



The Criterion

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August 25, 2000

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Papal Mass, vigil close World Youth Day 2000

ROME (CNS)—Joining 2 million young people on the outskirts of Rome, Pope John Paul II closed a week of World Youth Day festivities with a call to change the world by embracing the Gospel.

Buoyed by an enthusiastic crowd that was far bigger than expected, the 80-year-old pontiff joked, laughed, shed a few tears and even sang an impromptu prayer as he presided over a celebratory vigil Aug. 19 and the concluding Mass Aug. 20.

The young people suffered through heat that at times reached above 100 degrees but, like the pope, seemed to enjoy every minute.

The two events on an 800-acre tract of university hillside marked the culmination of Holy Year 2000's biggest and longest encounter. Young people from 160 nations made pilgrimages through the Holy Door of St. Peter's Basilica, confessed their sins in the dust of an ancient Roman racetrack, attended religious talks by dozens of bishops, and marched in a Way of the Cross down the streets of the Eternal City.

Two groups of pilgrims from the Archdiocese of Indianapolis attended the World Youth Day events. Nine young adults from parishes in central and southern Indiana traveled to Rome with Barbara Hollkamp, youth ministry coordinator at St. Augustine Parish in Jeffersonville, as their group leader.

Also, 80 St. Lawrence parishioners from Indianapolis—including 31 teen-agers and 10 college

See YOUTH, page 7



Young people pack an 800-acre field on the outskirts of Rome where the closing vigil and Mass for World Youth Day took place Aug. 19 and 20.

Democratic platform agrees, disagrees with U.S. bishops

LOS ANGELES (CNS)—Democrats in their party platform agree with the U.S. bishops on a number of issues, but the two groups depart radically on abortion and education.

The Democrats approved their platform Aug. 15, the second day of the Democratic National Convention in Los Angeles. The bishops, meanwhile, last fall issued "Faithful Citizenship: Civic Responsibility for a New Millennium," which lists a number of issues of concern to the Church in an election year.

Economic justice, universal health care, empowering the poor, support systems for families and stewardship of the earth, for instance, are part of each document.

Here is a comparison of some portions of the 2000 Democratic platform to what the U.S. bishops said on the same topics in their document:

Abortion: The Democrats support "the right of every woman to choose, consistent with *Roe vs. Wade* and regardless of ability to pay." The platform also notes that "we respect the individual conscience of each American on this difficult issue and we welcome all our members to participate at every level of our party."

The bishops in their document urge "Catholics and others to promote laws and social policies that protect human life and promote human dignity to the maximum degree possible." They support a constitutional amendment protecting unborn human life and legislation to oppose abortion and euthanasia and to encourage childbirth and adoption.

Education: The Democrats' education goals range from meeting basic reading standards to producing more college graduates with degrees in science. They oppose publicly funded vouchers for private schools, noting that nine of 10 children nationwide are in public schools and saying that voucher programs "pass the buck on accountability while pulling bucks out of the schools that need them most." They

See PLATFORM, page 24

Pope tells youth to face challenges to faith

ROME (CNS)—Entrusting the Gospel to the Catholic Church's youthful core, a self-described "rejuvenated" Pope John Paul II told a human sea of World Youth Day participants to face challenges to the faith with courage.

More than 2 million people gathered at Tor Vergata, a university campus on Rome's periphery, for the Aug. 15-20 youth event's climax—an Aug. 19 evening vigil and Aug. 20 morning Mass.

World Youth Day organizers and city officials called the crowd—equivalent to

two-thirds of the Italian capital's population—Rome's largest in living memory, and the celebration was thought to be the second-biggest papal event in history.

At the 1995 World Youth Day gathering in Manila, the closing Mass drew 4 million faithful, but actual World Youth Day participants were estimated to represent only one-quarter of the congregation, with locals providing the bulk of the crowd.

Pope John Paul first convened young people in 1984 in a prototype of World Youth Day and officially instituted the

biannual global gathering in 1986.

In Rome, arm-waving, chanting youths from 157 countries stretched as far as the eye could see, their vivacity little affected by a six-mile hike to the site in temperatures above 100 degrees.

As Pope John Paul took a 45-minute spin through the throng in the popemobile, thousands lined the vehicle's path to cheer the 80-year-old pontiff. Those more energetic ran alongside, leaping into the air to glimpse the man many had traveled

See POPE, page 12

Archbishop urges faithful to pray for life

By Margaret Nelson

Archbishop Daniel M. Buechlein urged the faithful to continue to pray for life as he presided at the Right to Life Mass Aug. 19 in Indianapolis.

The archbishop told more than 100 people gathered at St. Andrew the Apostle Church in Indianapolis, "There is nothing we can do for the cause of life in our society that is more important than to pray."

The archbishop told of meeting a man at a benefit for St. Elizabeth's, a Catholic Charities agency and a pro-life apostolate of the archdiocese that provides support to women experiencing crisis pregnancies. The Catholic man announced that he was pro-choice. The archbishop told him

See LIFE, page 22



Archbishop Daniel M. Buechlein leads a group of people in praying for the protection of life outside an abortion clinic 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 3,000 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)

- Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Oct. 22 St. Charles Borromeo Church, Bloomington 3 p.m.
- Nov. 1 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Symphony to present special program

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

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

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

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

Novena to the Holy Spirit

Suggested approach:

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

Week Seven, August 27-September 2: Piety

Scripture: John 4:23-24, Hebrews 7:7-10, 2 Peter 1:3-8

Reflection: The Spirit's gift of piety is not a surface religiosity but rather involves a deep and rich faith. It is the kind of faith that grows and persists even after a person has experienced hard knocks. Persons of piety have walked through the dark valley and still believe. These people have nourished their relationship with God. Sometimes they even wrestle with

God as they seek the answers to mature faith questions.

Prayer: Jesus, there are bumper stickers that proclaim you are the answer. It is equally true to say that you are the question. Help us cherish the gift of faith. Help us keep it vital and growing by allowing you and others to support and challenge us. 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.

Séptima Semana, 27 de agosto-2 de septiembre: La piedad

Escritura: Juan 4:23-24, Hebreo 7:7-10, 2 Pedro 1:3-8

Reflexión: El don de la piedad del Espíritu no es religiosidad superficial, sino que involucra una fe profunda y rica. Es la clase de fe que crece y dura aún después de que una persona haya sufrido muchos reveses. Las personas de piedad han caminado por el valle oscuro y todavía creen. Estas personas han nutrido su relación con Dios. A veces hasta luchan con Dios cuando

buscan las respuestas a las preguntas maduras de la fe.

Oración: Jesús, hay pegatinas de paraques que declaran que eres la respuesta. Igualmente es cierto decir que eres la pregunta. Ayúdanos a apreciar el don de la fe. Ayúdanos a mantenerlo vital y creciente al permitirte a tí y a los demás que nos apoyen y desafíen. 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 †

Hundreds celebrate life of Indianapolis firefighter at funeral Mass

By Margaret Nelson

A funeral Mass was celebrated at SS. Peter and Paul Cathedral on Aug. 18 for Indianapolis firefighter Warren Jason Christopher Smith, a member of St. Andrew the Apostle Parish in Indianapolis.

Smith, who had been a firefighter for five years, drowned in the line of duty while on an underwater training exercise Aug. 13. He was 28.

Members of the city government, fire department, family, friends and fellow parishioners filled the cathedral, which holds 1,000 people.

Archbishop Daniel M. Buechlein, who presided, expressed the sympathy and gratitude of the Church with the promise of prayers. He told of the "great comfort" that can come from the Catholic belief in the communion of saints.

Father Thomas Clegg, chaplain of the Indianapolis Fire Department; Father John Hall, chaplain for the French Lick Fire Department; Father James Wilmoth, former chaplain (1993-97) for IFD who is now pastor of St. Roch Parish; and Father

James Farrell, pastor of St. Bernadette and Our Lady of Lourdes parishes in Indianapolis, concelebrated.

Father Farrell, pastor of St. Andrew for nine years (1980-89), proclaimed the Gospel (John 11:32-45).

In his homily, Father Farrell asked the assembly, "How was it you knew Warren? Was he born into your life? Did you meet at family reunions? ... Did you go to school together at St. Andrew or Chatard? ... Did you learn to fight fires together?" The priest's questions gave a picture of a young man who led a compassionate, active life.

"Did you find yourself wondering how he did so much," asked Father Farrell, "was so filled with the Spirit, was so 'up,' so graced by God?"

He said Smith "loved his brothers and sisters so much that the fear of death was not too much (for him) to put on the line.

"He has gone to his eternal life—gone to the fullness of everything he believed," said Father Farrell.



Photo by Greg Otolski

Firefighters place the casket of fellow firefighter Warren Smith on the back of a fire engine from his Indianapolis company following a funeral Mass at SS. Peter and Paul Cathedral in Indianapolis. Smith drowned during a training exercise Aug. 13.

Indianapolis Mayor Bart Peterson, Fire Chief Louis Dezelan, a member of Smith's recruit class and family members gave comments and remembrances at the end of the Mass.

Firefighters from the city and from all over the state formed a funeral procession

from the cathedral, past his fire station and to the east side cemetery where his body was interred.

Warren Smith is survived by his father, James R. Smith; brother, Marcus Smith; and grandparents, Warren Turner, Marion R. Smith and Haitie Perdue. †

Official Appointments

Effective Sept. 17, 2000

Rev. Al Hudepohl, O.F.M., appointed sacramental minister at St. Peter Parish, Franklin County.

Effective Nov. 27, 2000

Rev. Edward J. Ripperger, pastor of St. Thomas More Parish, Mooresville, granted permission to begin retirement.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Italy pilgrimage

If you want to join Archbishop Daniel M. Buechlein and other faithful from the archdiocese on a Jubilee pilgrimage to Italy October 8-17, act fast.

Only six seats are left for the archdiocese's Journey of Hope 2001 Pilgrimage to Italy. The pilgrims will tour holy sites in Rome, Florence, Assisi, Monte Cassino and Milan.

The cost, including airfare, hotel and most meals, is \$2,499 per person. Mass will be celebrated daily. The pil-

See ITALY, page 19

School safety was major issue at education conference

By Karen Oddi

Catholic educators from across the archdiocese met near Cincinnati earlier this month to discuss a wide range of education issues from safety in schools to evangelization.

The annual Office of Catholic Education conference for Catholic school administrators and parish administrators of religious education was held Aug. 2-4 at the Drawbridge Estates Conference Center.

The educators participated in meetings, workshops, and worship focused on the Jubilee 2000 theme of "Open Wide the Doors To Christ ... Let Your Light Shine Through." The conference was designed and coordinated by a committee of administrators led by Rita Parsons, associate director of schools.

Two separate large group workshops focused on the topic of safety in archdiocesan schools and parishes. In a presentation to parish administrators of reli-

See SCHOOL, page 11

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Editorial

Regulating the poison pill

The federal Food and Drug Administration (FDA) is planning to decide by Sept. 30 whether or not to approve the abortion drug RU-486. In preparation for the announcement of the decision, pro-abortion advocates have been circulating the FDA's proposals to try to arouse public reaction against them.

RU-486 is the drug, developed in France in the 1980s, which causes a pregnant woman to have a miscarriage. Abortion advocates have been pushing for acceptance of the drug in the United States because, they say, it would enable women to abort their babies in the privacy of their homes instead of going through a surgical procedure in an abortion clinic.

Reportedly, the FDA is currently negotiating with the still-undisclosed potential U.S. manufacturer to require certain safety precautions before it will accept the distribution of the drug. Apparently these requirements include that only doctors who are trained to provide surgical abortions be allowed to administer the drug, in case the drug should fail. The FDA would also require the doctors to have ultrasound equipment so they can examine the women taking the drug, and it wants the doctors to have admitting privileges at a hospital within an hour's drive from their offices, also in case the drug should fail.

Predictably, the pro-abortion forces are up in arms about these proposed restrictions and their journalistic supporters have begun a barrage of columns lambasting them. Ellen Goodman, long an abortion advocate, devoted her syndicated column in the June 21 issue of *The Indianapolis Star* to complaining about the proposed requirements.

Naturally, our objection to RU-486 is that it kills a human person, and we should not be trying to make it easier to do that. Even the proposed requirements the FDA is considering do not take into account the life of that human person, only the health of the mother. But we also believe that the FDA's proposed rules are reasonable

precautions to preserve the health of the mother.

Pro-abortion activists are galled that only trained physicians would be permitted to prescribe the drug and that there would be a registry of doctors authorized to prescribe it. Goodman wrote, "The FDA does not normally determine which doctors can provide which drugs. You can get Viagra from your ophthalmologist." Would pregnant women really want to go to untrained doctors or nurses to get a prescription for a poison powerful enough to kill their unborn baby? (And, frankly, we doubt that many ophthalmologists are prescribing Viagra.)

Those pro-abortion activists say that "all" the drug does is cause a miscarriage. That's exactly what it does, but are we now to think that miscarriages are no big deal for women. Try telling that to a woman who has suffered a miscarriage. Most women don't take miscarriages lightly.

The proposed rule that the doctors who prescribe the pill must be within an hour's drive to a hospital hardly seems unreasonable. How many doctors would be willing to prescribe the pill if they were not within that distance? One would think that any conscientious doctor would make sure there were emergency facilities nearby just in case they were needed.

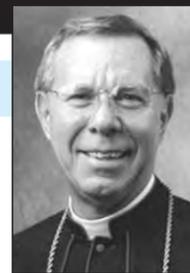
Goodman wants us to believe that the FDA's "motives are not medical but political." We don't believe that. If the motives were political, the FDA would have gone ahead and approved RU-486 early in the Clinton administration. The fact that they didn't do so makes us believe that there are more serious health risks to this drug than the public has yet been told.

If the FDA now plans to approve it, we hope that it will spell out exactly what the risks are and at least maintain the safety measures they are now proposing. We also believe that the public has a right to know whom the U.S. manufacturer of the drug would be so we would know what company plans to profit from the taking of human life. †

— John F. Fink

Seeking the Face of the Lord

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



Trial, temptation and deliverance

(Eighth in a series)

It is not often that people ask me questions about the Our Father, but once in awhile someone will ask me to explain the petition: "**Lead us not into temptation, but deliver us from evil.**"

Doesn't it sound a bit strange to ask God not to lead us into temptation? The *Catechism of the Catholic Church* gets right to the issue: "It is difficult to translate the Greek verb used by a single English word (*lead*): the Greek means both 'do not allow us to enter into temptation' and 'do not let us yield to temptation.' God cannot be tempted by evil, and he himself tempts no one; on the contrary, he wants to set us free from evil. We ask him not to allow us to take the way that leads to sin. We are engaged in the battle 'between flesh and spirit'; this petition implores the Spirit of discernment and strength" (#2846).

Our Catholic understanding is deepened as the catechism teaches us that the Holy Spirit makes us discern between trials, which are necessary for the growth of the inner self, and temptation, which leads one to sin and death. It teaches that we must also discern between being tempted and consenting to temptation. Finally, the text says that discernment unmasks the lie of temptation, "whose object appears to be good, a 'delight in the eyes' and desirable, when in reality its fruit is death" (cf. #2847).

Here the catechism refers to the temptation of Eve in the Garden of Eden. "The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge it could give" (Gn 3:6). Temptation is always under the luring guise of something good and beautiful and desirable even though its promise is always empty.

So what is required of us? The catechism reads: "'Lead us not into temptation' implies a *decision of the heart*: 'For where your treasure is, there will your heart be also. ... No one can serve two masters.' 'If we live by the Spirit, let us also walk by the Spirit.' In this assent to the Holy Spirit the Father gives us strength ..." (#2848). Referring to the First Letter to the Corinthians (10:13), the catechism reminds us that God is always faithful and will not allow us to be tempted beyond our strength. And

in times of temptation, the Spirit always provides us with a way of escape.

But we are also reminded: "Such a battle and such a victory become possible only through prayer. It is by prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony. In this petition to our heavenly Father, Christ unites us to his battle and his agony. He urges us to vigilance of the heart in communion with his own. Vigilance is 'custody of the heart,' and Jesus prayed for us to the Father: 'Keep them in your name' (Jn 17:11)" (#2849). The text goes on to tell us that through prayer the Holy Spirit constantly tries to awaken us to keep watch.

"**But deliver us from evil.**"

"The last petition to our Father is also included in Jesus' prayer: 'I am not asking you to take them out of the world, but I ask you to protect them from the evil one'" (CCC, #2850). The Church teaches us that in this petition, "evil is not an abstraction, but refers to a person, Satan, the Evil One, the angel who opposes God. The devil (*diabolos*) is the one who 'throws himself across' God's plan and his work of salvation accomplished in Christ" (#2851). Clearly this petition is not begging for help from some abstract impersonal evil. Recall that Jesus was confronted directly in the desert.

Cardinal Simonis comments: "The evil one, Satan, is a fallen angel. Alongside the world of human beings there is the world of angels—also creatures of God, also beings with free will, a free will that can be misused, the result being evil spirits, powers of wickedness, a Satan, a devil. In my mind there is no doubt that angels—good and bad spirits—exist." (*Our Father*, p. 122)

I agree. Later the Cardinal remarks: "What the devil wants is to cut us loose from Jesus. We cannot fear him enough. ... Seen positively, we are praying for moral goodness, inner purity. And ultimately we are praying for God's dominion, for once the kingdom is reality, the rule of the evil one will be at an end once and for all" (pp. 123-124).

God's kingdom! We have come full circle in the Lord's Prayer: the conclusion leads us back to the beginning, "thy kingdom come." †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.



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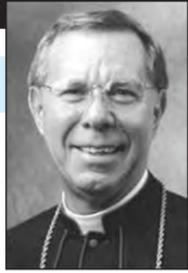
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Arzobispo Daniel M. Buechlein, O.S.B.



Prueba, tentación y libertad

(Octavo en una serie)

Es raro que la gente me haga preguntas sobre el Padre nuestro, pero de vez en cuando alguien me pedirá explicar la petición: “**No nos dejes caer en la tentación, y líbranos del mal**”.

¿No le parece un poco extraño pedir a Dios que no nos deje caer en la tentación? El *Catecismo de la Iglesia Católica* va directamente al grano: “Traducir en una sola palabra el texto griego al inglés o español es difícil: “no permitas entrar en” y “no nos dejes sucumbir a la tentación”. Dios no es tentado por el mal ni tienta a nadie, al contrario, quiere librarnos del mal. Le pedimos que no nos deje tomar el camino que conduce al pecado, pues estamos empeñados en el combate “entre la carne y el Espíritu”. Esta petición implora el Espíritu de discernimiento y de fuerza” (#2846).

Nuestra comprensión católica se profundiza ya que el catecismo nos enseña que el Espíritu Santo nos hace discernir entre la prueba, necesaria para el crecimiento del hombre interior, y la tentación, la que conduce al pecado y a la muerte. Nos enseña que debemos discernir entre ser tentados y consentir en la tentación. Por último, el texto dice que el discernimiento desenmascara la mentira de la tentación: aparentemente su objeto es “bueno, seductor a la vista, deseable, mientras que, en realidad, su fruto es la muerte” (cf. #2847).

Aquí el catecismo menciona la tentación de Eva en el Huerto de Edén. “A la mujer le gustó ese árbol que atraía la vista y que era tan excelente para alcanzar el conocimiento” (Gn 3:6). La tentación siempre es tentadora bajo el disfraz de algo bueno y bonito y deseable, aunque su promesa es vacía.

Por lo tanto, ¿qué se requiere de nosotros? El catecismo dice: No entrar en la tentación implica una *decisión del corazón*: “Porque donde esté tu tesoro, allí también estará tu corazón... Nadie puede servir a dos señores”. “Si vivimos según el Espíritu, obremos también según el Espíritu”. El Padre nos da la fuerza para “dejarnos conducir” por el Espíritu Santo...” (#2848). En referencia a la Primera Carta a los Corintios (10:13), el catecismo nos recuerda que Dios es siempre fiel y no nos dejará ser tentados más allá de nuestra fortaleza. En momentos de tentación, el Espíritu nos da siempre una manera de escapar.

Se nos recuerda: “Tal batalla y tal victoria se hacen posibles únicamente con la oración. Por medio de la oración, Jesús derrota al tentador, tanto al principio de su misión pública como en la última lucha de su agonía. En esta petición a nuestro Padre, Cristo, y a su agonía nos conduce a la vigilancia del corazón en comunión con la suya. La vigilancia es la ‘guarda del corazón’ y Jesús oró al Padre por nosotros: ‘que nos guarde en su nombre’ (Jn 17:11)” (#2849). Nos dice el texto que por medio de oración el Espíritu Santo trata de despertarnos continuamente a esta vigilancia.

“Y líbranos del mal”.

“La última petición a nuestro Padre está también contenida en la oración de Jesús: ‘No te pido que los retires del mundo, sino que los guardes del Maligno’” (CCC, #2850). La Iglesia nos enseña que en esta petición, “el mal no es una abstracción, sino que designa una persona, Satanás, el Maligno, el ángel que se opone a Dios. El ‘diablo’ (*dia-bolos*) es aquél que ‘se atraviesa’ en el designio de Dios y su obra de salvación cumplida en Cristo” (#2851). Obviamente esta petición no le pide ayuda a algún mal abstracto. Recuerda que Jesús estaba confrontado directamente en el desierto.

El Cardenal Simonis comenta: “El Maligno, Satanás, es un ángel caído. Al lado del mundo de los seres humanos existe un mundo de ángeles que son también criaturas de Dios, ambos seres con voluntad libre, una voluntad que puede ser mal usada. Así que los resultados son espíritus malignos, poderes de mal, un Satanás y un diablo. Para mí no hay duda de que existen ángeles, tanto buenos como malos”. (*Our Father*, p. 122)

Estoy de acuerdo. Más tarde el Cardenal dice que: “Lo que quiere el diablo es soltarnos de Jesús. No podemos tener demasiado miedo de él. ...Estamos orando por la bondad moral y la pureza interna. Y últimamente estamos orando por el dominio de Dios, ya que una vez se hace realidad, el mando del maligno terminará una vez por siempre” (pp. 123-124).

¡El reino de Dios! Hemos dado una vuelta completa en la oración del Señor: la conclusión nos lleva atrás al principio, “que venga tu reino”. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Remembering Joe Dezelan

He was born before World War I, married during Franklin Roosevelt's first term as president, and began his association with Cathedral High School as head football coach and eventually athletic director before World War II ended. He coached thousands of young men, some who have gone on to prominence in fields as far from the gridiron as he was close to it. He was known as ‘Coach’ by many and in his later years affectionately referred to as ‘Papa Joe.’ His roots were in Haughville while his heart was with the young men that made his life so vital to so many. He was Joseph Dezelan Sr., a legend and treasure to those who ever came under his gaze. He died last month at the age of 86.

To say that Joe Dezelan was a good and giving man is to understate the real value of this gentle man. He, like so many of his generation, not only made a name for himself but did so with the quiet dignity so painfully missing in today's society.

He brought a vigorous work ethic together with a competitive spirit and keen insight to his first love—coaching. It made Joe Cathedral's #1 citizen. More importantly, his devotion to young people made a life-long impression that remains with those whom he touched. His players learned more than the Xs and Os of football from Papa Joe. His style of cajoling, pushing, and teasing brought humanness to his teaching both on and off the field. His record as the head football coach is impressive; even more so when you consider that his more than 200 victories came before the season was expanded to accommodate today's 15-game playoff schedules.

Although I never played football at Cathedral, I, like so many Cathedral grads, had Joe Dezelan as a teacher for physical education class. Joe taught us there as well. He got to know us along the way, and if we got out of line, Joe “encouraged” us to straighten up by demonstrating the unique cause-and-effect relationship of a wooden paddle on the backside of a young teenage boy. There wasn't one of us in the class that didn't experience that rite of passage the Coach provided. He taught us the lesson that improper behavior has consequences. And he did it with a twinkle in his eye.

Years after we graduated from Cathedral and Joe retired from coaching and his role as athletic director, Papa Joe provided a great deal of time raising money for Cathedral. He spent hours with alumni and friends of the school. While most men reflect on personal and business accomplishments (Joe was also a very successful insurance agent), Papa Joe talked about those he coached, and those that others at Cathedral are coaching today. He was interested in young people first.

So, God bless you Joe from all of us. To those who knew you and learned so much from you, we're in your debt. And from those who may not have known you personally but felt the positive influence you had on so many people—especially the young. May all of us emulate your deep-seated devotion to young people and impart our talents to them in the same gentle fashion you demonstrated.

Robert Desautels, Indianapolis

AA works; thank God

An enormous “thank you” for your [Aug. 18] lead editorial on Alcoholics Anonymous (AA).

Truth in virtually any area is becoming more and more of an endangered species for those who love disinformation are never at rest. Particularly with our present secular post-modern culture looking askance at any transcendent spiritual

truths, the objective data documenting the success of AA drives them right up a wall. In recent years, we have even seen suits against judges who sentence repeat offenders for DUI's and public intoxication to AA because it is allegedly “forcing religion” on them. Their alternative? Don't ask.

Even the case of the hapless Audrey Kishline who belatedly found that “moderation drinking” was a cruel joke for someone who has crossed the line into alcoholism when she killed two innocents with her car has not convinced the adamant secularists. They continue to “spin” the situation to make it look as if AA itself might be at fault.

A few years ago, a Rand study was unveiled with great fanfare claiming that problem drinkers could be taught to drink moderately. Several years later they had the honesty and humility to admit they were in error. This apparently was forgotten a couple of years ago when *U.S. News & World Report* headlined their cover story with the same old error. Will they rediscover what everyone who knows anything about this disease already knows: there is no returning to normal drinking for one who has “crossed the line.” There aren't many totally black and white situations you can document in life: this is one of them.

The AA program has 12 steps. Only the first one mentions alcohol; all the rest are part of the spiritual program. This is the reason for its success and why nearly every other similar program dealing with everything from drugs to overeating has copied its formula. It works. Thank God.

Gary A. Hofmeister, Indianapolis

(Gary Hofmeister is president of the Greater Indianapolis Council on Alcoholism.)

Dr. Dooley also received Congressional Gold Medal

I noted that John Fink stated in his editorial of August 4 that Father Theodore Hesburgh is the first American Catholic to receive the Congressional Gold Medal. While I would not minimize Father Hesburgh's honor, I would like to recall the memory of another American Catholic, Dr. Thomas Anthony Dooley III.

Dr. Dooley, a Notre Dame and St. Louis University medical school graduate, served in the U.S. Navy Medical Corps in Southeast Asia in the 1950s. He subsequently served as a civilian public health volunteer in areas of need with North and South Vietnamese refugees. Dr. Dooley died in 1961 at age 34.

Dr. Dooley was awarded the Congressional Gold Medal posthumously in 1961 (approved by House Joint Resolution 306 Public Law 8742 27MAY61) in recognition of his service to the people of Laos and to the peoples of newly developing countries.

There are a few books by and about Dr. Thomas Dooley. I have found his personal example to be an inspiration. I hope the information shared clarifies that one point of Mr. Fink's fine editorial.

Kevin Joseph Kathman, Bloomington

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 septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Check It Out . . .

St. Anthony Parish, 379 N. Warman Ave., in Indianapolis will begin a new Mass schedule effective Sept. 10. The new Mass schedule is as follows. Saturday Anticipation: 5:30 p.m., English. Sunday: 7:30 a.m., English; 9 a.m., Spanish; 11:30 a.m., English.

Catholic Bible Study, 30 two-hour weekly sessions, will begin in September on Tuesday mornings at 9 a.m. at St. Lawrence Parish and on Tuesday evenings at 7 p.m. at St. Pius X Parish in Indianapolis. The program will feature the Denver Catholic Bible School text. Participants will benefit from small group discussion and dynamic, high quality presentations by a qualified instructor. Class fees are \$90 per semester plus books.

Scholarships are available. For more information, call Bill at 317-842-7944.

An information session concerning the Loyola Institute for Ministry Extension (LIMEX) program of Loyola University New Orleans is scheduled on Aug. 29 from 7-8 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis. Those interested in the four-year, graduate-level, Catholic university program leading to a master's degree or certificate in Religious Education or Pastoral Studies are encouraged to attend. For more information, call Maria McClain, archdiocesan liaison at 317-888-6026.

Dr. Mark Ginter, assistant professor of moral theology at St. Meinrad School of

Theology, will speak on **"Living the Gospel of Life"** on Aug. 28 at Little Flower Parish in Indianapolis.

A Mass and healing service will be held on Aug. 29 at St. Luke Parish in Indianapolis. Servite rosary is at 6 p.m. Healing Mass followed by healing service will be held at 7:15 p.m. Servite Father Peter Rookey will preside. He is known throughout the world as one of God's ministers of healing. For more information,

call David Gorsage at 317-849-9821 or 317-875-8281 or Ester Pafford, at 317-297-5966.

Two nationally-known editors of poetry anthologies will lead a weekend retreat, **"Reading Poetry for Spiritual Growth,"** on Sept. 22-24 at Fatima Retreat House in Indianapolis. No prior poetry experience is necessary. For more information, e-mail fatima@archindy.org or call 317-545-7681. †

VIPs . . .



Richard C. Sr. and Mary Margaret Youngstafel of Indianapolis will mark their 50th anniversary on Aug. 26. The couple was married on that date in 1950 at St. Philip Neri Church in Indianapolis. They will renew their vows on Aug. 26 at 4:30 p.m. at St. Philip Neri Church in Indianapolis. A dinner and reception will follow at Scecina Memorial High School in Indianapolis. The couple has eight children: Anne C. Thompson, Mary E., Rose, Richard C., Lawrence R., Mark J. Thomas J. and Carl W. Youngstafel.

Sisters Patricia Linehan, Teresita Mares, and Kathleen Bernadette Smith professed perpetual vows as Sisters of Providence on Aug. 12 during eucharistic liturgy in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Evelyn Ovalles professed first vows as Sister of Providence on Aug. 13 during eucharistic liturgy in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Victory Noll Sister Carolyn Louise Neff of Indianapolis was among seven sisters in her order to mark 50 years with the Congregation of Our Lady of Victory Missionaries on Aug. 5. A eucharistic celebration was held in her honor in the Archbishop Noll Memorial Chapel at Victory Noll. Sister Carolyn Louise entered the congregation from St. Philip Neri Parish in Indianapolis.

The Benedictine community of Saint Meinrad Archabbey celebrated the **jubilee of Profession of seven monks** on July 30. Celebrating their 60th jubilee were Benedictine Brother Augustine Schmidt, Benedictine Fathers Alban Berling, Eric Lies, and Donald Walpole. Celebrating their 25th jubilees were Benedictine Fathers Benet Amato, Keith McClellan and Kurt Stasiak.

Msr. John J. "Jack" Bendik of Pittston, Pa., received the Distinguished Alumnus Award from the Saint Meinrad Alumni Association on Aug. 3 during the annual alumni reunion at St. Meinrad. Father Jack graduated from Saint Meinrad School of Theology in 1967. †

God hears the prayers of children. Missionaries are His Hands and Heart in answering them. Remember the missionaries in your will.



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Robert V. and Muriel R. Hornsby of Indianapolis will mark their 50th anniversary on Sept. 2. The couple was married on that date in 1950 at St. Boniface Church in Bay City, Mich. They will celebrate with Mass and renewal of vows at 5 p.m. on Sept. 2 at St. Gabriel the Archangel Church in Indianapolis. The couple has three children: Pamela J. Dowden, Konnie M. Kreighbaum and Bob W. Hornsby. They also have five grandchildren. The Hornsbys are members of St. Gabriel the Archangel Parish in Indianapolis.

Franciscan Father Francis S. Tebbe will celebrate his silver jubilee as a priest on Sept. 3 at 11 a.m. Mass at St. Louis Church in Batesville. Currently, he is the vice president for enrollment management at Lewis University in Romeoville, Ill. Father Francis also serves as the director of ongoing formation for the



Franciscan Province of St. John the Baptist, the chair of the Committee of Directors of Ongoing Formation for the English Speaking Conference of the Franciscan Order, the president of the National Organization for Continuing Education of Roman Catholic Clergy, and the president of the Catholic Coalition on Preaching.

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YOUTH

continued from page 1

students—attended the celebration.

The pope played host, welcoming the youths in rousing ceremonies Aug. 15 and sending them home at the end of the week with an invitation to accept Christ and change their societies with his spirit of sacrifice.

“Our society desperately needs this sign, and young people need it even more so, tempted as they often are by the illusion of an easy and comfortable life, by drugs and pleasure-seeking, only to find themselves in a spiral of despair, meaninglessness and violence. It is urgent to change direction and to turn to Christ,” he said in his closing sermon.

At a vigil the night before, an unusually animated pope sat back and enjoyed several hours of music, dance, prayers and fireworks. He listened as young people from war-ravaged countries delivered moving testimonials about their people’s suffering, and he embraced several individuals who simply wanted to speak something important into his ear.

In a speech that he jokingly described as “too long,” the pope spoke about the faith and feelings of doubt that all people experience, especially in a society marked by injustice, war and attacks on life.

“Dear young people, in such a world is it hard to believe? ... Yes! It is hard. There is no need to hide it. It is hard, but with the help of grace it can be done,” he said.

To long cheers from his audience, the pope praised their resolve to build a better world, one in which “you will not let yourselves be made into tools of violence and destruction.

“You will not resign yourself to a world where other human beings die of hunger, remain illiterate and have no work. You will defend life at every moment of its development,” he said.

A common theme of all the pope’s talks was that Christ takes a personal interest in each young person and can be a trusted guide for life.

In opening ceremonies Aug. 15, split between the basilicas of St. John Lateran and St. Peter, the pope said the journey of faith is “part of everything that happens in our lives,” and he pointed to his own youth and his priestly vocation as an example.

Outstripping all predictions, more than 700,000 people turned out for the opening events, including 400,000 people at St. Peter’s—the largest assemblage ever at the Vatican. Pedestrian gridlock gripped the area around the Vatican, and the crowd had to be hosed down by firemen in the sweltering heat. But a festive atmosphere prevailed among participants clad in batik prints from Oceania, feather headdresses from South Africa and European soccer jerseys.

Even before most young people arrived in Rome, 300 representatives to the International Youth Forum were at work Aug. 12-15, fashioning a message that said holiness in today’s world means going “against the current,” being willing to forgive and carrying “hope to the ones who have no hope.”

U.S. and Cuban delegates to the forum, crossing political lines in an unplanned show of good will, asked forgiveness of each other and for the enmity sometimes shown between their two countries.

As the young pilgrims rapidly filled up Rome’s schools, religious houses and gymnasiums during the week, World Youth Day activities entered full swing.

From the front of St. Peter’s Basilica, lines stretched for nearly a mile as Vatican officials desperately tried to move 8,000 people an hour through the Holy Door, a highlight of the jubilee pilgrimage. The rush prompted church officials to designate a second, temporary “holy door” in the basilica.

The Holy Door tradition was important, said 16-year-old Christopher Laser of Baltimore, because “it means I’m a sinner and have to be cleansed of what I’ve done.”



CNS photo

World Youth Day pilgrims kneel in prayer inside St. Peter’s Basilica Aug. 18. Young people from 160 nations made pilgrimages through the Holy Door of St. Peter’s Basilica, confessed their sins in the dust of an ancient Roman racetrack, attended religious talks by dozens of bishops, and marched in a Way of the Cross down the streets of the Eternal City.

Like others, he waited hours to pass through the doors at St. Peter’s. A pilgrimage to St. Peter’s is one way to earn a jubilee indulgence—a remission of the temporal punishment for sin that has been forgiven in confession.

Rome’s other churches hosted “catechesis” sessions by bishops and cardinals from around the globe, who sometimes faced tough questions from their young audience. Cardinal Francis E. George of Chicago, who spoke about the faith and human freedom, was asked why there were no women priests if “Christ set us free.” He answered that while the all-male priesthood may appear to some as gender discrimination, breaking with this apostolic tradition would be like “betraying the Lord.”

Rome’s Circus Maximus, a racetrack during the early Christian era, was transformed into a giant open-air confessional for hundreds of thousands of youths. Priests conversant in 30 languages worked nonstop in two-hour shifts and said they were surprised at the heavy turnout.

On Aug. 18, some 300 youths from strife-torn nations led 500,000 others in a torchlit Way of the Cross through the streets of ancient Rome to the Colosseum, where prayers were offered for victims of violence—including those killed in World War II, criminals put to death by capital punishment and pastors slain in service to the Church, like the late Salvadoran Archbishop Oscar Romero. †

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From the Editor Emeritus/John F. Fink

Knights and Dames of Malta serve the sick

Since I wrote last week about the Order of the Holy Sepulchre, I thought I'd better give equal time to the Order of Malta, the Church's other ecclesiastical order. There are fewer Knights and Dames of Malta in the Archdiocese of Indianapolis—about 10—than there are Knights and Ladies of the Holy Sepulchre. Almost all the local members of the Order of Malta are also members of the Order of the Holy Sepulchre. The Order of Malta seems more popular in South Bend and throughout the East Coast.

Both orders originated with the crusades but they have different histories and different purposes today. The Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta began with a group of men who maintained a hospital in Jerusalem after the Crusaders established the Latin Patriarch of Jerusalem in the 12th century. Pope Paschal II approved it as a religious order

called the Hospitallers of St. John in 1113.

While continuing its hospital work, the order assumed military duties and included knights among its members. All the knights, though, were professed monks with the vows of poverty, chastity and obedience.

After the fall of the Latin Kingdom of Jerusalem, the Hospitallers of St. John moved to Rhodes, where they were from 1308 to 1522. There the order became a sovereign power, flying its own flag, coining its own money, and maintaining its own navy.

When Sultan Suleyman I conquered Rhodes in 1522, the order went to Malta, where it remained until near the end of the 18th century. Since 1834, the headquarters has been in Rome. Tourists in Rome, especially those who like to shop (or at least window shop) in the exclusive stores on the Via Condotti, have passed the Palazzo Malta.

As a sovereign Order of Knighthood, it maintains full diplomatic relations with the Holy See and 68 countries. It has six grand priories, three sub-priories, and 40 national associations. Its grand master,

who must be of noble lineage, has the rank of cardinal. The present grand master is Fra' Andrew Willoughby Ninian Bertie, a member of the British aristocracy.

The order still has religious who take vows, but also lay people who have been nominated by other members of the order. In most of the United States, investiture takes place in St. Patrick's Cathedral in New York by the Cardinal Archbishop of New York, but there is also a Western Association with headquarters in San Francisco and a Federal Association with headquarters in Washington, D.C.

While the purpose of the Order of the Holy Sepulchre is to maintain a Christian presence in the Holy Land, the Order of Malta continues to serve the sick. Its members' contributions help build and maintain hospitals in some 100 countries. One of the projects of the American Association is an annual pilgrimage to Lourdes, France, for those who are sick. Members of the order take the sick people with them and help them throughout their stay at Lourdes. †

Cornucopia/Cynthia Dewes

Watch out for the cattle prods of spin

We masters of the universe owe our eminence to the fact that we've become masters of spin. We're so clever at double-speak that it's hard not to make the accompanying doublethink a way of life.

If you don't get my drift, you haven't been watching the political scene or

"Entertainment Tonight," or even a recent TV commercial. If the image presented is good, or really bad for that matter, it's Truth. At least, that's what we're supposed to believe.

Politicians are so good at spin that both we and they take it as essential to political intercourse. President Clinton tried to spin that very word in a creative fashion and was miffed when we didn't believe him. "The West Wing" is a weekly television drama about feel-good spin.

And, when the pols don't realize how important spin is, they can get in big trouble. Witness the recent flap over the Hispanic woman who arranged to hold a Democrat fundraiser in the Playboy Mansion. She was quickly and publicly reminded that her political status depended on spinning the right image.

Whether the desired image is something of which we approve or disapprove doesn't really matter. In all cases, the end is meant to justify the means.

Entertainment, or what passes for it, is another welter of manufactured enthusiasms. Recently I listened to a National Public Radio program in which a drag queen discussed his talents and his work. He was intelligent, even introspective, and he described how he got into such a career and why he was successful at it.

We were going along just fine until he said something to the effect that audiences are always thrilled by glitzy, trashy glamour. He said they respond best to outrageousness in costume, word and presentation, and that "attitude to the limits" is his main attraction.

Well, he lost me then. What he was saying, or at least implying, was that the best entertainment goes beyond mere surprise or humor; it must be down and dirty, because it appeals to the public's lowest human interests and thus produces the greatest response.

If you think about much of what's on TV and on movie screens today, he's absolutely right. It seems that we must be shocked, as with a metaphorical cattle prod, in order to have a good time. Jerry Springer and his ilk certainly think so.

Even most comedy and drama series seem to feel a mandate to present casual sex, boozing-as-joke and disrespect for elders, ordinary work, marriage and having kids. If kids do appear on the scene, they're smart alecks who best their witless elders at every remark or turn of the plot.

Of course, advertisements and commercials constantly try to manipulate us. They put a spin on junk food (cute dogs love it), on crash diets (it's so easy: eat a huge sandwich and walk a lot every day), and beer (pretty cheerleaders come with every can). Certain cars can make us wealthy-looking or macho or good family men, and the right house can do the same, they imply.

How many of us would need all the stuff we buy if it weren't for the ads that tell us we do? How many of us would actually need teeth whiteners or hamburger patty toasters or artificial sweeteners if we weren't told we did?

We need to remember that, in a culture made up almost entirely of spin, the truth can easily be hidden, if not lost. We need to think, not doublethink, what we're about.

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

Faithful Lines/Shirley Vogler Meister

Smiling: Contagious or inspirational?

"Have you ever noticed when you smile at someone, that person smiles back at you?" asked a friend.

There are exceptions. Once during the "kiss of peace" time at Mass, I turned with a smile, handshake, and greeting for the woman next to me. She grimly and reluctantly said to me in Latin, "*Pax vobiscum*," almost in a grumble. I couldn't decide if she was a rebellious pre-Vatican II Catholic or whether she was a stranger not accustomed to our ways.

She also did not offer her hand in greeting, but I've had that happen with many a gracious person, too. I think nothing of it, especially if I've noticed sneezes or coughs from that direction. I myself am careful not to spread germs when I'm on the verge of a cold—and I'll bet my smile isn't as genuine when someone passes me a sneezed-on hand.

Generally, however, smiles do beget smiles, beginning with infants. One automatically smiles when seeing a baby; and, if the baby's not sleeping or grouchy, a smile straight from heaven usually comes back. The same happens when going into a nursing home, where most residents crave not only smiles, but company.

Then there are the skeptical. As I ambled through a shopping mall one time, I must've been smiling at pleasant thoughts. Two young, lounging guys nearby pointed at me and asked in a mocking manner, "And what are you so happy about?"

"I'm just happy to be happy," was my quick response. It probably perplexed them, since they didn't say anything more as I moved on, still smiling.

There are a lot of angry or miserable people out there. Who knows why? Illness, pain, broken relationships, boredom, bad moods, disappointments, and dozens of other reasons could be answers.

Then there are those who suffer the

above and perhaps much more and in greater degrees; yet they are outwardly cheerful. Am I one of them? Perhaps sometimes; certainly not always. I'm working on it though, relying on the smiles of others to encourage me. Usually a mere smile helps immeasurably.

Did I say "a mere smile"? Instead I should call it a merry smile; and we who have a strong devotion to the Blessed Mother could even term it a "Mary smile."

Smiling might mask sadness, but it always translates as "happiness." Both emotions are contagious, but a smile can be inspirational.

Also, as most of us know, it takes many more face muscles to frown than it does to smile—and the wrinkles from smiling are more becoming. It's up to us to decide which our Lord would prefer.

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

Research for the Church/

Dr. James Davidson

The 'Catholic vote'

Now that the Democratic and Republican national conventions are over, Vice President Al Gore and Gov. George W. Bush will be courting various constituencies in hopes of being elected.

American Catholics are one of the largest of these constituencies. We can get



some sense of how Catholics are likely to vote by looking at how they have voted over the last half century.

In a recent paper, Syracuse University political scientist Mark Brewer

reviewed Catholics' voting habits in the last 12 presidential elections.

Half or more of Catholics voted for the Democratic candidate in eight of the 12 elections: 1952, 1960, 1964, 1968, 1976, 1988, 1992, and 1996.

Democrats won five and lost three of these elections. Catholics were most inclined to vote Democrat when John Kennedy ran against Richard Nixon in 1960, and when Kennedy's former vice president Lyndon Johnson ran against Barry Goldwater in 1964. Half or more of Catholics voted for the Republican candidate in four elections: 1956, 1972, 1980, and 1984. Republicans won all four elections. Catholics were most likely to vote Republican when Richard Nixon defeated George McGovern in 1972, Ronald Reagan beat Walter Mondale in 1984, and Eisenhower won over Stevenson in 1956.

Catholics have never given third-party candidates a majority of their votes. However, as many as 21 percent of Catholics voted for "other" candidates in 1992—mostly for Ross Perot.

Over these 12 elections, Catholics have given Democrats an average of 55 percent of their votes. They have given Republicans an average of 41 percent of their votes. On average, they've given third-party candidates only 4 percent of their votes, but a more meaningful statistic is that when there have been a third-party candidates, they have received an average of 6 percent of the Catholic vote.

Some researchers have argued that Catholics are drifting away from the Democratic Party. They offer two explanations: that Catholics are leaving the Democratic Party as it has endorsed liberal, especially pro-choice, social positions; and that Catholics are increasingly turning toward the Republican Party as they move up the nation's economic ladder.

Brewer shows that there is no support for the first of these arguments.

Catholics are a bit more liberal than the rest of the U.S. population on most social issues, and despite the Church's opposition to abortion, Catholic lay people are as pro-choice as other Americans.

According to Brewer, there is more validity to the second argument, but upper-income Catholics are still more likely to vote Democratic than Protestants of the same socio-economic status.

Assuming for the moment that the past foreshadows the future, it is likely that Catholics will give more votes to Gore than to Bush. If they do, Gore has a better than even chance of winning the White House, but getting a majority of Catholics' votes certainly would not guarantee a Democratic victory. If Bush appeals to Catholics as much as Eisenhower did in 1956, Nixon did in 1972, and Reagan did in the 1980s, it is quite possible that a majority of Catholics will give him their vote. If they do, it is almost certain that Bush will be our next president.

We'll have to wait and see.

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

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

The Sunday Readings

Sunday, Aug. 27, 2000

- Joshua 24:1-2, 15-17, 18
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua furnishes the first reading. While this book rarely is a source for a Scriptural reading at Mass, its namesake and principal figure is quite well known to readers of the Bible.



Joshua was an important lieutenant of Moses as the Chosen People

escaped from slavery in Egypt and made their wearisome way across the Sinai to the Promised Land.

All through this process of escape and their search for a new home, the Hebrew people had yielded to the temptation to doubt or, indeed, to reject God. When the event described in this reading occurred, it was nothing new.

Joshua was forthright and firm. To acknowledge the Lord God of Israel is more than to pay lip service. It requires total commitment. It requires an absolutely convinced decision of heart and a will to live with this intention.

The story does not end with Joshua's demand. The people recognize that their salvation is from God. They realize that God rescued them from the misery they endured in Egypt, and that God guided them away from this misery. In a word, they understand that God has never abandoned them, despite their anxieties and worries. God has always been with them.

Supplying the second reading is the

Epistle to the Ephesians. To see the import of this reading, it is necessary to consider the realities of life in Ephesus.

Although no longer as prominent and bustling as was once the case, Ephesus is on the Mediterranean coast of present-day Turkey. Actually, it is away from the coast. The harbor that was the scene of so much activity in the first century long ago gave way to silt and accumulated deposits.

In ruins is the great temple of Diana, the Roman goddess of the moon and of the hunt. When Paul was alive, this temple attracted pilgrims from everywhere in the Roman world. Here the cult of Diana had a distinct erotic overtone. She was venerated as the goddess of fertility, and the great statue of this goddess was the centerpiece of the temple and clearly expressed this aspect of the cult.

Moreover, Ephesus was a thriving seaport. Immorality was all around the pioneer Christian community in this city.

Throughout the Roman culture, women were secondary. They almost were seen as subhuman. They had few rights. Men, or men's elders, bargained for wives. Concubines and prostitutes were everywhere. Wives usually had a very difficult time. They simply were instruments, at best conduits, by which the husband's lineage was extended.

The epistle called for marriages founded on mutual respect and Christian love. Here the reading is not as chauvinistic as is sometime implied. To be worthy in the Christian sense, husbands must revere and respect their wives. On the other hand, wives must respect their husbands.

St. John's Gospel is the source of the last reading.

My Journey to God

Reflections on a beach

As I sat on an almost deserted stretch of beach on the mid-Florida Atlantic coast, settling in to bask in the sun, I began to reflect upon God's Creation.

A strong easterly breeze, together with some scattered clouds, made for a very pleasant beach day in June. I watched the Atlantic roll gently in, breaking softly upon the shore.

Out of the corner of my eye, I saw movement to my left, but when I focused in that direction, I saw nothing. After I watched for a while, I finally saw two spots that looked like eyes on the top of matchsticks, and I realized that I was watching the morning activity of a sand crab.

Down into the hole it went. Moments later, it reappeared with a "scoop" of sand, which it would sling along the beach.

As I continued to watch, I realized that there were five or six of these mysterious creatures carrying on precisely the same activity within my range of vision. I could "see" what they were doing, but had no idea what they were really accomplishing. They toiled merrily away at their task, but I saw no real accomplishment, and wondered if they do either.

Surely they must have some vision of what it takes for them to survive in this most precarious habitat. I know little about them! What do they eat? What effect does the tide's ebb and flow have upon them? What is their relationship to the rest of Creation? What is their purpose in life?

The more I watched, the more I saw that the sand crab's life is much like

those of us who are involved in the catechetical ministry of the Church. We toil busily away doing what is ours to do. Many do not understand our approach to faith formation, and would suggest other ways to do it.

Often we are beset by the "dangers" of children/youth who have no interest in benefiting from our task. Sometimes we face the "danger" of parents who believe we should do it their way. Occasionally there is the "danger" of getting in "over our heads," and being washed away by one tide or the other. At other times, we experience the "danger" of exhaustion—the dreaded "burn-out" of our energy used to proclaim our faith.

And yet, as is the situation of the sand crab, we must realize that we are part of God's Creation for a purpose. All of us who catechize have been called in some way to do that through God's presence in our lives. Many do not see the fruits of our work. Indeed, often we, too, fail to see the results from our labors.

As my eyes turned from the sand crab back to the ocean, I saw the flash of a fin! But one more appearance, and I realized that I was seeing the playful jumps of an Atlantic blue-nose dolphin.

I was struck by the contrast and the similarity. These creatures, just as we do, must do what they are called upon by God's gifts to do. We must toil for the Gospel just as committed as the sand crab, but we can do it with the playful jumps of the dolphin!

By Bob Leonard

(Bob Leonard is the director of catechetical ministry for the New Albany Deanery.)

Daily Readings

Monday, Aug. 28
Augustine, bishop and doctor of the Church
2 Thessalonians 1:1-5, 11b-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, Aug. 29
The Beheading of John the Baptist, martyr
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Mark 6:17-29

Wednesday, Aug. 30
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, Aug. 31
1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, Sept. 1
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, Sept. 2
1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, Sept. 3
Twenty-second Sunday in Ordinary Time
Deuteronomy 4:1-2, 6-8
Psalm 15:2-5
James 1:17-18, 21b-22, 27
Mark 7:1-8, 14-15, 21-23

In this reading, disciples begin to wonder about the message of Jesus. Primarily, they are concerned about the personal identity and destiny Jesus has proclaimed. They are unable to believe. They question the Lord. His answers are not satisfying, and some walk away.

Then, immediately, the Gospel brings the apostles into the picture. They had not departed. They have remained.

Nevertheless, Jesus puts to them a question. The Lord questions Peter, who so often is the spokesman. He is the leader.

Through Peter, the apostles exclaim that Jesus has the words of everlasting life. He indeed is the Son of God.

Reflection

The Church, through its liturgy and pastoral practice, is wise and understanding. It does not condemn individuals. It calls upon its ministers to be lavish in their care and forgiveness. It maintains, and long has maintained, the largest network on earth to assist persons in many

Question Corner/Fr. John Dietzen

Christian lifestyle should include helping the poor

Q It says in the New Testament that we should give to whomever asks. There are a lot of panhandlers in the city where I live, but I would rather give to charities that help the poor and homeless, and to the missions.

I'm under the impression that some of the men who ask for money spend it on liquor. I don't think that is right.

I want to give where it will do the most good. Am I obliged to give to the panhandlers? (California)

A Your problem is one that most people of good will have to deal with.

We need to consider some basic spiritual truths when confronting these kinds of questions. There is sometimes a detachment here that is unfortunate. We give to those in need because, as you say, we are obliged to by our Lord. The poor and the hungry are Christ, he told us, and what we do we do to and for him.

Furthermore, it's important to keep in mind that the graces God gives us are to be used, not saved up for a more ideal situation that better fits my ideas. Having an

manifestations of distress.

This weekend, the Church exhibits again this care and solicitude. Realizing that doubts confront even the well intentioned, it reassures us all. Doubts in themselves are not sinful. They are human.

From the Book of Joshua, the Church tells us that while the ancient Hebrews doubted, they also recognized that God lovingly and powerfully had spared them from the horrors with which they had lived in Egypt.

Although we may have doubts, the Church finally assures us that God has not left us orphans. The Twelve who once walked with Jesus, and in a very special way learned from Jesus, left us the access to the Lord they possessed.

In their message, still conveyed through the Church, we hear the Gospel. Through them, in Eucharist, community, witness and prayer, we still encounter the Lord. Not only do we encounter Jesus, but also Jesus becomes an inseparable part of our lives, and we share the everlasting life of the Risen! †

opportunity to assist someone in need is such a grace.

When grace-filled opportunities present themselves, it's not smart to tell God this is not exactly what we had in mind. We need to do the best we can and not wait for something better. If there is a next time, and there may not be, the graces and gifts to do what God wishes us to do will be there when that time comes. And it may be another "panhandler."

If we're always determined to be "safe" in what we give, probably not many chances will come our way. It's awfully hard usually, often impossible, to know for sure where "it will do the most good."

Even charitable and missionary organizations cannot guarantee that everything will be perfect, that only "deserving" people (whatever that means) will benefit from our gifts.

Jesus does not ask us to sit in judgment of the lives of those who come to us for help.

While we obviously need to use some common sense, appropriate use of what we give is not ours to judge; it is a concern between the recipient and God. Our task, and it is a sufficiently large one, is to respond generously to the graced opportunity when it stands in front of us. †

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 25-26

Mt. St. Francis Friary and Retreat Center, 101 Anthony Dr., **Mt. St. Francis**. Hole-in-one contest qualifying Fri. 6-9 p.m., Sat., 11 a.m.-9 p.m. (EDT/Louisville time), \$1 per shot. Information: 812-923-8817.

August 26

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Parish garage sale, 8 a.m.-2 p.m. Our Lady of Mt. Carmel Parish Hall, 1045 W. 146th St., **Carmel**. "An Invitation to Intimacy," Father John Buckel, workshop, prayer, 8 a.m.-noon. Registration: 317-846-3475. Mt. St. Francis, 101 Anthony Dr., **Mt. St. Francis**. Annual picnic, 11 a.m.-11 p.m. (EDT/Louisville time), dinner served 11:30 a.m.-6:30 p.m. Information: 812-923-8817.

August 28

Little Flower, 4720 E. 13th St., **Indianapolis**. "Living the Gospel of Life", Dr. Mark Ginter, 7 p.m.

August 30

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women (IDCCW), meeting, 10 a.m. Luncheon reservation: 317-852-5910.

September 6

Valle Vista Golf and Conference Center, 755 E. Main St., **Greenwood**. Sacred Heart High School, class of 1945 reunion. Information: 317-786-2815, 317-786-0193 or 317-786-4614.

September 8

Little Flower, 4720 E. 13th St., **Indianapolis**. "Abortion and the Hierarchy of Morals," Dr. Mark Ginter, 7 p.m. St. Michael Parish Life Center, 3354 W. 30th St., **Indianapolis**. SPRED, introduction to Archdiocesan Special Religious Education Program for person with developmental disabilities, 7 p.m. Information: 317-925-4775 or 317-377-0592.

September 9

St. Luke Church, 7575 Holiday Dr. E., **Indianapolis**. Couple to Couple League, Natural family planning. Registration: 317-259-4373.

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 Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass. Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

Wednesdays

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

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

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

Thursdays

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

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

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

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

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

Fridays

St. Susanna Church, 1210 E.

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

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

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

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

Saturdays

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

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

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

Monthly

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 Rd. W., **Sellersburg**. Holy hour for religious vocations, 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.

—See ACTIVE LIST, page 11

• **Enochsburg, Indiana** •
 Sunday, Sept. 3 • St. John's Church Festival
"Old Style Country Cooking"
 Famous Fireside Inn Chicken • Tender Roast Beef Dinners
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SCHOOL

continued from page 3

religious education called "Are You Really Ready To Open Your Doors," G. Joseph Peters, associate executive director of Catholic education and an Indiana certified school safety specialist, addressed the need for safety plans for parish programs.

In parishes with schools, administrators were asked to collaborate with principals to tailor the mandated school safety plan already in place to the specific needs of faith formation programs. Administrators in parishes without a school were asked to take the lead in designing a parish safety plan. Along with many safety resources, Peters provided a checklist for administrators to help them determine those areas in which

they need further assistance in designing a plan.

Noting that, in contrast to geographically contained public school corporations, the schools and parishes of the archdiocese are served by hundreds of different safety agencies, Peters said it is essential for each administrator to take the initiative to establish a relationship with local safety officials. In his workshop with school administrators, Peters spoke about expanding and enhancing current safety plans to address the more complex concerns of elementary and secondary schools safety.

Other educators led smaller workshops covering a variety of topics including social teachings, stewardship, the role of parents in sexuality education, spirituality and staff development, Church documents, supervi-

sion, spiritual life of children, adolescent catechesis, and humor in staff meetings.

In an address to all participants, Annette "Mickey" Lentz, executive director and secretary for Catholic education and faith formation, talked about the many gifts the administrators bring to their leadership roles in schools and parishes. She commended them for being "faith-filled visionaries" who through their own achievements empower others to achieve and build trusting partnerships in the educational mission of the Church. Lentz called the confer-

ence experience a time of "physical and spiritual renewal" that will provide strength for the inevitable "tough times" that all administrators experience.

Jesuit Father Joseph Folzenlogen, coordinator of evangelization, also spoke to the group about the role of educators in upcoming evangelization initiatives in a talk entitled "Mission Possible—Forming Active Disciples."

Msgr. Joseph F. Schaedel, vicar general, presided at the eucharistic liturgy on Aug. 3 and delivered a very moving homily that incorporated the life

story of the actor Mel Gibson as an example of the goodness of God as reflected in the actions of people when people turn their lives over to God.

The music for the liturgy was provided by a parish group from St. Louis, Batesville under the leadership of Michael Amrhein, St. Louis School principal. Later in the evening, Assembly Required, a musical group from St. Michael Parish in Greenfield under the direction of Greg Holden, presented a concert of sacred music with selections from their new album, *Making the Pieces Fit*.

Several religious publishers and other exhibitors attended the conference to provide the administrators with the latest information on resources and textbooks.

The final activity of the conference was a candle-light rite of commissioning as the administrators prepared to return to their schools and parishes to begin another year with the thousands of children, youth and adults whose faith and educational needs they serve.

(Karen Oddi is associate director of faith formation for the archdiocese.) †

The Active List, continued from page 10

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.

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.

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **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 Rd., **Indianapolis**. Mass, 2 p.m.

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

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

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

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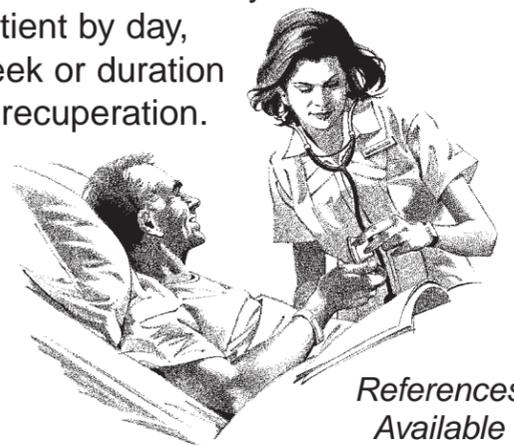
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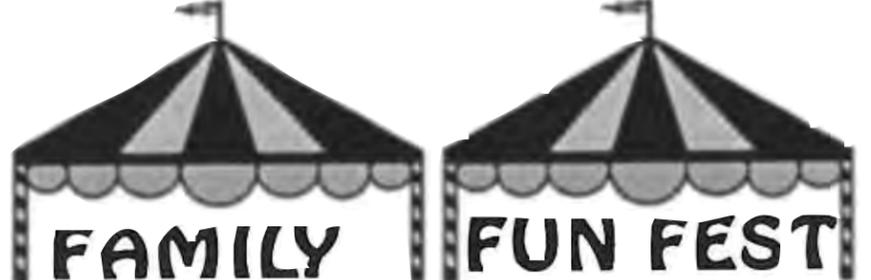
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POPE

continued from page 1

across continents to see.

Following a packed program of testimonies that brought tears to the pope's eyes and multiethnic music and dance that got him tapping along on the arm of his chair, he told the crowd to persevere in their faithfulness to Christ—a message he emphasized in his homilies at the vigil and Mass.

Although in today's world Christians may not be asked to shed their blood, said the pope, Christian witness demands a "new martyrdom," and believers are "called to go against the tide ... in the circumstances of everyday life."

Challenges can present themselves in the guise of temptation to premarital sex or frustration at "wanting to live a life of solidarity in a world where the only things that seem to matter are the logic of profit and one's personal or group interest," he said.

Contemporary society needs the sign of self-sacrifice, said the pope, "and young people need it even more so, tempted as they often are by the illusion of an easy and comfortable life, by drugs and pleasure-seeking, only to find themselves in a spiral of despair, meaninglessness and violence."

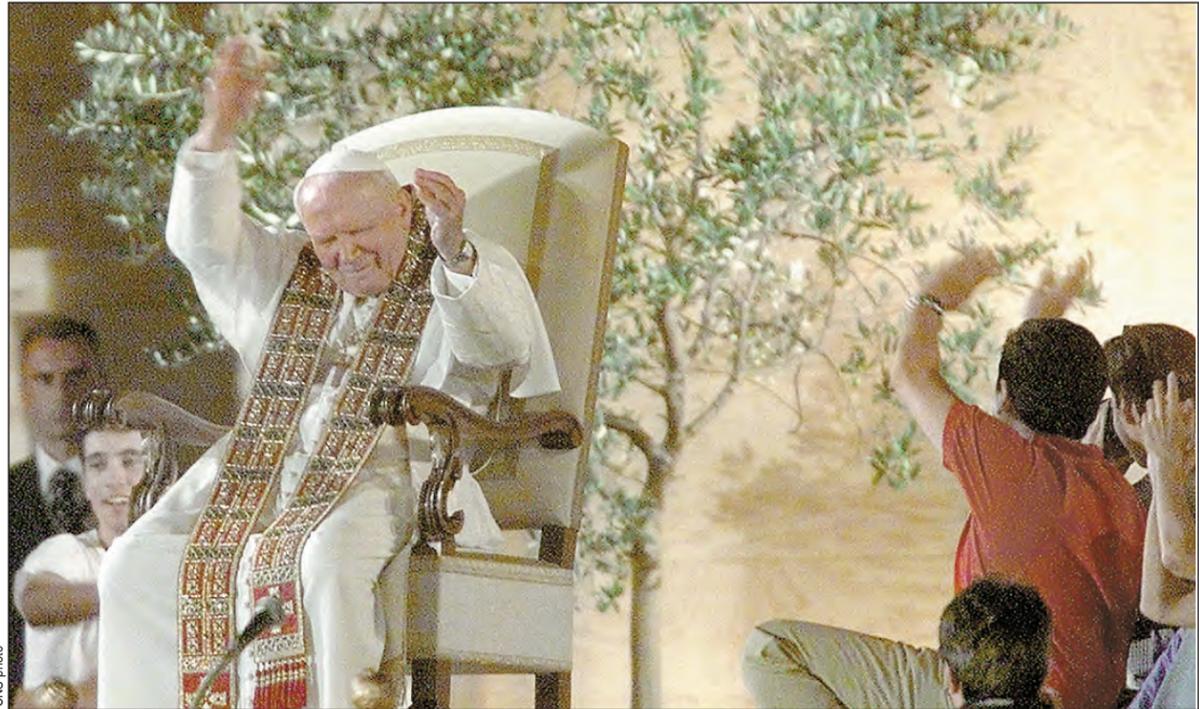
Urging them to bring peace into the world through their faith in Christ, he acknowledged the difficulties inherent in such a task.

"In the year 2000," he asked, "is it hard to believe?"

"Yes, it is hard. There is no need to hide it," he said with an exceptionally forceful, clear delivery. "It is hard, but with the help of grace it can be done."

Irrepressible, pulsating cheers of "Giovanni Paolo"—John Paul in Italian—and "John Paul Two, we love you" interrupted the pope several times during the vigil.

"I'm leaving here rejuvenated," he told the screaming masses in off-the-cuff remarks, sending greetings especially to



CNS photo

Pope John Paul II moves with a musical rhythm as he presides over a World Youth Day ceremony at the Tor Vergata campus of the University of Rome Aug. 19. More than 2 million young people joined in a closing Mass the next day.

youngsters located far from the papal stage.

"Even if they couldn't see," he joked, "they could certainly hear this uproar."

"Rome heard this uproar tonight, and Rome will never forget it," he proclaimed, just before the boom of fireworks drowned out the noise of human cheers.

During the Aug. 20 Mass, attended by more than 600 cardinals and bishops in special World Youth Day vestments, the youths' boisterousness appeared to rub off on the thousands of priests seated in the front section. As an African chorus performed during the offertory, the priests, wearing sunglasses and official World Youth Day hats to protect them from the sun, stood and waved scarves to the beat.

Along the arduous trek to Tor Vergata, little could shield pilgrims from the sun's piercing rays, and many youths were lobster red by the time they arrived.

Hundreds of fountains and fire hoses sprayed water on the crowd, turning patches of ground into swampland.

In an attempt to beat the heat, scores of young women took off their shirts, wrapping official World Youth Day scarves around them to preserve a modicum of modesty.

Throughout the week of activities, more than 1,000 participants were treated for sunstroke and heat exhaustion.

"These aren't exactly primo conditions," said Chris Morgan, a chaperone for a U.S. group from the Aviano Air Base in northern Italy.

Upon discovering that food had run out, and exasperated by the sea of makeshift tents and muddy ground, half of the group picked up their backpacks and headed back to their hotel.

"It's not supposed to be a convenience," said 18-year-old Justin Weis, who decided to stick it out.

Another chaperone from Aviano, Glen Gallegos, expressed his disappointment at those who packed up and left.

"I mean, Jesus carried a cross, and (they) carried a bag," he said, shaking his head at what his group would miss.

A group from the Archdiocese of St. Paul-Minneapolis, Minn., played cards as they awaited the pope's arrival.

"I'd rather be there," said 16-year-old Alicia Pease, pointing at the stage far from her spot, which did not even afford a clear shot of a maxi-screen, "but this is fine."

Sporting the title of "six-mile champ" written on her bicep in green marker, she said she was exhausted after walking three hours in the heat but excited about witnessing the high point of World Youth Day.

"The pope is really connected to young people," she said, stretching out a mud-splattered leg on an air mattress. "It really means something to him to do this for us." †



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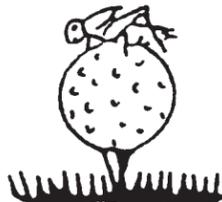
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On Oct. 10 the pilgrims will pass through the Holy Doors into St. Peter's Basilica in Rome. As part of the Jubilee Indulgence, the pilgrims will have the opportunity to receive the sacrament of reconciliation and will cele-

brate Mass together and pray for the intentions of Pope John Paul II at St. Peter's.

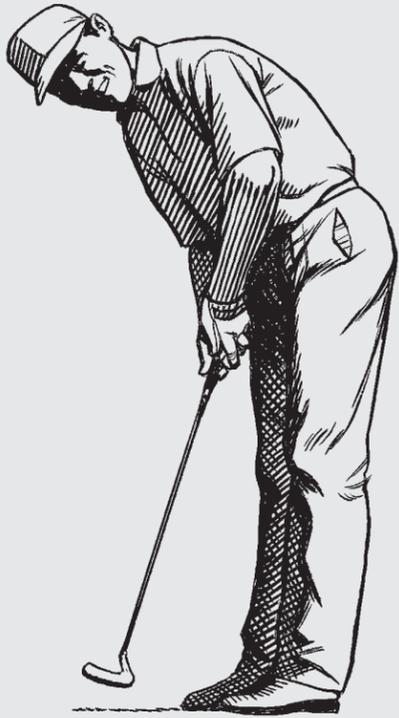
If the pope is available the pilgrims are scheduled to attend a papal audience in St. Peter's Square on Oct. 11.

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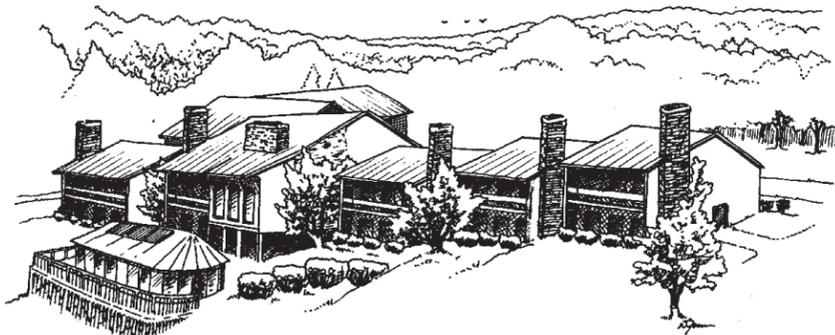
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Senior Living

Advertising Section

LIFE

continued from page 1

that he could not be Catholic and be pro-choice.

The dinner guest told Archbishop Buechlein, "It is a matter of conscience."

The archbishop responded, "Indeed it is a matter of conscience."

Archbishop Buechlein said that many Catholics think they can pick and choose, when it comes to life issues, such as abortion, euthanasia and capital punishment.

"The clarity of our Church's position has never been in question," he said, adding that it stands for a consistent ethic of life—all human life from conception to natural death.

He explained that the Indiana Catholic Conference produced the video opposing capital punishment before they made one against abortion because the Holy Father asked the bishops to minister to prisoners during the jubilee year.

Speaking of the seamless garment of life, Archbishop Buechlein quoted Cardinal Joseph Bernardin: "Clearly the killing of the voiceless unborn claims priority in the spectrum of life issues."

Noting that there are people who want to adopt babies and people willing to care for the infirm, he said, "We must pray, because nothing is more powerful than our prayer."

The archbishop walked with the group the nine blocks along E. 38th Street to the Clinic for Women, leading them in the rosary outside the abortion clinic. State fairgoers, buses, cars and emergency vehicles passed the site as several members of other churches joined the Catholics in the prayers and song.

Just before the prayers finished, two women left the clinic and got into car. Those who were praying moved so they could leave safely. †

NBA ROBIN RUN VILLAGE

Apartment & Garden Homes • Adult Day Centre • Robin's Nest Child Care
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A long walking path circles the outer edge of the 70 rolling acres on Indianapolis' northwest side known as NBA Robin Run Village. The lifestyle of this friendly community is enhanced by the several lakes for fishing, tennis courts, horseshoe pitching stakes and garden plots.

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



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

Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century.

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From the Archives

Looks different now

A notation on the back of this 1899 photograph of St. Denis Parish in Jennings County says, "The house looks different now, the church has a tower, and, of course, the old rail fence has been missing for many, many years."

St. Denis was founded in 1894 and oral tradition says that its beginnings came about because two priests at Immaculate Conception Parish in Millhousen couldn't get along. They were brothers and one—Father Mathias Andrew Gillig—began St. Denis in the northeastern part of Jennings County. In the 1920s, the parish became a mission of St. Anne Parish in Jennings County. Since 1971, it has been attached to Immaculate Conception Parish in Millhousen. The parish numbers about 38 households.



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PLATFORM

continued from page 1

encourage competition among public schools through programs like charter schools.

In "Faithful Citizenship," the bishops say, "All parents ... should have the opportunity to exercise their fundamental right to choose the education best suited to the needs of their children, including private and religious schools. ... Families of modest means especially should not be denied this choice because of their economic status. The government should, where necessary, help provide the resources required for parents to exercise this basic right without discrimination."

Economic Policies: The Democrats take credit for the economic success of the last eight years, including low unemployment, 22 million new jobs, reduced numbers of people on welfare, and more new homeowners. The platform notes, however, that the current challenge is to keep prosperity alive and to deepen it in a fast-changing economy.

The bishops' statement puts the shortcomings of the successful economy more bluntly: "All is not right with our nation. Our prosperity does not reach far enough. Our culture does not lift us up; instead it

may bring us down in moral terms. This new world we lead is still too dangerous. ... We are still falling short of the American pledge of 'liberty and justice for all.'"

Tax Cuts and Wages: The Democrats urge a cautious approach to tax cuts, proposing cuts for college savings, retirement, health care, child care, caring for the elderly or disabled, and buying cars and homes. The platform says the Earned Income Tax Credit for working families should be expanded and the minimum wage increased. It urges updating and upgrading the nation's unemployment system, and protecting workers in temporary, part-time and contract jobs.

The bishops do not specifically address tax cuts, but instead encourage domestic economic policies that reduce poverty and dependency by promoting greater responsibility. They say that "until new workers find jobs that pay a living wage, they will need other forms of support including tax credits, health care, child care and safe, affordable housing."

Crime: The Democratic platform calls for stronger gun laws, including mandatory child safety locks, background checks and funding for fighting gun crime. It advocates treating addictions for prisoners with a "stay clean to stay out" incentive. It also calls for DNA testing to

be used "in all appropriate circumstances. ... In all death-row cases, we encourage post-conviction reviews."

The bishops' statement briefly addresses crime, noting that society has a right to defend itself against violence and a duty to reach out to crime victims. It urges the nation to abandon the death penalty and encourages solutions to violent crime that "reflect the dignity of the human person."

Health Care: The Democratic platform urges redoubled efforts soon to expand coverage of the uninsured; encourages passage of a patients' bill of rights; and urges Medicare coverage for AIDS/HIV prescription medicines, further funding for and cancer research, and coverage for mental health care through schools and community systems.

The bishops say "affordable and accessible health care is an essential safeguard of human life and a fundamental human right," and that the system should "respect human dignity, protect human life, and meet the unique needs of the poor." The bishops support measures to strengthen Medicare and Medicaid, and extending health coverage for children, pregnant women, workers, immigrants, and other vulnerable populations.

Immigration: The Democrats reject calls for a new guest-worker program,

instead recommending adjusting the status of long-time immigrants who still lack legal residency. They call for asylum policies "that treat people the same whether they have fled violence from the right or left" and support restoration of due process protections and economic "safety net" eligibility for immigrants eliminated in a 1996 immigration law.

The bishops' document urges "protection for persons fleeing persecution" including providing safe havens, even in the United States. It also urges "a more generous immigration and refugee policy," full protection of U.S. law for immigrants, and policies that address the root causes of migration.

The Democratic platform also encourages faith-based and community organizations to participate with the government in "combating the hardships facing families and communities."

"It is time the government found ways to harness the power of faith-based organizations in tackling social ills such as drug addiction, juvenile violence and homelessness," it says.

The platform adds that "partnerships with faith-based organizations should augment, not replace, government programs, should respect First Amendment protections and should never use taxpayer funds to proselytize or to support discrimination." †

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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.

ALVAREZ, Luis, 78, St. Gabriel, Indianapolis, July 22. Husband of Maria Alvarez. Father of Gisela

Miller. Brother of Maria Del Rocio, Carlos, Enrique and Ramon Alvarez. Grandfather of one.

BRILL, Margaret A. "Peggy" (Pritchett), 75, St. Lawrence, Indianapolis, Aug. 1. Wife of Theodore F. Brill. Mother of Marguerite Dyben, Patricia Northrop, Kathleen Morris, John and Theodore F. Brill II. Sister of Mary Jane Trinkle, Donald and William Pritchett. Grandmother of five. Great-grandmother of two.

CASHMAN, Robert E., Sr., 80, St. Lawrence, Indianapolis,

July 31. Father of Sandra Spidle, Robert E. Jr. and Donald Cashman. Brother of Rita Milligan. Grandfather of five.

CLAPP, Dorothy M., 96, St. Joan of Arc, Indianapolis, Aug. 4. Mother of Richard Clapp. Grandmother of four.

CULPEPPER, Mildred I., 88, Holy Angels, Indianapolis, Aug. 9. Mother of Josephine Mosley and Joseph Culpepper Jr. Grandmother of 11.

FITZGERALD, Loretta E., 74, Holy Family, New Albany, Aug. 10. Mother of Mary Ellen Blancato, Ann, Brian, James, John, Paul and Thomas Fitzgerald. Sister of Jane Colby, Anne Lynch, Theresa Whouley and Walter Henry Jr. Grandmother of nine. Great-

grandmother of one.

FORTUNE, Ralph D., 53, Little Flower, Indianapolis, Aug. 6. Husband of Mary Elizabeth (Richardson) Fortune. Father of Kelly and Ryan Fortune. Brother of Victoria Fielder and John Fortune Jr. Grandfather of four.

HEID, Mary Katherine "Kay", 78, St. Malachy, Brownsburg, Aug. 10. Mother of Denise Borrick, Judith Cunningham, Dennis and James Heid. Sister of Ruth Marks and Winifred Messersmith. Grandmother of six. Great-grandmother of two.

HOGAN, Charles M. "Chuck", 66, St. Philip Neri, Indianapolis, Aug. 7. Husband of Florence Hogan. Father of Robert and Tim Hogan.

Brother of Margaret Alexander, Bridget Carter and Pat Hogan. Grandfather of five.

JONES, James Jacob, 9 mos, St. Mark, Indianapolis, Aug. 9. Son of Karen and Anthony Jones. Brother of Kayla and Kirsty Jones. Grandson of Donna Jones, Gloria and Edward Novotney. Great-grandson of Anna Vig and Wilbert Jones.

KERSEY, Helen N., 95, St. Philip Neri, Indianapolis, Aug. 7. Mother of Thomas Kersey. Grandmother of four. Great-grandmother of one.

KUBELSKY, Daniel A., "Dan", 82, St. Malachy, Brownsburg, Aug. 6. Father of Jane and Dan Kubelsky. Brother of Joan Russesky, Leona Tetslaff and Victor Kubelsky. Grandfather of three.

LAUGLE, Margaret A. (Freese), 69, Our Lady of Lourdes, Aug. 10. Wife of Eugene Laugle. Mother of Cecilia Pittman, Theresa Slauter, Bernadette Stackhouse, Gerriane Vance, Christopher, M. Jeanette and Joseph Laugel. Sister of Pat Gauck, Jean Moran, Jolene Newman, Ann Wolf and Jerry Freese. Grandmother of 13.

Oldenburg Franciscan Sister Elise Jakoby taught kindergarten for 50 years

Oldenburg Franciscan Sister Elise Jakoby died on Aug. 20. She was 96.

A funeral Mass was celebrated at the Motherhouse Chapel of the Sisters of St. Francis in Oldenburg on Aug. 23.

Sister Elise was born in Louisville, Ky. She entered the Oldenburg Franciscan Community in 1922 and professed her final vows in 1928.

She was a kindergarten teacher for 50 years in Cincinnati area schools as well as in Kentucky and Missouri.

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

Providence Sister Imelda Therese Gutsell taught in the archdiocese

Providence Sister Imelda Therese Gutsell died on Aug. 15 at Union Hospital in Terre Haute. She was 88.

The funeral Mass was celebrated in the Church of the Immaculate Conception on Aug. 18.

The former Clara Rose Gutsell was born in Jasper. She entered the congregation of the Sisters of Providence 1929, professed first in 1931 and final vows in 1937.

In the archdiocese Sister Imelda taught at Holy Trinity School in New Albany, St. Malachy School in Brownsburg, and Immaculate Heart of Mary School in Indianapolis. She also taught in several other Indiana schools as well as others in Illinois, Massachusetts and California.

Sister Imelda is survived by a sister, Providence Sister Paul Marie Gutsell, and a brother, Paul Gutsell. †

LAW, Anna E. (Blair) (Sutton), 93, St. Jude, Indianapolis, Aug. 11. Mother of Mary Moore and Iva Sandefur. Sister of Tony Blair. Grandmother of seven. Great-grandmother of seven. Great-great-grandmother of two.

LUNSFORD, Ethel E., 93, St. Andrew, Richmond, Aug. 11. Wife of Ralph Lunsford. Mother of Charles, JoAnn and Ronald Lunsford. Sister of James Sittloh. Grandmother of several. Great-grandmother of several.

MALDENADO, Graciella (Roca), 76, St. Gabriel, Indianapolis, June 15. Grandmother of three.

MOELLER, William C., 91, St. Mary, Greensburg, Aug. 12. Father of Delano Moeller. Brother of Henry Moeller. Grandfather of two.

MOFFETT, John H., 65, St. Mary, Rushville, Aug. 12. Husband of Rosemary Moffett. Father of Jeanne Thoman, Dennis, Jim, John and, Richard Moffett. Son of Jeanette Moffett. Brother of Danny, Dave, Randy and Ronnie Moffett. Grandfather of 17.

PELLA, Ralph, 76, St. Christopher, Indianapolis, Aug. 10. Father of Margaret Zaffle and Sal Pella. Brother of Marie Pellegrini.

SCHLENSKER, Elmer G., "Butch", 92, Holy Family, New Albany, Aug. 10. Uncle of several.

SIMON, Charles M., 58, St. Philip Neri, Indianapolis, Aug. 10. Father of Kathy and Chris Simon. Brother of Carole DeCapua, Janet Helft, Cathy Jacobs, Mary Jo Ray, Ellen Sharp, Barbara Sida, Dave, Frances, Jerry, Jim, Joe, Linda and Tom Simon. Grandfather of four.

SMITH, Pvt. Warren "J. C.", 28, St. Andrew, Indianapolis, Aug. 13. Son of James Smith. Brother of Marcus Smith. Grandson of Haitie Perdue, Marian Smith and Warren Turner.

STONE, Sheila W., 73, Sacred Heart of Jesus, Terre Haute, Aug. 10. Mother of Geraldine Barnard, Mary Monroe, Mark, Matthew, Michael and Patrick Stone. Sister of George Hazlett, Betty Rottenkoblner and Richard Ward. Grandmother of nine.

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 Noble Littell. Sister of Jacki Shields, Doug and Michael Littell. Stepsister of Beverly and Robert Branam. Grandmother of nine.

WADE, Dorothy, 91, St. Gabriel, Connersville, Aug. 8. Mother of Clara Lane, Robert Wade and Shirley Wagner. Grandmother of seven. Great-grandmother of 10. Great-great-grandmother of one.

WILDING, Edward "Ned", 82, St. Pius X, Indianapolis, Aug. 8. Father of Mary Margaret Smith and R. Michael Wilding. Grandfather of three.

ZORE, Victor J., Jr., 65, St. Michael, Indianapolis, Aug. 12. Father of Victoria Zore. Brother of Melissa Hendricks, Nancy Holmes, Sister of St. Francis Monica and Judge Gerald Zore.

ZORICH, Theodora C., 48, St. Christopher, Indianapolis, Aug. 5. Wife of Chris Zorich. Mother of David and Michael Zorich. Daughter of Mary Popchegg. Sister of Ed, Tony and Tom Popchegg. †

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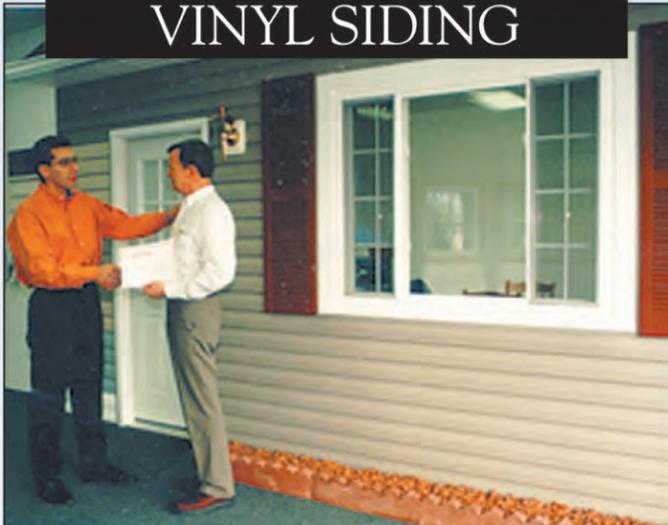
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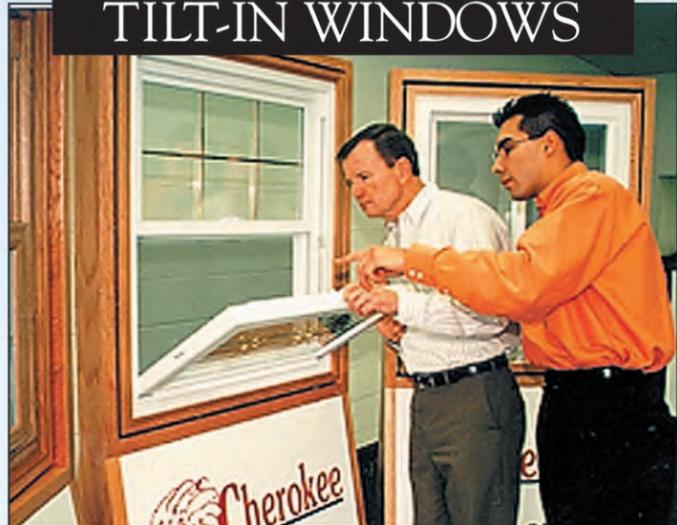
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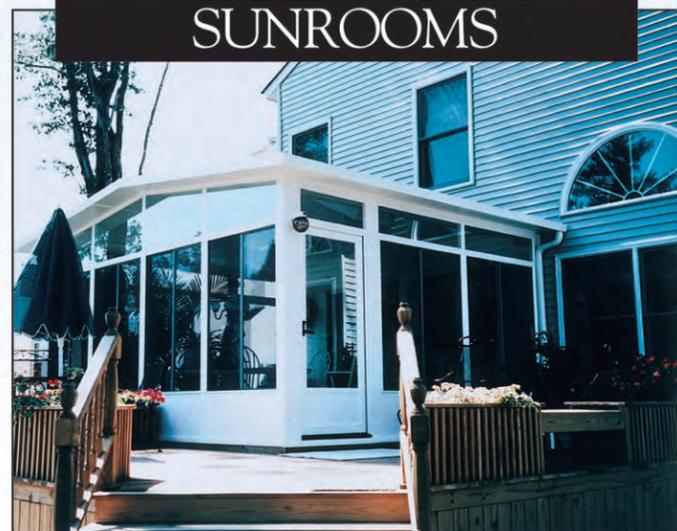
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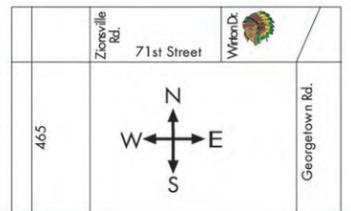


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