



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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August 11, 2000

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## Rome set to host World Youth Day 2000

VATICAN CITY (CNS)—Rome, a city usually known for ancient splendors and timeless atmosphere, is set to take on a younger face in August as the host of World Youth Day 2000.

With the latest attendance estimates for the event's culmination—an Aug. 19 vigil and Aug. 20 Mass with Pope John Paul II—pegged at 1.2 million to 1.5 million young people from 163 countries, the "Eternal City" will seem eternally young.

During the four days leading up to the papal highlights at Tor Vergata, a university campus on the edge of Rome, the international gathering of teen-agers and young adults will participate in a host of activities, both spiritual and cultural.

Even before the Aug. 15-20 celebra-

tion's official kickoff, more than 100,000 young adults will spend five days in 200 Italian dioceses, where hosts will treat their guests to local customs and share in their common Christian heritage.

Upon arrival in Rome at their "base camps," which might be hotels, convents, schools or local parishes, participants will receive "pilgrim's sacks" containing a copy of the Gospel of Mark, a prayer guide, a terra cotta candle holder, an official World Youth Day bandanna and a map of the city to help them navigate their way between events.

At the first scheduled mass encounter Aug. 15, the pope will welcome Italian youths in an opening ceremony at the Basilica of St. John Lateran, then make his

way to St. Peter's Square to meet with an expected 200,000 foreigners.

More than 17,000 U.S. pilgrims are expected to travel to Rome from 130 U.S. dioceses, accompanied by 45 cardinals and bishops, including Cardinals Anthony J. Bevilacqua of Philadelphia, Francis E. George of Chicago, William H. Keeler of Baltimore and Adam J. Maida of Detroit.

From Aug. 16 to Aug. 18, participants will be divided into three groups of about 200,000 people each to allow for better organization and movement throughout the city.

On a rotating basis, each group will have the chance to pass through the Holy Door of St. Peter's Basilica, a first-time

See YOUTH, page 17

## Pilgrims from archdiocese going to Rome

By Mary Ann Wyand

Two groups of pilgrims will represent the Archdiocese of Indianapolis at World Youth Day activities Aug. 15-20 in Rome, and *The Criterion* will report on their pilgrimage experiences.

Nine young adults from parishes in central and southern Indiana will journey to Rome with Barbara Hollkamp, youth ministry coordinator at St.

See PILGRIMS, page 17

## Catholic Social Services provides elderly with a home away from home

By Doug Finn

Being confined to a wheelchair has not removed the green from Jim Jansen's thumb. He works in his garden at home and has even shared the produce with his friends at A Caring Place, an adult day care center run by Catholic Social Services of Central Indiana in the Archdiocese of Indianapolis.

Jansen suffered a stroke 11 years ago. Six years later, doctors amputated his right leg below the knee, limiting him to a wheelchair and necessitating that his wife, Ann, become his full-time caregiver.

Even with the help of their children, though, the job became too much for Ann Jansen to handle. Heeding the advice of her pastor at Fairview Presbyterian Church in Indianapolis, she visited A Caring Place.

Her husband initially resisted the idea of an adult day care, but now he looks forward to the fellowship and activities offered by A Caring Place.

"I enjoy coming over two days a week, just meeting people, associating with them and talking with them," he said.

Now, every Wednesday and Friday



A Caring Place volunteer Maria Rhoda (right) helps participant Leon Richardson make a seashell flower during time set aside for artwork and crafts.

Jim Jansen spends several hours with other senior citizens, volunteers and day care staff members. He enjoys listening to volunteer Judy Lamb play the piano, making artwork and looking over the garden outside the church, while his wife

gets the personal time she needs.

"I really was relieved," said Ann Jansen. "This is just a little respite that I need to count on each week."

A Caring Place, which is located at  
See ELDERLY, page 7

## Lieberman seen as good pick for Gore ticket

WASHINGTON (CNS)—Political pundits quickly declared that Vice President Al Gore made an astute choice Aug. 7 in asking Connecticut Sen. Joseph I. Lieberman to fill out the Democratic ticket for this fall's presidential election.

Catholic officials took a mixed view, noting that Lieberman consistently opposes any legislation to restrict abortion, but on the other hand is a co-sponsor of a Catholic-backed bill to improve end-of-life medical care and ban assisted suicide.

He is also a longtime backer of voucher or tax credit legislation to promote private school choice. In 1995, delivering the 13th annual Seton-Neumann lecture to a gathering of the nation's Catholic bishops, he urged them to lobby Congress personally for funding for school choice.

A longtime critic of sex and violence in the media, he led the fight to mandate V-chips, parental screening devices, in all new televisions. He used the threat of federal regulation to force the TV and video game industries to adopt self-rating systems.

See LIEBERMAN, page 20

## Pantry volunteer earns international award

By Margaret Nelson

Vera Thompson said, "I couldn't do anything if it weren't for my volunteers."

But she does. After winning Sertoma's top international Service to Mankind Award on July 29, Thompson was in the St. Vincent de Paul Society's Client Choice Food Pantry warehouse in Indianapolis moving stock the next Monday—because the food had to be put away.

Thompson, administrator of the food pantry, accepted the award plaque and check from the international president of Sertoma, Robert Chester, at the annual convention in Tampa, Fla.

On Aug. 1, Thompson presented her \$1,000 award to Don Striegel, president of

the Indianapolis council of St. Vincent de Paul Society, and (Indianapolis) South District president Pat Jarrell.

Sertoma's Service to Mankind Award is for helping a good cause without any financial rewards. Members are not eligible. Sertoma, a civic service club founded in 1912, stands for *Service to Mankind*.

An essay about the volunteer effort, written by Karen Young, helped Thompson advance through the local, district, regional (Indiana, Ohio and Kentucky) and national competition of Sertoma—some 750 clubs—to take the international award.

Opened in June 1999, the St. Vincent de Paul Client Choice Food Pantry is a completely volunteer operation. (A police officer is paid for security.) The pantry serves

See AWARD, page 20



Vera Thompson displays her Sertoma International Service to Mankind Award honoring her for her work at St. Vincent de Paul Client Choice Food Pantry in Indianapolis.



## Celebrating the jubilee in the Archdiocese of Indianapolis

### Celebration in the Spirit of Hope: The Great Jubilee

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

#### Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

#### Make a weekend of it!

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

### Jubilee Masses for senior citizens and young adults

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

#### Young Adult Masses (Ages 18-39)

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

#### Senior Citizen Masses

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

### Symphony to present special program

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

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

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

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

### Novena to the Holy Spirit

Suggested approach:

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

#### Week Five, August 13-19: Fortitude

Scripture: John 16:31-33, Psalm 27:11-14, Daniel 10:19

**Reflection:** There are people who try to impress others with their power and strength. People with the Spirit's gift of fortitude have a quiet courage that stands up over the long haul. They are people of gentle firmness. They have strong convictions, but they hold them flexibly. They are open to change, but they do not compromise their principles or their faith.

**Prayer:** Jesus, sometimes life is hard. When things get rough, give us the gift of fortitude. Help us stand firm on shaky ground. Scripture calls you our rock and our salvation. Deepen our trust so we will lean on you and the people you send us, finding the patient courage that will help us keep going and be solid in the faith. Amen.

### Novena al Espíritu Santo

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

#### Quinta Semana, 13-19 de agosto: La fortaleza

Escritura: Juan 16:31-33, Salmos 27:11-14, Daniel 10:19

**Reflexión:** Existe gente que trata de impresionar a los demás con su poder y fuerza. Las personas con el don de la fortaleza del Espíritu tienen una valentía discreta que dura por todo el largo camino. Son personas de firmeza suave. Tienen fuertes convicciones, pero las usan flexiblemente. Están dispuestas al cambio, pero no ceden sus principios o su fe.

**Oración:** Jesús, a veces la vida es dura. Cuando las cosas se ponen difíciles, danos el don de la fortaleza. Ayúdanos a mantenernos firmes en suelo poco sólido. La Escritura te llama nuestra roca y salvación. Profundiza nuestra confianza para que nos apoyemos en ti y en la gente que nos mandas, para que encontremos el valor paciente que nos ayudará a continuar y ser sólidos en la fe. Amén.

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### Jubilee Choir seeks singers

If you like to sing, are in high school or older and you are a member of a parish in the Archdiocese of Indianapolis, then you are invited to join the Jubilee Choir.

The choir will perform at the Celebration in the Spirit of Hope on Sept. 16 at 2:30 p.m. at the RCA Dome in Indianapolis.

Choir members need to attend two rehearsals—at a parish and in Indianapolis in the RCA Dome at 12:30 p.m. before the Sept. 16 Mass.

The deanery rehearsal schedule is:

- **New Albany**, Sept. 6, 7-8:30 p.m. (EDT), St. Mary-of-the-Knobs.
- **Batesville**, Sept. 7, 6:45-8:45 p.m. (EST), St. Mary, Greensburg.
- **Indianapolis**, Sept. 9, 10:00-11:30 a.m. (EST), SS. Peter and Paul Cathedral.
- **Terre Haute**, Sept. 9, 9:30-11:30 a.m. (EST), St. Joseph, Terre Haute.

- **Seymour**, Sept. 10, 2-4 p.m. (EST), St. Columba Oratory, Columbus.
- **Tell City**, Sept. 10, 2-4 p.m. (EST), St. Paul Tell, City.
- **Bloomington**, Sept. 11, 7-9 p.m. (EST), St. Paul Catholic Center, Bloomington.
- **Indianapolis**, Sept. 12, 7:30-9 p.m. (EST), SS. Peter and Paul Cathedral.
- **Connersville**, Sept. 14, 7-8:30 p.m. (EST), St. Mary, Richmond.

To register for the choir, send by Sept. 5 your name, parish, section (soprano, alto, tenor or bass) and the location of the initial rehearsal you plan to attend to your parish jubilee coordinator or the Office of Worship, P.O. Box 1410, Indianapolis, IN 46206. Contact the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or by e-mail at [worship@archindy.org](mailto:worship@archindy.org) †

# Marian College starts new degree program

By Mary Ann Wyand

Wanted: Highly motivated working adults who want to earn college degrees while balancing busy professional and personal lives.

That's the type of nontraditional undergraduate students that Marian College administrators hope will enroll in the Franciscan college's new adult accelerated degree programs offered at several locations in Indianapolis beginning this month.

Market research indicates that more than 200,000 adults in central Indiana started college but did not complete degree requirements, explained John

Trebnik, Marian's adult programs director. "In the process of doing that research, we talked to employers and asked what Marian could provide as far as helping them with employee development."

Employers cited the need for improved critical thinking, communication and analytical skills among employees, Trebnik said, so Marian College collaborated with Regis University, a Jesuit college in Denver, Colo., in a partnership relationship to adapt undergraduate curriculum for use in five-week, rather than 15-week, general studies and business courses.

Dr. Robert Abene, Marian's president

since 1999, has a strong background in serving nontraditional students, Trebnik said, and establishing the adult accelerated degree program was one of his first initiatives.

Classes meet for four hours one night a week or on Saturday morning for five weeks, with most of the coursework done as independent study, which enables students to complete a course in just over a month and earn three semester hours of credit. Classes are offered on campus in Marian Hall as well as at Keystone at the Crossing and several corporate sites.

Session I classes begin Aug. 21, with enrollment required by Aug. 14. Session II classes start on Oct. 2 and Session III classes begin on Nov. 11.

"It's the same curriculum with the same learning objectives," Trebnik said, "but those measures of learning will be tailored to adult students who will be doing a lot more outside work than in-class work. Adults who have been working for 10 or 15 or 20 years bring relevant experiences into the classroom, and they have a head start on many courses."

Nineteen faculty members will teach the accelerated classes during eight sessions this academic year, said Melody Harrington, enrollment counselor for the new program.

"Marian is offering 12 courses this fall," Harrington said, which will enable students to work toward an associate or baccalaureate degree in business administration and a baccalaureate degree in management information systems.

"We are considering offering different degrees later," she said. "We also offer credit hours for lifetime experiences, and students can enroll before we

receive all of their previous college transcripts. Credits also can be transferred into the traditional programs toward other degrees."

American United Life employee Melissa Moran of Indianapolis currently works as an administrative assistant and previously worked in group underwriting for another insurance company. She enrolled in Marian's new accelerated degree program this fall to expand on an associate degree earned years ago.

"I looked at going through the traditional program," Moran said, but realized that it would take too long to earn a bachelor's degree with 15-week classes.

"It would have taken me eight to 12 years to complete my degree" with traditional classes while working full-time, Moran said. "I like the idea of the five-week courses. I can focus on one course at a time, then move on to the next one. I think the flexible scheduling is one of the big benefits with this program. I'm in class for four hours one night a week, and I get home at a decent hour. It's mostly home learning."

(For more information about Marian College's new accelerated degree programs for adults, call 317-955-6271.) †

# Susan Schramm is new communications director

Susan Schramm, a courts reporter for *The Indianapolis Star*, has joined the archdiocese as director of communications.

A member of St. Monica Parish in Indianapolis, Schramm had been with *The Star* since receiving her Bachelor of Arts degree in political science and journalism from Indiana University at Bloomington in 1989. She served the newspaper as a business reporter, police reporter, and State/Metro Desk reporter before becoming a courts reporter in 1995.

As director of communications, she will serve as the primary archdiocesan spokesperson and as primary contact for the news media. She will also assist the secretary for communications in the

implementation of the archdiocesan communications plan, and she will coordinate electronic ministries and outreach for the archdiocese (television, radio and Web site).



Susan Schramm

Schramm succeeds Sue Hetzler, who has accepted a position with the Indianapolis office of Publicis, an international

marketing and communications firm with headquarters in Paris, France. †

## Official Appointment

Effective August 1, 2000

**Father Damian Cesanek, OFM**, appointed to associate pastor of St. Louis Parish, Batesville, from serving in the Diocese of Lafayette, La.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

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## Editorial

### A spiritual solution

In 1939, there was no effective treatment for alcoholism. Individuals and families from all ethnic, economic and social backgrounds suffered equally—with little or no hope of finding a solution. Guilt and shame were the constant companions of alcoholics and their distraught families. No amount of will power or friendly persuasion from spouses, physicians or pastors seemed capable of controlling the man or woman who had lost the ability to drink moderately. The “hopeless alcoholic” was truly a person without hope.

Then, 61 years ago, two desperate men stumbled on a “miracle cure.” It was not a pill—or any form of medicine or psychological therapy. What the two men who subsequently founded Alcoholics Anonymous discovered was a *spiritual solution*. The only truly effective treatment for alcoholism, they discovered, is found in the spiritual principles of self-emptying (kenosis) and self-denial (abstinence). *If an alcoholic can surrender his will to a high power (God), and if he can focus his energies on helping other alcoholics, he can be freed from his mental and physical obsessions with alcohol. Provided that he does not drink.*

This simple, but profound, discovery is the bedrock that supports Alcoholics Anonymous—a remarkable association of women and men who share their experience, strength and hope with one another in an effort to help others recover from alcoholism. Since its humble beginnings in the kitchen of an alcoholic doctor in Akron, Ohio, AA has grown to several million members in 97,000 groups worldwide.

Alcoholics Anonymous works, its members say, because the program’s 12 steps teach recovering alcoholics how to live happy, productive lives without drinking or taking drugs. The spiritual principles of AA are made concrete and

practical through all of the 12 steps, which are seen as a program for daily living. However, AA members insist that no success is possible without the first step: “We admitted we were powerless over alcohol and that our lives had become unmanageable.” The recognition that they cannot drink moderately or control the results of their drinking is the essential first step. According to AA, total abstinence is the only hope for those who are “powerless over alcohol.”

Some in the helping professions have wondered, “Is total abstinence really necessary? Can’t we teach problem drinkers to drink responsibly?”

The tragic story of Audrey Kishline, founder of an “alternative program” called Moderation Management, should serve as a warning to all. Kishline recently pleaded guilty to causing the deaths of two people as a result of drunk driving. Like millions of others, she has now learned the cruel lesson that no human power can control the disease of alcoholism. Seven years after founding her alternative to AA, Kishline was forced to admit that for her, like millions of others, moderate drinking is simply not possible.

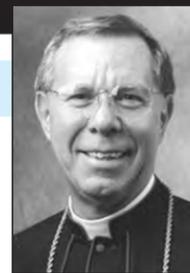
If you can drink moderately, you don’t need Moderation Management or any self-help program. But if you can’t control your drinking, or if you aren’t responsible for what happens when you drink, you need help. For the disease of alcoholism, there is only one truly effective treatment: the spiritual solution of Alcoholics Anonymous (abstinence, surrender to God’s will and serving others). †

— Daniel Conway

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

## Seeking the Face of the Lord

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



# Lord’s Prayer expresses complete dependence on God

(Sixth in a series)

When we pray the last four petitions of the Our Father, we commend ourselves to the mercy and love of God.

They express our complete dependence on God much like a young child depends on his or her parents. Are we humble enough to mean what we say?

“Give us this day our daily bread ...”

My commentary on the “Our Father” continues with two quotations from the *Catechism of the Catholic Church*: “‘Give us’: the trust of children who look to their Father for everything is beautiful. ‘He makes the sun rise on the evil and on the good, and sends rain on the just and on the unjust.’ He gives to all the living ‘their food in due season.’ Jesus teaches us this petition because it glorifies our Father by acknowledging how good he is, beyond goodness” (#2828).

“‘Our bread’: The Father who gives us life cannot but give us the nourishment life requires—all appropriate goods and blessings, both material and spiritual. In the Sermon on the Mount Jesus insists on the filial trust that cooperates with our Father’s providence He is not inviting to idleness, but wants to relieve us from nagging worry and preoccupation. Such is the filial surrender of the children of God ... (#2830).

We pray for our *daily* bread. The particular word for *daily* used here appears only this one time in the New Testament. Experts of Semitic languages say the true meaning is “our bread until tomorrow,” only what we need today. We are told that the Greek word for *daily* has a double meaning. It can also be translated as “super-essential.” Both interpretations of the word acknowledge before the Father that we are utterly dependent on God for everything. In actuality, we can also see in this petition a prayer for temperance (only the bread we need until tomorrow).

On the Sermon on the Mount, Jesus said, “Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? So do not worry about tomorrow ...” (Mt 6). We pray that we may see the

proper purpose and the relative importance of all the good things of creation. The Lord’s Prayer continues to be an unfolding of utter trust on our part as we pray.

The acknowledgment that we trust that God will give us what we need for human sustenance and spiritual health until tomorrow also suggests our notion of biblical stewardship. First of all, it implies our understanding that everything we have is by God’s gift. Second, it implies that dependence on God and our trust in his providence does not excuse us from putting the resources we are given to use. Nor does it replace human foresight, planning and hard work. Furthermore, the gifts we are given as our “daily bread” are to be used properly and they are to be shared generously.

As we reflect on this request of the Father, by contrast we might also reflect on the prevalence of consumerism in our society. Are we truly good stewards of the resources with which we are blessed and for which we work hard? Or do we allow ourselves to be manipulated by clever advertising so that we believe we need much more than we actually do? As we pray for our daily bread, we might do well to ask ourselves whether we need to eat and drink as much as we do. Perhaps so, but always so? Do we need all the clothes we buy? Must we always have the latest styles of clothing? Do we give generously for the welfare of the poor?

We not only pray for the daily bread, which sustains our bodily needs, but also for the “Bread of Life.” It is not surprising that St. Augustine said that the “super-essential” daily bread is truly received in the Eucharist, where we are fed by God’s Word and God’s Body.

Cardinal A. J. Simonis quotes an African bishop: “The Lord breaks and shares out himself, gives the broken parts of himself to us so that he may become our food and we, in the strength thereof, may break and share for others. So the Eucharist becomes a source of active love” (*Our Father*, p. 95). Christ shared out of pain. If and when we give only from what we have left over—and there is no pain—are we truly sharing? The African bishop said, “Americans give, but they don’t share” (*Ibid.*, p. 95). Do we honestly put our trust in God until tomorrow? It’s not easy! †



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#### Archbishop Buechlein’s intention for vocations for August

**Parish Awareness:** that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

## Buscando la Cara del Señor

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



# La oración del Señor expresa completa dependencia en Dios

(Sexto en una serie)

Cuando oramos las últimas cuatro peticiones del Padre Nuestro, nos encomendamos a la misericordia y al amor de Dios. Dichas peticiones expresan nuestra completa dependencia en Dios, de la misma manera que un niño joven depende de sus padres. ¿Es que somos lo suficientemente humildes de ser serios en lo que decimos?

## “Danos hoy nuestro pan de cada...”

Mi comentario en el “Padre Nuestro” continúa con dos citas del *Catecismo de la Iglesia Católica*: “Danos: es hermosa la confianza de los hijos que esperan todo de su Padre. ‘Hace salir el sol sobre malos y buenos, y llover sobre justos e injustos’. Da a todos los ‘vivientes su alimento a su tiempo’. Jesús nos enseña esta petición ya que se glorifica a nuestro Padre reconociendo hasta que punto es Bueno más allá de toda bondad” (#2828).

“*Nuestro pan*: El Padre que nos concede la vida no puede dejar de darnos el sustento que se necesita en la vida, los bienes materiales y espirituales. En el Sermón de la Montaña, Jesús insiste en esta confianza filial que coopera con la Providencia de nuestro Padre. No nos impone ninguna pasividad, sino que quiere librarnos de toda inquietud agobiante y de toda preocupación. Así es el abandono filial de los hijos de Dios... (#2830).

Oramos por nuestro pan *cada día*. La palabra particular *cada día* usada aquí aparece sólo una vez en el Nuevo Testamento. Los expertos en los idiomas semíticos dicen que el verdadero significativo es “nuestro pan hasta mañana,” solamente lo que necesitamos hoy. Nos dicen que la palabra griega de *cada día* tiene un doble significado. También puede traducirse como “super-esencial”. Ambas interpretaciones de la palabra reconocen ante el Padre que somos totalmente dependientes de Dios por todo. En realidad, podemos ver también en esta petición una oración por templanza (solamente el pan que necesitamos hasta mañana).

En el Sermón de la Montaña, Jesús dijo, “Por eso yo les digo: No anden preocupados por su vida con problemas de alimentos, ni por su cuerpo con problemas de ropa. ¿No es más importante la vida que el alimento y más valioso el cuerpo que la ropa? Fíjense en las aves del cielo: no sembran, ni cosechan, no guardan alimentos en graneros, y sin embargo el Padre del Cielo, el Padre de ustedes, las alimenta. ¿No valen ustedes mucho más que las aves? No se preocupen por el día de mañana...” (Mt 6). Oramos para poder ver el propósito apropiado y la importancia relativa de todas las cosas buenas

de la creación. La oración del Señor sigue siendo una confianza absoluta que se desarrolla en parte cuando oramos.

El reconocimiento de confiar en que Dios nos dará lo que también necesitamos para el sustento humano y la salud espiritual hasta mañana hace pensar en nuestra noción de la mayordomía bíblica. Primero, implica nuestro entendimiento de que todo lo que tenemos es un regalo de Dios. Segundo, implica que la dependencia de Dios y nuestra confianza en su providencia no nos dispensa de utilizar los recursos que se nos dan, ni reemplaza la previsión, planificación y trabajo duro. Además, los regalos que se nos dan como nuestro “pan cada día” deben ser usados propiamente y compartidos generosamente.

Cuando meditamos sobre esta demanda del Padre, por contraste podríamos reflejar también en el predominio del consumismo en nuestra sociedad. ¿Somos verdaderamente los buenos mayordomos de los recursos con los cuales somos benditos y para los cuales trabajamos duro? ¿O permitimos que se nos manipule por medio de la publicidad para que creamos que necesitamos mucho más de lo necesario? Cuando oramos por nuestro pan de cada día, sería bueno preguntarnos si necesitamos comer y beber tanto. ¿Quizás, pero siempre es así? ¿Necesitamos toda la ropa que compramos? ¿Debemos tener siempre los últimos estilos de ropa? ¿Damos generosamente por el bienestar de los pobres?

No sólo oramos por el pan de cada día que sostiene nuestras necesidades corporales, sino también por el “Pan de Vida.” No es sorprendente que San Agustín dijo que el “super-esencial” se recibe el pan cada día por la verdad en la Eucaristía, donde somos alimentados por el Verbo y el Cuerpo de Dios.

El Cardenal Simonis cita a un obispo africano: “El Señor se rompe y se comparte así mismo, nos da las partes rotas de él para que él pueda volverse nuestra comida y en la fuerza de la misma, podemos rompernos y compartir con los demás. De esa manera la Eucaristía se vuelve una fuente de amor activo” (*Our Father*, p. 95). Cristo se compartió por dolor. Si sólo damos de lo que nos sobra, y no hay ningún dolor, ¿realmente estamos compartiendo? El obispo africano dijo, “los americanos dan, pero no comparten” (Ibid., p.95). ¿Honestamente ponemos nuestra confianza en Dios hasta mañana? ¿No es fácil! †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Marriage as a sacrament

Bill Dodd’s article on marriage (*The Criterion*, July 28) could mislead Catholics about the sacrament of marriage. One paragraph in particular could cause confusion: “In fact it was only 800 years ago that the Church began to look at marriage as a sacrament. There were no distinctly, universal Christian practices for many centuries because a wedding was a matter of families and property, and the ceremony—if there was one—tended to reflect ethnicity and culture rather than religion.”

As the catechism teaches, the seven sacraments are signs instituted by Christ to give grace. From the beginning with the apostles, the Church has always recognized marriage as a sacrament along with baptism and Holy Eucharist. Though Bill Dodd gives no reason for pinning the recognition of marriage as a sacrament to 800 years ago, St. Paul recognized that marriage is sacred and the union of the husband and wife refers to the union of Christ and his Church. The love of the husband and wife is an imitation of the selfless love of Christ for his Church.

This selfless love builds up the Church, and it is impossible that the Church could exist without giving husbands and wives the means to live this giving love through the sacramental grace of marriage. Because Christ instituted marriage, the essentials of the sacrament always are distinctly universal Christian practices, because the love of Christ for his Church does not change, which husbands and wives imitate. Throughout the ages, the Church has changed the nonessential practices. However, without the sacraments which continue the work of our redemption, there can be no Church. There always was and always will be the sacrament of matrimony in the Church.

If Catholics do not believe the sacraments to be instituted by Christ but by men, they will also believe the sacrament of marriage liable to change. Nowadays the truth often is not stated, and in consequence, husbands and wives do not live out their vocations. The truth about this sacrament should be stated clearly and without confusion so that husbands and wives can build up the Church through their lives.

Elizabeth Cole, Bedford

### Response

While the Church teaches that seven sacraments—matrimony among them—were instituted by Christ, it is not accurate to say that “from the beginning with the apostles, the Church has always recognized marriage as a sacrament ... .” The Catechism of the Catholic Church states that “the Church has discerned over the centuries that among liturgical celebrations there are seven [sacraments] that are, in the strict sense of the term, sacraments instituted by the Lord” (#1117). Church historians point out that while civil marriages began to be blessed by a bishop or priest early in our history and while Christian writers, such as St. Augustine, called marriage a sacrament as early as the fourth or fifth century, the Church’s discernment process regarding marriage as a sacrament was not complete until A.D. 1215 when the Fourth Lateran Council officially recognized matrimony as a sacrament. —WRB.)

### Davidson’s ‘unsuccessful’ seeking positive view of Gen-X Catholics

May a reader respectfully suggest that James D. Davison (*The Criterion*, July 28) is eminently unsuccessful in his “seeking a more positive view of Gen-X Catholics.” This is not to suggest that our young people do not possess many admirable qualities. It is, rather, to suggest that the qualities that Dr. Davidson ascribes to them are not as admirable as he implies.

For example, in using as his initial point of departure the concerns about our young expressed by what he describes only as “a pre-Vatican II Catholic newspaper columnist,” Dr. Davidson wholly misses the writer’s thrust, which is that an entire generation of Catholics has no memory of the solemn celebration of the Mass that was the singular inheritance of Catholics for centuries. Even secular historians worry that our young are so preoccupied with momentary fads that they are bereft of a genuine understanding of—and participation in—our rich living tradition.

Additionally, Dr. Davidson reports that he asked his students “if they have any positive qualities whatsoever.” This approach of appealing to the young to judge their generation of themselves is typical of precisely that surrender to the sentiments of the young that has wrecked public education, and even Catholic education, throughout the country.

Dr. Davidson reports that his students “accept core Church teachings,” but the teachings he cites do not, interestingly enough, extend to practice. There is no mention of whether his students attend Mass regularly, observe holy days of obligation, go to confession or reconciliation, or uphold the Church’s teachings against abortion and contraception. He reports that Generation X-ers are “postponing marriage until they have established careers,” but he does not report whether these career-minded youth are postponing sexual activity as well. (Only too many surveys indicate that they are not.)

And what in the world does Dr. Davidson mean in reporting that the young “have an unusual ability to manipulate sacred and secular symbols”? In almost every literary usage “manipulation” carries the connotation of disingenuousness or cunning, that is, of a determination to subvert worthy means to unworthy ends.

It bears noting that I am the mother of five “Generation X-ers,” ranging in age from 22 to 31. To their great credit, they know the ancient Mass as well as the *Novus Ordo*, they read books and not merely computer screens, they understand that the first obligation of the Christian life is not to “others” but to God, they recognize the substantive meaning of symbols and distinguish between the sacred and the secular, and they know that their generation, for all of the great opportunities it has inherited, is indebted to generations upon generations of forebears in the faith and is obligated to transmit that faith to the generations to come.

And each of these children has expressed dismay at the tendency of their parents’ generation to acquiesce in the mass-market advertising that has created a cult of the young that seeks to obliterate the wisdom, the customs and the teachings of the ages by suggesting that the Here-and-Now is the best that has ever been. Our wisest course as Catholics is to rear our children to understand that there is no “gap” between generations, but that their generation, like our own and like the next generation to come, exists within an unbroken “communion of the saints.”

Delane O. Bovenizer, Ph.D., Indianapolis

### Letter Policies

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

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

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

### La intención del Arzobispo Buechlein para vocaciones en agosto

**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

## Check It Out . . .

At noon on Aug. 17, the Daughters of Isabella, Madonna Circle 1190, will sponsor its **annual auction** at St. Elizabeth Home, 2500 Churchman Ave., in Indianapolis. By bringing homemade food and crafts, keepsakes and other items, the members make money for their service projects, which include St. Elizabeth Home. For information, Call 317-849-5840.

**Sacred Heart High School Class of 1960 is seeking classmates.** They are: Nancy Alerding Sullivan, Bonnie Brumfield West, John E. Claypool, Diane A. Dunn, Theresa Horvath Conner, Mary Ellen Hughes, John T. Kelly, David Martin, William Matthews, Patsy McGuinness Dobson, Mary Ann Mills Snellson, James O'Connor, John Powell, Barbara Powers, John S. Roll, Jr., Ronald

J. Smith, Mary C. Sullivan Manning and Judith Zahn Pollard. Contact Mauna Butsch Brickler at 317-889-0204 or Elaine Goetzinger Westell at 317-888-1548.

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., in Indianapolis, will **celebrate the Dormition of Our Most Holy Lady**, the God-bearer and Ever Virgin Mary, with a Vespers Divine Liturgy at 7 p.m. on Aug. 14 and a Divine Liturgy at 7 p.m. on Aug. 15. Both liturgical celebrations will have the traditional blessing of flowers with the anointing of blessed oil. For more information, call Father John Kapitan at 317-632-4157.

**The Church Teaches Forum**, sponsored by Catholics United for the Faith

and the Cardinal Mindszenty Foundation, will be held Aug. 19 at the Galt House in Louisville, Ky. For more information, call 800-842-2871 or 317-894-4134.

**The choir and steel orchestra from**

**Christ the King High School in Antigua, West Indies**, will perform at 6 p.m. on Aug. 17 at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., in Indianapolis. The group will perform classical, African, West Indian, reggae and calypso music. †



Submitted photo

## Groundbreaking at St. Monica

St. Monica Parish in Indianapolis broke ground on July 22 for new construction that will provide classrooms, office space and meeting rooms. The project will also include major work on the current school building. Pictured during the ceremony (from left) are: David Jordan, project committee chair; John Borel, project committee member; Father Paul D. Koetter, pastor; Father Patrick J. Beidelman, associate pastor; Jen Danek, project committee member; Bill Herman, principal; and Bob Anker, planning committee chair. The project is scheduled to be completed by August 2001.

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## VIPs . . .



**Herman and Ethel Spacke** of Indianapolis will mark their 50th anniversary on Aug. 26. They were married on that date in 1950 at St. Philip Neri Church in Indianapolis. The couple will celebrate the occasion at Latte D'a restaurant on Aug. 27. The Spackes have three children: Sheila Mathes, Thomas and Jay Spacke. They also have eight grandchildren. The Spackes are members of St. Barnabas Parish in Indianapolis.

Central Catholic School in Indianapolis will host a reception on Aug. 13 to honor **Rosie McMahan for her 26 years of service** to the school in various capacities. The farewell gala will begin in the multi-purpose room at Central Catholic School following the 11 a.m. Mass at Good Shepherd Parish in Indianapolis. The public is



invited to attend. Those who cannot attend the reception may send well wishes to Rosie McMahan at Central Catholic School, 1155 E. Cameron St., Indianapolis, IN 46203. †



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# ELDERLY

continued from page 1

Fairview Presbyterian Church, is one of three adult day services administered by Catholic Social Services. The other two are Holy Trinity Place, an adult day care located at Holy Trinity Church in Indianapolis, and St. Ann's Place, a part-time respite center serving person with Alzheimer's and located at Gethsemane Lutheran Church in Indianapolis. The three programs served nearly 100 people in 1999.

The adult day services minister to a specific segment of the elderly population and their families. The seniors' conditions are not so severe as to require institutionalization, but they do need extensive care, which can strain spouses' and family members' energy and time, especially if the caregivers work.

"If our services were not available," said Lula Baxter, program director for adult day services at Catholic Social Services, "then caregivers would be looking for some other alternative, which probably would be premature institutionalization."

Providence Sister Susan Dinnin, site manager of A Caring Place, added, "If they can bring their loved ones to us and know that they are safe and secure ... that they're having a great time and that they're forming relationships and being stimulated, ... then they have a glimpse of peace ... and they get the respite that they need in order to care for their loved ones longer."

A Caring Place is open between 7:30 a.m. and 5:30 p.m. Monday through Friday. During this time, participants follow a structured day which includes reading the newspaper, reminiscing, armchair exercises and creating artwork, among other activities. The proximity of Fairview Early Childhood Program affords the opportunity for intergenera-

tional activities as well.

In a market where many Church-based adult day services fail, adequate utilization of limited available funds and a skilled staff have helped A Caring Place, Holy Trinity Place, and St. Ann's Place succeed.

Holy Trinity will have a 20th anniversary celebration on Oct. 1. A Caring Place will celebrate its 10th year of ministry on Aug. 17 with a pitch-in dinner at 5:30 p.m. at the center, located at the Fairview Presbyterian Church, 4609 N. Capitol Ave. in Indianapolis.

A significant amount of the necessary funding comes from United Way. Discount rates are available for eligible participants. Funding sources to subsidize the program and participants are the Archdiocese of Indianapolis, Veteran's Administration and CICOA-The Access Network channeled funding from CHOICE, Title III and Medicaid Waiver.

The money would mean nothing, though, without the dedicated staff and volunteers, who help care for the participants, coordinate activities and maintain a line of communication with the caregivers.

"On the whole, we have just a super-dedicated staff who really care about our participants, and that makes all the difference in the world," said Baxter.

Providence Sister Mary Catherine Keene, as the music and art specialist at A Caring Place, conducts one of the most popular, if not one of the most challenging, activities. Her art ministry has helped many elderly participants develop new hobbies and interests.

David Poole, who suffers from Parkinson's disease, is A Caring Place's most prolific artist. His sketches and portraits adorn nearly an entire wall of the center. He was full of praise for the staff.

"As far as the people, you can't find any better," Poole said.

Helping the elderly is a learning opportunity for participants and staff alike.

"I think I've learned to be a little more

thankful for what I have," noted Mark Hummer, activities coordinator at A Caring Place.

Along with the paid staff members, volunteers contribute immensely to the ministry. Mary Landers volunteers at A Caring Place through the AARP. She works with participants who are affected by dementia, despite the fact that she, herself, is blind.

"I sit with Alzheimer's clients and other clients that maybe need a little encouragement to sit still, or they don't know why they are here, and I tell them why they're here," Landers said. "I enjoy working with the elderly. They always need loving care and kind words. I give to them, and in giving to them, I pray that I am serving God."

A Caring Place further benefits from its ecumenical nature. It was originally founded in 1990 by Caring Community, an interdenominational organization today composed of six churches, including St. Thomas Aquinas and Immaculate Heart of Mary parishes in Indianapolis. In 1992, Catholic Social Services, a member agency of Catholic Charities, assumed full financial responsibility for the adult day care.

Caring Community now provides strong volunteer support, with help coming from all of the member churches. Moreover, the adult day services are open to anyone, regardless of religious affiliation. Last year, 85 percent of the participants in the three adult day services overseen by Catholic Social Services were Protestant and 15 percent were Catholic.

As Holy Trinity Place reaches 20 years of service and A Caring Place 10 years, the adult day programs offered by Catholic Social Services still face formidable challenges.

Adult day care is one of the nation's best-kept secrets, and marketing efforts must be broadened, Baxter said. Securing financial assistance funds for low-income



Photo by Doug Finn

Jim Jansen, who suffered a stroke 11 years ago, and his wife, Ann, appreciate the services provided by A Caring Place.

participants is essential as well.

Word of mouth remains the most effective means of marketing adult day care, and if the participants' reactions to the program are any indicator of quality, then the adult day services have some good references.

"I find a companionship here that I don't find with most of my friends gone and my wife gone," said participant Joseph Ramsey, who lived a "lonely life" after his wife died.

"I enjoy coming very much because they're very nice to you here," said participant Marie Council. "They treat you very kindly."

(For more information about Catholic Social Services' adult day services call 317-236-1527.) †

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From the Editor Emeritus/John F. Fink

## Where Mary died and was taken into heaven

Next Tuesday is the feast of the Assumption, the commemoration of our belief that, after Mary's earthly life, God took her into heaven, body and soul. This belief was proclaimed infallibly by Pope Pius XII on Nov. 1, 1950. It is the only doctrine of the Church to be so proclaimed after the First Vatican Council defined papal infallibility in 1870.

In Jerusalem, there are two churches associated with the Assumption. The first is the Basilica of the Dormition at the Benedictine's Dormition Abbey, the most imposing building on Mount Zion. It is adjacent to the Cenacle, the Upper Room where Jesus ate his Last Supper with the apostles, where he appeared to them after his resurrection, and where the Holy Spirit descended upon them on Pentecost. The Cenacle became the first Christian church, and it is believed that Mary lived with St. John next to it and died there.



Archeological excavations at the site have found a street framed by simple housing from the first century and stones from what is believed to be Mary's house. Above it are the walls of a Byzantine church built in 415 and on top of this the Crusader church built in 1100. The Muslims destroyed it in 1219.

The Benedictines acquired the site in 1906 and built the present church in 1910. The apse of the church is decorated with a beautiful mosaic of Mary and the Child and there are other mosaics above side altars. In the crypt, venerated as the site where Mary died, there is a stone effigy of the Blessed Virgin asleep on her deathbed. Above her are mosaics of seven women from the Old Testament.

The other church is the Tomb of Mary, from which she was assumed into heaven. It is located very near the Garden of Gethsemane, and pilgrims usually visit it after they see the garden. Pilgrims descend a long flight of stairs, 44 steps by my count, to reach the tomb in a dark, dungeon-like atmosphere.

The crypt is all that is left of a Byzantine basilica built in the fourth century. Today Greek Orthodox and Armenian monks guard it on alternate days, but the Syrians, Copts and Abyssinians also have minor rights. Besides Mary's empty tomb, this shrine is also supposed to contain the tombs of St. Joseph and of Mary's parents, Anne and Joachim. This is doubtful, though, especially in the case of St. Joseph, who would probably have been buried in Nazareth.

There is also a tradition that Mary died in Ephesus rather than in Jerusalem. Pilgrims to Ephesus are shown Mary's house there. I favor the Jerusalem tradition because I believe that John went to Ephesus after Mary's death. If Mary and John had been living in Ephesus when Paul lived there, certainly St. Luke, the evangelist who wrote most about Mary, would have mentioned it when he wrote the Acts of the Apostles. And Paul's Letter to the Ephesians gives no indication that Mary, or John, was living there. †

Cornucopia/Cynthia Dewes

## It's hard to be a fool for Christ

Dorothy Day wrote that, in Greek tragedies, man's fate is already determined and only the hero may take heroic action. But Christians believe that each person may make choices. And, since baptism has already made us children of God, our choice is not between good and evil as is often said, but



between good and better.

"In other words, we must give up over and over again even the good things of this world to choose God. Mortal sin is a turning from God and a turning to created things—created things that are good," she wrote.

Day said we're all called to sainthood, which is to love as God loves. When we keep denying some of the good things of life in order to love the better, we become "fools for Christ." That's why, "There are so few saints because they [people] will not act like this."

Aye, there's the rub. People like Dorothy Day always make us uncomfortable because they point out the truth that we fear most: In order to gain heaven, we must give up some wonderful things, people or events. Choice is

not as easy as it sounds.

Day tried to be a saint, to love as God loves. She lived among the poor, ate what they ate, endured many of the same hardships they did. But she regretted she could never really be as poor as the abandoned mother of a large family, the hopelessly addicted bum or the sick children whose families were without resources of any kind.

Nevertheless, she was not unrealistic about the choices of others. "A man has a natural right to food, clothing and shelter. A certain amount of goods is necessary to lead a good life. A family needs work as well as bread. Property is proper to man. We must keep repeating these things."

It's natural even for good people to be reluctant to give up one good in favor of another. Most of us who are holding our own financially consistently share our time and treasure with others in need. But it's that extra "hard" choice that Dorothy Day defines as the difference between the saints and the wannabees.

This can translate to spending an evening listening to a hurting acquaintance rather than going out on the town with good friends. It can mean sharing our home with an out-of-work neighbor, or relieving a harried caregiver by babysitting a handicapped child or an

elderly parent for a few hours or days. It can mean tutoring immigrants in English rather than taking an evening course in a favorite subject.

We could cook more meals from scratch and save the money we'd spend for the local food bank. We could take a few hours from our recreational TV or computer time to make calls for a pregnancy crisis center or work in the St. Vincent de Paul warehouse. We could actually visit prisons, (wo)man soup kitchens and volunteer for mentoring those in need of skills we take for granted.

Day said what we think about all day is where our heart is. If we're absorbed in worldly goods, making money, health or whatever, that's where our hearts are. But, Day writes, "If one falls in love, all the habits of life are ruled by that love—letters, telephone calls, whatever we do."

We must fall in love with God, who is love. "God is a sensitive lover," Day said, "He will not force you to choose him. [But] It is an insult to God to worry so about the things of this world."

All of us can't be a Dorothy Day, a saint who loves as God loves. We can only try.

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

Faithful Lines/Shirley Vogler Meister

## The reality of martyrdom in the 20th century

As a pre-teen, I was impressed by the lives of saints and martyrs; but I was also influenced by fantasy people, such as Wonder Woman, a foe against evil. For a while, however, I identified mostly with Aggie Mack, a girl in a cartoon whose characters took advantage of her goodness, no matter how perfect she tried to be. I considered myself the Aggie Mack of my family—the most put-upon eldest child who had to do *everything*. My parents called my perceived persecution "a martyr syndrome."

My notion of martyrdom then was juvenile. As I matured, I knew I had nothing in common with true martyrs—except my faith. I studied their lives in a new way, doubting I'd ever have the courage of those early Christians. Recently, however, with renewed interest, I learned there have been more modern Catholic martyrs than any previous time.



Dr. Robert Royal's latest book, *The Catholic Martyrs of the Twentieth Century: A Comprehensive World History* (The Crossroad Publishing Company, hardback \$39.95) told me this. Dr. Royal, a well-published author and essayist, is the president of the Faith & Reason Institute in Washington, D.C.

Royal says "martyrs are real human beings like ourselves who were fearful when they were placed in extraordinary circumstances and yet managed to act in extraordinary ways." With excellent scholarship and writing, he elaborates on difficult history, usually political or prejudicial, that lead to martyrdom. They are lessons for today.

Royal reveals the Catholic carnage in Mexico, Russia, Spain, the Ukraine, Eastern and Central Europe, Albania, Lithuania, Romania, South America, China, Korea, Vietnam, Africa and other areas. He addresses the enormous evil of the Holocaust; but he also delves into the life of singular persons, such as "the French prodigal son," Charles de Foucauld, in whose breviary was found

written: "Live as if you will die today a martyr."

Some martyrs I recognized. Others suffering torture and death did so in obscurity. The book brings them to the public eye. Nuns "in prisons, in concentration camps, in forced labor, in places of deportation ... spread the fragrance of Christ and the light of our holy faith." Countless clergy and religious—as well as ordinary Catholic men, women and children—did the same.

As my folks said to me when I was in an Aggie Mack mood, "Life isn't fair." In his book, Royal also addresses this concept with comments about the mystery of sacrifice and redemption; but he ends with a simple Latin prayer for those who gave *everything* for Christ: (translated) "Eternal rest grant unto them, O Lord, and let the perpetual light shine upon them."

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

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

## Disciples in Mission—frequently asked questions

Both Archbishop Daniel M. Buechlein and I have talked about the Disciples in



Mission process in our columns in *The Criterion*. Pastors and parish life coordinators have heard presentations and have started sharing information with their staffs, councils and committees. So I have

been receiving phone calls and requests for appointments from people wanting to know more. Here are a few of the questions that have come up most frequently.

**Do all the parishes of the archdiocese have to participate in the Disciples in Mission process?** Archbishop Daniel is strongly encouraging all our parishes to take advantage of the wealth of resources provided by the process. However, the final decision about participating remains with the individual parish.

**How can a parish get the information which will help it make its decision?**

Between January and March of 2001, we will offer a series of information nights around the archdiocese. There will be two in the Indianapolis area, and at least one in each of the other seven deaneries. This will be an opportunity for a pastor to bring staff, council and committee members to hear presentations, to ask questions and to receive a preview kit to take back with them.

**When does Disciples in Mission actually begin in the parishes?** In terms of the whole parish, the process begins in Lent of 2002 along with the period of prayer leading up to it.

**Why do we have to wait so long?** One of the real strengths of the Disciples in Mission process is the way it assists parishes in developing a pool of local leaders to guide their fellow parishioners through the formation and planning efforts. We need the time to identify, invite and train those people.

**When and where will the training of local leaders take place?** In the fall of 2001, there will be a training to prepare parish leadership teams to guide the Lenten formation activities. There will be a second day in February or March of 2002 to get the teams ready to facilitate the planning day in each participating parish that will occur during the Easter season. There will be two sessions in the Indianapolis area and one in each of the other seven deaneries.

**What is included in the Lenten formation efforts?** There are three main elements. First, there is a set of bulletin or newsletter inserts that offer educational presentations on the bishops' national evangelization plan *Go and Make Disciples*. Second, there are resources to assist homilists with preaching on the Sunday readings from an evangelizing perspective. Third, there is the invitation to participate in small groups to reflect on the Lenten Sunday readings. There are booklets for general groups, families and teens.

**Will we do more than just talk about evangelization?** Very definitely. The small group materials include suggestions for personal action during the following week. Then the whole parish can come together for a planning day during the Easter season. The parish reviews and affirms what it is already doing in evangelization, and then it uses the three goals from the bishops' plan to identify two or three things it will commit itself to work on during the next nine months.

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

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

# The Sunday Readings

Sunday, Aug. 13, 2000

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

The first reading this weekend is from the First Book of Kings.



The title of this book of the Scripture implies that it, and its companion volume, Second Kings, deal with the kings of the ancient Hebrew kingdoms. Kings are mentioned, but often the principal figure in the story is a prophet such

as Elijah. And, in any case, the purpose of the story is to teach a religious lesson.

In this reading, Elijah has undertaken a trip into the desert. It was then as difficult and ominous an undertaking as it would be today. The great Judean desert can be very unforgiving.

Elijah, however, was not meant to die during this journey. An angel offered him food and drink. Nourished, Elijah rested. The angel returned and ordered Elijah to continue the journey. The prophet obeyed. He walked 40 days and 40 nights, finally to reach the mountain of God, Horeb.

Strong meanings are in these messages.

First, the angel, of course, is a messenger from God and a servant of God. The angel summons Elijah to eat, but the food and drink are gifts from God. They sustain Elijah.

Secondly, Elijah's mission is not just to survive, but to reach his goal, Horeb, the mountain of God. The angel, again representing God, instructs Elijah to continue on his way.

Thirdly, the trip is long. Here, as so often in the Bible, the text employs the highly symbolic figure of 40. It mentions 40 days and 40 nights. In the ancient Hebrew understanding, this meant a long, long time. Elijah walked a long time. The food given by God fortified and strengthened him.

Supplying the second reading is the Epistle to the Ephesians.

As throughout this epistle, the message is moving and graceful. It is strong and compelling. The epistle urges the Ephesian Christians, who were a small minority living in one of the great cities and great religious shrines of the Roman Empire. Their lives should resemble the virtues of Jesus,

since in and through their faith the Holy Spirit enlivens them.

Finally, for its third reading, the Liturgy of the Word this weekend presents the magnificent section of St. John's Gospel that provides the familiar and beloved declaration by Jesus, "I am the bread of life."

For many centuries, the Church has seen in this passage a revelation of the Eucharist.

To understand the passage, a realization of the ancient Jewish concept of intake of food and nourishment is required. This old understanding has no sense of osmosis, the process by which bodies actually draw sustenance from what is consumed. In osmosis, nutrients are extracted from the food and used for the body's benefit.

The Jewish concept was much less involved. A person simply took food into his or her body, and the food became part of the person.

Thus, if Jesus is the bread of life, and the bread is consumed, then Jesus becomes part of the person consuming the food. As Jesus is eternal, as Jesus is the Son of God, the conqueror of death, then partaking of the bread of life brings not just nourishment but eternal life.

The reading concludes with the Lord's reference to the sacrifice of Calvary. He will be sacrificed for the life of the world.

## Reflection

Beginning with Palm Sunday, proceeding through the majesty of Holy Week and the glory of Easter, through the feast of the Ascension, and then Pentecost, the Church has put before us the image of Jesus, the Savior, the Son of God, the Lord of life itself. It reinforced this image with stories of the Lord's wondrous miracles.

Having set the image before us and having told the story of the dynamic mercy of God in Jesus, the Church for four weeks took pains to reassure us that the Redeemer still lives and speaks through the apostles. They were the Lord's special students, and they became the Lord's special representatives. They were unique.

Now, with excitement, faith and great joy, the Church tells us that the Lord, given to us in the faith and through the actions of the apostles, is the ruler of life itself.

We do not simply relate to this loving, life-giving Lord, but in the Eucharist, the Bread of Life, we take the living Lord into our very beings. He becomes part of us. To be authentic, we must live in the model of the Lord of life and love. †

## Daily Readings

**Monday, Aug. 14**  
Maximilian Mary Kolbe,  
priest and martyr  
Ezekiel 1:2-5, 24-28c  
Psalm 148:1-2, 11-14  
Matthew 17:22-27

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

**Tuesday, Aug. 15**  
The Assumption of the  
Virgin Mary  
Revelations 11:19a; 12:1-6a,  
10ab  
Psalm 45:10bc, 11-12ab, 16  
1 Corinthians 15:20-27  
Luke 1:39-56

**Wednesday, Aug. 16**  
Stephen of Hungary  
Ezekiel 9:1-7; 10:18-22  
Psalm 113:1-6

Matthew 18:15-20

**Thursday, Aug. 17**  
Ezekiel 12:1-12  
Psalm 78:56-59, 61-62  
Matthew 18:21-19:1

**Friday, Aug. 18**  
Jane Frances de Chantal,  
religious  
Ezekiel 16:1-15, 60, 63  
or Ezekiel 16:59-63  
(Response) Isaiah 12:2-6  
Matthew 19:3-12

**Saturday, Aug. 19**  
John Eudes, priest  
Ezekiel 18:1-10, 13b, 30-32  
Psalm 51:12-15, 18-19  
Matthew 19:13-15

**Sunday, Aug. 20**  
Twentieth Sunday in  
Ordinary Time  
Proverbs 9:1-6  
Psalm 34:2-7  
Ephesians 5:15-20  
John 6:51-58

Question Corner/Fr. John Dietzen

## Vatican says Jerusalem should be an 'open city'

Q During the recent negotiations between Israel and the Palestinians with President Clinton, a newscast mentioned that the Vatican wants Jerusalem to be an open city.



(Massachusetts)

What does that mean? Doesn't Israel consider Jerusalem its capital? What is the Church's position, or does it have one?

A The Vatican definitely has a position on the subject. First of all, the city is sacred to all three monotheistic religions: Christians, Jews and Muslims. That universal character of the city must be respected, says the Holy See. Any political solution should have the support of these three religions at the local and international levels.

As Pope John Paul II has said, no just peace or coexistence in the Middle East is foreseeable without an adequate solution to the question of Jerusalem ("*Redemptionis Anno*," 1984).

For the Vatican, the situation is not only a territorial problem. As it has through the years, it insists that Jerusalem should be safeguarded by "a special internationally guaranteed statute" to secure equality of rights and access for residents and pilgrims of all three religions.

Obviously, for the Church as for everyone else involved, the issue is a thorny one. An outline of the Vatican's position was offered less than two years ago, in November 1998, by Vatican assistant secretary of state Archbishop Jean-Louis Tauran.

Speaking at a bishops' conference in Jerusalem, he explained the position of the Holy See that every exclusive claim, be it political or religious, is contrary to the nature of the city itself.

"Exclusive claims," he said, "cannot be backed up by numerical or historical criteria."

This remains a major obstacle to a "peaceful and just settlement" of the Middle East crisis urged by the pope, since

it directly conflicts with the position of the state of Israel, which claims exclusive final control over the entire city.

Speaking several months before Archbishop Tauran's address, Aharon Lopez, Israel's ambassador to the Vatican, agreed that discussion and negotiations over religious concerns in Jerusalem are possible.

The political, territorial issue, however, is simply not open for discussion, he said. Jerusalem "is the historical and political capital of the country" of Israel.

This distinction between the religious question of the holy places and the political or territorial question of Jerusalem is "unacceptable to the Holy See," according to Archbishop Tauran.

The "extraterritoriality" of the holy places (what has been called an "open city"), with freedom of religious movement, must be accompanied by a respect for the entire community, with its schools, hospitals and cultural and economic activities.

According to the archbishop, actions over the past 50 years to gain territorial control of the city have caused concern in the Vatican. These concerns, expressed by the popes and other Catholic documents, have intended first "to prevent the holy city becoming a battleground and later to ensure that it does not become, as the situation is today, a case of manifest international injustice."

The Holy See has no competence to enter into territorial disputes between nations, said Archbishop Tauran. It does, however, have the "right and duty of reminding the parties of the obligation to resolve controversies peacefully, in accordance with the principles of justice and equity within the international legal framework."

With these realities in mind, it is not difficult to recognize the frustrating impasse now hanging over the place Isaiah once called the city of joy.

(Questions may be sent to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

## My Journey to God

### I Was There

I fell asleep while You agonized in the garden.  
I ran away when soldiers came to arrest You.  
I denied You for fear of what others might say or do.  
My intolerance mocked and scorned You.  
My arrogance and pride flogged You at the pillar.  
My jealousy and gossip weighed heavily on your painful crown of thorns.  
My lustful thoughts made the cross heavy for You to bear.  
The sharpness of my temper pierced your side.  
The hardness of my heart pounded each spike, spilling your precious blood, breaking your Blessed Mother's immaculate heart—  
And yet You still love me.

By Phillip Vandivier

(Phillip Vandivier attends Sacred Heart Parish in Indianapolis. He joined the Catholic Church last Easter.)



CNS photo from Istituto Suave Benedettine di Priscilla

# Archdiocese to sell former St. Bridget property

By William R. Bruns

The Archdiocese of Indianapolis has signed a purchase agreement with Sexton Development, L.L.C., for the former St. Bridget Church property at Dr. Martin Luther King Jr. and St. Clair streets in Indianapolis. In addition, 11 lots on Fayette Street, east of the church, were included in the agreement. Sexton plans to build an apartment complex on the site.

According to Jeffrey D. Stumpf, chief financial officer for the archdiocese: "The decision to sell the property was made after consultation with the Council of Priests; the Finance Council; the Board of Consultors; the Management Council; Father Don Quinn, the chaplain of the Newman Center at Indiana University-Purdue University Indianapolis [which operated out of the former St. Bridget rectory]; and St. Mary's Child Center [which occupies a building adjacent to the northern boundary of the property]."

The archdiocese has offered to donate the church

building to Historic Landmarks Foundation of Indiana if the group will relocate the building. J. Reid Williamson, president of Historic Landmarks, told *The Indianapolis Star* that the group cannot afford to relocate the church building.

While the purchase price is not being disclosed, Stumpf said that net proceeds from the sale will be used to support the construction of the new Holy Angels School, two miles northwest of the property, SS. Peter and Paul Cathedral Parish, where former St. Bridget parishioners are members, and the ministries of the Newman Center apostolate at Indiana University-Purdue University Indianapolis.

St. Bridget Parish was closed in 1994 after a center-city study showed that it was necessary to consolidate some archdiocesan urban operations in order to expand the Church's support of its eight center-city schools and 16 center-city parishes and related Catholic Charities social services. Assumption Parish on the near west side of the city was also closed at that time.

In the intervening six years, the archdiocese has nearly doubled its annual subsidy to the center-city schools. Building Communities of Hope, the corporate phase of the recent capital and endowment campaign raised an additional \$29 million for center-city schools and for Catholic Charities services that minister to the schools' children, their families, and others.

Last August, an entirely new Holy Angels School welcomed students. The old school building, which was replaced, was 100 years old. Another new inner-city school—Holy Cross Central—broke ground on June 1.

According to Stumpf, the St. Bridget property was sold because "the opportunity presented itself, and the archdiocese would have had to invest more than \$250,000 over the next several years in the former St. Bridget facility."

As *The Criterion* went to press on Aug. 8, zoning hearings before the Metropolitan Development Commission of Marion County were scheduled for Aug. 10 and Aug. 16. †

# North American vocations congress planned for 2002

OTTAWA (CNS)—A vocations congress initiated by Pope John Paul II will be held in Montreal in 2002 to lay the groundwork for a continent-wide pastoral plan to boost vocations to the ordained ministry and consecrated life.

More than 1,000 delegates from Canada and the United States are expected at the Third Continental Congress on Vocations to the Ordained Ministry and Consecrated Life

in North America, April 18-21, 2002.

The congress was originally planned for October 2001 but was changed after the Vatican announced that the Synod of Bishops would meet in Rome during that same month, said the Canadian Conference of Catholic Bishops in a news release Aug. 4.

"The purpose of the congress is to establish a positive environment within North America for promoting vocations

to the ordained ministry and to the various forms of consecrated life," said the bishops' conference. "It is hoped that the event will unify and guide the Church in North America in its commitment to foster and nurture vocations."

The Montreal meeting's closing date, April 21, is the 39th World Day of Prayer for Vocations. This will be the third such congress to be held within a decade, following the 1994 Latin American Congress in Brazil and the 1997 European Congress in Rome.

The number of diocesan and religious priests in Canada has dropped from about 14,000 active priests in 1970 to only 9,700 in 1998. Some dioceses, including the Archdiocese of Winnipeg, have shut down some churches and cut service at others because of the shortage of priests. †

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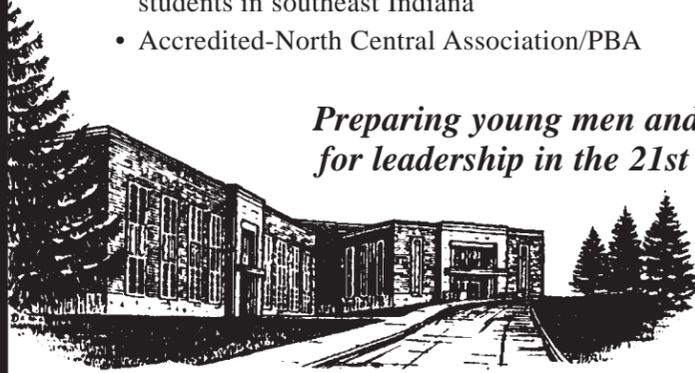


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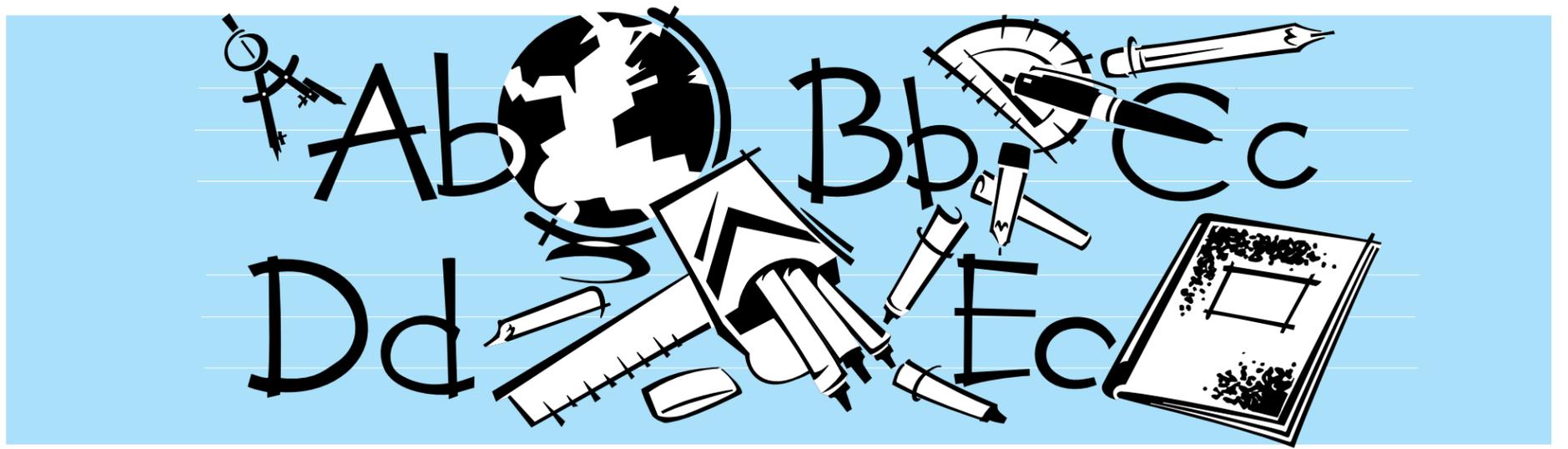
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From the Archives

# Solemn First Mass



The First Solemn Mass of Father John Shaughnessy was celebrated at SS. Peter and Paul Cathedral in Indianapolis on May 22, 1932. Here participants pose for an official photograph in the courtyard outside the Blessed Sacrament Chapel.

Only two of the children are identified. The boy standing on the extreme left of the first row is John Wells; behind him (standing, left) is possibly John Minta.

Top row acolytes (from left): Richard

Mueller, John Lavelle, Carl Herold and Anthony Roach. Immediately in front of the four acolytes (from left): Msgr. Joseph E. Hamill, chancellor, and Herman Mootz. Next row, standing (from left): Father Joseph Elmer Ritter, rector of the cathedral and later to be bishop and archbishop of Indianapolis and archbishop and cardinal of St. Louis; an unidentified man, possibly a Holy Cross brother from Cathedral High School (behind Father Ritter); Frank Huse; Father Henry Hermann; newly ordained

Father John Shaughnessy; Holy Cross Father Francis Boeres (with beard), chaplain to the Holy Cross brothers at Cathedral High School; Father James Hickey; Father Richard Laugen; Father Maurice O'Connor; and Father George Dunn.

Father Shaughnessy later became a priest of the Diocese of Evansville when it was established. He died in Evansville on Nov. 3, 1990, at the age of 85. His sister is Providence Sister Regina (formerly Mary) Shaughnessy who lives at Saint

Mary-of-the-Woods, Ind., and works at the Providence Center there. †

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

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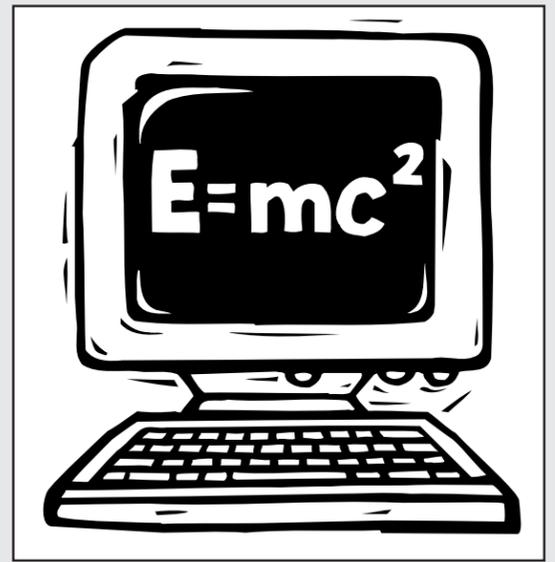
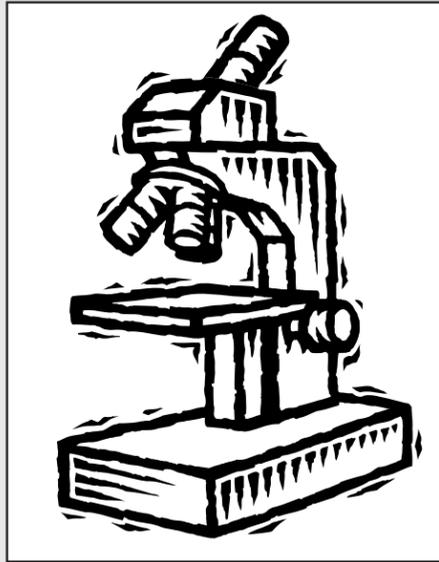
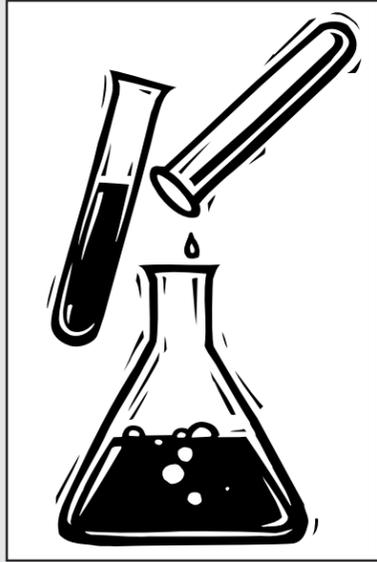
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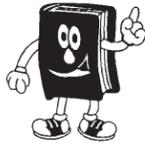
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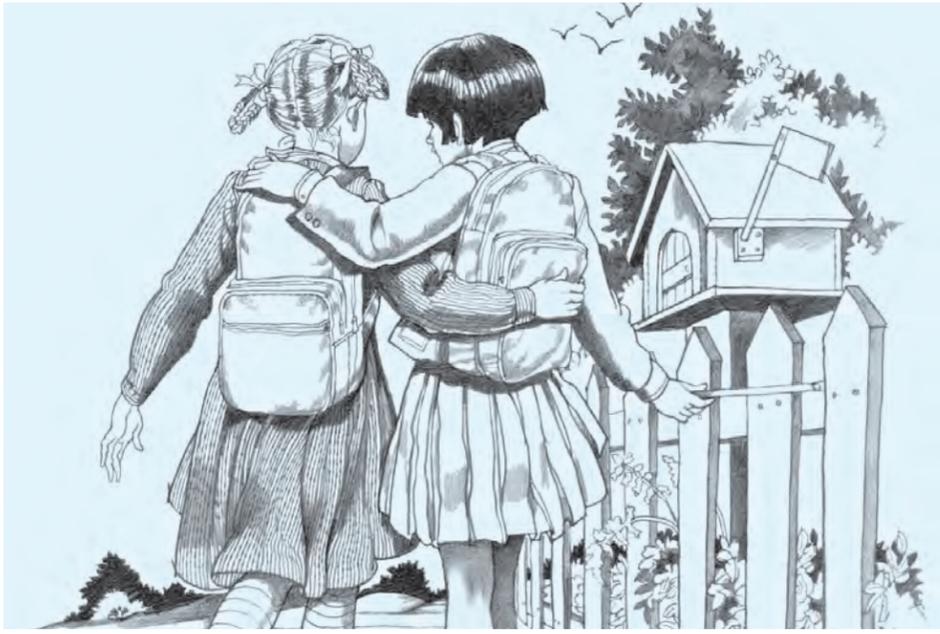
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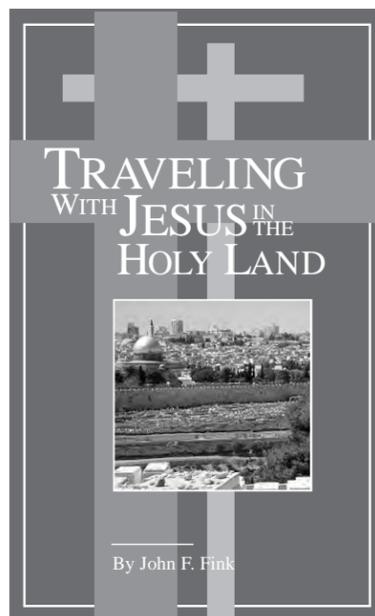
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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## YOUTH

continued from page 1

opportunity for a World Youth Day event.

"I think that's of primary concern in terms of the uniqueness of this youth encounter," said U.S. Cardinal J. Francis Stafford, president of the Pontifical Council for the Laity, which is in charge of the event.

"Never before have they had the chance to cross the threshold of the Holy Door, so many hundreds of thousands of young people," the cardinal told Catholic News Service as final preparations neared their conclusion.

## PILGRIMS

continued from page 1

Augustine Parish in Jeffersonville, as their group leader.

Eighty St. Lawrence parishioners from Indianapolis—including 31 teenagers and 10 college students—also will participate in the Jubilee Year celebration of World Youth Day with their pastor, Msgr. Mark Svarczkopf, who will remain in Rome to direct the Institute for Theological Education at the North American College. Father John Beitans is the new St. Lawrence pastor.

Throughout the week, World Youth Day pilgrims will attend catechetical sessions focusing on "The Word became Flesh, and Dwelt among Us."

An estimated 1.5 million pilgrims from 163 countries are expected to join Pope John Paul II for a prayer vigil on Aug. 19 and Mass on Aug. 20 at Tor Vergata, a university in Rome.

"We've worked so hard to get to World Youth Day," said Pattie Abbott, youth activities coordinator for St. Lawrence Parish. "We have fundraised and fundraised and fundraised! The kids are really excited about going."

Abbott said a large portion of St. Lawrence's pilgrimage expenses were paid for with countless hours of volunteer service at concession stands during sports events. For two years, St. Lawrence parishioners have sold refreshments during Indianapolis Colts games at the RCA Dome as well as during the Indianapolis 500 and Brickyard 400 races at the Indianapolis Motor Speedway.

"We've done pancake breakfasts, car washes, pig roasts, and worked at the Marian County Fair for the Lawrence Exchange Club for two years," Abbott said. "We also received corporate matching grants to help with expenses."

Since the pilgrimage plans were announced two years ago, she said, "The sense of community we have built in this parish with this trip has been absolutely wonderful. I'm very proud of the youth and their parents. They've put in a lot of volunteer hours to make this possible." †

To accommodate the enormous numbers of expected pilgrims, the basilica will be open from 6:30 a.m. until 11 p.m.

In addition to the pilgrimage to St. Peter's, 300 catechesis programs will be offered, focusing on World Youth Day's theme, "The Word became Flesh, and Dwelt among Us," in groups organized according to 32 different languages.

Pilgrims will have the chance to go to confession at the Circus Maximus, an ancient Roman racetrack that will hold some 300 confessionals staffed by more than 2,000 priests conversant in a total of 30 languages.

During the afternoon and evening, participants will choose from some 300 "Incontragiovani," or "Youth Encounters," a wide variety of programs Cardinal Stafford said could help build future friendships between nations.

At the various "cafes"—prayer sessions, concerts, plays and art exhibits set up expressly for the event—

young people from all over the world, including some from countries traditionally hostile to one another, will come together in peace, said the cardinal.

"The community of believers, they will find, knows no enemies," he said.

The events preceding the meetings with the pope, said Cardinal Stafford, are "extremely important in experiencing the Church as a community of friends, transcending all national and ethnic boundaries."

By Aug. 18, organizers expect a total of 800,000 participants, many of whom will march in an evening Way of the Cross procession from the Church of Santa Maria in Aracoeli to the Colosseum, led by Cardinal Camillo Ruini, papal vicar of Rome.

The high points of World Youth Day will be on the outskirts of Rome at Tor Vergata, the 3,500-acre university campus where as many as 1.5 million young people are expected to arrive Aug. 19 in time for an evening vigil with the pope.



Members of the bands Gabriel's Harp and A Ragamuffin Band from Tennessee rehearse for an international tour leading up to World Youth Day in Rome in August.

CNS photo

Participants will largely use public transportation to arrive at the site but will have to travel up to six miles on foot from drop-off points—a walk organizers say is part and parcel of the pilgrimage.

City and university officials contributed a total of \$120 million to revamp the area, installing new roads, utility cables and thousands of portable toilets.

While the on-campus university hospital is slated to open officially later this fall,

its emergency room will be up and running in time for World Youth Day.

After spending the night in sleeping bags, youths will rise early Aug. 20 for a closing papal Mass, scheduled at 8:30 a.m. to avoid the scorching summer sun.

Standing on a 525-foot stage built for the event, Pope John Paul will be surrounded by young people from around the globe, who will perform songs and dances.

Ahead of the event,

Church organizers said the confluence of World Youth Day and Holy Year 2000, combined with the pope's longtime focus on young people, will make this year's encounter one to remember.

"No other holy year has had this youth impetus," Cardinal Stafford said.

World Youth Day, said the cardinal, will reveal the "fresh heart of Pope John Paul II, a pope who is profoundly youthful in spirit, who is making this youthful proclamation about hope." †

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## The Active List

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

### August 11-12

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sister to Sister celebration, Friday, 7 p.m., speaker, Sat., 9 a.m., ecumenical service, 10:30 a.m., workshops. Lunch reservations: 317-543-4828.

### August 11-13

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for seniors, Father John Catoir, formerly of Christophers. Information: 317-545-7681.

### August 12-13

St. Ann Church, 2862 S. Holt Road, **Indianapolis**. Benedictine Sister Mary Ann Verkamp speaks on Benedictine community's missions in Guatemala and Peru, after each Mass.

### August 13

St. Mary, Interstate 64 at exit #113, **Lanesville**. Picnic, chicken or ham dinners, hand made quilts, food booth, 10:30 a.m. EDT.

St. Paul Parish, 9798 N. Dearborn Road, **Guilford**. Picnic,

chicken dinner, 11 a.m.-4 p.m. Information: 812-623-2270.

### August 15

St. Mary-of-the-Rock, 17440 St. Mary Rd., **St. Mary-of-the-Rock**. Annual pilgrimage and jubilee celebration, Mass Lourdes Grotto, 7 p.m.

### August 17

St. Elizabeth Home, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle 1190, Fun Auction, noon. Information: 317-849-5840.

### August 17

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Christ the King High School choir and steel orchestra from Antigua, West Indies, music from the Caribbean, 6 p.m., free will offering.

### August 20

St. Pius Church, (follow signs ½ mile s. of Hwy. 48, **Ripley County**. Annual picnic, Mass 10:30 a.m. (slow time), chicken dinners 11:00 a.m. (slow time), handmade quilts. Information: 812-654-2402 or 812-654-3645.

### Recurring

#### Daily

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

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

#### Weekly

#### Sundays

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

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

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

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

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

#### Mondays

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

#### Tuesdays

St. Joseph Church, 2605 St.

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

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

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

#### Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

#### Thursdays

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

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

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

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

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

#### Fridays

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

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



"I'm working up to judge not."

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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

#### First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

#### First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

#### First Tuesdays

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious voca-

tions, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

#### First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

—See ACTIVE LIST, page 19

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# St. Vincent de Paul Society popular among British youths

MANCHESTER, England (CNS)—The Society of St. Vincent de Paul—founded by young people in 19th-century France to help the poor—is undergoing a remarkable renaissance among youths in 21st-century Britain, said the group's national youth coordinator.

In the last 18 months, more than 1,200 young people, mainly between 14 and 18 years old, have become involved in the work of the society in England and Wales, as 58 new groups have been established.

While young people may be less and less visible in churches, "they are keen to put Christianity into practice by helping people in the community. It is developing them personally, socially and spiritually," said Paul Lever, appointed two years ago as the National Youth Development Officer for the society in England and Wales.

Whether it is visiting residents of homes for the elderly, serving lunches to homeless

people, or helping younger children learn to read, the younger members are participating in the society with great enthusiasm, said Lever in an early August interview.

Lever was formerly the head of Religious Education at St. Anselm's College, Birkenhead, near Liverpool in the north of England.

"I had been a member of the S.V.P. since 1988, and had run an S.V.P. group at the school for about eight years," he said.

The St. Vincent de Paul Society group at St. Anselm's College is one of the oldest school groups in Britain, and has been in continuous operation for more than 60 years.

"There is an S.V.P. group in each year of the school," said Lever. "Kids go on to different activities as they move up through the school. One year group visits a local primary school and helps children there with their reading. Another group visits Nazareth House, a local old people's

home. Others get involved in environmental or social justice issues.

"During my time as a teacher, I think that what contributed most to the development of young people was getting them involved with people in the community," he said. "You could see young people grow in confidence and self-esteem."

St. Frederic Ozanam, founder of the St. Vincent de Paul Society and a husband and father, was canonized by Pope John Paul II during the 1997 World Youth Day celebrations in Paris. The Frenchman was 20 years old in 1833 when he and his friends formed the first St. Vincent de Paul conference.

Lever's appointment as the St. Vincent de Paul Society's youth officer came as the society in England and Wales was wrestling with ideas about how to celebrate the jubilee year, he said.

"They decided to go back to their roots," Lever said. "The S.V.P. was started

by a group of young people, and the society in England and Wales wanted to go back to that. They wanted to make it more attractive for young people."

Lever said his method of getting youngsters involved was "simple but effective." The first stage is to identify an adult—possibly a teacher in a high school or a youth leader in a parish—who is prepared to encourage and motivate a young St. Vincent de Paul Society group.

A valued resource in the formation of new groups is "Finding Hidden Talents"—a professionally made film about the work of the society, he said.

"It shows young people discovering things in themselves that they never believed were there, by getting involved in different activities. It's film in which the youngsters do all the talking," he said.

The adult leader and the young people are encouraged to discuss possible projects in which they could get involved. †

## The Active List, continued from page 18

### First Saturdays

St. Nicholas Church, **Sunman, Mass.**, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆ ◆ ◆  
Little Flower Chapel, 13th and Bosart, **Indianapolis.**

Apostolate of Fatima holy hour, 2 p.m.

◆ ◆ ◆  
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood.** Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆ ◆ ◆  
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis.** Exposition of

the Blessed Sacrament, 11 a.m.-noon.

◆ ◆ ◆  
St. Mary Church, **New Albany.** Eucharistic adoration and confessions after 9 p.m. Mass.

### Second Mondays

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

### Second Tuesdays

St. Pius X Parish, **Indianapolis.** Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

### Second Thursdays

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

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

### Third Sundays

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

◆ ◆ ◆  
Christ the King Church, 1827 Kessler Blvd. E. Dr.,

**Indianapolis.** Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

### Third Mondays

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

### Third Wednesdays

St. Jude Church, 5353 McFarland Road, **Indianapolis.** Rosary, 6:15 p.m. Information: 783-1445.

◆ ◆ ◆  
Archbishop O'Meara Catholic Center, **Indianapolis.** Catholic Widowed Organization,

7-9:30 p.m. Information: 317-784-1102.

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

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

### Third Thursdays

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

### Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis.** Mass for *Civitas Dei*, Catholic business group, 6:30

a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆ ◆ ◆  
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **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. †

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# LIEBERMAN

continued from page 1

Auxiliary Bishop Peter A. Rosazza of Hartford—who lives in New Haven, Lieberman's home town, and has known the senator for years—told Catholic News Service, "I have the greatest regard for him as a person. He's a man of principle and a warm, good, good human being."

He added that Lieberman's Seton-Neumann lecture "was the best talk I've heard in that series."

Bishop Rosazza declined, however, to comment on the senator's political positions or his candidacy for vice president.

Marie T. Hilliard, Connecticut Catholic Conference executive director, took the same position, saying the conference never comments on candidates, only on issues.

Lieberman, an Orthodox Jew who has missed his own state's nominating convention because it was on the Sabbath, is the first Jew in U.S. history to be selected as a major-party nominee for president or vice president.

Born in Stamford, Conn., Feb. 24, 1942, he graduated from Yale University in 1964 and earned his law degree there in 1967.

He was a member of the Connecticut Senate, 1971-81, and was majority leader, 1975-81. He was state attorney general, 1983-89, and entered the U.S. Senate in 1989.

He received wide national attention in September 1998, after President Clinton acknowledged his affair with Monica Lewinsky, when he was the first Democrat to take the Senate floor and criticize Clinton.

"Such behavior is not just inappropriate. It is immoral," he said. He added that the affair's "harmful" message to American children "is as influential as

the negative message that is communicated by the entertainment culture."

Word of Gore's choice of Lieberman immediately drew strong protests from right-to-life groups.

"In 71 pro-life votes during his tenure in the U.S. Senate, Lieberman supported the pro-life position only twice," said the Pro-Life Infonet, an online news and information service on life issues sponsored by Women and Children First. "From 1990-99 Lieberman compiled a 97 percent pro-abortion voting record."

The National Right to Life Committee said that Lieberman opposed the Partial-Birth Abortion Ban Act, sponsored a Freedom of Choice Act to limit the ability of states to regulate abortions, and "has consistently voted to authorize funding of unlimited abortion under Medicaid and other federal health programs."

Matthew Boyle of Bridgeport, Conn., executive director of the Connecticut Federation of Catholic School Parents, said Lieberman "is definitely in favor of school vouchers" as a means of "empowering parents to exercise their choice of schools."

He added, however, that "this year, when we were pushing for a (state) tax credit, we wrote and asked his support, and his support was not there."

Boyle attributed that to Lieberman being under consideration for the Gore ticket and therefore under new constraints not to break with the national party's official position against voucher or tax credit programs.

While Lieberman is a friend of private education, Boyle said, "as a Catholic, I would say the most important issue is the pro-life issue." He stressed that in that comment he was expressing "my own personal opinion as a Catholic," not speaking as an official of the parents' federation.

The fact that Lieberman is the first Jew to be selected for a top spot on a



CNS photo

Sen. Joseph Lieberman and his wife, Hadassah, arrive in Nashville, Tenn., Aug. 7. The senator from Connecticut is Al Gore's choice for Democratic nominee for vice president.

major-party ticket provoked wide media discussion of whether his religion would be a factor in the election. Most commentators said it probably would not hurt and might help.

The Gallup Poll said its own recent polling "suggests that Lieberman's faith should not represent a liability for the ticket."

In a February poll, it said, "only 6 percent (of Americans) say they would not be willing to support a Jewish candidate" on a presidential ticket.

In that poll, when people were asked

what difference religious affiliation would make in supporting a "generally well qualified person for president" 94 percent said they would be willing to vote for such a person of the Catholic or Baptist faith, and 92 percent said they would be willing to vote for such a person of the Jewish faith.

The Gallup report added, "More damaging than any particular religious preference tested is no preference at all. The survey finds close to half of Americans, 48 percent, unwilling to support an atheist for president." †

## AWARD

continued from page 1

low-income people living within the boundaries of the parishes on the near east and south sides of Indianapolis. Twenty percent of the volunteers work for food alongside the others.

The pantry, which is run like a supermarket at no cost to the clients, is open on Tuesdays, Thursdays and Saturdays, serving 1,200 to 1,300 people each week. Over 1 million pounds of food were distributed during the first year. Most of the food is purchased from Gleaner's Food Bank at a small fee.

The pantry needs volunteers, especially when regular volunteers take vacations. It takes 30 volunteers on days when clients are shopping. It takes 15 volunteers to

restock the shelves and unload the trucks. Stocking is done on Mondays, Wednesdays and Fridays.

The building is also used for a medical clinic, Alcoholics Anonymous meetings, GED and effective parenting classes. Goodwill Industries offers job placement and referral programs from the site.

Because of the Sertoma honor, Thompson will meet President Clinton at the White House in a few weeks.

Thompson said she'd prefer to have the president come to the Client Choice Food Pantry so he could see for himself what is going on there.

(Those wishing to volunteer or send contributions should contact Vera Thompson, at the Client Choice Food Pantry, 2111 Spann Ave., Indianapolis, IN 46203 or call 317-972-9788.) †

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

**BORDENKIRCHER, Leonard A.**, 71, St. Lawrence, Indianapolis, July 28. Husband of June (Morber) Bordenkircher. Father of Sandi Lewis, Becky Morgan, Michael and Robert Bordenkircher. Brother of Joyce Logan, Marjorie Kropp, Earl Everett and Kenny Bordenkircher. Grandfather of seven.

**BORNHORST, Francis J.**, 84, St. Joseph, Shelbyville, July 27. Father of Debra Bogemann. Stepfather of Sharon Roser.

**BRICKER, Jane N.**, 83, St. Augustine, Jeffersonville, July 29. Mother of Carl, Jeffrey, Patricia and Ralph Bricker. Sister of Magdalene Burke. Grandmother of 14. Great-grandmother of 10.

**CARTER, Rose Mary**, 80, St. Paul, Tell City, July 19. Aunt of several.

**COSTIN, Terry Joseph**, 37, St. Paul, Sellersburg, July 18. Son of Dorothy and Harland Costin. Brother of Wanda Morris, Dennis and Ray Costin.

**FOSTER, Olive Mary**, 100, St. Paul, Tell City, July 24.

Mother of Cledia Bertke, Cletus Foster and Jucille Kasey. Sister of Gladys Johnson, James and William Wheeler. Grandmother of four. Great-grandmother of 12. Great-great-grandmother of six.

**GHEARING, James E.**, 80, Holy Family, Richmond, July 30. Husband of Martha Ghearing. Father of Kathy and Rodney Ghearing. Grandfather of three.

**GINDLING, Rosina M.** "Rosie," 94, St. Louis, Batesville, Aug. 4. Mother of Mary Lou Dwenger, Carmie Meyer, Judy Owens, Joy Prickel, Dan and Michael Gindling. Sister of Theresa Druckelman. Grandmother of 19. Great-grandmother of 24.

**GOINS, Virgie M.**, 87, St. Andrew, Indianapolis, July 25. Mother of Carol Crenshaw. Sister of Mable Baker, Russell Smith and Jeanette Tolerson. Grandmother of four.

**GREEN, Violet R. (Ratlif)**, 81, Good Shepherd, Indianapolis, July 14. Mother of Sharon "Addie" Teagardin. Grandmother of four. Great-grandmother of 10.

**GUILLAUME, Agnes M.**, 86, St. Paul, Tell City, July 23. Mother of Paul Guillaume Sr. Sister of Nora Peter, Earl and Edwin Goffinet. Grandmother of two. Great-grandmother of two.

**GULLO, Mary Lou**, 70, St. Joseph, Shelbyville, July 31. Wife of Frank Gullo. Mother of

Sara Larson. Sister of Martha Harlan.

**HALL, Mary**, 92, Good Shepherd, Indianapolis, July 20. Sister of Margaret Myers.

**HAMLIN, Bernice C.**, 78, St. Bartholomew, Columbus, July 20. Mother of Mary Janice Sabatino, C. Michael and Jerry Hamlin. Sister of Roberta Lee, Helen McMillen, Wilbur Ryan and Elizabeth Stopher. Grandmother of six.

**HEHMAN, Richard**, 63, St. Pius X, Indianapolis, July 5. Husband of Lois Hehman. Father of Marty and Rick Hehman. Brother of Sue Frommeyer, Sister Nance, Father Larry and Paul Hehman. Grandfather of seven.

**JENKINS, Bettie Jane**, 77, St. Joseph, Shelbyville, Aug. 3. Wife of Wilfred Jenkins. Mother of Janna Carr. Sister of Mary Craig, Phillip Hoffmann, Mae Sommer and Anna Thevenow. Grandmother of three. Step-grandmother of two. Great-grandmother of one.

**MANGANO, Angelin T.**, 100, Immaculate Heart of Mary, Indianapolis, July 22. Mother of Rosary Hedge. Grandmother of three. Great-grandmother of 10. Great-great-grandmother of two.

**MERCER, Patricia Ann**, 58, Holy Spirit, Indianapolis, July 24. Wife of Gerald Mercer. Mother of Craig and Nicole Mercer. Sister of Diane Timm, Jerry, Mark, Max and Terry Newkirk.

**MENO, John D.**, 86, Little Flower, Indianapolis, July 28. Husband of Margaret Meno. Father of Patricia Bryan, David and Michael Meno. Brother of George and Thomas Meno.

Grandfather of 13. Great-grandfather of two.

**PACANOWSKI, Robert W.**, 69, Holy Spirit, Indianapolis, July 28. Father of Susan Langlois and David Pacanowski. Brother of James Pacanowski. Grandfather of four.

**PARTON, Rita L. (Myers)**, 61, St. Lawrence, Indianapolis, July 20. Wife of Phil Parton. Mother of Lisa Clark, Teri Croy, Cathy Dell, Mary McCormick, John, Mike and Tim Parton. Sister of Carol Gerardi and Harry Myers Jr. Grandmother of 13. Great-grandmother of one.

**RANSOME, Elizabeth "Betty"**, 72, St. Paul, Tell City, July 29. Wife of Ben Ransome. Mother of Diane Alvey, Bob and Wayne Ransome. Sister of Margie Gehlhausen, Edward and James Briggeman. Grandmother of five. Great-grandmother of five.

**SCHUCK, Thomas L.**, 86, Little Flower, Indianapolis, July 28. Father of Judith Beard and Janet Ries. Brother of Ruth Justus. Grandfather of four. Great-grandfather of five.

**TONEY, Chere K.**, 54, St. Malachy, Brownsburg, July 13. Mother of Trina Blunk, Tana McCune, Traci Roscoe, Tiffany and Trent Toney. Daughter of Dorothy Buchanan and Noale Littell. Sister of Jackie Shields, Doug and Michael Littell. Stepsister of Beverly and Robert Branam. Grandmother of nine.

**WALSH, Rita V.**, 90, Christ the King, Indianapolis, July 27. Mother of Patricia Gill, Edward Walsh, Barbara and Jane Tina. Sister of Mae Higgins. Grandmother of 12. Great-grandmother of two.

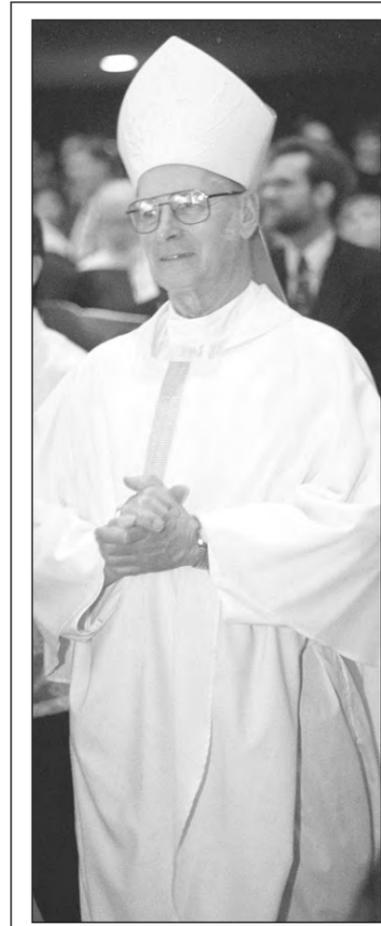
**WATERS, Ruth L. (Day)**, 87, Our Lady of Lourdes, Indianapolis, July 20. Mother of Linda Jones, Marcie Wiegand, B. Timothy, Kathleen and William Waters. Sister of Charlette Allison, Arthur Day Jr., Alma Davey and Bernice Spieker. Grandmother of six. Great-grandmother of four.

**WEAVER, Loretta Martina**, 87, St. Pius, Troy, April 30. Mother of Barbara Brophay, Charles, Jim and Joe Weaver.

Sister of Alice Auffert and Linus Maffenbeier. Grandmother of 10. Great-grandmother of four.

**WOJCIK, Frank Anthony**, 88, Little Flower, Indianapolis, July 26. Uncle of several.

**ZAKUTANSKY, Betty M.**, 79, St. Bartholomew, Columbus, July 29. Mother of Susan Goico, Martha Hotz, James, Janet and Nicholas Zakutansky. Grandmother of six. †



## Fairbanks bishop dies

Fairbanks Bishop Michael Kaniecki joins the Jubilee 2000 celebration in Anchorage in April. Bishop Kaniecki died of a heart attack Aug. 6 in the western Alaska village of Emmonak. He was 65.

CNS photo

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## Positions Available

### Youth and Parish Religious Education Program Coordinator

The Diocese of Lafayette-in-Indiana is currently seeking a Youth & Parish Religious Education Program Coordinator. This position is responsible for the promotion of quality formation of parish Youth Ministers and Religious Educators, oversees the Catechist Certification Program and coordinates events related to Diocesan Scouting Programs. Requirements include an advanced degree in Theological/Pastoral studies and a minimum of 3-5 years experience in Catholic Youth Ministry. An advanced degree in Youth Ministry is helpful. Applicants must be practicing Catholics familiar with the documents of Vatican II and the Pastorals of the U.S. Bishops.

Please send résumé, references and salary requirements by August 31, 2000 to:

Human Resources Director  
Diocese of Lafayette-in-Indiana  
P.O. Box 260  
Lafayette, IN 47902-0260  
Fax: (765) 742-7513  
EOE

### Cafeteria Help

Brebeuf Jesuit Prep School has a part-time opening in the cafeteria for the Fall semester. Experience would be helpful. A sense of humor is required.

Please Call:  
**317-876-4725**

### Cook & Dishwasher

Fatima Retreat House is seeking a part-time cook and a part-time dishwasher.

Requirements for the cook position include knowledge of food planning and preparation, and nutrition and dietary standards; strong communication and interpersonal skills; ability to organize and prioritize. Applicants must have a high school diploma and 1-2 years experience in catering or food service.

Dishwasher position requires no previous experience.

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Send résumé to: Ed Isakson, Director, Office of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

### Executive Director, Stewardship and Development

The Roman Catholic Archdiocese of Indianapolis is seeking a Secretary/Executive Director of Stewardship and Development to lead and supervise a broad range of functions, including parish stewardship education, cultivation and solicitation of major gifts, implementation of the archdiocesan annual fund (Parish Stewardship and United Catholic Appeal), development of endowments and planned giving, planning and implementation of capital campaigns, supervision of special events, and serving as secretary to the foundation. We are looking for an energetic, hands-on leader who can continue and build upon the success of our Stewardship and Development Team. Must be able to work effectively with the corporate community as well as individual donors and be able to build relationships with donors and pastoral leaders.

A minimum of a bachelor's degree in a related field is required, as well as at least five years of progressive experience in the development field. Must be a practicing Catholic who understands and can articulate the Catholic Church's teachings on stewardship.

Please send résumé, in confidence to:

Ed Isakson  
Director, Human Resources  
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# News briefs

## U.S.

### U.S. four-year average: one ordination for 38,000 Catholics

WASHINGTON (CNS)—Over the past four years, U.S. dioceses have ordained 1,569 priests, averaging one for every 38,000 Catholics, said the summer issue of *The CARA Report*. That works out to an annual average of about one ordination per 150,000 Catholics. The report is a quarterly newsletter of the Center for Applied Research in the Apostolate, an independent Catholic research center based at Georgetown University. The Archdiocese of Newark, N.J., had the most ordinations, with 61 over the four-year period, the report said. The diocese with the best ratio of ordinations to Catholics was Lincoln, Neb. It has only 89,107 Catholics and had 24 ordinations over the past four years, averaging one for every 3,713 Catholics.

### Republican nominees join faith, civic leaders at prayer breakfast

PHILADELPHIA (CNS)—Republican presidential candidate George W. Bush said an Aug. 4 interfaith prayer breakfast attended by religious and civic leaders was a reminder that government can feed the body but not the soul. The breakfast came the morning after the close of the Republican National Convention. Bush was at the breakfast with his wife, Laura, and his vice presidential running mate, Richard Cheney, and his wife, Lynne. It was their last stop in Philadelphia before they hit the campaign trail. The breakfast was attended by Republicans from near and far, officials of the heavily Democratic city and religious leaders, including Cardinal Anthony J. Bevilacqua of Philadelphia.

### Democrats urged to cancel fundraiser at Playboy mansion

NEW YORK (CNS)—The head of the Catholic League for Religious and Civil Rights wants the Democrats to

cancel a fundraiser planned at Hugh Hefner's Playboy mansion in Los Angeles, saying the venue and the date for the event is objectionable because it falls on a holy day. William Donohue, league president, announced plans Aug. 6 to step up a campaign against the fundraiser scheduled for Aug. 15, the feast of the Assumption. The league ran an advertisement the next day in *Roll Call*, a Washington newspaper, asking Vice President Al Gore to cancel the event.

### Bishop Kaniecki of Fairbanks dies of heart attack Aug. 6

EMMONAK, Alaska (CNS)—Bishop Michael J. Kaniecki of Fairbanks, 65, died of an apparent heart attack Aug. 6 while in the western Alaska village of Emmonak to celebrate a confirmation Mass. Father Patrick Bergquist, a member of the diocesan Presbyteral Council, told the *Anchorage Daily News* that shortly before the Mass, Bishop Kaniecki "had complained of a headache, took some aspirin and went for a short walk outside the church." Parishioners said they saw the bishop collapse outside Sacred Heart Church. Local health aides tried cardiopulmonary resuscitation for a time but with no success, and the bishop was pronounced dead at 11:45 a.m. local time in consultation with a physician from a regional hospital.

## WORLD

### Vatican official leads ceremony for Christian unity

ROME (CNS)—Joined by representatives of other Christian denominations, Cardinal Edward I. Cassidy prayed for Christian unity in a liturgy called for by Orthodox Patriarch Bartholomew of Constantinople. The cardinal, president of the Pontifical Council for Promoting Christian Unity, presided Aug. 5 at the Liturgy of the Word service, marking the vigil of the Transfiguration, at St. John Lateran Basilica in Rome. Representatives of other Christian denominations, among whom were Greek and Romanian Orthodox, Copts, Anglicans, Lutherans and Presbyterians, read the service's Scripture passages and led the chanting of the psalms.

### Korean Caritas head urges immediate help for North

SEOUL, South Korea (CNS)—Bishop Gabriel Chang Bong-hun of Cheongju, president of the Korean relief agency Caritas Coreana, appealed to the worldwide Caritas network for continuous aid to North Korea. He noted that while the leadership summit for North and South Korean in June was "a historical moment and a sign of hope for the future of all Korean people," no clear and concrete action to aid suffering North Koreans has been taken since. His statement was reported by *UCA News*, an Asian Church news agency based in Thailand.

## PEOPLE

### Pope names former IMF head to Vatican justice and peace council

VATICAN CITY (CNS)—Pope John Paul II named Michel Camdessus, former head of the International Monetary Fund, a member of the Pontifical Council for Justice and Peace. The nomination was announced at the Vatican Aug. 7. Camdessus joins about a dozen non-bishop members of the council, which assists the pope on matters of Catholic social teaching. Camdessus, a 67-year-old French Catholic and father of six children, retired as managing director of the IMF in February after serving an unprecedented three terms.

### PBS show on dying to look at assisted suicide, other issues

HOLLYWOOD (CNS)—A former advocate of physician-assisted suicide who recanted and now runs the palliative care program at the Mount Sinai School of Medicine in New York City will be featured on an upcoming PBS documentary on dying. "I was a very strong proponent of legalization for a number of years, and wrote about it, did research about it, and it was my experience with patients that caused me to change my mind. And I'm now an opponent of legalization," said Dr. Diane Meier. She will be seen in a four-part, six-hour documentary special called "On Our Own Terms: Moyers on Dying," which will air Tuesday-Friday, Sept. 10-13, from 9-10:30 p.m. EDT each night on PBS. †

## Classified Directory, continued from page 22

### Positions Available

#### Music Director

Music Director position available for the rapidly growing parish of St. Simon in suburban Indianapolis; will be responsible for re-organizing the current liturgical music program and giving it direction; must have good interpersonal skills and must be a good community builder; Bachelor's Degree in Music required; strong knowledge of Roman Catholic Liturgy; knowledge of keyboard, guitar, vocal and choral techniques and be proficient in at least one of these areas; Competitive salary plus benefits; if interested, send résumé to:

Search Committee—Music Director  
8155 Oaklandon Rd.  
Indianapolis, Indiana 46236

#### Volunteer Needed

St. Mary's Parish, located at 317 N. New Jersey St. in Indianapolis, is seeking a part-time volunteer to oversee facilities management, building renovation and restoration, general upkeep, and special projects. A basic knowledge of construction, maintenance, and project management is necessary. The parish needs a talented person who wants to give back to the Church and help this 142 year old parish meet today's needs and prepare for the future. Please contact:

Ed Isakson  
Human Resources Director  
Archdiocese of Indianapolis  
(317) 236-1549

#### Periodista

*The Criterion* busca un periodista a tiempo completo para reportar los eventos que acontecen dentro de la Iglesia, nacional, universal o de la archidiócesis para informar, educar y evangelizar a los lectores de *The Criterion* y ayudarles a vivir plenamente como católicos. Las responsabilidades incluyen originar ideas para artículos, seguir las tareas del director administrador, asistir a eventos, tomar fotografías, conducir entrevistas, escribir artículos precisos e informativos, editar los artículos contribuidos, superentender los suplementos asignados, revisar documentos y hacer cargos relacionados.

Se requiere una licenciatura en periodismo, inglés, comunicaciones o en un campo relacionado. Se prefiere algún estudio previo en teología. Es ideal que tenga dos años previos de experiencia en periodismo impreso. El puesto también requiere un conocimiento de la Iglesia Católica, su organización, creencias y valores. Una habilidad bilingüe en español e inglés es un punto en su favor.

Ofrecemos a los empleados dedicados y trabajadores la oportunidad de desarrollar su talento en un ambiente que respeta la dignidad de cada individuo mientras animamos un enfoque de equipo para llevar a cabo la misión y los ministerios de la Iglesia. Favor de enviar su currículum e historia salarial en confianza a:

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Archdiocese of Indianapolis  
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### Positions Available

#### Reporter

*The Criterion* is seeking a full-time reporter to report on events that occur within the archdiocesan, national, or universal Church in an effort to inform, educate, and evangelize readers of the *Criterion* and help them live fully as Catholics. Responsibilities include originating story ideas, following up on assignments from the managing editor, attending events, taking photographs, conducting interviews, writing accurate and informative articles, editing contributed stories, overseeing assigned supplements, proofreading, and related duties.

A bachelor's degree in journalism, English, communications, or a related area is required. Some previous study in theology is preferred. Two years of previous experience in print journalism is ideal. The position also requires a knowledge of the Catholic Church, its organization, beliefs, and values. Bilingual Spanish-English ability is a plus.

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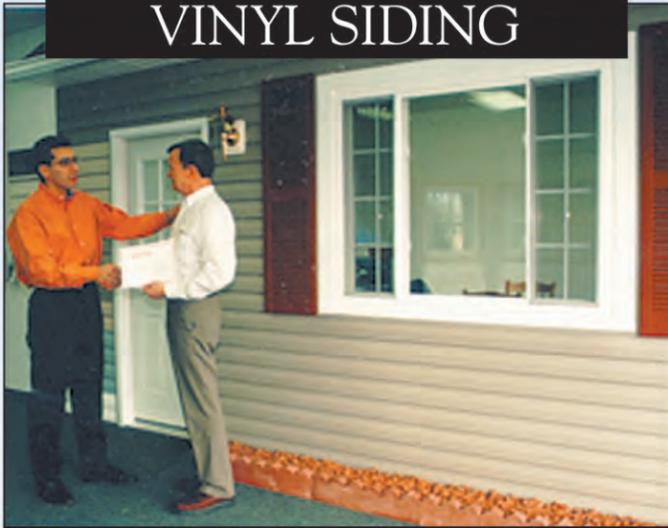
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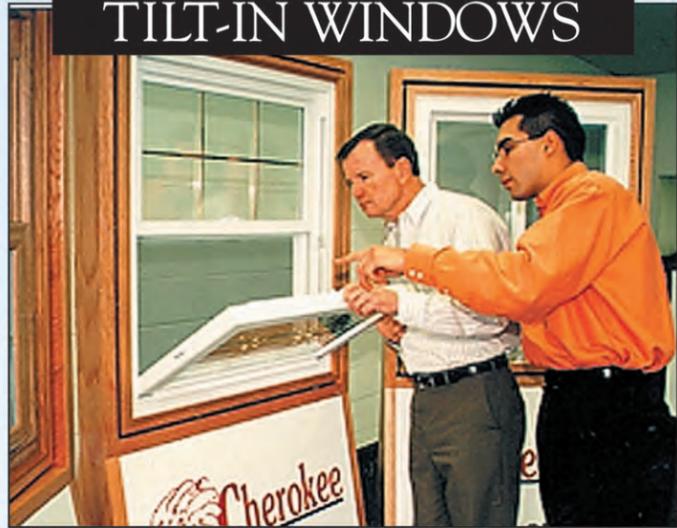
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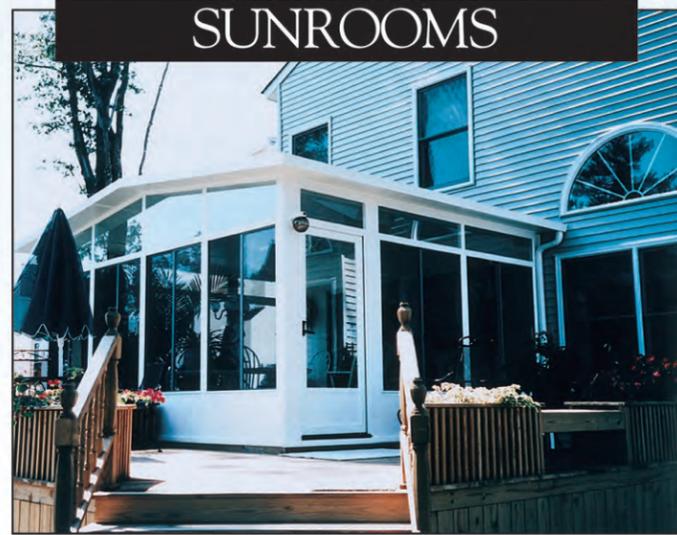
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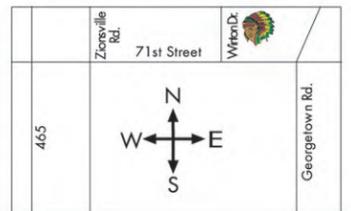


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