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 multi-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 inalienability of the human condition is reflected in the richness of American life.”

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

Among participants at the four-day 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 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, carries the archdiocesan banner in a parade of flags at Encuentro 2000.

Lillian Jackson, pastoral associate of St. Peter and Paul Cathedral Parish, represents the 33 local delegates to Encuentro 2000 by carrying the banner from the Archdiocese of Indianapolis to that brought by 5,000 others from around the United States.

By Mary Ann Wyand

ST. MEINRAD—Benedictine monks and nuns from throughout North America gathered for prayer and song at St. 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 Gabriel Mon- talvo, 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 St. 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, pri- toresses and delegate-representatives of Benedictine monastic communities throughout North America for the celebration.

In a brief address, Archbishop Monzalvo told the Benedictines that he brought greetings from Pope John Paul II. See MEINRAD, page 3

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.

By Margaret Nelson

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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, the 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

Oct. 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 Chorale 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 BG2000 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.

**Prayer:** Jesus, thank you for calling me to be your disciple. Make my relation to you more than 2,500 people from the archdiocese.

Novena al Espíritu Santo

- Recuerdese 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 él y orando con ello mismo.
- Vuelva a leer el pasaje que le sirve de reflexión. Pase unos minutos 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 comunio y 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

**Reflexion:** S. Pablo anima a Timoteo a avivar la llama del don de Dios que recibió. Hemos recibido el mismo Espíritu que nos hace fuertes, bondadosos y santos. A medida que nos preparamos como arquidiócesis 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 pidiendo 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 con ti. Ayúdame a percibir el mundo y la gente del mundo de cómo tú los percibles. Manda tu Espíritu para ayudarnos, a tu pueblo, a continuar tu misión en nuestro mundo. Amén.

The Criterion

Indianas Largest Weekly Newspaper

Moving?

We'll be there waiting if you give us two weeks’ advance notice!

Name

New Address

City

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New Parish

Effective Date

Postmaster: Send address changes to: The Criterion, Inc., 1400 N. Meridian St., Indianapolis, IN 46206-1717.
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 jubilee year for prisoners 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 you, we will drink to the men who would take his life, 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 prisoners 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 you, we will drink to the men who would take his life, and pray more than usual about the tremendous gift of salvation and thank Christ for the gift of our faith!”

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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 with dignity. 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 grandchildren? Do we care enough about our elderly neighbors? Have we abdicated our religious duty (clearly proscribed in the 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 board of directors of Criterion Press Inc.)

Seeking the Face of the Lord

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 Lord’s Prayer...” (cf. 2797).

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 trine 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 eternally 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. Simons 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 “that-in-without-origin,” the notion of fatherhood is appropriate because in the natural complementarity of man and woman, fatherhood is not understood anthropologically as “origin without origin.”

Speaking directly to the issue of concern about gender-inclusive sensitivity, Cardinal Simons wrote: “In 1964 the German psychiatrist Alexander Mitscherlich stated that 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 figure in the Judeo-Christian religion is without a father is like a shadow.”

It is true that in Scripture there are some maternal expressions that refer to God, but they are employed as God is someone who stands to 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.

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 highest level at which it is applied. So, when the name Father is given 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 Catholic anthropology. All of the above is rather complicated theological. But Jesus actually revealed God to us as someone quite loving and personal. He wants us to understand and experience God in a very intimate, personal 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 in a way that is deeply personal and not 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.
Buscando la Cara del Señor

Jesús, y es debido a Jesús, que osamos

nentemente de lo que decimos. La Oración

es fácil de olvidar el significado impo-

nuestra cultura estamos en el camino

Alexander Mitscherlich declara que en

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como metáforas literarias, para ayu-

siones maternas en las Escrituras que

se refieren a Dios, pero se utilizan

Catecismo de la Iglesia Católica

written by Language Training

The Criterion  Friday , July 14, 2000

A week in the life of a parish priest

Letters to the Editor

Confession, sin and vocations

Two recent letters to the editor were

quezando algunas teorías resultando en

es decir que la oración del Señor, cuyo

trabajo es el de Dios (cf. #2779).

como "origen sin ori-

desea compartir dicho amor" (cf. #35)

nuestra cultura y religiosa, la

nuestro, por otro lado, no se usa

en "conservative mainline" denominations

sociologists Sandi Brunette-Hill

In the encyclical

Letters 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

e and edit the letters based on space

lization, pastoral sensitivity, and content

including spelling and grammar.

Frequent writers will ordinarily be

limited to letters every three months.

Letters must be signed, but, for seri-

ous reasons, names may be withheld.

Integrating Spirituality into the Ministry of</td>
</tr><tr><td>Research for the Church</td><td>James D. Davidson

Have you ever wondered how many hours a priest works each week? Have you ever wondered how much time he spends on preparing homilies, counseling parishioners, taking part in 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, Wisconsin. The study was conducted by sociologists Sandi Brunette-Hill (University of Wisconsin-Milwaukee County) and Roger Finke (Purdue University). Brunette-Hill and Finke published their findings in 1999 in the Journal of the Review of Religious Research.

Priests work about 58 hours a week. Their four or five hours a week are available 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 administrative (18 and a half hours), “pastoral” (12 hours) and “church” (12 hours). Here’s how priests spend their time in each of these categories. In the priestly category, clergy spend considerably more time than other clergy in the hours they give to visiting the sick and visiting members, except for the clergy of “conservative mainline” denominations, who spend two to three hours more per week on the visit.

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

Priests and clergy in traditional main-

line denominations spend five to six hours more than clergy in conservative mainline and “traditional mainline” groups do on prayer. Priests give more time to prayer 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 and similar to most other clergy in the hours they give to visiting the sick and visiting members, except for the clergy of “conservative mainline” denominations, who spend two to three hours more per week on the visit.

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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 seeking information on several classmates. They include Margaret Barbee Ford (William), Madonna Brooks, Mary Kay Conrad Dailey (Richard C.), Rose Ann Ferrere Murphy (Thomas), Shirley Hildebrandt Guelda (Harald), Patricia Humphrey, Martha Lou Murphy, Kate Noone Julian (Kirby) and Lucile 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 reservations, call Rosie Adamson at 317-846-5424.

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., 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. Malachi, Bernerson; 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 Valley Vista Golf Conference Center in Greenwood. For more information, call 317-786-2815 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 Scrabble 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 Brandt 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.

God hears the prayers of children. Missionaries are His Hands and Heart in answering them. Remember the missionaries in your will.
ENCUENTRO
continued from page 1
Numerous workshops and breakout ses-
sions 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 cul-
ture. 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 direc-
tor 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
downing communication barriers.
Down the hall, Jeff Korgen, a National
Pastoral Life Center social action special-
list, discussed how sharing in a common
cause can unite people of different racial
culture and groups.
Father James Moroney, executive director
of the U.S. Bishops’ Secretariat for the
Laity, said there is a constant wrangling
between unity and diversity as priests
and people seek to incorporate different
cultural and ethnic traditions into the
liturgy while respecting universal Church
norms.
At a reconciliation service ending
the second day of the meeting, several rep-
resentatives of minority groups spoke move-
ingly of their faith despite their experi-
ences 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.
“Some of our native people were bap-
tized, but in the process vast numbers were
robbed of their cultural identity,” he said.
Bishop of Providence Sister Mary Paul
Lee, granddaughter of a slave owned by
Jesus, told of having to leave her native
Philadelphia to become a nun, saying that
time no one’s order in the archdi-
ocese 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 handi-
capped 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. She quoted her friend,
“Irving,” who said: “More doors are being opened every week.”
She urged Raymond East, African-American
pastor of a multietnic parish in Wash-
ington, summered up the encuentro with
the bishops: “The devil doesn’t want us to
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 Cruces, N.M., was asked to how
to avoid divisions in parishes with new immi-
igrants. He said that parish leaders must con-
estantly evaluate the situation.
“What is needed for recent arrivals is dif-
f erent 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 path
of that struggle. People really need to be
able to express their faith.”
During one such period, several people
in one room were using sign language
to join in 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 escape the circle of our love.”
The days were packed with activities,
workshops and general sessions.
Franciscan Sister Joan Ellis Smith, of
Oldenburg, said, “It has been so fantastic.
The Holy Spirit is going to help me to help
remember all of this. I can’t do it on my
own.”
“What impressed me was when we held
hands and everyone said, ‘Our Father in
our own language.’ That brought tears to
my eyes. And my heart went out to all those
people who spoke the language differently.”
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.”
This was 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
time,” 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 younger children.
“It was a really effective way to deal
with teens today,” said Josh. “In one sess-
on, the leaders marked 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 own.”
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
see how others feel and how everything
works for them.”
Olga Villa Parra, of SS. Peter and Paul
Catholic Parish in Indianapolis, helped
organize the archdiocesan deaumty encuen-
tro 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.”
“A lot of people who attended were very,
very confident about what they were say-
ing,” said Claire Hirsch of St. Pius X
Parish in Washington, D.C. “I think she had
me heard many corporate talks, but there
was never that kind of conviction.”
Cardinal Law said Los Angeles Cardinal
Roger Mahoney “spoke from his heart and
head. The longer they prayed, as the liturgy
went on, you could see them smiling more.”
At the closing Mass, Cardinal Mahoney
greeted the assembly, “If you want to
be like Jesus, you are going to be like, well, just look around.”†

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In the eyes of his contemporaries, Father Cyprian said, “Meinrad was a holy man, so desirous of a life of contemplation.”

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 [young boy’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 devas- tating 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.

Saint Meinrad Archabbey was established in 1854 by the Abbey of Maria Einsiedeln in Switzerland. It is one of only nine archabbacies in the United States. In 1884, the abbey became the diocesan mother house for the Diocese of Indianapolis.

Regarding the Pope’s exhortation to penance, Father Cyprian noted that, exactly 20 years ago, when Meinrad was welcoming all to his hermitage, the sacrament of reconciliation was undergoing transformation from public to individual. “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 forgive- ness, be ministers of God’s mercy, be min- isters of spiritual direction.”

(St. Meinrad Archabbey is a member of the Little Company of Mary Sisters, a group of more than 1000 Catholic women who are religious sisters from the U.S., Canada, and the Philippines.)

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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).

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 life-threatening.

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 CARE, page 11

See PREPARE, page 11

Little is being done to prepare for a growing aging population

By Fr. Michael Place
Catholic News Service

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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.
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 elderly 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 wholistic 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 voice problems came to me, my ministry was primarily to address the spiritual needs of patients, especially those vulnerable at the end of life.

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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 nurses’ homes should 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 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 1900 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 CardinalBernardinprofessor 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 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.
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.”

‘It opens up your eyes to what it means to be a good Christian. The spiritual rewards are unbelievable.’

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.
Retirement allows time for catching up and new projects

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 some of the things I have done at church. There are so many ministries, but find they can offer a little more time in the parish of the people’s concerns in government.

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 endorsement 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 and take photographs of things going on around Archdiocese of Indianapolis. I did the same thing as a freelancer for five years and was hired to do it full-time. I did the same thing under 62 years of age who need accessibility features. Rent based on income. Have incomes below the

**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 some of the things I have done at church. There are so many ministries, but find they can offer a little more time 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 endorsement 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—meaning that 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. It was amazed at the low costs! I could spend the rest of my life just figuring out everything I could do with this technology.

Friends enjoy me for being 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 have a book of their own. I’d like to do a better job of promoting WPCI’s college and second career scholarships. (It should be easier just to go 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 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 have a book of their own. I’d like to do a better job of promoting WPCI’s college and second career scholarships. (It should be easier just to go to all of the meetings now.)

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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 don’t know yet! 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 of 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.

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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 Dan 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.†
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 a great change of life for me.”

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Continued on next page
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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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?”

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 counter-cultural, 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 Aging, “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.”

(Jesus Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.)
The Criterion   Friday, July 14, 2000
Retirement Supplement    Page 19
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 figures 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.
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 an ecumenical 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 183-121, 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 as 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 Meissberger 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-
Travel and celebrating Mass keeps retired priest busy

By Mary Ann Wyand

“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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Page 22 Retirement Supplement The Criterion Friday, July 14, 2000

Retirement hasn’t slowed diocesan priest

By Mary Ann Wyand

“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. Elderly people have a wisdom that 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.’

Father Dooley of Indianapolis has enjoyed traveling to interesting places all over the world. Last year and again this year, Father 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 pastime in life,” he said. “If people will listen, we can thank God that we are better off than we were before.”

Father Joseph Dooley

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“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.
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 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.

Father Dooley recommends that retirees read a full calendar as ways to keep feeling young. “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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NBA Robin Run Village

A long walking path circles the outer edge of the 70 rolling acres on Indianapolis’ northwest side known as NBA Robin Run Village. The lifestyle of this friendly community is enriched by the several lakes for fishing, tennis courts, bocce ball, and large paved sidewalks.

Robin Run Village includes individually-owned garden homes and apartment-style living. The huge apartment building—with its imposing clock tower—is the hub of the activity for the village. Several meeting rooms, a woodworking shop, indoor bowls, a library, general store, beauty parlor and bank are all conveniently located for all residents.

Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a room in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century. Named for a stream that meanders through the grounds, Robin Run Village combines the peaceful surroundings of the countryside with amenities and services of a large metropolitan city.

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 Fathers 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 recommended that retirees read more, pursue hobbies, participate in retreats and other spiritual growth opportunities and, if possible, travel to new places. †
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 archival 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 800-382-9036, ext 1429, or by e-mail at archives@archindy.org.)

SAGAMORE SENIOR CARE — YOU'RE AMONG FRIENDS

COME MEET A MEDICARE + CHOICE PLAN THAT’S AS CONCERNED ABOUT COSTS AS YOU ARE.

Sagamore Senior Care is a very different kind of health plan. Different, because Sagamore was established not to make substantial profits, but as a service to the Indianapolis community.

It was founded by St. Francis Hospital and Health Centers, St. Vincent Hospitals and two other leading hospitals and health systems and is now available to anyone who is on Medicare.

We streamlined our operations and reduced administration costs to the minimum. And we found that by doing so, not only could we offer a plan with no monthly premium beyond what you currently pay for Medicare, we could also increase the benefits. (If you’d like even more comprehensive coverage, including prescription drugs, we offer two alternative plans with small monthly premiums.)

We’d like the chance to tell you more about Senior Care. So give us a call, toll free, at 1-800-523-7533 (T.D.D. 1-800-728-1777) and let us know which date and place works best for you.

You’ll be among friends.

LePeep North Willow
W. 86th & Township Line Rd.
9:30 A.M.
July 19 and July 26

Damon’s A Place for Ribs
6990 E. 21st St.
(21st and Shadeland)
11:00 A.M.
July 19 and July 31
2:00 P.M.
July 24

Sunshine Café
3747 W. 55th St.
(56th & Georgetown)
9:00 A.M. & 3:30 P.M.
July 17 and July 24

MCL Broadrige
2121 E. 62nd St.
3:30 P.M.
July 19 and July 26

Old Country Buffet
36th & Georgetown St.
11:30 A.M.
July 20 and July 27

Sunshine Café
3300 Madison Ave.
9:00 A.M.
July 25

Old Country Buffet
4200 S. East St.
1:00 P.M.
July 20 and July 27

Applebee’s Speedway
Speedway Shopping Ctr.
3:30 P.M.
July 20 and July 27

Greek Tony’s Pizza
NE Corner 116th & Rangeline (Carmel)
10:00 A.M.
July 19 and July 25

Appleton’s North Willow
86th & Ditch
3:30 P.M.
July 19 and July 26

Old Country Buffet
7763 E. Washington St. (I-465 & Washington St.)
11:00 A.M.
July 18 and July 25

MCL
8135 Pendleton Pike
11:00 A.M.
July 20 and July 27

Appleton’s North Willow
86th & Ditch
3:30 P.M.
July 19 and July 26

Old Country Buffet
7800 E. Washington St. (US 31 North & 146th St.)
11:00 A.M.
July 18 and July 25

MCL
8135 Pendleton Pike
11:00 A.M.
July 20 and July 27

Heritage House
4990 U.S. 31 South
11:00 A.M.
July 26

Old Country Buffet
Village Park Plaza
(US 31 North & 146th St.)
3:00 P.M.
July 18 and July 25

Bennigan’s
I-465 & Pendleton Pike
2:00 P.M.
July 18 and July 25

Community Hospital North
Professional Building
7250 Center West Dr.
10:00 A.M.
July 19 and July 26

Ryan’s Steakhouse
6180 U.S. 31 South
1:00 P.M.
July 25

Schlotzsky’s Deli
5528 W. Southern Ave.
11:00 A.M.
July 19 and July 26

Cracker Barrel
2340 Post Dr.
(I-70 & Post Road)
2:00 P.M.
July 20 and July 27

Call toll free: 1-800-523-7533
Sagamore Senior Care, PO Box 875 Carmel, IN 46082

*All people with Medicare Parts A & B may be eligible for Sagamore Senior Care, except for those with ESRD. Members must continue to pay regular Medicare Part B premiums and use Sagamore Senior Care participating providers. Sagamore Senior Care is a Managed Care Organization with a Medicare + Choice contract. The premium plan has $100 annual pharmacy benefit maximum, $10 generic copay. Refer to Summary of Benefits for more information about benefits and exclusions. Currently available in Hamilton and Marion counties.
Faith Alive!

Jubilee day for seniors honors gifts of elderly

By Patricia Kobielus Thompson

“When I wasn’t going home, I was 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.

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.
4. Older people include 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.
5. They challenge the faith community to be as inclusive as possible in parish programming,” the bishops noted.

Older people 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 Faller, Muskogee, Okla.)

“Too often their families are not there for them.” (Sandy Dimmick, Freeport, Ill.)

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

As a grade-school poet—my grandmother, in fact—wrote: “Swift 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 religious 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.
Cornucopia/Cynthia Dewes

Slipping down the reacherous path to logic

Present company excepted, we are probably the most ill-gotten of all God's creations. This includes the Tasmanian Devil, teddy bears, cardboard cutouts, and certain others who are traditionally considered to have no card game in the game of life. I say this in spite of the fact that each one of us is careful to start from Premise A, continue through Points B, C, D, E, and eventually arrive 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. We 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 “couch potato” may or may not have a logical conclusion. If we say, “All humans are vegetables,” we may conclude that “I am a couch potato” because it 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 and worked his way through. What if 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 can see how far you 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 life outside 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 womb to everyone else, and Germans are destined to rule the world. He was wrong on all counts, but you can see how far you go while standing on false principles.

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But we believe in a benevolent God who freely promises us joy and eternal life, logic tells us that we should freely accept the gift of life given to us, 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 Greenwich, 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. So I was expected in mid-June, that seemed unusual, but being a cooperative gal from the get-go, I fulfilled his wishes. So 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 brother-in-law. The highlight of the day was homemade vanilla ice cream.

One day in June, my mother crewed up with hand-cranked ice cream, too, and I was given an electric machine. Once in a while, we resurrected the old one though; and now I even have small hand-cranked ice cream makers. A distant relative even gifted me a regular columnist for The Criterion.)

Perspectives

Stories, Good News, Fire/
† Joe Folzenlogen, S.J.

Novenas encourage 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 flames and fire. We, as an archdiocese, continue our Journey of Faith 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 form begin by reminding us of the gift of the Holy Spirit we received at our baptism and confirmed for us. We have been signed and sealed by Christ’s Spirit. And we have been sent on mission by the Spirit to continue the work Jesus did as he began it.

But Jesus and his Spirit do not send us on that mission empty handed. We are given the gifts of faith, love, and hope, which are a relationship to Christ and to equip us for our ministry in the service of God’s people. We traditionally identified these gifts with the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, and fear of the Lord. These are gifts which we spend by giving the things we own, to each other, an week on each of these gifts.

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

The final week of the novena turns to the celebration of the Church, as the prophet speaks of being anointed by the Spirit to bring good news to the poor, liberty to the captives, and the opening of the eyes to those who need to see. This is the same passage that Jesus reads in the synagogue at Nazareth. As he reads this passage, many there are focused on evangelization, reaching out to others in an effort to share the good news of Jesus and how to become its disciples.

So be sure to save the novena pamphlet so you can pray along with all the other gifts of the Spirit. Remember, the Scripture citations, prayer and reflection for each week will be reprinted in The Criterion.

And that’s how our archdiocese’s nine-week celebration of Holy Spirit, the archdiocesan-wide liturgy at the RCA Dome in Indianapolis on Saturday, Sep. 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.

(Justin Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.)
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 religions 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 week, 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 faithfulness. This week’s second reading is such a train of thought. It is oblique, however. The summons is not bluntly a call to strength or much less being, the king’s prophet. 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.

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The Active List

The Criterion
7243 E. 10th St., Indianapolis. Festival, Fri., 6-11 p.m.; Sat., 6 p.m.-midnight. Information: 317-353-0474.

July 14-15
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Festival & Chicken Dinner.

July 16
St. John Parish, 812-576-4159. 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, 10 a.m.-3:30 p.m. Information: 317-924-4353.

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

Carnegie Monument, 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.

St. Philip Church, 7501 Walkington Rd., Floydsville Knobs.

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

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


July 23
St. Rita Church, Indianapolis. Mass in Vietnamese, 2:30 p.m. Information: 317-934-5854.


Christ the King Church, 1827 Kessler Blvd. E., 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. Information: 317-271-4016.


St. Joseph Church, 2605 E. 10th St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

St. Mary Church, New Albany. Shepherds of Christ prayers, for lay, religious vocations, 7 p.m. Information: 812-934-3195.

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

St. Joseph Church, 2605 E. 10th St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

St. Mary Church, New Albany. Shepherds of Christ prayers, for lay, religious vocations, 7 p.m. Information: 812-934-3195.

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


Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m. Information: 317-271-4016.


Wednesday Divine Mercy Chapel, 3334 W. 300th St. (behind St. Michael Church), Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-4016.


Archbishop S.D. Matura Catholic Center, 1480 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

“Dancing to the Beat of the Liturgy.” This is as close as we get to a trip to Florida.”

© 2000 CNS Graphics

ST. MARTIN – YORKVILLE, INDIANA

PICNIC

SATURDAY, JULY 29, 2000
Prime Rib Dinner
5:00 PM-8:00 PM (EDST) Fast Time
9 oz. Prime Rib, Baked Potato, Salad Bar, Cucumber Salad, Cookies. Air Conditioned Hall – Indoor or Outdoor Dining

MASS at 4:00 PM (EDST)

Reservation Only: Call (317) 628-2591 or (312) 337-3517
Adults: $10.00; Children Under 12: $5.00

• Volleyball Tournament • Games • Quilts • Food • Kiddie Land • 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 • Lunch Stand • Booths • Quilts • 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)

ROUTE TO PICNIC
Take I-275 to Lawrenceburg exit #108 – From U.S. 30 and follow Route #1 (North) to Yorkville Road, Guiness (5 miles). Take Yorkville Road to Yorkville, about 4 miles to the Church.

Or
Take I-74 to St. Rt. 1, South on St. Rt. 1 1/2 miles to North Deerway Rd. (West) to New Alabas, left on Yorkville Rd. to Church.
The Active List, continued from page 28

**St. Michael Statuary**
Available in white or color in heights 8” through 24”.
Other items available:
- Medals
- Plaques
- Visor Clips
- Key Chains
- Pins
- Chaplets

**FESTIVE FOODIVAL**
Lots of Food, Fun and Fellowship!!!

**The Festival That’s Tops in Food**
JULY 20th-21st-22nd
ST. CHRISTOPHER CHURCH
5301 West 16th Street – Speedway,
IN Lic. # 20000005345
$8,525.00 in Raffle Awards Given Away

Poor Jack Amusements

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**St. Monica Church**
6131 N. Michigan Road
Indianapolis, Indiana

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

**Second Thursdays**

**Third Sundays**
Mary’s Schoenstatt, Rexville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elizer Birnswinkel. Information: 812-689-3551.
E-mail: ebirwink@seidata.com.

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

**St. Patrick Church, 950 Prospect St., Indianapolis. Holy hour for vocations to priestly and religious vocations, 7 p.m.**

**St. John Church, 5355 McFarland Rd., Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.**

**Archbishop O’Meara Catholic Center, Indianapolis. Catholic Widows 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**

**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. ♦

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

**Second Saturdays**

**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.

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**Commmunion**
Pipe 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 Hour service, the pope called on prisoners to seek God’s forgiveness and change their lives.
Please submit in writing to our office by 10 a.m. Mon. the state date of death. Obituaries are listed elsewhere in the Obits. Order priests and brothers are included here, if they are natives of the archdiocese or have other connections to it.

BERNARDI, Ada Natalina, 90, St. John the Baptist, 63, 90, St. John the Baptist, 77, St. Boniface, Fulda, June 24. Son of Mike and Sharon Williams. Memorial of Michael Faulkenberg.

BERG, Margaret E., 72, Sacred Heart of Jesus, Terre Haute, June 24. Memorial of Michael Faulkenberg.

BERNARDI, Ada Natalina, 90, St. John the Baptist, 77, St. Boniface, Fulda, June 24. Memorial of Steve and Rosie Faulkenberg.

BERNARDI, Ada Natalina, 90, St. John the Baptist, 77, St. Boniface, Fulda, June 24. Memorial of Steve and Rosie Faulkenberg.


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4x4 #1 Catholic Cemeteries 1049 Paper

“A final opportunity to express faith”

—Jim and Virlce Weaver, St. Luke Parish, Indianapolis

“When Mom died on April 30, we were fully aware that her wake and funeral would be her final opportunity to express faith in the midst of family and friends. Knowing this, we proudly chose an Abbey Casket as a simple, tangible reminder that Loretta was a kindred spirit with the monks of Saint Meinrad who proclaim the values of work, prayer, and hospitality by the example of their daily lives.”

To learn more about this simple, beautiful choice, contact:
1-800-987-7380 or visit our new website at www.abbeycaskets.com

Page 30 The Criterion Friday, July 14, 2000

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the state date of death. Obituaries are listed elsewhere in the Obits. Order priests and brothers are included here, if they are natives of the archdiocese or have other connections to it.

BERNARDI, Ada Natalina, 90, St. John the Baptist, 77, St. Boniface, Fulda, June 24. Memorial of Steve and Rosie Faulkenberg.

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Positions Available

Director of Music Ministries
St. Luke Catholic Church, a suburban parish of 2200 families, is seeking a creative person for the effective preparation, coordination, performance and leadership of the liturgical celebrations of the parish. Requirements include vocal and/or instrumental proficiency, training in Roman Catholic liturgy, and at least 3 years’ experience as a pastoral musician.

Submit résumé including available references and ability to church to:
St. Luke Catholic Church
Attn: Search Committee
7575 Holliday Drive East Indianapolis, IN 46260

Registered Nurse
Cardinal Ritter High School is seeking a Part-Time Registered Nurse, 20-25 hours per week.
Interested applicants please call:
Mrs. E. Jo Hoy, Principal
(317) 924-4333

Part-Time Youth Minister Coordinator
Mary, Queen of Peace Parish, Danville, IL, a small growing parish just west of Indianapolis, is seeking a dynamic Catholic to lead our youth ministry program. Experience with youth and completion of (or willingness to complete) youth ministry certification is preferred. Send or fax resume to:
Fr. Tom Stepanski
1005 W. Main St.
Danville, IN 46122
Fax: (765) 745-7090
e-mail: tkstep@bluehost.net

Career Opportunity — Full-Time Potential Up To $1,000 Per Week

Account Executive for The Criterion newspaper
Busy sales director seeking ambitious individual with outstanding sales skills developing new business, outside advertising sales. Person with bilingual Spanish/English abilities preferred. Commission, to $50K potential, full benefits package. Minimum three year's experience in developing new clients.
Send résumé to: Ed Isakson, Director, Office of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.
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3863
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