Through that door we find peace of mind and heart and soul." †

MEINRAD

continued from page 1

"I am very grateful to Archabbot Lambert Reilly and to the entire community of Saint Meinrad Archabbey for this gracious invitation to be with you for this solemn eucharistic celebration during which we remember, with gratitude to Almighty God,



Archbishop Montalvo

women who live the monastic life, and especially for all of you who are associated with the family of St. Benedict."

the 1,200th anniversary of the birth of St. Meinrad," Archbishop Montalvo told the assembly. "Certainly you realize that the presence of the papal nuncio among you is a visible sign of the Holy Father's great love and solicitude for those men and

Reflecting on the life of St. Meinrad, Archbishop Montalvo noted that the hermit and holy man was "a true Benedictine" who exhibited a humility that supported him in holy obedience and in his generous exercise of the works of mercy.

"How appropriate it is that this holy man, who offered his tunic, bread and drink to the men who would take his life, came to be known as the patron saint of hospitality," the apostolic nuncio said. "It is this spirit of gracious giving, rooted in the life of your holy father, St. Benedict, which continues to live in and guide the mission of Benedictines who do their work with such selfless concern for others.

"The monks who came from the Swiss abbey of Einsiedeln in 1854 established this respected and well-known foundation in the United States," he said. "The monks crossed the Atlantic and came here with the highest and most noble of goals—to provide an education of young men for the priesthood of Jesus Christ. Now, 146 years later, the mission of Saint Meinrad is still marked by the most wonderful Benedictine heritage of

prayer and work, and reverence for the human person manifested in the way of hospitality, which impels you to receive others like Christ himself."

Praising the Saint Meinrad Benedictines for their commitment of service to the Church, the ordained priesthood and other ministries, Archbishop Montalvo said, "This institution continues to perform a great service to the Church ... with the formation of those men who have been called by Christ to the priesthood. Many lay men and women have also been enriched by your programs and studies.

"The spirit of this great holy man, St. Meinrad, is evidenced not only here at this foundation that bears his name, but also in the Benedictine houses across the United States," he said. "The sons and daughters of St. Benedict have made a remarkable contribution in the life of the Church in this country, often in apostolates such as education and health care, but always and especially in their primary apostolate of prayer.

"I am extremely pleased to be with you

today for this historic and joyful celebration," the apostolic nuncio said. "Once again, I assure you of the Holy Father's appreciation and love for all of you, and I take this opportunity to communicate to each of you his apostolic blessing."

In his homily, Archabbot Lambert said monastic life calls monks and nuns to continually seek greater closeness to God.

"The world desperately needs our spiritual interpretation of spiritual things," he said. "Our love for Christ must be barred by no barriers of interference. Meinrad is all for Christ. Forget the cost."

Quoting John Henry Cardinal Newman, Archabbot Lambert said, "To the monk, heaven is next door. He has no wish to see farther in advance of his journey than where he is to make his next step. He plows and sows. He prays, he meditates, he studies, he writes, he teaches, and then he dies and goes to heaven."

As Benedictines, the archabbot said, "we sincerely say today to our brother, 'Meinrad, move over and make room for me.'" †

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Editorial

Growing old safely

Pope John Paul II, who is 80, freely acknowledges that he is an old man. The Vatican says the pope's mind is as sharp as ever, even as his body deteriorates, and no one who pays attention to the Holy Father's activities during this Jubilee year can doubt his remarkable stamina. Even so, the Vatican has instituted measures to protect the pope from the rigors of his daily schedule—and to protect him from the dangers that arise simply because of his age and physical condition.

Like the once vigorous pope, when we grow old, most of us will require assistance with things we once took for granted. The irreversible process of aging involves a surrender or "giving back" of all the physical gifts we received as infants, and although today many people remain mentally and physically strong well into their 80s, 90s and beyond, growing older inevitably makes people more susceptible to disease, accidents and the failure of their vital organs. Sadly, because older people are vulnerable, they are also more likely to be abused, swindled or neglected.

Our Catholic faith teaches that "those whose lives are diminished or weakened deserve special respect" (*Catechism of the Catholic Church*, #2276). This is especially true of older people who can no longer care for themselves. The dignity of human life is in no way diminished simply because of a decline in mental or physical ability caused by

aging. To ignore the needs of older people is a grave sin of omission—and a sign that we have lost respect for the inevitable cycle of birth, growth, aging and death.

Every human being deserves to grow old gracefully—with respect, comfort and the assurance of safety. Anything less is a callous abuse of life itself. Why, then, are so many older people subjected to emotional and physical abuse? Are we vigilant enough in our care for our parents and grandparents? Do we care enough about our elderly neighbors? Have we abdicated our religious duty (clearly proscribed in the fourth commandment) to honor and respect and care for those who first respected and cared for us?

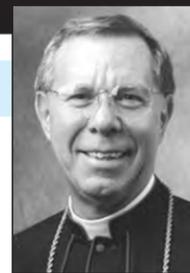
Pope John Paul II has enthusiastically embraced his old age. He is a witness to the graces and sufferings of life's twilight years. Every day, he reminds us that, although some of us will die in sudden, untimely ways, most will be asked to "let go" gradually. No matter who we are, or what our physical or mental condition, we all deserve to grow old in our own ways and our own time—safely and with dignity.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



God is Father beyond all other fathers

(Second in a series)

"Our Father ..."

I say these words at least 10 times a day, usually more. I know it is easy to overlook the awesome meaning of what is being said. The Lord's Prayer reveals the inner heart of Jesus, and because of Jesus, we dare to call God "our Father" whom he shares with us.

The *Catechism of the Catholic Church* notes that before Jesus, the name "God the Father" had never been revealed to anyone. For example when Moses asked God who he was, he heard another name. The name "Father" has been revealed to us in the Son, for the name "Son" implies the name "Father" (cf. #2779).

We don't really know why God revealed himself as Father. Perhaps we get an idea when we try to grasp the revelation of God as Trinity. In our gender-sensitive culture, the trinitarian notion of God—God the Father in particular—is sometimes side-stepped because it is easily politicized. I hope a brief reflection on the meaning of God's fatherhood will be helpful.

The triune God is a mystery, and we can only try to formulate the concept "three-in-one" within the limitations of our human understanding and the poverty of human language. We say that the Son is eternally from the Father and the Spirit is from the Father in the name of the Son. The Scriptures reveal Jesus as the Son, and he, in turn, reveals the Father to us.

From a theological perspective, we understand that the revealed notion of the fatherhood of God applies to the first person of the Trinity because by definition, God is "an origin without an origin." To borrow an expression used by Cardinal A. J. Simonis in his reflection on the Lord's Prayer, "God is a spring from which everything arises—but this spring itself has no source God in all eternity is a fount of love, and that love he wishes to share" (*Our Father*, p. 37). As "origin without origin," the notion of fatherhood is appropriate because in the natural complementarity of man and woman, motherhood is not understood anthropologically as "origin without origin."

Speaking directly to the issue of concern about gender-inclusive sensitivity, Cardinal Simonis wrote: "In 1964 the German psychiatrist Alexander Mitscherlich stated that we in our culture were on the way to becoming a fatherless society. Whether the facts now prove Mitscherlich right or not, in any case

the disappearance of the father figure from our society is bound to have very worrying consequences. From a religious point of view the father image in the Judeo-Christian religion has its own unique, indispensable meaning. It points above all to God's transcendent, creative presence, which calls humans into existence as free and independent beings, whereas the mother image may stand more for God's immanence in nature and in life" (*Ibid.*, p. 35).

It is true that in Scripture there are some maternal expressions that refer to God, but they are employed as literary metaphors, used to help us toward a fuller human imagination of who or what God is like. The title, *Father*, on the other hand, is not used as metaphor and, indeed, is revealed as a name for God.

St. Thomas Aquinas calls this revealed name an analogy of proportionality, which means that God is "father beyond all other fathers," that is, beyond any human understanding or experience we have of father.

Another example may help. When we use the word *good* in reference to a stone, or a vegetable or an animal or a human person, the word *good* has a qualitatively higher meaning, the higher the level at which it is applied. So, when the name *Father* is applied to God, it implies the very highest possible meaning of fatherhood. Indeed, God is Father beyond the best possible notion of father we can imagine.

In no way does the analogy of Father applied to God imply that men are somehow superior to or better than women. That is not the scriptural understanding of humanity nor is it the intended understanding of our Church when teaching the doctrine of the Trinity or Christian anthropology.

All of the above is rather complicated theologically. But Jesus actually revealed God to us as someone quite loving and personal. He wants us to address God in a very intimate way. The word *Abba* can be understood as "dear father" or perhaps in the American idiom, "Dad," or even "Daddy." This manner of intimate address was not customary in the time of Christ. Jesus introduces us to God as someone who stands in a deeply personal relation to us as a loving Father like no other father we know. And he taught us to say *our* Father.

Next week we will explore what it means to have a common Father in heaven. †

Archbishop Buechlein's intention for vocations for July

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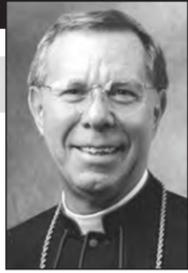
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Buscando la Cara del Señor

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



Dios es Padre más allá de todos los demás padres

(Segundo en una serie)

“Padre nuestro...”

Digo estas palabras al menos 10 veces al día, por lo general más. Sé que es fácil de olvidar el significado importante de lo que decimos. La Oración del Señor revela el corazón interior de Jesús, y es debido a Jesús, que osamos llamar a Dios “nuestro Padre”, a quien él comparte con nosotros.

El *Catecismo de la Iglesia Católica* muestra que antes de Jesús, el nombre “Dios Padre” nunca había sido revelado a nadie. Por ejemplo, cuando Moisés preguntó a Dios quién era, oyó otro nombre. A nosotros este nombre nos ha sido revelado en el “Hijo”, ya que el nombre “Hijo” supone, implícitamente, el nombre del “Padre”. (cf. #2779)

No sabemos realmente porque Dios se reveló como el Padre. Quizás obtengamos una idea al intentar entender la revelación de Dios como la Trinidad. En nuestra cultura sensible al género, la noción trinitaria de Dios, en particular Dios Padre, se evita a veces ya que se politiza fácilmente. Espero que una reflexión breve sobre el significado de la paternidad de Dios sea provechosa.

El Dios trino es un misterio y solamente podemos tratar de formular el concepto de “tres en uno” dentro de los límites de nuestra comprensión humana y de nuestro idioma humano. Decimos que el Hijo es eternamente del Padre y que el Espíritu es del Padre en el nombre del Hijo. Las Escrituras revelan a Jesús como el Hijo, y luego él nos revela al Padre.

Desde una perspectiva teológica, entendemos que la noción revelada de la paternidad de Dios se aplica a la primera persona de la Trinidad ya que por definición, Dios es “un origen sin origen”. Me refiero a una expresión usada por el Cardenal Simonis en su reflexión sobre la oración del Señor, “Dios es una fuente desde la cual todo surge, pero la fuente en sí misma carece de procedencia... Dios por toda eternidad es una fuente de amor, y desea compartir dicho amor” (*Our Father*, p. 37). Como “origen sin origen,” la noción de la paternidad es correcta porque en la complementariedad natural del hombre y de la mujer, la maternidad no se entiende antropológicamente como “origen sin origen”.

En cuanto al tema de la preocupación sobre la sensibilidad de incluir los dos géneros, el Cardenal Simonis escribió: “En 1964 el psiquiatra alemán Alexander Mitscherlich declaró que en nuestra cultura estamos en el camino de hacernos una sociedad sin padres. Ya no importa si los hechos demuestran o no que Mitscherlich tenía razón; de todas formas la desaparición de la figura que sirve de padre en nuestra sociedad seguramente tendrá consecuencias muy preocupantes. Desde un punto de vista religioso, la imagen del

padre en la religión judeocristiana tiene su propio y único significado indispensable. Sobre todo indica la presencia trascendente y creativa de Dios, la cual llama a los seres humanos a existir como seres libres e independientes, mientras que la imagen maternal puede representar más la inmanencia de Dios en la naturaleza y en la vida”. (*Ibid.*, p. 35)

Es cierto que hay algunas expresiones maternales en las Escrituras que se refieren a Dios, pero se utilizan como metáforas literarias, para ayudarnos a entender más, completamente por medio de nuestra imaginación humana, cómo o quién es Dios. El título, *Padre*, por otro lado, no se usa como metáfora, sino que realmente se revela como el nombre de Dios.

Santo Tomas Aquinas llama este nombre revelado una analogía de proporcionalidad, lo cual significa que Dios es “padre más allá de todos los demás padres,” es decir, más allá de cualquier comprensión o experiencia humana que tenemos acerca del padre.

Posiblemente otro ejemplo sea útil. Al usar la palabra *bueno* en referencia a una piedra, verdura, animal o un ser humano, la palabra *bueno* tiene un significado cualitativamente más alto dependiendo del nivel al cual se le aplica. Así que cuando se aplica el nombre *Padre* a Dios, implica el significado más alto posible de la paternidad. Ciertamente Dios es Padre más allá de la mejor noción posible que podemos imaginarnos del padre.

La analogía del Padre aplicada a Dios no implica de ninguna manera que los hombres son superiores a, o mejores que, las mujeres. Eso no es la comprensión escrituraria de la humanidad, ni es la comprensión intencionada de nuestra Iglesia al enseñar la doctrina de la Trinidad o la antropología cristiana.

Todo lo arriba mencionado es bastante complejo teológicamente. Sin embargo, Jesús realmente nos reveló a Dios como alguien bastante cariñoso y personal. Quiere que tratemos a Dios de una manera muy íntima. La palabra *Abba* puede entenderse como “querido padre” o puede ser el lenguaje estadounidense, “Dad,” o aun “Daddy.” Este tratamiento íntimo no era de costumbre en la época de Cristo. Jesús nos presenta a Dios como alguien que se encuentra en una relación profundamente personal con nosotros como un padre cariñoso a diferencia de cualquier padre que conocemos. Además nos enseñó a decir *nuestro Padre*.

La próxima semana examinaremos lo que significa tener un Padre común en el cielo. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Confession, sin and vocations

Two recent letters to the editor were quizzing some teachings resulting in less than complete practice of the faith. One was named Jay. Then there was a follow-up by a lady who took issue with those positions and lauded the great numbers of communicants she sees as an extraordinary minister.

Witness, today there are few confession lines. The question then: How many of those communicants are in the state of grace? How many have lost sight of what is a sin since many have and are still teaching from the “Spirit of Vatican II,” which is a euphemism for “whatever feels good” and are using cafeteria Catholicism? How many realize that when they give the sign of peace, they are saying to each other and God, “I am a full believer.”

In the encyclical *The Splendor of Truth*, #64 allows that we are sometimes ignorant of what is sin, but that does not relieve us from the responsibility of learning. Also, that a person can be near or practicing sin so as to become blind to it? A great encyclical for all. Mr. Moody’s recent letter calls us to full practice of the faith.

Regarding accounts of the June bishop’s meeting in which they discussed the lack of priests, the account by Zenit

dared print that two areas with a spring-time of vocations exist: Lincoln and Peoria. Most know there is no “feel good” teaching in those places. The results speak for themselves. Can we learn from them or run in place?

Are we exampling to our youth the love contained in leaving the cafeteria and sitting down for the whole meal that is served to us by magisterial teaching so they can see that the priesthood and religious life are wonderful callings from God, not a substitute for a “career” and something held very dear.

God bless you.

Dan Logan, Indianapolis

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

Research for the Church/James D. Davidson

A week in the life of a parish priest

Have you ever wondered how many hours a priest works each week? Have you ever wondered how much time he spends on activities such as preparing homilies, counseling parishioners and taking care of administrative matters? Have you ever wondered how a priest’s weekly activities compare with those of a Protestant minister?



Some answers are found in a recent study of Catholic priests and Protestant ministers in Milwaukee County, Wisconsin. The study was conducted by sociologists Sandi Brunette-Hill (University of Wisconsin-Washington County) and Roger Finke (Purdue University). Brunette-Hill and Finke published their findings in the fall 1999 issue of the *Review of Religious Research*.

Priests work about 58 hours a week. Their total hours are comparable to clergy in “conservative mainline” denominations such as the Lutheran Church-Missouri Synod and the Southern Baptist Convention.

Priests work longer hours than clergy in “traditional mainline” groups such as the Episcopal and Presbyterian churches (53 hours a week) and “sectarian” groups such as the Assemblies of God and the General Association of Regular Baptists (51 hours a week).

Priests spend the most time on “priestly” activities (24 hours), followed by “administration” (18 and a half hours), “pastoral” work (11 hours) and “teaching” (5 hours).

Here’s how priests spend their time in each of these categories. In the priestly category, Catholic clergy spend about seven and a half hours on special services and ritual activities such as weekend Masses. They allocate another seven hours to prayer. They spend five hours preparing homilies, four hours reading Scripture and an hour and a half working on spiritual conversions. Overall, priests devote more time to these activities than clergy in any other religious group.

They spend considerably more time than Protestant ministers do on ritual activities,

mainly because Catholics conduct more worship services each weekend. Priests also give more time to prayer. They spend only half as much time preparing homilies, and less time than Protestant clergy do with the choir. They devote more time to conversion activities and Scripture reading than clergy in mainline denominations, but less than clergy in sectarian groups.

When it comes to administrative matters, priests spend nearly eight hours a week on paperwork, four hours on planning, four hours on local meetings, two hours on civic organizations and an hour and a half on diocesan and ecumenical work outside the parish.

Priests and clergy in traditional mainline denominations spend five to six hours more than clergy in conservative mainline and sectarian groups do on administration. Priests give more time to paperwork than clergy in any other group. In most other administrative areas, they are comparable to traditional mainline and conservative mainline clergy, and busier than clergy in sectarian Protestant groups.

Regarding pastoral work, priests spend about five hours on counseling, three visiting the sick, two visiting parishioners and two on other personal contacts. They give about as much time as other clergy do to counseling. They also are similar to most other clergy in the hours they give to visiting the sick and visiting members, except for clergy in conservative mainline groups, who spend two to three hours more per week on visiting the sick.

In the area of teaching, priests spend about two and a half hours a week teaching children, an hour and three quarters teaching adults and three quarters of an hour teaching youth.

Priests and clergy in traditional mainline and sectarian groups spend considerably less time on teaching than clergy in conservative mainline groups.

In short, priests work long hours on a wide range of functions. Their efforts—which lay people value, but often take for granted—are indispensable to the Catholic way of life.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Check It Out . . .

Jubilate Deo! (Rejoice in the Lord!), a concert of sacred music that will include brief Scripture readings and prayer, will take place on **Sunday, July 23, at 3 p.m.** in the **Cathedral of SS. Peter and Paul**, 1347 N. Meridian St., Indianapolis. **Laudis Cantores** (one of the choirs of the cathedral), **Monument City Brass Quartet** and **The Cathedral Trio** (cello, violin and flute) will play and sing sacred music of many periods and styles. This program is presented free of charge to the Indianapolis community. There will be an opportunity for a free-will offering.

The former St. Agnes Academy in Indianapolis will celebrate its 50th reunion in August. Organizers are seek-

ing information on several classmates. They include Margaret Barbee Ford (William), Madonna Brooks, Mary Kay Conrad Dailey (Richard C.), Rose Ann Ferree Murphy (Thomas), Shirley Hildebrandt Guelda (Harald), Patricia Humphrey, Martha Lou Murphy, Kate Noone Julian (Kirby) and Luella Weaver. To offer information on these former classmates, e-mail jaroadamson@aol.com or call Rosie Adamson at 317-846-5424.

Daughters of Isabella, Madonna Circle Card Party will be held on July 20 at 1 p.m. at St. Elizabeth's Home, 2500 Churchman Ave., in Indianapolis. Admission is \$2.50 per person. The event will feature table prizes, door prizes and refreshments. For reserva-

tions, call 317-849-5840.

St. Agnes Academy's annual brunch for graduates and attendees of all classes will be held on Aug. 13. Mass will be held at 10:30 a.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. A noon brunch will follow at the Riviera Club, 5640 N. Illinois St., in Indianapolis. The fee is \$16 per person. For reservations, mail check payable to St. Agnes Alumnae Brunch to Pat Douglas, 7550 N. Pennsylvania St., Indianapolis, IN 46240-2802. Include on the top border of the check, your maiden name, married name, class year and phone number. For more information, call 317-257-8886.

The 17th annual Catholic Youth Organization Kings Island Day is scheduled on July 26. All families are invited to attend. Families can save 33 percent per ticket by purchasing them through the CYO office. Tickets are \$23 for adults and \$18.99 for children (ages 3-6) and seniors. Children 2 and under are admitted free. Tickets can be purchased by mailing a check for the number of tickets needed to the CYO Office, 580 E. Stevens St., Indianapolis, IN 46203, or call the office at 317-632-9311. Tickets will be mailed directly and must be ordered by July 20. Tickets are good for July 26 only. All groups must provide transportation to the park.

Students from Crossroads will be walking through Indianapolis on the weekend of July 15-16. As part of their spiritual program, they will be participating in the **"Helpers of God's Precious Infants" Mass at St. Andrew the Apostle Parish** on July 15 at 8:30 a.m. They will also speak at all weekend Masses at five

parishes in the archdiocese, including St. Malachy, Brownsburg; Our Lady of the Greenwood, Greenwood; and in Indianapolis at St. Matthew, St. Anthony and Holy Spirit. Crossroads is a pro-life group comprised of students from the Franciscan University of Steubenville. Each summer they make a walking pilgrimage from San Francisco and Los Angeles to Washington D.C., to oppose abortion.

The Sacred Heart High School Class of 1945 will hold its 55th reunion on Sept. 6 at Valle Vista Golf Conference Center in Greenwood. For more information, call 317-786-2815, 317-786-0193 or 317-786-4614.

The Cathedral High School Class of 1950 will celebrate its 50th anniversary with a reunion on Aug. 11-12 in Indianapolis. The event on Aug. 11 will include a Florida Scramble golf outing at Saddlebrook and an all-alumni dinner at Cathedral High School. Mass will be held on Aug. 12 at 5:30 p.m. at St. John the Evangelist Parish. Dinner will follow at the Columbia Club. For more information, call 317-784-7916 or 317-841-7853.

All Saints Homeschool Association (ASHA), a southeastern Indiana Catholic homeschooling support group, is offering an **orientation for parents interested in home education** on Aug. 5 from 10 a.m.-noon at the North Dearborn Branch Library, located on the corner of Dole and N. Dearborn Road in Logan. For more information, call Jeff and Lisa Brand at 812-637-6277.

Holy Spirit Parish in Indianapolis will host its annual festival July 13-15 on the parish grounds, located at 7243 E. 10th St. †

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Fr. Dolan will be followed October 27-29 by Dr. Jim Finley, a former Trappist under the direction of Thomas Merton. Dr. Finley will be offering the retreat *St. John of the Cross*, a silent retreat focusing on contemplative self-transformation. He will share a series of reflections on the 16th century mystic, with emphasis on the saint's classic work, "The Ascent of Mt. Carmel."

Fees for the retreats are \$225 and \$150, respectively.

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ENCUENTRO

continued from page 1

Numerous workshops and breakout sessions each day gave participants a chance to interact in smaller groups and focus on areas of special interest to them.

During one such period, several people in one room were using sign language to express their views on deafness as a culture. Next door, Chinese-American Father Eric Law, a specialist in intercultural ministry, was leading a discussion on how different cultures take different approaches to problem-solving.

Around the corner, Father Anthony McGuire, U.S. Catholic Conference director of pastoral care of migrants and refugees, spoke about getting parishioners

from different groups to have dinner together on a rotating basis as a way of breaking down communications barriers. Down the hall, Jeff Korgen, a National Pastoral Life Center social action specialist, discussed how sharing in a common cause can unite people of different racial and ethnic groups.

Father James Moroney, executive director of the U.S. bishops' Secretariat for the Liturgy, said there is a constant wrestling between unity and diversity as priests and people seek to incorporate different cultural and ethnic traditions in the liturgy while respecting universal Church norms.

At a reconciliation service ending the second day of the meeting, several representatives of minority groups spoke movingly of their faith despite their experiences of discrimination in the Church.

After testifying, each brought a lighted candle down the aisle and deposited the symbol of light at the foot of a cross.

Bishop Donald E. Pelotte of Gallup, N.M., the country's first Native American bishop, spoke of growing up in "dire poverty, dilapidated housing ... with an alcoholic, physically abusive father who ended up a suicide like so many of our Indian people today.

"Many of our native people were baptized, but in the process vast numbers were robbed of their cultural identity," he said.

Oblate of Providence Sister Mary Paul Lee, granddaughter of a slave owned by Jesuits, told of having to leave her native Philadelphia to become a nun because at that time no women's order in the archdiocese would accept an African-American.

The last speaker at the service was

Mary Jane Owen, executive director of the National Catholic Office for Persons with Disabilities, who is blind and hearing-impaired and uses a wheelchair. One of the experiences she described was being shunted off to a long row of other handicapped people at a papal audience during a Vatican meeting, although she was one of the featured speakers at the meeting.

She spoke a note of hope for those with disabilities in the Church, however. "More doors are being opened every week," she said.

Msr. Raymond East, African-American pastor of a multiethnic parish in Washington, summed up the encuentro with the comment, "The devil doesn't want us to gather like this. He would much rather have us fussing and fighting with each other, all divided up." †

DELEGATES

continued from page 1

States. The themes were Encounter with the Living Christ (Thursday), From Conversion to Communion (Friday) and From Solidarity to Mission (Saturday).

In one workshop, Bishop Ricardo Ramirez of Las Creces, N. M., was asked how to avoid divisions in parishes with new immigrants. He said that parish leaders must constantly evaluate the situation.

"What is needed for recent arrivals is different than what those of second and third generations need," said Bishop Ramirez.

He called for pastoral sensitivity. "Put your finger on what is the problem," but he said, "There is no way to escape the pain of that struggle. People really need to be able to express their faith."

He suggested that each member of the parish take at least some small role in parish ministry.

"We must constantly remember this is one Body of Christ," said Bishop Ramirez.

Several local delegates found the most powerful part of the encuentro was the reconciliation event on Friday evening, led by Boston Cardinal Bernard Law. Five people told of vivid experiences involving the Church in which they were hurt or neglected because they were different.

Cardinal Law said, "Our sins obscure the face of Jesus in the world. ... No one can be outside the circle of our love."

The days were packed with activities, workshops and general sessions.

Franciscan Sister Joan Elise Smith, of Oldenburg, said, "It has been so fantastic. The Holy Spirit is going to have to help me remember all of this. I can't do it on my own.

"What impressed me was when we held hands and everyone said the Our Father in our own language. That brought tears to my eyes. And my heart went out to all those people who spoke [at the reconciliation]."

Participants were invited to bring water to join in a water fountain, symbolic of the blending of cultures. Sister Joan said, "When everyone brought the water, you

could see it flow. It all looked the same even though it came from all parts of the United States."

Josh Hunn said that youth events were held in a different area, with special bands playing. They covered subjects similar to the ones the adults discussed.

"The speakers encouraged us to take part," he said. "It was not so much talking to us. We had small groups coming together as the young Church."

There was a group for those age 13-18 and another for young adults.

"It was a really effective way to deal with teens today," said Josh. "In one session, the leaders marked one of our hands with ashes to represent sin. Then they put oil on the other to show how we can wash away the sins of our lives."

Josh has attended several Catholic youth gatherings.

"This was different," he said. "We learned about other people and the hardships they experience. I've always been in the majority. Here I was in the minority. It helped me to see how others feel and how everything

works for them."

Olga Villa Parra, of SS. Peter and Paul Cathedral Parish in Indianapolis, helped organize the archdiocesan deanery encuentros as well as the trip to Los Angeles, and was pleased with the overall event.

She said, "As long as I've been involved in Hispanic ministry—nearly 30 years—now I know why God had us go through that.

"It was this moment God was preparing us for," she said. "Now I feel whole."

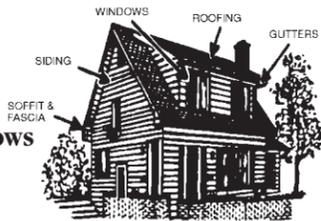
"All the people who talked were very, very confident about what they were saying," said Clarence Hirsch of St. Pius X Parish in Indianapolis. He said he had heard many corporate talks, "but there was never that kind of conviction."

Villa Parra said Los Angeles Cardinal Roger Mahoney "spoke from his heart and head. The longer they prayed, as the liturgy went on, you could see him smiling more."

At the closing Mass, Cardinal Mahoney greeted the assembly, "If you want to know what the kingdom of heaven is going to be like, well, just look around." †

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St. Meinrad's life speaks to today's concerns

By Patricia Happel Cornwell

ST. MEINRAD—"The life of Meinrad opens wide a lesson for all time, especially a time of jubilee," said Benedictine Father Cyprian Davis in a July 8 lecture, "Meinrad, A Man for the New Millennium," at Saint Meinrad Archabbey.

The presentation by Father Cyprian, an alumnus of Saint Meinrad, was part of the celebration of the 1,200th anniversary of the saint's birth.

St. Meinrad's name, actually "Meginrat," meant "great counsel." He is believed to have lived from 800 to 860, and it is known that he died a martyr.

St. Meinrad was born into a noble, but not wealthy, family. He was brought at age 6 or 7 to the island monastery of Reichenau, where the schoolmaster, Erlebold, was his relative. A young noble, Meinrad was trained in martial arts as well as in letters and the Scripture.

Father Cyprian also discussed the founding of Reichenau in 724 by St. Pirmin, "a roving missionary, part hermit and part evangelizer." By the year 800, when Meinrad was born, Reichenau had 600 monks, by one account, and 300 knights as its vassals.

When Meinrad was about 25, he was ordained a deacon and, soon after, a priest. He was probably attached to one of the abbey churches. Under the influence of Erlebold, now abbot, Meinrad decided to become a monk.

This did not satisfy Meinrad. Erlebold gave the young man permission to begin the life of a hermit. He was sent to one of Reichenau's cells, small houses attached to farms or other enterprises. Meinrad's cell had a school, and he was put in charge.

Father Cyprian said that "perhaps Erlebold wanted to support Meinrad's longing for the contemplative life by placing him in a small

house, where ... the comings and goings of a world-famous monastery like Reichenau would no longer be a distraction for this young monk, so desirous of a life of contemplation."

With the abbot's blessing, Meinrad left the cell for a still more solitary life. His new hermitage was not a shack or cave, but a structure with a separate chapel, furnished with precious reliquaries. Meinrad received funds from some source to give as alms to the poor.

A hermit "was the people's lifeline to the holy," Father Cyprian said. "A monk stayed behind cloister walls; a hermit was open to all. Hermits preached, gave spiritual direction, counsel and advice."

When visiting monks from Reichenau spent the night at Meinrad's hermitage, one of them "saw Meinrad rise from sleep while the other monks were deep in slumber," he said. "Meinrad kept vigil in prayer. This vision of the man of God at prayer resulted in the [observer's] sight of a young boy speaking to Meinrad. This young boy was, of course, Christ."

It is not known whether Meinrad was murdered for political reasons or for plunder. Father Cyprian called the saint's death a "ninth century murder mystery."

"The annals all spoke of 'a most devastating famine' made worse by bitter cold," Father Cyprian said. "In time of famine, what is needed is money, so that scarce food

sold at enormous prices could be bought."

A 10th century biographer wrote that the murderers openly asked directions to the hermitage, and that Meinrad suspected danger, but forgave and welcomed them. They accepted his hospitality, then killed him.

The saint's body was taken to Reichenau.

About 75 years after his death, canons from Strasbourg established a house near the saint's former site. The new hermitage took its name from Meinrad's own, "Einsiedeln" in German, and Meinrad's relics were returned there.

Reichenau persisted into the 11th century, restricting membership to the nobility. Soon only two monks were left. In the 16th century, the bishops of Constance ruled the monastery and its numbers increased, but by the late 18th century it had dwindled to 12 men. In 1802,

Reichenau was secularized.

"Half a century later," Father Cyprian said, "a new foundation was made in this country, and the name of Meinrad, his memory and his spirituality were transplanted onto this soil, and the monastic life flourished again."

Saint Meinrad Archabbey was established in 1854 by the Abbey of Maria Einsiedeln in Switzerland. It is one of only nine archabbeys in the world, and one of only two in the United States.

"In the eyes of his contemporaries," Father Cyprian said, "Meinrad was a holy man. ... And this brings us to the meaning of

Meinrad for us today in the year of Jubilee 2000, the beginning of the new millennium."

Father Cyprian said Meinrad's life is relevant to jubilee themes set out by Pope John Paul II: "the new evangelization, reconciliation and the call to repentance and the healing of our memories."

"Today we who are monks are faced with the task of not succumbing to the culture of our time," Father Cyprian said. "Hermits like Meinrad went even further. They were part of the counter force that preached the Gospel on the margins of society. We need, today, those who join a life of prayer to [accept] the task of reaching out to the forgotten people of our world."

The saint's forgiveness of his murderers is a model for today, he said. "One of the achievements of medieval monasticism, 'was the movement for peace that bishops and abbots sought to maintain. The challenge for monasticism today is to do in the industrialized nations what Third World monasticism has already begun to do—be a visible sign of the Church that reconciles and renews because we are unflinching witnesses to justice and to peace."

Regarding the Pope's exhortation to penance, Father Cyprian noted that, exactly when Meinrad was welcoming all to his hermitage, the sacrament of reconciliation was undergoing transformation from public to private confession.

"In our own time," Father Cyprian said, "we ... need to recover the sense of sin, the meaning of remorse and the need for God's forgiveness. The role of monks remains the same today: be ministers of God's forgiveness, be ministers of God's mercy, be ministers of spiritual direction."

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.) †



This image of St. Meinrad is displayed in the archabbey church.

Photo by Mary Ann Wyard

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Facing the challenges of an aging population

Our rapidly increasing “old-old” population of people more than 85 poses some serious questions that society “would rather not think about,” writes Jesuit Father John Langan, the Joseph Cardinal Bernardin professor of Catholic social thought at the Kennedy Institute of Ethics at Georgetown University in Washington.

Father Langan observes, “The pragmatic and hopeful aspects of the American character, usually a great resource in tackling social crises, are less useful as we face problems that we can endure but not solve.”

Father Langan’s mother, Sarah, died of Alzheimer’s disease two years ago at age 89.

Father Michael Place, president of the Catholic Health Association, comments that society does “not appear ready for this challenge.”

Why not? A “lack of preparedness is evident in our public policies, in our systems of care, in our communities and even in our churches,” Father Place writes.



As the number of people over age 65 continues to increase, two Catholic health care experts say we are not prepared to handle the challenges an increasingly older population presents for society.

CNS photo

Little is being done to prepare for a growing aging population

By Fr. Michael Place
Catholic News Service

The needs of the old never have generated much interest in our youth-oriented American culture. Lack of preparedness is evident in our public policies, in our systems of care, in our communities and even in our churches.



Two considerations come to mind here:
• “The very old form the nation’s fastest growing population” (*The New York Times*, Feb. 4, 2000).
• “With the length of their days, I will satisfy them.” (Ps 91:16).

The growing numbers of very old people and our commitment to serve them well represent perhaps the greatest challenge facing us in the years ahead.

It has never been like this before. Based on current statistics, a person who is 65 years old can expect to live to be 83; an 85-year-old can expect to live to be more than 93.

This is a wondrous and frightening state of affairs. On the one hand, science has helped reduce heart disease and other life-threatening conditions, but, on the other, people living longer are more likely to experience the pain and disability of chronic illness. The demographic shift has significant human implications.

We do not appear ready for this challenge. It is time for transformation. As a start, national policies must give better
See PREPARE, page 11

New approaches required for taking care of the elderly

By Fr. John Langan, S.J.
Catholic News Service

This year a friend in St. Louis celebrated her 100th birthday. Estelle is alert, perceptive, gets along well with a wide range of people, lives in her own apartment and keeps up with Mark McGwire and Bill Clinton, though admiring the first more than the second.



She uses a cane and hearing aid, and moves cautiously; her hair is white, her steps cautious. She stands out for me because of her friendly, lively disposition, and because she is the first centenarian I have known personally.

As we think about the needs of “the old-old,” people more than 85, Estelle is a reassuring figure. She is able to enjoy many of the good things of life, has financial security and access to health care, is loved by children, grandchildren, neighbors and fellow parishioners.

But for every Estelle there are several extremely elderly people who have serious problems that society would rather not think about and who are forced by circumstances or social decisions into lives of greatly diminished quality.

The very poor, the retarded, the bearers of serious disabilities are all less likely to reach extreme old age. But even people who have been vigorous and successful find that extreme old age brings new vulnerabilities and new forms of dependence, as well as illnesses that are often terminal or
See CARE, page 11

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Margaret Nelson, *Criterion* senior editor writes about her upcoming retirement. Page 14.

Attending to the spiritual needs of nursing home patients

By Shirley Vogler Meister

A priest-friend and I were brought together in a common cause: the struggle to preserve the dignity of residents in nursing homes.



Until voice problems stymied me, my focus was primarily to do this by speaking to new and regular nursing home staff through education programs.

As a volunteer and from a family member's perspective, I encouraged staff to work as a team with each other, with residents and with families. Now I concentrate my eldercare advocacy mostly through the written word.

Attention to spiritual needs

My friend, Father Eugene Neff, pastor of St. Joseph Parish in Lebanon, Ill., is entering his 25th year as the founder and director of the Ministry to the Sick and the Aged in the Diocese of Belleville, Ill., where my hometown is located. It is possibly the oldest such organization in the United States. His approach is more spiritual; but he stresses, as I do, the holistic teamwork approach to what ails most nursing home residents.

Through him and through my own 10-plus years of experience as a caregiver, I'm convinced that his approach is best. Until we as Christians truly recognize the spiritual worth and needs of all human beings, especially those vulnerable at the end of their lives, unacceptable nursing home conditions will continue to grow.

"When people reach this point in life," Father Neff said, "they ask fundamental questions about life, such as 'Why am I

here?' They get down to the basic concerns, the bottom line. We have to approach that need."

Nursing home residents are sometimes broken in body and spirit; but "their very brokenness makes them more like Christ," said Father Neff. "The greatest need they may have comes from their experience of separation and isolation. They are now separated from family community, their community of friends, possibly their church community—and maybe a spouse who is still healthy and still living in a home or apartment. Combine this with all of the loss experiences: No wonder depression is such a problem in the long-term-care setting."

Father Neff's goal—which echoes the goal of so many priests, nuns, lay ministers and families—"has always been twofold: to bring a living Christ to the long-term-care facility and the residents and to maintain a Catholic Church presence there. As the physical needs of residents change, such as from lack of mobility or dementia, I am continuing to explore how best to do this," he said. Father Neff, who holds a master's degree in gerontology from Lindenwood University in St. Charles, Mo., is the Belleville Diocese director of health affairs.

Strength from the sacraments

He praises volunteers, who "continue to take an even more central role in this ministry. The sacrament of the sick and the Eucharist and how they are celebrated are also central. How they are celebrated needs to be looked at very closely."

Unfortunately, most volunteers have experienced the negativity that Father Neff has had. Often doctors, nurses and other staff members disrupt Masses, Communion services, private prayers and visitations. Such interruptions usually occur without apologies or explanations. Both priests and

ministers claim they've seen rude behavior in nearly every facility they visit on a regular basis. Exceptions are the religiously based or Church-affiliated care centers, where extra effort is given to spiritual needs.

Personal experiences

I have witnessed such indignities. One day, when coming off a care-center elevator with arms heavily laden with clothes I'd laundered for my husband's mother, I stepped into this hallway scene:

A lay minister was preparing my mother-in-law to receive the Eucharist. In her mid-90s, Pauline suffered severe dementia and was confined to a wheelchair. She instinctively put her hands together as we began "The Lord's Prayer." A man known for shouting profanities wheeled himself to the opposite side of us. As he became more disruptive, the minister dropped to one knee to be closer to Pauline.

Staff sat at a nurses' station a few feet away. They smiled, snickered and refused to assist us. I was more offended by that rudeness than by the man's behavior. Finally, an aide noticed, then pushed the man away while we finished.

That day became pivotal for me after a series of indignities. In fact, the pain was twofold. After thanking the lay minister, I went directly to Pauline's room to put away her clothes. As I walked in, I noticed that one of two crucifixes my husband purposely hung high above his mother's bed, was missing. The nail was bent down, showing it'd been yanked away. I burst into tears. The thief, who must've climbed onto the bed, couldn't have been a patient, because patients were severely ill, mentally and/or physically.

Previously, Pauline's rosaries and other personal items were also stolen, and the

chapel became superfluous, changed into a staff meeting room. With scheduling conflicts, Mass and other services were then held in the parlor or dining room.

The holistic approach

Father Neff believes that training personnel to be sensitive to the spiritual needs of residents is critical. According to statistics, more than 64 percent of elders credit their spirituality as "helping them make it through" their end-of-life experiences, he said. Yet, spirituality is too often ignored by staff, even though the majority of staff surveyed believe religion helps.

"Most facilities are built around a medical model of care that focuses on physical health care," said Father Neff. "Everything else comes after that, if it comes at all.

"When facilities begin to shift to a social model of care, a model that espouses a holistic approach, then maybe we'll see fewer of the thoughtless interruptions during Mass and when I am in a room visiting and distributing Communion."

He notes that often residents voice their disapproval at such disturbances, whereas other times they have an "Oh, well" attitude, indicating a fateful acceptance.

As Father Neff said, "If we work together as a team, we can bring healing to each resident." It's time to look at the whole person—the spiritual, social, emotional and physical. He believes all this can be "woven into a beautiful tapestry."

"If the long-term facility really wants to be a true care center," he added, "then it must accept the social worker, pastoral care worker and chaplain as equal partners with the healing team."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †



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PREPARE

continued from page 9

attention to the aging population. Medicare should be brought up to date, with benefits reflecting current medical practice, including preventive services and prescription drugs. Policies also must better address the needs of people facing the dual vulnerabilities of poverty and the frailty of age.

Our health-care system should be reoriented from treating discrete episodes of care to a focus on chronic illnesses

requiring care over time. More than ever, health care must recognize the wholeness of the person, with attention to physical, emotional and spiritual needs, to the family and to the home where the person lives.

In years past, older people who lost their former independence went to live in nursing homes. Both economics and concern for quality of life suggest that nursing homes be reserved for rehabilitation and care when no other setting can meet 24-hour needs.

Older people can be helped to age where they live, with additional home and

local-community services. Assisted living, now available for people with ample resources, should be developed for people at all income levels.

Finally, churches, while focused on sacramental matters, can expand their scope to other needs of elderly parishioners and their families: arranging widow groups, senior activities and adult day services. Many churches have formed parish nurse programs and organized volunteers to visit and minister to the needs of older people in their homes.

Churches also should look at older parishioners as resources, not simply as

a group in need. These people, often rich in wisdom and time, and wanting to serve, can help each other—with parish activities, with intercessional prayer.

Our communities will look and be very different as more people live to be very old. This can pose serious economic and social problems, but not necessarily so.

If we, as caring people, seize the opportunity to meet this need of our time, we can celebrate a glorious future and enjoy the blessings of age.

(Father Michael Place is president of the Catholic Health Association.) †

CARE

continued from page 9

reversible only with great cost.

The pragmatic and hopeful aspects of the American character, usually a great resource in tackling social crises, are less useful as we face problems that we can endure but not solve.

The radical individualism, reliance on market models and emphasis on personal independence that have helped set free the American people's energies are a hindrance when the challenge is to maintain people of diminishing capability as an active presence in the community.

The reliance that earlier generations put on the family to provide a network of care and support for the extremely old now is often misplaced. The numbers of the extremely old are increasing dramatically even while divorces grow more frequent in the generations behind them; their own children often grow sick and die.

There can be no unique solution to the problems of an entire generation confronting the crises of extreme old age. But some of the most pressing needs are clear.

First, the need for continued attention to the "old-old" as people of unique value who are not merely passive recipients of

benefits and treatment, and who are not to be reduced to stereotypes or warehoused where they do not disturb us.

Second, the need for social and financial guarantees of continued access to appropriate medical care. The details of such care will depend on the political process and society's economic outlook. It should not include an open-ended reliance on new medical technologies. Providing affordable care will require social inventiveness and institutional flexibility.

Third, a positive valuation of this stage of life. This requires that we develop an appropriate spirituality both for the "old-old" and for their care-

givers, advocates and companions.

Contemplation, gratitude, patience with the suffering Christ, forgiveness and reconciliation, generosity of spirit, hope and wisdom are all vital elements in such a spirituality.

Estelle has reached a happy century because these elements were present in her life and in the attitudes of those who cherished her over all the years since 1900.

(Jesuit Father John Langan is the Joseph Cardinal Bernardin professor of Catholic social thought at the Kennedy Institute of Ethics at Georgetown University in Washington.) †

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Seniors find joy and spirituality as Ignatian volunteers

BALTIMORE (CNS)—There he was on his hands and knees struggling to pull out four old toilets in St. Martin's Church hall so that new tile could be placed around them.

It wasn't the sort of thing the 62-year-old retired data processor specialist was accustomed to doing, but this was a new chapter in Tom Coyne's life and he was enjoying every moment of it.

The same goes for Ann Wagner, 67, the retired director of a senior center, who recently began mentoring and tutoring inner-city youngsters while her husband, Andy, a 66-year-old retired marketing executive, spends 20 hours of his week promoting equal housing opportunities for minorities.

And then there's 62-year-old John O'Hagan. A retired engineer, O'Hagan leaves his suburban home two days each week to counsel distraught families of the city's working poor about dealing

with their delinquent mortgages.

These men and women are among 11 members of the Baltimore-area Ignatian Lay Volunteer Corps, a unique program formed five years ago by Jesuit Fathers James R. Conroy and Charles Costello.

The Ignatian Lay Volunteer Corps provides men and women in their 50s, 60s and 70s with the opportunity to serve the needs of the poor in their local communities for 20 hours a week, nine months of the year from mid-September through the end of July.

As life spans lengthen, so grows the population of retired people in good health with many productive years left to them.

And many seniors in this age group are discovering that they want more from their post-working life than leisure. Through the Ignatian Volunteer Corps, the volunteers have the chance to



Ignatian Lay Volunteer Corps member Tom Coyne repairs a garage door at St. Peter the Apostle Church in Baltimore. Coyne serves as groundskeeper and maintenance man two days a week at the tri-parish Catholic community of St. Peter the Apostle, St. Martin and St. Jerome.

help others and also to grow spiritually by reflecting on their experience of Church and community service.

"The spiritual component was the key," O'Hagan told *The Catholic*

Continued on next page

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Review, Baltimore archdiocesan newspaper. Like the other volunteers, he wanted to "give something back" because God had been good to him, but he also wanted a way to significantly enrich his spiritual life.

The program's co-director, Barbara Castellano, said the Ignatian volunteer experience provides its members with "a mature, adult Christian way of living in ways that couldn't have happened when the focus was on family, work and career."

She said many volunteers find they have gone from a mentality of "doing charity" to understanding that "they have moved into the realm of the compassion of God."

The volunteers connect their work with their own spirituality primarily through reflection and talking with each

other about it.

"It opens up your eyes to what it means to be a good Christian," said Coyne, a parishioner of the Church of the Annunciation in Rosedale, who has taken on the role of maintenance supervisor for the struggling Baltimore inner-city tri-parish of St. Martin, St. Jerome and St. Peter the Apostle.

"The spiritual rewards are unbelievable," Coyne said. Although at first he found the people he encountered and the act of keeping a journal of his volunteer work a little uncomfortable,

he now finds it helps him immensely in putting his life into a spiritual perspective.

Volunteering two days a week at the St. Ambrose Housing Aid Center, O'Hagan has become a real estate

expert, fighting the exploitive "flipping" of run-down city houses.

He's often at the courthouse looking up foreclosures, persuading lenders to give his clients a break and working up Federal Housing Administration statistics.

A parishioner of St. Joseph Parish in Cockeysville, he recognizes that there is "such a great need in today's world, especially in the inner cities."

Like the others, O'Hagan finds he is getting more out of his volunteer work than he is giving and that the experience has "spiritually enhanced" his life more than he can say.

What began in 1995 as a modest effort with 11 volunteers in three cities—Baltimore, Washington and Philadelphia—has grown to 60 volunteers in eight mid-Atlantic and East Coast cities and is about to expand into Chicago, Detroit and Minneapolis-St. Paul.

"As baby boomers reach retirement age, the potential for a program like this is going to exponentially explode," said Castellano.

And there might not be a lot of turnover either. The Baltimore volunteers, who signed up for a year at a time, all plan to re-enlist. †

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Retirement allows time for catching up and new projects

Editor's Note: Criterion senior editor Margaret Nelson is retiring next month after 14 years of writing about a wide range of topics.

By Margaret Nelson

Planning for retirement has a lot to do with stewardship. I strongly believe that we must be caretakers of God's gifts to us.

I used to joke that "God doesn't trust me with any extra time or money" until a monk friend said, "That's because he loves you!"

At 70, I find myself tired after each weekday of work—unable to accomplish the evening tasks I did 10 years ago. So, in planning for my Aug. 15 retirement, I imagine that I will have to "catch-up" with things I have—or should have—been doing before I can begin to work on things I've always wanted to do.

I know that I will "need" to continue to go to daily Mass. That will mean continuing at the cathedral—except on Thursday, when we have Mass at my parish of St. Andrew the Apostle in Indianapolis.

The Eucharist—along with the Liturgy of the Hours and spiritual reading—fits in with my life as a Benedictine oblate. I hope to do more reading—and maybe another retreat each year.

Other religious communities also have oblates or third order affiliates for lay people who wish to enrich their spiritual lives.

By the way, I would suggest a visit—maybe a retreat—to Saint Meinrad for all retirees. After my first visit, the monks' prayers "haunted" me for days. As I've watched them file in to prayer, I've been inspired by how the gifts of these men have been nourished so that they will provide the maximum benefit to God's people. Their work seems to flow from their prayer.

The courses for lay ministers offered by Saint Meinrad School of Theology at the Marian College campus in Indianapolis are in their second year. Since I won't be working, I hope to continue with the two courses they'll have this fall.

I'll continue—and try to improve—my participation in some of the things I have done at church. There are so many ministries in each parish that each person's gifts are welcome.



File photo by Charles J. Schisla

Archbishop Daniel M. Buechlein and Father Richard Ginther, pastor of SS. Peter and Paul Cathedral, applaud as Margaret Nelson accepts the *Pro Ecclesia et Pontifice* (For the Church and the Pontiff) Award during a Feb. 19, 1995, ceremony at the cathedral. The papal honor recognized her dedicated and joyful service to the Church in central and southern Indiana.

I would recommend the ministries that have brought me beautiful experiences with God's people—and some minor conflicts: singing in the choirs, cantoring, planning liturgies, serving as eucharistic minister at liturgies and for the homebound, making St. Vincent de Paul visits, making the Christ Renews His Parish weekend, creating special, decorated cakes for social events, making vestments and banners, and arranging for Parish Night Out retirees at area restaurants.

If I find myself homebound, I'll do as some of my friends have done—get on the telephone network and call people in the parish about special projects and events. And I could pray for other parishioners.

Each parish can be part of the Indiana Catholic Conference telephone network that keeps legislators aware of the people's concerns in government.

Criterion readers can examine their own gifts and offer them to their parishes. They may already be involved in some ministries, but find they can offer a little more time in

retirement.

Many of the retired men in our parish enjoy each other's company as they take care of the maintenance of the church and school property—like mowing the lawn every Friday in the summer and gathering for lunch afterward.

The women help by mailing the parish newsletter and other papers. Plenty of volunteers are needed at the school, like those who work with the children in the library.

Those who are very welcoming can become greeters at liturgies. One man in the parish is a convincing fund-raiser for our endowment and other projects. Many retirees find gifts they didn't know they had—like the man who'd never made pancakes who found he was an expert flipper.

For 14 years, I have been an assistant editor, and later senior editor, of *The Criterion*—that means I write stories and take photographs of things going on around the archdiocese. I did the same thing as a freelancer for five years

Continued on next page



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before that—and I hope to continue after I retire from the office.

I'm all ready to e-mail my stories from home. A few months ago, my son installed the latest in computer equipment, including the Internet. (I was amazed at the low cost!) I could spend the rest of my life just figuring out everything I could do with this technology.

Friends my age who are unfamiliar with computers are not at all interested in them. But the information and capabilities are worth the simple effort to learn. I like being able to write a couple of words in a space, then click "Go" and find enough knowledge to fill a library shelf, or click on any of a dozen topics and open up a world of information. You can even design greeting cards. But it's easy to get off the track into cyberspace.

Connected with my work, I've been a member of the Woman's Press Club of Indiana, which sponsors a writing contest for prisoners. Last year, we had 109 entries in poetry, essays and short stories. (My mailbox was stuffed with letters that had that prison stamp on them.) I'll chair that for the 10th year—with the hope of improving some parts of the contest. Most of all, I'd like to type the winning entries so they can be printed in a booklet.

And I'd like to do a better job of promoting WPCI's college and second career scholarships. (It should be easier just to get to all of the meetings now.)

One new thing I'd like to do also involves writing—a monthly "from the pew" newsletter for family and friends. It will include the usual news, but also little human situations that have inspired me.

My dream books are two. One would be a book I think would help vocations—about a dozen or so priests I've met that would reveal the beautiful thinking that led them to serve the people of God. (This was suggested by a stranger—a judge of personality profiles for the WPCI Communications Contest.) The second book would be an anecdotal cookbook.

So far, I haven't even put together my notes from the

1998 archdiocesan pilgrimage to the Holy Land.

If you wonder about the cookbook, this will be the 39th year that I've entered baked goods in the Indiana State Fair. (I've also tried sewing, art, cake decorating, photography and crafts in other years.)

Added air conditioning, better equipment, a kitchen stool and shortcuts have made up for the handicaps of age.

At Christmas, I've always made cards. And lately, I've made "anniversary" cards to show support for some of the priests I know.

Anyone who has seen my house or yard would say that's where I should start. But I have to be home to take delivery of the file cabinets I need to organize all the papers connected with the above projects (not to mention medical bills and instructions and other financial information).

And homeowners need to be there for the workers who do things they can't handle, like getting on roofs, etc.

Speaking of files—it takes lots of time to figure out what Social Security is doing. Until this year, that was especially true for those working full-time. I hope that, in my lifetime, they figure out what I am certain of—that I don't owe them the thousands of dollars they say I do.

So I'll have time to file stuff—I hope. What worries me is that most people would just pay what these agencies say they owe. I was able to show the state (income tax) that I didn't owe it nearly \$200 and the federal government much more than that (I had the canceled check!)—all within the past year! Checking all of this (without a good filing system) eats into the few extra hours a working person has.

Those people who have seen my car would say the first thing I should do is look for a replacement. I've had the insurance money more than three years, after someone broadsided my passenger side.

My neighbor just reminded me that we should have a neighborhood Crime Watch gathering. I'm the block cap-

tain (since no one else would take it)—and we are past due.

Just for myself—well this does seem to delight my four doctors—I plan to add two more water aerobics sessions to the two I have after work now.

My five grown children are located in areas that are pleasant to visit. Maureen and Vince are in Louisville; Rosemary is in Toledo; Paul and Darice are in San Diego; Patrick and Shelly are in Cincinnati-Covington. Kathy is in Indianapolis, so I get to see her every week.

I have always made lists of what I planned to do. But I (obviously) don't worry if everything doesn't get done.

I hope some of this rambling will give people ideas of things they can do in retirement. I know that the most important ingredient will be prayer as I continue the journey of life trying to make the best use of God's gifts. †



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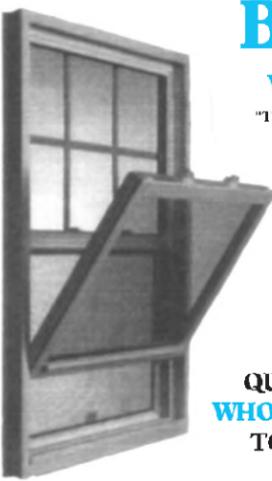
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Retired nuns blaze a new trail on Internet

SAN ANTONIO (CNS)—The terms “Web site,” “e-mail” and “chat room” have become everyday vocabulary for a group of retired nuns in San Antonio.

Members of the Sisters of Charity of the Incarnate Word are involved in a computer venture called “Connecting Worlds: The Cybersisters’ Project.”

The program, run by the University of the Incarnate Word in San Antonio, matches religious sisters who range from 60 to 80 years old with college business students who become their computer tutors. Many of the students, under the age of 20, have never even met a sister.

The student-tutor relationship has been a learning experience for both

sides, according to Frederick Bock, the professor who designed the program.

“When the program was announced, we expected to meet five or six retired nuns—25 showed up!” he told *Today’s Catholic*, newspaper of the San Antonio Archdiocese.

Many of the retired nuns were teachers, or had other careers in academia, or were in the medical field. Bock’s project, part of his students’ regular computer course, has made them students

again.

It has led to close friendships between the students and the retired sisters.

The students gained a new respect for the elderly and their wisdom, past accomplishments and spunk, and the retired sisters learned firsthand about today’s young people and their world.

Bock said the students also learned their class material better by tutoring the sisters, and got an added benefit—the sisters’ prayers.

For 10 weeks, from February to April, each student and senior nun met once a week, or more often, according to individual schedules.

Mentors kept a record of each meeting and a portfolio consisting of the work she/he had accomplished. The class met once weekly for 10 weeks during the semester.

Bock said the first nun to contact him about the program, Sister Mary McCardle, “sounded so young on the phone. Then this tiny nun showed up for the first class. She’s 82!”

Another 82-year-old, Sister Margaret Conneely, said her “introduction to the computer is the greatest thing. It’s been

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Sister Margaret Conneely said her ‘introduction to the computer is the greatest thing. It’s been a great change of life for me.’

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a great change of life for me."

Sister Margaret McCormack said she admired the way her tutor, Amy Alfaro, successfully juggled a job, studying and tutoring.

Another retired sister with a passion for botany is studying flowers, especially the flowers of Ireland.

"I can't wait to learn the different types of lettering and clip art," she said, adding, "I have lots of questions."

Computer card games, especially solitaire, fascinate Sister Mary Josephine Marischen, another 82-year-old who taught chemistry and physical science at the college level for many years.

Bock said the sisters' newfound computer understanding gives them new opportunities.

"The Internet sets them free, keeps them in touch with others far and near," he said. †



Sister Tricia Freeman (seated) gets computer tips from tutor Nicole Rogers and Fredrick M. Bock (not shown) at the University of the Incarnate Word in San Antonio. The "Cybersisters' Project" matches college business students with religious sisters for computer lessons.

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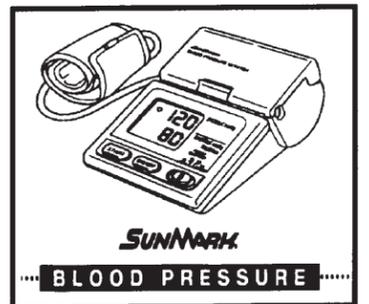
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The young need to fight prejudice against the elderly

By Fr. Richard Rice, S.J.

Catholic News Service

After 60 years of life, 52 of them blind, my friend, Larry, finally has figured out how to deal with sighted people who want to be helpful.

For years he would approach a gate at an airport or be seated in a restaurant and, as soon as he mentioned that he was blind, the airline agent or waiter would spring into action as if there was an emergency.

After considerable trial and error, Larry has learned simply to say, "I am a person," and after a suitable pause to add, "who is blind."

Usually the response then is completely different. The agent relaxes, the waiter smiles. They ask, "How can I help you?" and Larry proceeds with them from there.

That story points out to me what we temporarily younger people are most likely to forget regarding persons who are elderly, as well as those who are blind. Our culture is deeply prejudiced against

our elders. Ageism—discrimination based on age—is alive and well.

A Jesuit friend of mine in his mid-80s likes to say, after watching television commercials aimed at people his age, that he is convinced "everything hurts, and what does not hurt, does not work."

Our first task as Christians is to treat those among us who are elderly as persons who still have hopes and dreams, and who are rich reservoirs of memory and wisdom.

Just ask yourself whether you know people 75 or older and if you still listen to them as if they have anything worthwhile to say. If you can answer yes, then you are definitely countercultural, and you know you have a blessed relationship.

Or take a picture of yourself from 10 years ago and ask yourself how you have changed during these years.

As Father Henri Nouwen and Walter Gaffney wrote in the superb book *Ageing*, "to receive the elderly into our inner self is far from easy... In our deepest self we keep living with the illusion that we will

always be the same."

If we can acknowledge our own aging at 32 or 47, then we will be much more comfortable with both our elders and ourselves.

Our first task is to personalize our sisters and brothers who are aging and, in the process, personalize ourselves.

Our second task flows immediately from the first. An aspect of our ageism is that our culture typically views those who are aging as declining and moving toward the grave. Yet our faith views them as close disciples of Jesus who are carrying an often-difficult cross, and as ones who are progressing toward our eternal home.

I love joining 89-year-old Sister Raimundine for spiritual direction because I can hear the door to heaven open a little wider for her every time we speak.

The questions here are whether I believe those who are elderly are progressing or declining, closer to home or farther away. Am I more a person of my culture or of my faith?

Our third task is to remember that caring for our elderly people does not primarily mean doing something to them or for

them, but being with them and allowing them to serve as they are able.

In their excellent 1999 document, "Blessings of Age: A Pastoral Message on Growing Older Within the Faith Community," the U.S. bishops remind Catholics that "our first question should not be 'How can the parish serve older people?' but instead 'How can the parish receive and fully embrace the gifts of older persons?'"

Aware of the closeness of death, they, like all of us, still are primarily interested in life and need to be given life choices.

Few realize the truth of that as well as Pope John Paul II, who wrote a remarkably tender letter to the elderly this past year. He concluded it with a personal reflection.

"Despite the limitations brought on by age, I continue to enjoy life," the pope wrote. "For this I thank the Lord. It is wonderful to be able to give oneself to the very end for the sake of the kingdom of God."

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

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Growing old is about growing closer to God

By Fr. J.P. Earls, O.S.B.
Catholic News Service

The mature believers in the Church have an important message to give: God can be trusted to handle our lives.

You may have noticed last Christmas that the readings for Holy Family Sunday emphasized trust in God's promises.

In the foreground, of course, were the faith-filled Mary and Joseph, bringing their infant child to the temple, confident that he is Israel's promised deliverer. But they are not alone in their faith.

Old Simeon and Anna, certain that they will see the Anointed One in the temple before death, greet them. And looming in the background are the Old Testament fig-

ures of Abraham and Sarah, welcoming in their old age God's promise of a child.

It is remarkable that these elderly people without families are presented on Holy Family Sunday. Maybe it also should be called "Holy Elders Sunday," because, if you think of it, the Church doesn't have any feast dedicated to the elderly in our midst, no sacrament that recognizes and calls attention to lives that are reaching the full maturity of faith.

Many people from Catholic backgrounds remember the elderly members of their childhood churches. We might have found them there at times no one else was around, a rosary or prayer book in their hands, eyes raised from time to time to the tabernacle, lips silently moving. We may

have wondered then, in our energetic youthfulness, what it was that kept them kneeling in a darkened church when there was sunshine to be had outside!

Now, as then, these elderly faithful silently witness to us that the "real action" in life is growing closer to God.

Like the elders of the Gospel, they have grown close to God through their constant petitioning. They realize that the fullness of God's blessing is not any particular gift we may ask for, but the habit of daily reliance on God that grows over the years.

Like Anna and Simeon, they understand that a gift arrives according to God's schedule, not ours, but arrive it will. A blessing comes not just when we are ready for it, but when it fits perfectly with the

unfolding of God's revelation of mercy to the human race and to all creation.

The holy elders provide an answer for Christians who ask what they can do for God and the world if aging limits their range of action.

Dwell on God's revelation of mercy in your lives, they say, and pass it on to the coming generations. And pray that those moving into your ranks may look forward to the revelation of God's mercy in their advanced years. Finally, be signs of confidence in God's readiness to handle our lives.

(Benedictine Father J.P. Earls teaches English at St. John's University in Collegeville, Minn.) †

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Father John Catoir, a nationally known priest from the Diocese of Patterson, N.J., will return to Fatima Retreat House in Indianapolis next month for a vacation retreat for senior adults. Titled "Living in Joy," the Aug. 11-13 retreat examines the pursuit of spiritual happiness, the healing effect of laughter and the renewal that comes from time away from daily routines. For registration information, contact Fatima Retreat House at 317-545-7681.

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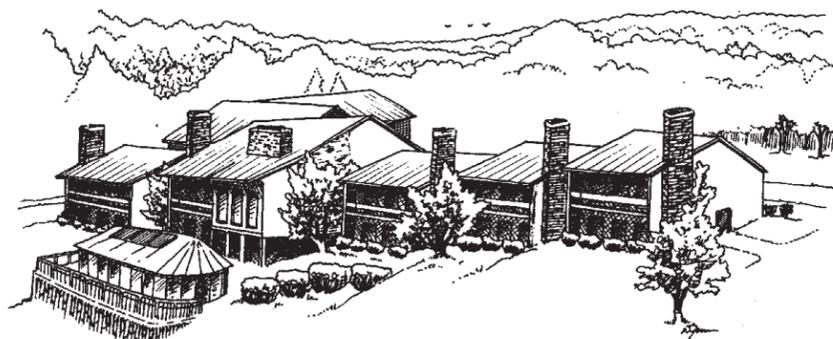
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Terre Haute couple keeps busy in retirement

By Dave Delaney
Special to The Criterion

TERRE HAUTE—Duane Klueh has seen plenty of changes during his 67 years as a member of St. Benedict Parish in Terre Haute.

“The changes have been for the better,” said the retired Indiana State University professor, who taught physical education and coached the basketball and tennis teams.

Klueh remembers when the interior of St. Benedict Church was changed to comply with Vatican Council II guidelines, including moving the altar to accommodate the new liturgy and removing the communion rail and large pulpit.

He has been active in the parish for a number of years, and has served as president of the school board, as a member of the parish council and as a eucharistic minister.

His wife, Mary Alice, is a liturgical minister and was one of the first cantors at St. Benedict Parish. She is a graduate of Saint Mary-of-the-Woods College, where she majored in music.

For a number of years, she has worked with a volunteer group at the Simeon House at St. Patrick Parish, making quilts that are later raffled as parish fund-raisers.

During his college years at Indiana State, Klueh played basketball on the university team. His coach was the legendary John Wooden, who later led UCLA to a record 10 National Collegiate Athletic Association men’s basketball titles.

Klueh learned the game well from his coach, and was Wooden’s first All-American player. He scored 1,432 points to become ISU’s all-time scoring leader at the time, a record that stood until about a decade before the Larry Bird era at the Terre Haute college.

Coach Wooden “was the greatest basketball coach in the game,” Klueh said with a fondness undiminished over the decades. He said Wooden was an English professor and a published writer in addition to his duties as a coach.

After college, Klueh played professional basketball for the Denver Nuggets and the Fort Wayne Pistons.

From 1955-1967, Klueh coached the Indiana State University Sycamore basketball teams to a record of 183-



St. Benedict parishioners Duane and Mary Alice Klueh of Terre Haute enjoy helping with parish activities.

121, the best career coaching record compiled at ISU.

During his time at the university, he also coached the tennis teams for 26 years.

Klueh also plays tennis, and has achieved a national ranking for years. In 1997, Klueh and a partner, Charley Wolf of Cincinnati, won the United States

Tennis Association National Doubles Clay Court Championship for men aged 70 and over.

The Kluehs have seven children and 10 grandchildren, and keep busy with their family in their retirement years.

(Dave Delaney is a correspondent for The Criterion.) †

Archdiocesan educators gather for leadership conference in Indianapolis

On June 14, 150 teachers and administrators met at Cardinal Ritter High School in Indianapolis to attend the fourth annual Leadership Conference for educators. Participants exchanged ideas with other professionals and chose from 21 workshop topics.

Five areas were highlighted in which new curriculum guides have been developed: fine arts, chaired by Mark Stratton from Roncalli High School in Indianapolis; health, chaired by Robyn Spurgeon from St. Gabriel School in Indianapolis; and the middle school plan, chaired by Conventual Franciscan Brother Bob Baxter of Cardinal Ritter Jr./Sr. High School.

New curriculum guides were also developed for technology and religion. The technology session was chaired by Kathy Schubel from St. Bartholomew School in Columbus. The religion session was chaired by Paula Howard of Our Lady of the Greenwood School in Greenwood.

Participants were led through the new curricula and provided with resources and strategies for teaching in those areas.

Additional sessions included academic coaching, presented by Carolyn Meisberger of St. Jude School in Indianapolis and Mary Ann Chamberlain from St. Roch School in Indianapolis. Hillary McGuire and Krista Broderick, from St. Lawrence School in Indianapolis, discussed authentic assessment. Jane Green from St. Barnabas School in Indianapolis discussed writing across the curriculum, and Suzanne Halloran of St. Jude School demonstrated the Shurley Method of teaching grammar.

Dan Jackson from St. Vincent Hospital in Indianapolis presented sessions on communication and stress. Bob Hoy, development director for Roncalli High School, spoke about public relations.

The technology ses-

sions included “One Computer in the Classroom” by Tara Green and Kyla Monfredini from St. Mark School in Indianapolis; “Power Point” by Susan McGregor of St. Matthew

School in Indianapolis, and “Using the Internet Effectively” by Sandy Hoy of St. Thomas Aquinas School in Indianapolis.

St. Matthew teachers presented a session on

brain-compatible learning. Kent Schwartz of Holy Spirit School in Indianapolis and Polly Conner of St. Barnabas School spoke about multiple intelligences.

Patrice Payne from St. Thomas Aquinas School led participants of an “inclusion” session through activities to simulate frustration experienced by students with

learning problems.

The conference was sponsored by the Leadership Academy of Trainers, assisted by Jeanette Hall from the Office of Catholic Education. †

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Retirement hasn't slowed diocesan priest

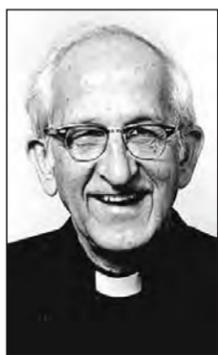
By Mary Ann Wyand

"Retirement means that you have more time for God, more time for prayer and more time for involvement in the lives of others in a deeper way," said Father Albert Ajamie of Indianapolis, a 77-year-old diocesan priest who celebrated the 50th anniversary of his ordination on May 30.

Father Ajamie retired from administrative positions in 1994 and currently serves as the chaplain at Fatima Retreat House in Indianapolis. He also provides weekend Mass assistance at various parishes, presents an occasional day of reflection at Fatima, helps parishes begin the Christ Renews His Parish program, offers spiritual direction, hears confessions and is active in the Charismatic Renewal Movement.

Although his busy schedule may not sound like that of a retired priest, Father

Ajamie said he is enjoying life more than ever in his golden years and



Father Albert Ajamie

doesn't want to cut back on any of his pastoral ministries.

At ordination, a priest pledges his life to serving God and God's people, he said, which brings a great deal of joy at any age.

"When I give days of reflection for the elderly," Father Ajamie said, "I tell people

that a Christian doesn't retire from being a Christian. Even more so, a priest doesn't retire from being a priest."

As Christians reach retirement, he said, they need to "find new avenues of

involvement to help others in whatever ways they can. Find ways to volunteer. We have more than a hundred volunteers at Fatima, and many of them are retirees. If people want to volunteer here, they are welcome."

Rather than dwelling on the aches and pains of aging, Father Ajamie advises retired people to count their blessings, attend Mass frequently, read Scripture and participate in spiritual retreats or days of reflection.

It's also important to maintain a sense of humor and a positive attitude about life, he said, and to spend time with children, either as a volunteer tutor or by getting to know grandchildren better.

"Elderly people have a wisdom that comes from our experiences and a better appreciation for all the good things in life," he said. "If people will listen, we are glad to share that wisdom. We

can share memories and help others enjoy pleasant memories they have in their lives.

"Retirement means freedom, in a deeper sense, to be yourself," Father Ajamie said, and it can bring about "a deep sense of peace and integrity about one's life."

As a retired priest, he said, "I don't have to try to impress people with my homilies anymore. I can just be myself. I enjoy being silly and like to laugh at myself. I've learned that the Lord doesn't mind if we make mistakes. He uses even those negative things to help us grow."

"St. Paul said that even though the body is wasting away, we are still growing interiorly and we can find blessings in that interior growth," Father Ajamie said. "So with each new birthday, we can thank God that we are better off than we were before." †

Travel and celebrating Mass keeps retired priest busy

By Mary Ann Wyand

Throughout his life, Father Joseph Dooley of Indianapolis has enjoyed traveling to interesting places all over the world.

Now 84, the retired diocesan priest is grateful that his good health enables him to continue to travel each year.

He has visited most of the European countries, often traveling by train, and has toured all of the states of Australia, the two islands of New Zealand and all of the countries in Latin America, except for Uruguay.

Last year and again this year, Father



Father Joseph Dooley

Dooley served as the chaplain on cruise ships that sailed to several Caribbean countries.

Later this month, he plans to vacation at scenic Lake Louise in Alberta, Canada, with a group of St. Monica parishioners from

Indianapolis.

Travel has always been a favorite

hobby, and in the process of visiting different continents he has learned to speak Spanish, German and "conversational French."

Father Dooley also is fluent in Latin and sign language. He frequently celebrates Tridentine Masses in Latin, Masses in Spanish and also signs Masses for Catholics with hearing impairments.

"I try to keep myself entertained," Father Dooley said of his busy schedule, which usually includes daily Mass.

"A priest who appreciates the priesthood will try to celebrate Mass at least

once a day," he said. "I assist with Masses at St. Luke, St. Monica and Cathedral parishes and at Marquette Manor," all in Indianapolis.

"I try to keep busy and look around and see which other priests might need some help with Masses," he said. "Now that I'm retired, it's my turn to help other priests. I try never to say no to another priest who wants help with Masses."

Father Dooley likes to tell people that he is older than his supervisors—Pope John Paul II and Archbishop Daniel M. Buechlein.

continued on next page

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After retiring from administrative positions in 1987, Father Dooley has continued to serve the Church in central and southern Indiana as chaplain for the Indiana Boys School at Plainfield and as a defender of the bond of the archdiocesan Metropolitan Tribunal, which reviews Catholics' petitions for marriage annulments.

"Since I retired from the pastorate at 70, I've been able to do more with the deaf ministry in the archdiocese," he said, "as well as be on hand to help at the Tribunal and celebrate Masses in sign language, Spanish, Latin and English."

Father Dooley celebrated the 56th anniversary of his ordination on May 30, and attributes daily prayers and "a full calendar" as ways to keep feeling young.

His days begin with *Lauds*, the morning prayer in the Church's Liturgy of the Hours, continue with the Office of the Readings (three psalms and a Scriptural reading), *Terce* (Latin for "third"), *Sext* at midday, *None* at midafternoon, Vespers, the evening prayer, and conclude with *Compline* just before bedtime.

Father Dooley also enjoys monthly support group meetings with some of his brother

priests and an annual retreat with the six-member group.

"Last year we were eight members, but now we are at six," he said, due to the deaths of Father James Byrne and Benedictine Father Hilary Ottensmeyer.

"Every month we go out to eat on a Sunday evening, then on Monday morning we have breakfast together," Father Dooley said. "After that, we start our prayers together with the Breviary and begin with *Lauds*. Then we talk about personal challenges, a review of our lives

or any other topic. We have lively discussions." During their last trip together, he

said, the support group members rented a van and drove to Springfield, Ill., to tour historical sites commemorating the life of President Abraham Lincoln.

Next they visited the Shrine of Our Lady of the Snows in the Diocese of Belleville, Ill. From there, they traveled to St. Louis, where they visited St. Louis Archbishop Justin F. Rigali.

"We talked with him about vocations, the pope's visit to St. Louis and other topics," Father Dooley said. "He gave us rosaries that had been given to him by the pope."

Reflecting on the need to keep busy during the retirement years, Father Dooley recommends that retirees read more, pursue hobbies, participate in retreats and other spiritual growth opportunities and, if possible, travel to new places. †

'I try to keep busy and look around and see which other priests might need some help with Masses. Now that I'm retired, it's my turn to help other priests. I try never to say no to another priest who wants help with Masses.'

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From the Archives

Benediction at St. Joan of Arc

Archbishop Paul C. Schulte, who served as archbishop of Indianapolis from 1946-1970, celebrates Benediction at St. Joan of Arc Church in Indianapolis in this undated archival photograph.

St. Joan of Arc Parish was founded in 1921. (Joan of Arc was canonized the year before.) At the time, its northern boundary extended all the way to the Marion County-Hamilton County line. Father Alphonse Smith, who later was appointed bishop of Nashville, was the founding pastor. The parish grade school was staffed by the Sisters of Providence of Saint Mary-of-the-Woods.

The parish population peaked in 1942 at 5,100. Today, the parish numbers about 1,100 persons in 516 households. The pastor is Father Patrick Doyle, who also serves as dean of the Indianapolis North Deanery.

The parish is about to build a new Parish Community Center, which will provide enlarged and improved facilities for the grade school and other parish ministries. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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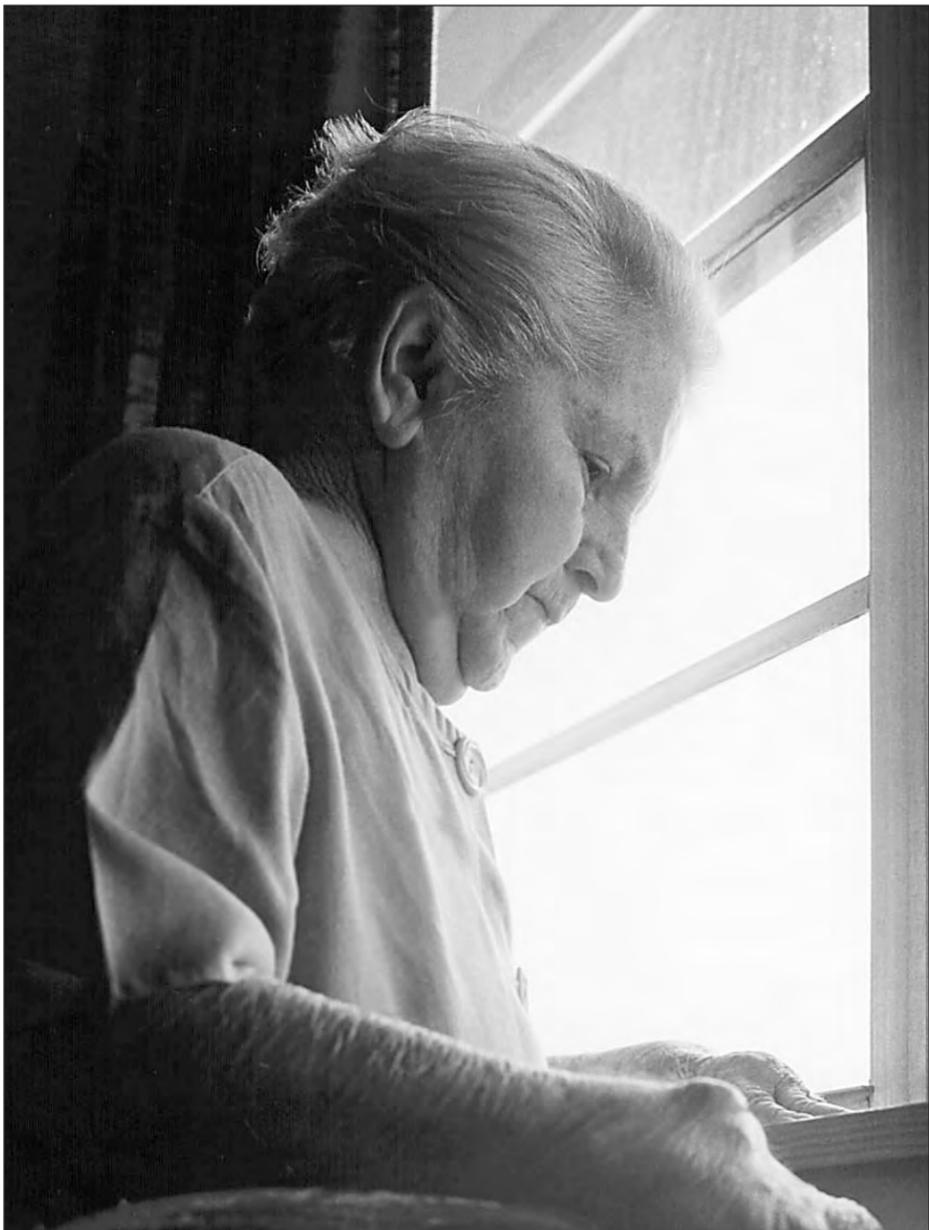


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When we hide away the elderly in convenient homes, we attempt to cultivate a plant without roots, missing life's beauty because we fear its frailty. Pope John Paul II reminds us that the indescribable gifts of our wise elders' lives deserve to be treasured in both good times and bad.

Jubilee day for seniors honors gifts of elderly

By Patricia Kobielus Thompson

"I'm going home! I'm going home!" The frail, elderly African-American woman whispered those words as she repeatedly tried to get out of her bed in the hospice unit.

It was late. My nursing shift was almost over. Trying to calm her, I took her words at face value, and said, "Don't worry, you'll be safe here tonight. Your family will see you in the morning."

I didn't get it. I realized that the next day when I learned that she had died five minutes after I left the hospice.

"Home," to her, was heaven. She knew instinctively that that was where she was going.

This memory, firmly etched in my heart years afterward, echoes the spiritual journey we all share, but especially that of the elderly.

The Church's Jubilee Day for Older Persons on Sept. 24 provides a special focus. Our thoughts turn to our goals for our own old age.

Those of us who claim baby-boomer status are sandwiched between our children and our parents. Our children, who feel invincible, are not too concerned about end-of-life considerations. Our parents are very much in the thick of them.

We in the middle, who often grew up feeling that we had the world as our oyster, now sense the powerlessness inherent in knowing that our megatechnology cannot rescue us from the inevitable process of aging and death.

How shall we address not only our own mortality, but that of our parents?

In one of Jesuit Father Karl Rahner's final essays, the theologian discussed this. He noted that in spite of "scientific gerontology," which tells us all we ever wanted to know but were afraid to ask about the physical aging process, we cannot plumb the spiritual world's depths.

Technology gives us no firm solution to handling the passage from earthly life to eternal life. We live in the interstices between our present life and our life to come, grasping the familiar past and furtively peeking at the unknown future.

Pope John Paul II, in a letter to the elderly, reflected with them on this phase of life. In faith, he said, we believe that God awaits us, ready to embrace our spirits completely. He encourages all people to view life as a series of phases, each with its own particular character.

In his letter, the pope points out the benefits of old age, stressing the wisdom, the "quieting of the passions" and the mature counsels with which the young can be taught.

Society rushes headlong into "progress," buffeted by trends, opinions and visions of earthly success. But the pope's message focuses on the elderly as "guardians of our collective memory" who remind us of the past and are now "the privileged interpreters of that body of ideals and common values which support and guide life in society."

A "modernity without memory" is what results when we hide away the elderly in convenient homes for the aged. In doing this, we attempt to cultivate a plant without roots, missing life's beauty because we fear its frailty.

Life often is cherished more during the age of wisdom. But even when nature dims our mental capacity, life's preciousness shines forth, without words, teaching us to be gentle, compassionate and patient.

Pope John Paul reminds us that the indescribable gifts of our wise elders' lives deserve to be treasured in both good times and bad. They beckon us to a season of wisdom learned only at their knees.

(Patricia Thompson, a certified hospice nurse, recently completed a doctorate in theology with a focus on spirituality and health care.) †

Older people enhance parish life

By David Gibson

In September, the Vatican will host an international congress to examine "The Gift of Long Life." And on Sept. 24, the Church in the United States will celebrate the Jubilee Day for Older Persons.

Five basic principles that parishes should bear in mind about ministry to older people are found in the November 1999 U.S. bishops' document titled "Blessings of Age: A Pastoral Message on Growing Older Within the Faith Community." The principles are:

1. Older people are providers, not just

recipients, of pastoral care.

2. Older people themselves should help to identify their pastoral needs and decide how they are met.

3. Older people are as diverse, if not more so, than other generational groups.

Our population of older people includes women and men; single, widowed, separated, divorced and married people; religious-order members and clergy; members of all races and ethnic backgrounds; and an age range of 20 or more years.

"They challenge the faith community to be as inclusive as possible in parish

programming," the bishops noted.

4. Older people need a mix of activities that connect them with each other as well as with members of the larger faith community.

5. Spiritual health affects and is affected by the individual's physical, emotional, mental and social health.

"While the faith community is especially concerned about meeting the spiritual needs of elderly parishioners," the bishops said, "it cannot ignore these other realities."

(David Gibson edits Faith Alive!) †

Discussion Point

Elderly face many life challenges

This Week's Question

What troubles or delights you most about the situation of aged people you know?

"Many of the elderly cannot pay for food or medicine or even housing. It delights me to see old people who can get out and enjoy life or, for those who cannot, it's nice to see them visited and not forgotten." (Deacon Ed Falleur, Muskogee, Okla.)

"Too often their families are not there for them." (Sandy Dominick, Freeport, Ill.)

"Their care. What delights me most is their ability to relive history for us." (Pat Fisher, Lakewood, Colo.)

"As a grade-school poet—my grandnephew, in fact—wrote: 'Swift things are beautiful: the cars on the freeway, the confusion at the bank on payday! And slow things are beautiful: a balloon drifting down, an old lady walking around town.'" (Mary H. Ryan, Medford, N.J.)

Lend Us Your Voice

An upcoming edition asks: What results when religions and cultural groups are neighbors but don't know or understand each other?

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



CNS photo

From the Editor Emeritus/John F. Fink

When were buildings in the Vatican built?

Sometimes when I give talks at parishes about married saints, the Holy Land or the Bible, people ask me questions about other matters, too. In May, a member of Christ the King Parish in Indianapolis asked me when the various buildings in the Vatican were built. I thought others might be interested, too.

Vatican City occupies the site originally used by the Romans for Circus Nero. The first building there was St. Peter's Basilica, built by Constantine from 320 to 350 over the grave of St. Peter. The first papal residence on Vatican Hill, however, wasn't built until Pope Symmachus did so early in the sixth century. Gradually the popes acquired more land and replaced the residence from time to time.

Most of the popes prior to 1377, however, did not live at the Vatican. They preferred to live in the Lateran Palace in another section of Rome. Sometimes they

didn't, or couldn't, live in Rome because of political conditions. For example, while St. Thomas Aquinas was theologian to the papal court from 1259 to 1269, through the reigns of three popes, Pope Alexander IV lived in Anagni, Urban IV lived in Viterbo, and Clement IV resided first at Perugia and then at Viterbo. Other popes sometimes had to take refuge from their enemies in various other cities. At times they couldn't live in Italy.

Pope Innocent III erected a new palace in the Vatican around 1200 and Pope Nicholas III made some additions 80 years later, but then the palace was virtually abandoned.

After the popes moved to Avignon, France, in 1308, both the Vatican and the Lateran Palace fell into disrepair. When Pope Gregory XI returned the papacy to Rome in 1377, he found the Vatican in better shape than the Lateran, so he moved there.

In the middle of the 15th century, Pope Nicholas V expanded the buildings in the Vatican, adding housing for members of the Sacred College and space for the growing papal bureaucracy. Pope

Sixtus IV (1471-1484) built the Sistine Chapel and Pope Clement VIII (1592-1605) built the current papal palace.

Meanwhile, the popes of the 15th century, especially Pope Nicholas V, also laid the groundwork for the Vatican Library. Halls to house the library were built under Pope Sixtus IV. Pope Pius XI (1922-1939) made extensive improvements and additions and Pope John Paul II opened a new vault in 1984 where the most valuable manuscripts are kept.

The Vatican Museums are also traced to Pope Sixtus IV (who built the Sistine Chapel), with succeeding popes adding new museums or expanding old ones.

Meanwhile, St. Peter's Basilica had to be renovated through the centuries. After it was in serious decay, Pope Nicholas (mentioned twice already) decided to build a new church. But it was Pope Julius II (1503-1513) who started the project, which took more than a century to complete.

Vatican City, properly called the Papal State, is about one square mile in area. About 1,000 people, all of whom are citizens, live there. †



Cornucopia/Cynthia Dewes

Skipping down the treacherous path to logic

Present company excepted, we are probably the most illogical of all God's creatures. This includes the Tasmanian Devil, teen-agers in general, and certain others who are traditionally considered wild cards in the game of life.

I say this in spite of the fact that most of us are careful to start from Premise A, continue through Points B, C, D, etc., and wind up at Conclusion Z. We make declarations and offer opinions based on this kind of logic and, in fact, pride ourselves on how reasonable we are. Even Hitler did that, if you could stand to read his words or listen to him rant.

Which brings me to another point: Depending on which premise we use, our "logic" may or may not result in a logical conclusion. If we say, "All humans are vegetables," we may conclude that "I am a couch potato," or "That tall guy is a real string bean," or, "She's one cute tomato." That's a silly example, but you

get the idea.

Hitler started with a few cockeyed premises (his specialty), including the ideas that Jews are inferior people who should be exterminated, Aryans (whatever they are) are superior to everyone else, and Germans are destined to rule the world. He was wrong on all counts, but you see how far you can go while standing on false principles.

Today we have similarly false logic applied to the principle of the value of human life. Abortion-rights advocates claim they value life so much that women who are in "crisis" or "unplanned" pregnancies may—in fact, should—kill that other life inside them.

They argue that the healthy emotional—not to mention the physical—life of the mother takes precedence over any kind of life in the unborn baby. They choose not to imagine the emotional—not to mention physical—life of children as they're sucked from a safe womb and subjected to all the rest of the horror.

There is an accompanying idea that the equality and empowerment of women is served by encouraging abortion. Advocates believe that the "logical" conse-

quence of a woman's choice to abort will be rightful control over her own mind and body. Again, there is no mention of the aborted girl babies' rights to anything, beginning with life itself.

Sometimes, pro-lifers suffer from similarly skewed logic. They decide that, since abortion is murder, abortion doctors are murderers and should be given the same death penalty they have imposed on babies. Wrong again.

The trouble with human logic is that it's easily infiltrated by human rationalization. We want, therefore we figure out how to get. We'd all be better served, in every area of life, if we followed the logic of faith.

When we believe in a benevolent God who freely promises us joy and eternal life, logic tells us that we should freely accept such a great offer. And, logically, we'll try to achieve the promised goal without employing evil means to achieve it. Sadly, such logic seems lost on many people in our modern society.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †



Faithful Lines/Shirley Vogler Meister

How 'cream gene' slipped into prayer life

My maternal grandfather suggested my mother deliver her first child, me, on his mid-July birthday. Since the doctor said I was expected in mid-June, that seemed unlikely; but being a cooperative gal from the get-go, I fulfilled Grandpa's wish. For many summers thereafter during my childhood, we city folk

gathered to celebrate the dual birthday with our country folk on the farm of my mother's sister and her husband. The highlight of the day was homemade vanilla ice cream.

Because the country folk had cows, fresh cream was the best ingredient. I loved licking a dasher after its removal from one of the two hand-cranked ice cream makers. The women whipped up ingredients; the men cranked. Was any dessert ever better than that?

When I prepared for marriage, one necessary item for my "hope chest" was a manual ice cream maker. So, my daughters grew up with hand-cranked ice cream, too, until my mother gave me an electric

machine. Once in a while, we resurrect the old one though; and now I even have small modern tubs with hand-turned dashers that I keep in the freezer for small batches.

So, what's the point of reminiscing about ice cream? This:

The richness of cream became an inherited joy in the family. We like it so much that my sister named this our "cream gene." It also became a part of my prayer life after a friend told me that sometimes when she prays, she visualizes herself completely surrounded by a bubble of pink, the color she loves most.

"What color would you choose?" Nancy asked. Immediately, I said "cream...like vanilla ice cream." We laughed, because the pink she envisioned was the color of Peptol Bismol®, which she joked she'd need if she liked cream as much as I do.

Then there was a time at the Indiana State Fair when my husband and I cheered Paul's former business associate, Reed

Nelson, at a homemade ice cream contest. He won first place for his rich chocolate almond flavor. We still enjoy this when he and his wife, Lynnell, come from California to visit in Indianapolis. They

were active members of St. Monica Parish, and their longtime friendship and spirituality greatly influenced me—and my prayer life.

Because of Nancy, however, I still often visualize myself inside a cream-colored cocoon when I meditate and pray, especially if there are many distractions around me. Perhaps some might consider that strange, but surely no more so than visualizing any other emotionally pleasant scene during centering moments.

My "prayer gene" and my "cream gene" work well together.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Stories, Good News, Fire!

Fr. Joe Folzenlogen, S.J.

Novena encourages everyone to call on Holy Spirit

Tucked into this issue of *The Criterion* is a copy of a novena pamphlet. It is hard to



miss because it has a bright orange cover. The color reminds us that we often associate the Holy Spirit with fire and flame. We, as an archdiocese, continue our Journey of Hope and our Jubilee Year celebration with a nine-

week period of prayer to the Holy Spirit.

In a focused common effort, we, as a whole archdiocesan Church, are asking the Holy Spirit to mold and shape us into disciples of Christ who have a relationship to him which leads to a commitment to joining him in mission. Our novena prayer culminates in the Celebration in the Spirit of Hope, the archdiocesan-wide liturgy at the RCA Dome in Indianapolis on Saturday, Sept. 16.

The Scripture readings, prayers and reflections that make up the novena format begin by reminding us of the gift of the Holy Spirit we received at our baptism and, for most of us, at our confirmation. We have been signed and sealed by

'In a focused common effort, we, as a whole archdiocesan Church, are asking the Holy Spirit to mold and shape us into disciples of Christ who have a relationship to him which leads to a commitment to joining him in mission.'

Christ's Spirit. And we have been sent on mission by the Spirit to continue the work of Jesus in our own times.

But Jesus and his Spirit do not send us on that mission empty handed. We are given special gifts to deepen our relationship to Christ and to equip us for our ministry in the service of God's people. We traditionally identify seven gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. The novena progresses by spending a week on each of these gifts.

In addition to the material in the novena pamphlet, you might also want to recall people who brought that gift of the Spirit into your life. You might also pray about ways you have shared that gift with others. You could also pay attention to the gifts of the Spirit that are strongest in you right now and which ones are in need of further development.

The final week of the novena turns to the stirring passage from Isaiah in which the prophet speaks of being anointed by the Spirit to bring good news to the poor, liberty to the captive, and various forms of healing to those who need it. This is the same passage that Jesus reads in the synagogue at Nazareth as he begins his public ministry. And we will read these Scriptures in the RCA Dome as we begin the next phase of our ministry as an archdiocese, a time focused on evangelization, reaching out to others in an effort to share the good news of Jesus' love for us.

So be sure to save the novena pamphlet so you can pray along with all the other members of the archdiocese. As a reminder, the Scripture citations, prayer and reflection for each week will be reprinted in *The Criterion*. And come join other archdiocesan Catholics in the liturgy in the dome on Sept. 16.

Come Holy Spirit, fill the hearts of your faithful. Send forth your Spirit and they shall be recreated and renew the face of the earth.

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.) †

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

The Sunday Readings

Sunday, July 16, 2000

- Amos 7:12-15
- Ephesians 1:3-14
- Mark 6:7-13

The Book of Amos is the source of this weekend's first reading.



Scripture scholars and readers separate the ancient Hebrew prophets into two categories, the Major Prophets and the Minor Prophets. Certainly part of the reasoning in making this separation is the length of the work

involved. The works of the Minor Prophets are by no means as extensive as those of the Major Prophets. However, this does not mean that the Minor Prophets are secondary to the Major Prophets in any sense of evaluating their respective content. For instance, the prophecy of Amos has its own character and its own power.

Although the Hebrews lived in what we have come to call the Holy Land because God had given them the land, and although theology very much guided every aspect of life, tensions still arose on rather frequent occasions between those people with a more definite political agenda and others intent on the pure worship of God.

Kings and other powerful figures manipulated religious teaching and religious figures as much at that time as others have attempted to do in succeeding generations.

Amos is not interested in hearing from, or much less being, the king's prophet. He is not inclined simply to echo the king's word. Rather, he insists that he is a prophet at God's invitation. He belongs to God. His object is to reveal to the people the will of God.

For the second reading this weekend, the Church presents to us the Epistle to the Ephesians.

The apostles and their cohorts served communities of Christians that were severely challenged by the culture, perhaps by the customs and attitudes of pagan pasts, and at times even by loved ones.

Therefore, seen throughout the epistles is the summons to religious fortitude. This weekend's second reading is such a train of thought. It is oblique, however. The summons is not bluntly a call to strength and resolve. Rather, it presents in very compelling terms the majesty of God and the glory of Jesus, the Lord, the Savior.

Through Jesus, through identity with Jesus in individual baptism and in the awesomeness of the Incarnation,

Christians unite with God. In this union is life itself. It is worth living for this eternal life. It is worth dying for this eternal life.

St. Mark's Gospel provides the last reading. The story is familiar. Jesus calls together the Twelve and then sends them to proclaim God's mercy and goodness.

They are not unequipped for the mission. Jesus gives them power over evil spirits, a power that in itself is always divine. No human authority ordinarily has dominion over the devil. Only with God is such dominion possible.

Their focus should be singular. Fulfilling their mission is the apostles' only interest. God will provide. They should not take anything with them.

Two other meanings are subtle but important. Jesus has formed the apostles into a community, not a coincidental group of independent and isolated strangers. Secondly, God overwhelms no one, trespasses on no one's good will. Some will accept the Lord. Others will not. Such is their choice.

Reflection

A little more than a month ago, the Church celebrated its birth in the Holy Spirit at Pentecost. It is a celebration not simply of structure but of the redemption offered to all who become part of the Church, the eternal, living Mystical Body of Christ.

Since Pentecost, the Church has underscored its own reality, its own definition as the Mystical Body of Christ, many individual members inseparably linked with God and each other in the Lord Jesus. The feast of Corpus Christi, the Body and Blood of Christ, reminds us of Jesus, the one source of nourishment needed for eternal life and the single source of life dwelling within us all.

The feast of the Holy Trinity recalled for us the very nature of God, a revelation that in itself expresses the intense love of God.

God is love. God so loves us that God reveals divinity itself. God loves us so much that we can look to God for the source of creation, of redemption from sin and for sanctification, the process by which we humans resemble God.

This weekend, the Church repeats the message once more. God loves us with an intense love. God touched us historically in the prophets, perfectly in Jesus. We are not alone. Jesus is with us still. The apostles come to us with the life and words of Jesus.

As the epistle said, knowing God and being with God are everything. Yet to be with God is our decision. God will not storm the walls we may build around our souls. We must open the doors. †

Daily Readings

Monday, July 17
Isaiah 1:10-17
Psalm 50:8-9, 16-17, 21, 23
Matthew 10:34-11:1

Tuesday, July 18
Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 19
Isaiah 10:5-7, 13-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 20
Isaiah 26:7-9, 12, 16-19
Psalm 102:13-21
Matthew 11:28-30

Friday, July 21
Lawrence of Brindisi, priest
and doctor
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 22
Mary Magdalene
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
John 20:1-2, 11-18

Sunday, July 23
Sixteenth Sunday in
Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

Question Corner/Fr. John Dietzen

Scriptures are supreme rule of faith for Church

Your column some time ago said that the Bible, the Old and New Testaments, are "normative" for Christian belief. What does that mean?



Catholics and, I think, other Christians also accept certain truths or doctrines that are not found stated in the Bible, for example the Assumption and the

Immaculate Conception. If that is true, how can you say the Bible is the "norm" for our religion? (Massachusetts)

The Constitution on Divine Revelation, promulgated at Vatican Council II, affirmed that the Church has always, and will always, regard the Scriptures, along with sacred tradition, as the supreme rule of faith.

"All the preaching of the Church," it continues, "must be nourished and ruled by sacred Scripture." The Bible, in other words, is a controlling presence in our understanding and reception of God's revelation, what God wished to teach in these writings for our salvation ("*Dei Verbum*," 21).

This is what is meant by the Scriptures being normative for Christian belief. Putting it in a somewhat shorthand way, it means that no truly Christian teaching can contradict the Bible, which is not the same, however, as saying that every authentic Christian belief must be found in the Bible.

If the Scriptures are, as we believe them to be, the word of God transmitted to us in human language under the guidance of the Holy Spirit, then those Scriptures are without error. Properly interpreted then, there can be no contradiction between these Scriptures and any authoritative teaching of the Church, which by definition we believe would be inspired by that same Spirit.

Since the holy Scriptures are written under the direction of the Holy Spirit, we believe that they must also be read and interpreted under the Spirit's guidance. Three criteria generally are indicated to guarantee that kind of interpretation.

First, the interpretation must reflect the unity and content of the whole of the Bible.

Second, it must be in accord, in harmony, with the living tradition of the whole Church, as the Holy Spirit inspires and supports it down through the centuries.

And third, the interpretation must respect what is called the "analogy of

faith," the coherence and harmony that must exist between the different teachings of the faith. Again, one Christian teaching cannot contradict another teaching, or one of them, at least, must be wrong.

Something similar can be said for other truths about which someone may object, "Where do you find that in the Bible?"

If it does not contradict what is in the Bible, and if it generally fulfills those criteria for interpretation—in other words, if it is coherent with other teachings of faith, consistent with the living tradition of Christianity and does not conflict with the content and unity of the Bible—a particular teaching may be accepted without violating the normative function that sacred Scripture holds in the Christian religion.

As you must be aware, this has happened frequently in the history of Christianity. The explanation of the place of Scripture in the Church may be found a bit more fully in the Vatican II constitution mentioned above (especially Sections 12 and 21) and in the article on sacred Scripture in the *Catechism of the Catholic Church*.

My good friend is a member of the Reform Jewish faith. He attends services on their major holy days. Thirteen years ago, he married a Jewish woman at their temple. They divorced a year later.

He and I have started discussing how we might be married without either of us joining the other's faith.

My Catholic faith is very dear to me, and I don't want to do anything that would keep me from the sacraments.

I realize we cannot have a traditional Catholic ceremony, but would the Church recognize our marriage if the ceremony is conducted by a rabbi? Is there any way we could be married without his becoming Catholic? (Texas)

He would not need to become Catholic for you to be married according to the laws of the Church. Arrangements are possible for a rabbi to officiate at your marriage (by a "dispensation from the form"), if that is what you desire.

For the rest, you must talk with a priest in your parish or your area and ask him to guide both of you in the necessary preparations. Some action will be required concerning his previous marriage. Judging only from your explanation of the situation, the process should be relatively simple and brief. But the priest will help you work through that and whatever else needs to be done. I wish you luck. †

My Journey to God

At the Hermitage

A certain smile
A caring touch
A gentle hug
Knowing each one's name
Keeps me in touch
With these special people

A cheerful attitude
Just sitting quietly
Sharing their day
A silent prayer is
Added in between
One observes a sadness

As they cope each day
With ordinary tasks
We take for granted

Just listening or being
By their side to encourage
Each one
Assisting them in
Small ways
Each person is
Very special to me

By Pauline Novotny

(Pauline Novotny is a member of Holy Spirit Parish in Indianapolis. She volunteers one day a week at St. Paul Hermitage in Beech Grove. This poem was inspired by her friendships with the elderly residents there.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 14-15

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Festival, Fri. 6-11 p.m.; Sat. 6 p.m.-midnight. Information: 317-353-0474.

St. Charles Borromeo Parish Hall, 222 E. 3rd St., **Bloomington**. St. Bernadette Circle 712 Daughters of Isabella annual rummage sale, Fri. 8 a.m.-5 p.m.; Sat. 8 a.m.-noon. Information: 812-825-9281.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Super rummage sale, Fri. 7 a.m.-6 p.m.; Sat. 8 a.m.-noon. Information: 317-849-1929.

July 16

St. John Parish, S.R. 1, **Dover**. Parish festival, 11 a.m.-7 p.m., chicken dinner (carry-out to 6 p.m.), concessions, games, country store. Information: 812-576-4159.

St. Mary Parish, 7500 Navilleton Road, **Floyds Knobs**.

Picnic and chicken dinner, 10 a.m.-5 p.m. Information: 812-923-7811.

July 19

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open registration, grades 7-12, tours 6:30-8:30 p.m. Information: 317-924-4333.

July 21

St. Thomas Aquinas Church, 46th and Illinois streets, **Indianapolis**. Special liturgical celebration will be held at 5:30 p.m. to celebrate the feast of St. Mary Magdala. Pitch-in dinner following. Information: 317-475-0722.

July 22

St. Monica Parish, 6131 N. Michigan Rd., **Indianapolis**. Parish festival, multicultural food and games, 4 p.m.-midnight. Information 317-253-2193.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Natural family planning classes. Information: 317-259-4373.

St. Andrew the Apostle School, 4050 E. 38th St., **Indianapolis**. Flea market, Knights of Peter Claver, food and drinks. Tables: 317-545-4247 or 317-542-0037.

Carmelite Monastery, 2500 Cold Spring Road, **Indianapolis**. Special liturgical celebration will be held at 8:30 a.m. to celebrate the feast of St. Mary Magdala. Information: 317-475-0722.

Our Lady of Grace Monastery, **Beech Grove**. Special liturgical celebration at 5:15 p.m. to celebrate the feast of St. Mary Magdala. Information: 317-475-0722.

July 22-25

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop: "A Catholic Theology of the Last Things," Sat. 9 a.m.-noon and 1-4 p.m.; Mon. and Tues. 7-9:30 p.m., \$52. Registration: 317-955-6451.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St.



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Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse,

Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

—See ACTIVE LIST, page 29



St. John's Festival & Chicken Dinner

**SUNDAY
JULY 16th**

11 a.m. - 7 p.m. E.D.T.

Dinner Served

11 a.m. to 5 p.m. E.D.T.

Carry-Out Available until 6 p.m.

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• **GAMES**

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I-74 to Lawrenceburg/St. Leon exit
2 mi. on Rt. 1
LIC #200000005264

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July 13th, 14th & 15th

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and **Jungle John and Animal Show**, Saturday 5:30-7:30 PM

Buffet Dinners Nightly

Thursday (5:00 - 7:30 p.m.)	— BBQ PORK	
Friday (5:00 - 7:30 p.m.)	— FISH	ADULTS\$6.50
Saturday (4:00 - 7:30 p.m.)	— BBQ CHICKEN	CHILDREN (under 12) \$4.00

Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 13th
Advance Ride or Drawing Tickets Available at Above Address. — Call 353-9404 for Details.

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PICNIC

SATURDAY, JULY 29, 2000
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5:00 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Tea and Coffee, Homemade Desserts
Air Conditioned Hall — Indoor or Outdoor Dining
MASS at 4:00 PM (EDST)

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Adults: \$10.00 Children Under 12: \$5.00

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- Beer Garden "Live Music"

Time: 5:00 PM-11:30 PM (EDST) Fast Time

SUNDAY, JULY 30, 2000

Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST) Fast Time

Adults: \$7.00 Children under 12: \$4.00

Air Conditioned Hall

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- Country Store • Food • Games
- Kiddie Land • Beer Garden • Crafts

5 Mile Country Run Live Music

9:30 AM (EDST) Fast Time

MASS at 10:30 AM (EDST)

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Or

Take I-74 to St. Rte. 1, South on Rte. 1 (3 miles) to North Dearborn Rd. (West) to New Alsace, left on Yorkridge Rd. to Church

The Active List, continued from page 28

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, **Indianapolis**.

Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**.

Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †



(CNS photo from Reuters)

Communion

Pope John Paul II gives Communion to an inmate during Mass in the rotunda of Rome's Regina Coeli prison July 9. During the special Holy Year service, the pope called on prisoners to seek God's forgiveness and change their lives.

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Festival Begins	6:00 PM

Rest in peace

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.

BERNARDI, Ada Natalina, 90, St. John the Baptist, Osgood, June 26. Aunt of Teresita Noah.

CRAVENS, Edward John, 63,

Little Flower, Indianapolis, June 25. Father of Melinda Allen, Maria Cravens, Marcie Litteral and Mary Radcliff. Brother of Rita Lapack, Gertrude Smith, Billy and Timothy Cravens. Grandfather of 13.

DAUBY, Charles, Sr., 88, St. Isidore, Bristow, May 28. Husband of Mary (Claise) Dauby. Father of Carolyn Lasher, Larry, Charles Jr., David and Tim Dauby. Brother of Wilfred and Chester Dauby. Grandfather of 15. Great-grandfather of three.

FAULKENBERG, Vernon K., 88, St. Isidore, Bristow, July 1. Husband of Marie Faulkenberg. Father of Mary Wheatley, Joyce Niehaus, Linda May, Kenneth and Larry Faulkenberg. Brother of George Faulkenberg. Grandfather of 16. Great-grandfather of 17. Great-great-grandfather of one.

HARKNESS, Vernetta A. Hand, 92, St. Anthony, Indianapolis, July 2. Mother of Judy Harkness Canley. Grandmother of five. Great-grandmother of five.

HENDRICKS, Florina E. (Schaefer), 75, St. Malachy, Brownsburg, July 4. Wife of John (Jack) W. Hendricks. Mother of John J. Hendricks and Jacqueline A. Gregory. Grandmother of four.

KAPERAK, John Paul, 58, Sacred Heart of Jesus, Terre Haute, July 3. Father of Tommy John Kaperak. Brother of Mary Ann, Stephen, Ronald and Thomas Kaperak.

LAUDICK, Herbert A., 75, St. Joseph, Shelbyville, July 7. Husband of Nancy Laudick. Son of Elizabeth Robbins. Brother of Alvin Laudick.

LONG, Rita C., 59, Holy Family, New Albany, June 28. Mother of Sharon Moore. Sister of Mary Ann Savage, Albert J., Dennis L., Gerald F., Edward L., Paul Allen, Ralph B. and Charles F. Nordhoff.

LORD, Roseann O'Brien, 90, St. Luke, Indianapolis, July 9. Mother of Ann Lord Barton, Kathleen Lord O'Grady, Joseph T. and Dr. Thomas J. Lord.

Sister of Helen Homburg. Grandmother of 13. Great-grandmother of 22.

NOLAN, Marie, 85, St. Anthony of Padua, Clarksville, June 18. Mother of Marion Pastor. Sister of Teresa Craven, Louise Lee and Bertha Williams. Grandmother of two. Great-grandmother of one.

OLSON, Mary Theresa, 76, Sacred Heart, Jeffersonville, July 1. Mother of Joe, David, Dana, Paul and Theresa Olson. Sister of Alice Stone, Marie Burch and Margaret Spaulding. Grandmother of four.

ROURKE, James F., 77, Christ the King, July 1. Father of Clare Bartok, Lucy Crooks, Egan Tash, Breen and Denton Rourke. Brother of Mary Margaret Newton, Bernard, Joseph and Paul Rourke. Grandfather of 13.

SCHOLLE, Alma, 94, St. Maurice, Napoleon, June 3. Mother of Jerome, Paul, Phillip and Robert Scholle. Sister of

Sylvester Ruther. Grandmother of nine. Great-grandmother of three.

SCHWINDEL, Christopher A., 17, St. Boniface, Fulda, June 22. Son of Mike and Sharon Schwindel. Brother of Stephen, Shannon, Amanda, Amy, Beth and Samantha Schwindel. Grandson of Mildred T. Vaal, Carl and Edna Schwindel and Constance and Kenny Bolin.

WHITHAM, Anna C., 73, St. John, Osgood, June 23. Stepmother of Paul Whitham. Sister of Donald Jeffries, Erma McNew and Amber Klopp. Grandmother of one.

WILSON, Denise Kay, 43, St. Anthony of Padua, Clarksville, June 24. Wife of Joe Wilson. Mother of Justin Wilson. Stepmother of Betty, Charles Jr. and Michael Wilson. Sister of David and Michael Hoffman. Daughter of Sharon Beck. Stepdaughter of Bill Beck. Stepsister of Pattie Howell, Lori Ratanapool, Cathy Sandlin, Jon and Robert Beck. Grandmother of four.

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Catholic Cemeteries
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Paper

Oldenburg Franciscan Sister Dolores Madeleine Market taught in Bedford

Oldenburg Franciscan Sister Dolores Madeleine Market died on July 3. She was 88.

A funeral Mass was celebrated at the Motherhouse Chapel of the Sisters of St. Francis in Oldenburg on July 6.

Sister Dolores was born in Gibson County. She entered the Oldenburg Franciscan Community in 1931 and professed her final vows in 1937.

She taught at St. Vincent de Paul School in Bedford and at St. Anthony and St. Agnes schools in Evansville and St. Joseph School in Princeton. Sister Dolores Madeleine did domestic service at the convents of St. Mary, North Vernon; St. Mary, Rushville; and St. Joseph in Evansville.

She is survived by five siblings: Victor, Herbert, Franciscan Father John C. Market, Margaret Evinger and Rosetta Stahl.

Memorials may be made to Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Providence Sister Miriam Therese Greb taught music in several schools

Providence Sister Miriam Therese Greb died on June 30 in Karcher Hall at Saint Mary-of-the-Woods. She was 91.

A funeral Mass was celebrated in the Church of the Immaculate Conception on July 6.

The former Mary Louise Greb was born in Evansville and entered the congregation of the Sisters of Providence in 1942, professed first vows in 1945 and final vows in 1950.

She taught music in schools at St. Margaret Mary in Terre Haute, Holy Family in New Albany and All Saints in Indianapolis, as well as in the Lafayette Diocese, Illinois, Maryland and North Carolina. †

Bishops thank Clinton for execution delay

WASHINGTON (CNS)—The U.S. bishops thanked President Clinton for postponing the first scheduled federal execution in 37 years and encouraged him to “take the next step” by commuting the sentence to life imprisonment.

Clinton on July 7 agreed to postpone the execution of Juan Raul Garza of Brownsville, Texas, which was scheduled Aug. 5 at the U.S. Penitentiary in Terre Haute, pending a Justice Department update of clemency guidelines in the federal sentencing system.

“We hope that this action will lead to a further reconsideration of the use of the death penalty in our modern society,” read a letter to Clinton from Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops.

“In our view, the next appropriate action would be to impose a moratorium on the use of the death penalty at the federal level,” he continued.

The last execution by the federal government was in 1963. Garza is one of 21 prisoners who have been sentenced to death under federal statutes since the Supreme Court ruled in the late 1970s that some death penalty statutes could be constitutional.

“We want Mr. Garza to have an opportunity to submit a request for clemency,” White House spokesman Jake Siewert told reporters. Clinton has long supported the death penalty, although he said at a recent press conference that he is concerned about the “disturbing racial composition of those who’ve been convicted ... and the fact that almost all of the convictions are coming out of just a handful of states.”

In his letter, which was released July 11, Bishop Fiorenza told Clinton that the crimes for which Garza and others are on death row are horrible and deserve punishment and that “as pastors, we understand the human emotion of anger and the desire for revenge. However, as Christians, we believe that we are called to promote life, even the lives of those who have taken life,” he wrote.

Garza was convicted in 1993 of killing three men between April 1990 and January 1991. †



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