WASHINGTON (CNS)—The chairman of the U.S. bishops' Domestic Policy Committee urged a legal兹garam program for foreign workers and quicker action toward achieving a living wage in the bishops' annual Labor Day message.

Cardinal Roger M. Mahony of Los Angeles urged Catholics to "recommit ourselves to the dignity of workers and solidarity with workers" on Labor Day, which is Sept. 3 this year.

The message centers on Pope John Paul II's 1981 encyclical on the dignity of work and the rights of workers, Laborem Exercens, issued after papal visits to Mexico and his native Poland.

"Although their conditions were different, the Polish workers—like workers in Mexico—had virtually no role in decisions affecting their lives and their work," Cardinal Mahony said.

"Today, despite remarkable changes in technology, science, international politics and social conditions, the theme of work is still a major focus of our national agenda and a touchstone in the developing global economy," he added.

In the United States, some low-wage workers who come from abroad are "vulnerable to exploitation because they do not have the language proficiency required for proper job negotiation," Mahony said.

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The first thing he worked to create was a library for the whole system, which was accomplished in 1958-59. At that time, the abbey library had 70,000 volumes; the others had 4,000 and 2,000.

Today Saint Meinrad's library has 170,000 volumes available to monks, students, faculty and the public.

"It was a major move to bring the library service under one umbrella," said Father Simeon.

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Disciples in Mission coordinators reflect on role of Holy Spirit

More than 50 diocesan coordinators for Disciples in Mission gathered in Washington, D.C. Aug. 17-19 for a conference centered on the theme “The Holy Spirit as the Principal Agent of Evangelization.” Jesuit Father Joe Folzenlogen, evangelization coordinator for the Archdiocese of Indianapolis, and Celina Acosta-Taylor, a member of the Multicultural Commission and the Archdiocesan Pastoral Council, represented the Archdiocese of Indianapolis. Another Indiana diocese, Fort Wayne-South Bend, is beginning the Disciples in Mission process this year and sent four participants to the conference.

Aug. 17 began with updates and sharing of resources. Several innovations created by participating dioceses were featured, including the archdiocesan agency employee reflection process utilized in the Archdiocese of Indianapolis. In his apostolic exhortation Evangelization in the Modern World, Pope Paul VI wrote that the Holy Spirit is both the principal agent and the goal of evangelization.

“I couldn’t hit the side of a barn with my rifle, so I was made a cannonner,” he said. “We sailed to Europe on a Greek ocean liner, and it took 10 to 12 days to get to France because the ship had to dodge German U-boats and blimps dropping bombs from the air. The first place I was sent was Verdun, France.”

Streeter vividly recalls the day he was assigned to provide artillery protection for a company of Marines attempting to capture a German stronghold inside a church in a French village.

German snipers hiding in the church steeple were firing on the American soldiers and there were many casualties, so Streeter shot a demolition shell at the steeple. “It was a bulls-eye,” he said. “It threw the enemy out. After the Marines had moved through the area, I went into the abandoned church, walked down the basement stairs, and found hundreds of wires that had been thrown. I used my bayonet to cut the wires, then scattered them so they couldn’t be repaired. The next day, I learned that I had destroyed the enemy’s communications there.”

At the end of another long day of combat, Streeter noticed a beautiful sunset and was astonished to see a vision of angels in the clouds. He wanted to know whether his angelic experience was a good omen or a warning, but other soldiers also witnessed the spiritual images.

After he returned home from the war, Streeter spent time with some of his army buddies working as cowboys on a sheep farm and later in Montana. Later he began a lengthy career as a pharmacist in Chicago, married an Irish Catholic woman named Katherine, and joined the Church. His wife died a number of years ago and their son, Gerald, a Jesuit priest, died five years ago.

“Since he has been blessed with a long and happy life, Streeter said he figures his wartime vision of angels was a good omen after all.”

His good fortune continues as he approaches his 105th birthday. The American Legion is planning a party for him. On the Fourth of July, Indiana Lt. Gov. Joseph Kernen presented the distinguished veteran with a Sagamore of the Wabash, the state’s highest honor, and Peterson honored Streeter on behalf of Indiana’s capital city.

Now the cenotaphian, who insists that he feels like 51 despite 105, proudly shows his Legion of Honor medal and his Sagamore of the Wabash pin. He also shows people a framed picture of the Purple Heart Medal with the word “hope” printed above it.

“I’ve always been a faithful servant of the Lord,” he said. “I can’t look back. I just hope my mind will always be with me so I can practice my faith.”

Streeter likes to share war stories with visitors. When our Lady of the Greenwood parsonage parishioner Kierfer of Greenwood heard about the elderly veteran’s self-treated injuries, he pledged to help him receive a Purple Heart.

“Gus is from an era that is long gone,” Kierfer said. “Even though he was injured, he kept his army hat with him and was proud of his buddies. How much more noble could he be? Guys like Gus just aren’t around anymore. Awarding him the Purple Heart is the honorable thing to do. It’s the humanitarian thing to do. But time is not on his side. He’s almost 105. I don’t want this dear man to leave the Earth without his own Purple Heart.”

(To help promote Gustave Streeter’s campaign for a Purple Heart, write to The Honorable Thomas E. White, Secretary of the U.S. Army, The Pentagon, Washington, D.C., 20310.)

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, including young people along with the Sunday liturgy, being a hospital aid, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow. Highlights of the conference include an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTTR Channel 13 television anchor Anne Kernan.

To become a volunteer, fill out the form on page 10 in this week’s Criterion and mail it to the Archdiocese of Indianapolis at 317-632-9311. For more information about the conference, call Celina Acosta-Taylor at 317-236-1439 or 800-382-9836, ext. 1439.†
Father Joseph Sheets hopes retirement will bring him simple life

By Brandon A. Evans

Simple. This word describes the personality and philosophy of Father Joseph Sheets, the former pastor of St. Ambrose Parish in Seymour, who retired on July 2.

“I’ve always tried to say that God made life simple,” Father Sheets said. “But it seems like we tend to complicate things as we go along.”

Father Sheets received his calling to the priesthood when he was very young. “One pastor told me there were three tickets to an ordination at Saint Meinrad’s when I was in the second grade,” he said. “I thought to myself that was the best thing I could do, so I expressed the desire that that’s what I wanted to do.”

In 1957, he was ordained a priest at Saint Meinrad Archabbey Church. It is another touch of Divine Providence that Father Sheet’s first assignment would also be his last ministry site.

Assigned to St. Ambrose Parish in Seymour, he began his priestly life and stayed there for four years.

During that time, he met Eugene Burk, a parishioner. The men have been friends for 44 years, and Burk said that Father Sheets’ friendship has been invaluable.

“[Father Sheets] is one of the hardest working, dedicated priests I’ve ever known,” Scully said. “He really didn’t even schedule a day off.”

Scully remembers the events that sur-rounded a morning weekend Mass one day in November 1999—events that, to him, define Father Sheets’ best qualities.

“Just as he started Mass, he passed out and had virtually no pulse,” Scully said. “We called 911. We kept him on the floor and had virtually no pulse,” Scully said. “People are all agitated these days. I don’t know how we ever got caught up in all this stuff,” he said. “It seems like we’re kind of caught in a bind these days and we don’t know how to get out of it.”

Father Sheets said he hopes to take some of his own advice to slow down, relax, enjoy the quietness of his new house and help others.

“It’s the kind of lifestyle that Father Sheets advocates, the kind of life that is summed up by one word: Simple.”

St. Mary’s Child Center director leaves behind thriving program

By Brandon A. Evans

After heading St. Mary’s Child Center in Indianapolis as the executive director for 13 years, Patricia Welch is stepping down.

“Life is my time,” she said. “I’ve really enjoyed every moment at St. Mary’s.”

Taking her place will be Connie Sherman, currently the director of the early childhood program and the assistant director of St. Mary’s.

She takes her last day as executive director Aug. 31.

Though she will be resigning as the executive director, Welch will still be involved with St. Mary’s, particularly in helping with fund raising and as a consultant in the diagnostic clinic.

St. Mary’s consists of two main ministries: a preschool and a diagnostic clinic.

“The greatest thing you can do for an at-risk child at that age,” Welch said, “is to provide them with a high quality preschool.”

This is something that she feels helps children stay out of trouble later in life, both academically and with the law.

St. Mary’s Early Childhood Program is accredited by the National Academy for the Education of Young Children, and the preschool it offers focuses on children who are at risk for learning or emotional disabilities.

“The [children] come here for a half day four days a week,” Welch said, “and get a wonderful experience of a warm, loving, secure environment and interesting activities presented in a carefully planned curriculum.”

The diagnostics clinic helps children who are having trouble in school.

“We test children for learning problems and try to make sensible recommendations,” Welch said. “We look at the child from almost every angle.”

“It’s the children that the center helps that has made her job so rewarding, Welch said. “It’s lovely to see them.”

You can see the progress over the months as they’re there. They change. “The work itself is very satisfactory because you can see that … what you do has an effect. A similar passion for children, particularly those who are at risk, is what attracted Sherman to St. Mary’s Child Center. She also has worked with children who are not at risk during the time she raised her own family.

See CHILDB, page 17

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Full story needed about Palestinians’ plight

Michel Sabbah is the Roman Catholic bishop who is responsible for much of the Middle East. He is one of only six patriarchs under the jurisdiction of the pope (the Patriarch of the West), and he is known as “the Latin Patriarch of Jerusalem” to distinguish him from the region’s Greek Orthodox patriarch.

Patriarch Sabbah is a native Palestinian, and he speaks simply, but eloquently, about the suffering of his people. In a recent address to the Catholic bishops of the United States, during their June 2001 meeting in Atlanta, the patriarch asked his brother bishops to help communicate “the full story” of the conflicts between Jews, Moslems and Christians in Jerusalem (whose name means “city of peace”) and throughout the Holy Land.

According to Patriarch Sabbah, the true story of what is happening today in the land of Jesus cannot be understood using simplistic stereotypes. We must look beyond the naive and superficial images of the American news media to see the Palestinian people for who they truly are—men, women and children (Moslem and Christian) who have lost their homeland and who are desperate to reclaim their human and civil rights.

In Jerusalem, as everywhere, the Catholic Church stands as a witness to the inalienable rights and dignity of every human being. Israelis have achieved their freedom and independence as a nation, Patriarch Sabbah says, but the Palestinian people are homeless and deprived of the most basic human and civil rights. Lasting peace cannot be achieved, the patriarch says, but the Palestinian people are desperate to reclaim their human and civil rights. Lasting peace cannot be achieved, the patriarch says, but the Palestinian people are desperate to reclaim their human and civil rights.

“We are going to hear a lot about youth and ministry to youth in the coming months. An extraordinary event will focus more than the usual attention on our youth in the coming months. Our diocese is hosting the National Catholic Youth Conference in Indianapolis from Dec. 6-9, 2001. We expect that there will be more than 30,000 youth and adults from all over the United States gathering to share their experiences. The event is sponsored by the National Federation for Catholic Youth Ministry. It is an enormous venture that we undertook with blessing (For example, by comparison, the fine international Police and Fire Games last June brought about 10,000 visitors to Indianapolis.) We are all the help we can get. I invite you to pray especially and often for God’s blessing on this conference.

During the coming months, I hope that you will see lots of publicity about the conference under the theme “Hope at the Crossroads.” The daily themes unfold as Promises of Hope, Promises Renewed, Saying Yes, and Promises Fulfilled.

I am particularly pleased that the conference will sponsor a Youth Congress on Vocations during which 25 to 30 bishops will gather in dialogue with youth representatives from all around the United States. We are praying that fair weather will allow a special rally on vocations at Pan Am Plaza. Workshops on Friday and Saturday of the conference, participants will explore more deeply their faith and reasons for hope at the crossroads of life. Throughout the conference, there will be an “interactive theological park” staged in four exhibit halls of the Indiana Convention Center. Youth can gather there for exploring the various programs and information. They will also participate in an experience of “service learning.”

Participants in the conference are invited to bring books to be distributed to local, state and regional agencies for their youth services. The youth will even build bookcases as part of the service project.

The Holy Land today is a land of violence. The Church opposes every form of violence—whether expressed through state-sponsored oppression of the Palestinian people or through a “suicide bomber’s” senseless destruction of innocent Israelis. Oppression and violence are never the answer because they lead only to an endless cycle of hatred, vengeance and death. As disciples of Jesus Christ, we believe that true and lasting peace can only be obtained through justice and love. According to Patriarch Sabbah, the Church’s role in the conflict between Palestinians and Israelis is to witness to the power of love and to speak out on behalf of justice and human dignity.

The Diocese of Sioux Falls (the Catholic Church in eastern South Dakota) recently concluded its five-year millennium celebration with a diocesan-wide celebration called Journey To Holiness, and Patriarch Sabbah was a featured speaker. During the opening ceremony on Aug. 30, 2001, in the Sioux Falls Arena and Convention Center, the patriarch repeated his plea for help “telling the full story of my people’s suffering.” More than 4,000 South Dakotans (including Catholics and many other Christian and interfaith representatives) responded enthusiastically.

During a brief welcoming ceremony hosted by Bishop Robert Carlson, the bishop of Sioux Falls, a permanent deacon who is a Native American, presented Patriarch Sabbah with a Native-American patchwork quilt that symbolized the solidarity between Sauk Dakota Catholics and the Church in Jerusalem. The Patriarch was visibly moved by the gesture. “Jerusalem belongs to all of us,” he said. “The living conditions faced by Christians in the Holy Land, many of whom are descendent of the first Christians, are destructive of life, family and community. This crisis should concern all Christians in the new millennium. Thank you for being such good friends to our sisters and brothers in the land of Jesus.”

We urge all Christians—and all people of good will—to heed the patriarch’s words. Pray for peace. And help tell the full story.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)
Buscando la Cara del Señor

El Espíritu Santo trabajando en nuestra juventud

La intención del Arzobispo Buechlein para vocaciones en septiembre

Recently ABC News announced that Peggy Wehmeier, the network’s religion correspondent, is leaving ABC News. She said the only full-time religion correspondent among the major television news operations, will leave her job in December.

The network has been trimming operations in an effort to offset financial losses. This change at ABC, the departure of TV network religion correspondents, the fact that the religion coverage has been significantly changed at ABC merely highlight what religion news reporters and providers have said for many years in this country.

The major media news, print or electronic, do not give religion its due. Institutionalized religion suffers, but society and individual citizens also suffer. Religion news, unfortunately, has not been a major concern for the major news organizations. Only 10 percent of the time in an effort to cover religion, and it promises that the job will be effective.)

One of my friends has been working full-time in the Catholic press. I now work for Our Sunday Visitor. I administer interdiocesan projects and write a regular column of Scripture commentary.

Without being too harsh on Catholics or other institutions with regard to this serious problem, and the Church is entitled to no special consideration whatsoever if and when information about religion is distorted or gets lopsided coverage.

As a result, the Church rarely gets as much consideration as its peers in the commercial media following incidents of sex abuse within the Catholic church.

This gets to a point that involves the entire culture, Catholics or otherwise. In this context, the commercial media almost never devote many resources to covering religion. I say this despite the coverage Pope John Paul II’s trips get. Look at a commercial newspaper’s budget and compare what it spent on religion reporting and what is spent on sports or film reporting.

This won’t help, unless the over all project changes. ABC News is a good example. The criterion for not covering religion isn’t the only one. There are others.

Letters to the Editor

Happy memories of Father Kern

The article “Father Joseph Kern will be missed at Rockville” (The Criterion, Aug. 3) brought back pleasant memories of John and Mary, whom we were appointed to the United Methodist Cannelton, Romeo and Tobinsport charge. We and our four children, who have grown into adulthood, still continue witnessing to the welcoming warmth of our living Lord, in His unutterable grace, to wonder His favorite Scripture is Isaiah 49:14-16, he helps so many loved ones of the Lord know that they are never forgotten by him.

John. 17. Thanks to persons like Father Joe, our Lord’s prayer for unity is being answered, and such Christians would “be missed anywhere!”

Happy are our memories of working together in the Perry County Clergy Association. And, Father Kern will continue witnessing to the welcoming warmth of our living Lord, in His unutterable grace, to wonder His favorite Scripture is Isaiah 49:14-16, he helps so many loved ones of the Lord know that they are never forgotten by him.

Youths in the One who knows best loves us the most, and makes us one family.

Ron and Miny Yonker, Alberia, Ala.

(Rev. Ron and the Rev. Miny Yonker are retired United Methodist clergy.)

Secular news media doesn’t give religion its due

Be Our Guest/Msgr. Owen F. Campion

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Be Our Guest/Msgr. Owen F. Campion

This article “Father Joseph Kern will be missed at Rockville” (The Criterion, Aug. 3) brought back pleasant memories of John and Mary, whom we were appointed to the United Methodist Cannelton, Romeo and Tobinsport charge. We and our four children, who have grown into adulthood, still continue witnessing to the welcoming warmth of our living Lord, in His unutterable grace, to wonder His favorite Scripture is Isaiah 49:14-16, he helps so many loved ones of the Lord know that they are never forgotten by him.

John. 17. Thanks to persons like Father Joe, our Lord’s prayer for unity is being answered, and such Christians would “be missed anywhere!”

Happy are our memories of working together in the Perry County Clergy Association. And, Father Kern will continue witnessing to the welcoming warmth of our living Lord, in His unutterable grace, to wonder His favorite Scripture is Isaiah 49:14-16, he helps so many loved ones of the Lord know that they are never forgotten by him.

Youths in the One who knows best loves us the most, and makes us one family.

Ron and Miny Yonker, Alberia, Ala.

(Rev. Ron and the Rev. Miny Yonker are retired United Methodist clergy.)

Secular news media doesn’t give religion its due

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Let Us Share The Gift Of Faith
We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

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

I bequeath to the Society for the Propagation of the Faith the sum of ______ for its work with the poor in our missions at home and abroad.

Your gift will live on.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. Meridian St. • Indianapolis, IN 46206

Check It Out . . .

The Roncalli High School parents' organization will hold a spaghetti dinner from 5 p.m. to 7 p.m. Sept. 21 in the cafeteria. The dinner will precede the football game. The meal includes spaghetti with meatballs, salad, bread, dessert and drinks for $4 per person or $12 per family. For additional information, call 317-787-8277.

A Bible study, "The Book of Revelation," will be held from 7 p.m. to 8:30 p.m. Sept. 4 at Holy Spirit Church, 7423 E. 10th St., in Indianapolis with Father John Maung. For more information, call 317-351-1701.

Hospice Preferred Choice, 3905 Vincennes Road, in Indianapolis is seeking caring volunteers to provide patient companionship, bereavement support, office assistance, do special projects or help with the speaker's bureau. For more information, call 317-871-8500.

Laudis Cantores (Praise Singers), the principal choir of SS. Peter and Paul Cathedral in Indianapolis, will begin its choir season under the direction of Ed Greene with a rehearsal from 7 p.m. to 9 p.m. Sept. 10 at the cathedral. Choral experience is required. For more information, call 317-634-4519, ext. 14.

St. Michael Parish, 519 Jefferson Boulevard, in Greenfield is offering fall training for beginning Bible students. "Introduction to the Bible" will be Sept. 6 and Sept. 9, "Bible Timeline, Part I" on Sept. 13 and Sept. 16, "Bible Timeline, Part II" on Sept. 20 and Sept. 23, and "Bible Timeline, Part III" on Sept. 27 and Sept. 30. For more information, call St. Michael parishioner Darlene Davis at 317-462-5010.

SS. Peter and Paul Cathedral, St. Mary and Holy Cross parishes in Indianapolis are planning a joint three-night mission titled "Our Call to Holiness: Our Vocation to Be Church" from 7 p.m. to 9 p.m. Sept. 19-21. Benedictine Father Noah Casey is the mission director. On Sept. 19, the session at Holy Cross explores "Our Baptismal Vocation as Catholics." The Sept. 20 session at St. Mary Church focuses on "The Reconciling and Forgiving Church." The Sept. 21 session at SS. Peter and Paul Cathedral is "Church as the Body of Christ: A Witness to the World." All are welcome. Call the individual parishes for more information.

Gibault Inc. in Terre Haute will celebrate its 50th anniversary at 1 p.m. Sept. 8 with tours of the campus, a presentation and a 4 p.m. Mass with Archbishop Daniel M. Buechlein. Gibault is a residential treatment center for at-risk youth. For more information, call 812-299-1156.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis will host a Memorial Mass in memory of the late Father Leo Piguet at 3 p.m. Sept. 2. Father Piguet, a retired priest of the Lafayette Diocese, celebrated his 50th anniversary of ordination in May. He died on June 9. The public is invited. For more information, call 317-634-4519.

Dr. Thomas and Mary Katherine Garrison of St. Malachi Parish in Brownsburg will celebrate their 50th wedding anniversary Sept. 15. They were married on that date in St. Francis Xavier Church in Poseyville, Ind. A celebration is planned Sept. 9 with a noon Mass at their parish. An open house will follow from 1 p.m. to 4 p.m. in null Hall. They have seven children: Marty Trujillo-Dunn, Mary Beth Mullin, Cathy Brinkerhoff, Joanie Stader, Mike, Becky and Greg Garrison. They also have 12 grandchildren and one great-grandchild.

Two Benedictine monks of Saint Meinrad Archabbey have professed solemn vows. Benedictine Father Alaric Lewis, 35, of Champaign, Ill., and Benedictine Father Joseph Cos, 42, of Normal, Ill., made their solemn vows Aug. 15. Father Alaric is the archabbey's choirmaster and is also special project assistant in the publication division at Abbey Press. Father Joseph is the reference librarian in the archabbey library and is the dining room manager.

The Archdiocesan Choir will be singing for the Golden Wedding Jubilee Mass Sept. 23. Rehearsals will be Sept. 11 and Sept. 18. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836.

Saint Meinrad School of Theology in St. Meinrad will present the annual Dolly Lecture at 7 p.m. Sept. 11 in the Newman Conference Center. Father Tom Boyer will speak on "Feed My People: The Role of the Pastor in Building and Renovating Churches." Father Boyer attended Saint Meinrad and was ordained a priest for the Archdiocese of Oklahoma City. He has been rector of Our Lady of Perpetual Help Cathedral there for 14 years. He has over-seen a two-year study and planning process that resulted in an $8 million restoration of the parish campus and the cathedral. He was recognized with the 1996 Historical Preservation Award for Excellence in Oklahoma City. The lecture is free. For more information, call 812-357-6501 or 800-682-0988.

Roncalli High School’s "Back to School Night" will begin at 6:30 p.m. Sept. 6. A program will be held in Roncalli’s “family room,” where parents can receive an abbreviated version of their child’s schedule. Parents will be able to meet teachers. For additional questions, call 317-787-8277.

Sacred Heart Parish in Indianapolis will have an open house after the 5 p.m. Mass Sept. 1 and after the 8 a.m. and 10 a.m. Masses on Sept. 9. Parents can receive an abbre viated version of their child’s schedule. Parents will be able to meet teachers. For more information, call 317-638-5551.

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Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

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I bequeath to the Society for the Propagation of the Faith the sum of ______ for its work with the poor in our missions at home and abroad.

Your gift will live on.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. Meridian St. • Indianapolis, IN 46206

Off to the races

Oli Fuller pushes Father Todd Riebe in a wheelchair during the Richmond Catholic Community Picnic and first Richmond Catholic School Alumni Homecoming. About 600 people attended the Aug. 19 events. Father Riebe is the pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond.
Recently, St. Vincent was put to the test by *U.S. News and World Report*. Their finding? St. Vincent ranks among the top 50 hospitals in the nation for both stroke and heart attack care.

But what does this national ranking mean? Simply put, a large number of stroke and heart attack victims continue to live and breathe and enjoy life because of the expertise of St. Vincent cardiovascular, neurology and neurosurgical specialists.

If you have any questions regarding your cardiac and vascular health, call 1-888-338-CARE for our free video, *Recognize the Signs of a Heart Attack*, and we’ll also send a free stroke risk assessment.

**St. Vincent**

*THE SPIRIT OF CARING™*

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www.stvincent.org
ROME (CNS)—Zambian Archbishop Emmanuel Milingo said he loves a Korean woman he married in May “as a sister” and plans to meet her to explain his decision to reconcile with the Catholic Church.

Speaking on Italy’s main evening newscast Aug. 24 after two weeks out of public view, the archbishop accused officials of the movement of the Rev. Sun Myung Moon, who performed the nuptials, of blocking his attempts to communicate with Maria Sung.

Archbishop Milingo, a 71-year-old former Vatican official, has been in seclusion for prayer and reflection following a surprise reconciliatory meeting Aug. 7 with Pope John Paul II.

Sung, a 43-year-old acupuncturist who had rebuffed several Vatican attempts to deliver a letter to her from the archbishop, watched the broadcast on a huge screen with dozens of reporters in her Rome hotel, where she has been on a hunger strike.

“It’s not possible, it’s not possible. He’s been drugged, he’s been drugged,” she said before fleeing to her room.

Hours later, Sung backed away from her long-standing demand that she be allowed to meet Archbishop Milingo alone, agreeing to the presence of at least one person to serve as a translator and as a witness.

She said she would continue to pursue her hunger strike until she meets the archbishop or she dies.

In 1983, after being relieved of his post as the head of the Archdiocese of Lusaka, Zambia, and moving to Italy, the archbishop drew the ire of many local Italian bishops because of his faith-healing ministry.

“At times I was described as a witch, as superstitious. I felt alone. Then, little by little, I was approached by [Rev. Moon’s] Unification Church, which preaches true love in marriage. And I went,” he said.

But then I realized I had committed a serious error, and I repented, and that’s why I asked the Holy Father to [allow me to] re-enter the Church,” the archbishop said.

In his Aug. 24 television appearance and in two Italian newspaper interviews the following day, Archbishop Milingo said he married Sung in a mass wedding in a New York hotel May 27 because he had felt lonely and misunderstood by the Catholic Church.

Pope John Paul II.
Archbishop Milingo said he was sure Sung would understand his decision if she were not being controlled by officials from Rev. Moon’s movement. “I know Maria. I respect her. With her, we would understand each other immediately,” he said.

“She will understand because she is not a girl. She’s great. She also prays and has a lot of respect for the Holy Father. When we were in New York, she prayed with me every day, she participated at Mass. In Washington, ‘has no real connection with true marriage and even less with Christian marriage.’

Cardinal McCarrick said Archbishop Milingo was unable to vow his life to Sung because his vocation is, in effect, a marriage with the Church. Sung traveled to Italy with Archbishop Milingo in early August as he sought to meet the pope before an Aug. 20 deadline for his threatened excommunication. She claimed that the archbishop’s supporters in Italy used deception to separate her from her husband, then cut off all contact between them.

While the hunger-striking Sung “may believe she is doing the right thing, in all likelihood her actions are the result of a process of psychological pressure and unrealistic reasoning,” said the cardinal.

He said the marriage performed by Rev. Moon, whose U.S. headquarters are in Washington, “has no real connection with true marriage and even less with Christian marriage.”

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Sung denied that she was being manipulated by Rev. Moon’s movement. She said she was convinced the archbishop would not leave her.

Sung continued to pray daily at 6 a.m. and at noon in St. Peter’s Square before banks of television cameras. During the brief visits, she clutched what her supporters said was the archbishop’s pectoral cross.

The archbishop’s television interview appeared to signal a Vatican shift toward a more active response to the media attention surrounding Sung after more than two weeks of relative silence.

The Vatican press office also took the unusual step of publishing an Aug. 22 statement by Cardinal Theodore E. McCarrick of Washington, who suggested Sung and the archbishop had acted under mental duress.

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The Archdiocesan Office for Youth and Family Ministries is hosting the National Catholic Youth Conference at the RCA Dome/Convention Center in December of 2001. More than 28,000 high school youth and adults from all over the country will gather together in Indianapolis to share their Catholic faith. An event this large requires many volunteers. If you or your organization would like to join us in welcoming our young church, please complete this form and you will be contacted in the near future concerning your commitment as a volunteer. Please feel free to fax this form to Bernie Price at the CYO Office, 317-632-8767 or mail to Bernie Price, CYO Office, 580 S. Stevens St., Indianapolis, IN 46203. You can also register on the Web by going to www.archindy.org/NCYC. If you have questions about volunteering please call Bernie Price at 317-632-9311 or e-mail TC Crum at NCY2001@juno.com.

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Work Phone __________________________ Fax __________________________ E-mail __________________________
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How did you hear about this volunteer opportunity?

Please indicate—by circling the appropriate space(s)—when you would like to volunteer. If you have already been assigned a time to work that differs from what is listed below please check the closest time.

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**Skills:**

- Clergy
- Police/Fire Person
- People Skills
- Medical
- General Construction
- Knowledge of Indianapolis

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**Cookie company founded by nun provides haven for Twin Cities kids**

MINNEAPOLIS (CNS)—More than a dozen years ago, Mercy Sister Jean Thierant had a vision of providing a safe haven for children in her north Minneapolis neighborhood.

After 12 children died as victims of gang violence, she invited a group of neighborhood kids into her home to bake cookies in order to get them off the streets.

Sister Jean’s vision has turned into a full-fledged nonprofit business, called the Cookie Cart.

About 150 young people, ages 7 to 17, help in the Cookie Cart each day.

Customers of the store at 1119 W. Broadway Ave. in Minneapolis are greeted with the sweet aroma of cookies fresh from the oven.

The store bustles with activity as young people mix batter, sweep floors and take customers’ orders. The base- ment of the Cookie Cart has been converted into an art room, dance studio and computer lab.

Upstairs, kids collaborate on projects that help them develop leadership and decision-making skills.

Suwah Tobah, a graduate of that program, now assists John Tarrant, director, at the organization.

Tobah, 20, left the Cookie Cart five years ago after her family moved from Minneapolis to Nigeria. She currently is studying business law at Minneapolis Community College.

“Working with kids from a lot of different backgrounds really broadened my horizon,” she said.

The Cookie Cart does more than bake cookies. It also offers courses in art and dance, computers, nutrition for pregnant teens and cultural enrichment programs. Tarrant is also introducing a program to teach hand-eye coordination to handicapped youth.

“The Cookie Cart was founded on prayer, and a house built on prayer, to quote the Gospels, is going to last forever,” Tarrant said.

Sister Jean first arrived 25 years ago in north Minneapolis, a neighborhood where drugs and violence rule the streets.

She told The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis, that God told her one day, “Throw your purse away, and let your dri- ver’s license go. I will take care of you. Tell my people that I love them.”

Ever since that moment, Sister Jean said she has trusted God to take care of her every need, freeing her to minister to the poor full-time.

“People often ask, ‘Where are the poor?’ ” she said. “They don’t get it. The poor here are those who are deprived of love, and they are out of families that are addicted, and the family unit is gone.”

Her latest endeavor, Project Vision, involves building a Christian-based housing community for families seeking to stabilize their lives.

“The Lord gave me a vision of starting model families in the inner city, which would eventually lead to model neighborhoods,” she said.

Sitting at her kitchen table in her lemon-yellow house, Sister Jean flipped through a photo album of children. Several of the young people in the photographs have lost their lives to gang violence, she said.

She recalled how some of the youth would visit her neighborhood.

Joe Edyvean, director of the Cookie Cart, said he wishes he could have done more for the kids when he was younger.

“The Cookie Cart provides a safe haven for these kids,” he said.

Sister Jean, 75, founded the cookie company in 1986, and the company now employs 150 children a day.

For FREE pickup or to volunteer, call: 317-687-1006
The Lord’s Prayer

Prayer in the Catechesis/Fr. John E. Pollard

The Lord’s Prayer

The catechism’s treatment of Christian prayer ends with a detailed analysis of the Lord’s Prayer. This is fitting because the revelation of prayer, the tradition of prayer and the life of prayer are well summarized in the words and phrases of the Our Father. When the disciples suspected that they did not know how to pray effectively, as do we all, they asked Jesus to teach them to pray. He taught them the Our Father, and with it the fundamental Christian prayer. In only a few words, the Our Father expresses the basic relationship that ought to exist between God and man in the simplest and yet most profound terms.

Terrell said the Lord’s Prayer is truly the summary of the Gospel. It is a prayer much in the style of the Old Testament, but laden with the major themes of the New Testament as well. The Our Father unites the two Testaments in the person of Christ, who is the new covenant fulfillment of the law, the prophets and the psalms.

It is truly the Lord’s Prayer because it is “of the Lord.” Jesus, the eternal Word of the Father, speaks the words of this prayer to his disciples and to the Church. They are the words given him by his Father. They express the filial relationship of Jesus to his Father. In fact, they express the totality of Jesus’ relationship with his Father. He is first and foremost Son of God. This is his primary relation within the Trinity. Together the Father and the Son send the Spirit into our hearts. The cry of the Holy Spirit in our hearts is Abba, Father.

The Lord’s Prayer is the preeminent model of filial prayer for all of us, adopted sons and daughters of the same Father. In the Lord’s Prayer, we speak to God in a manner with the very words given us by God the Son and prompted in us by God the Holy Spirit.

The Lord’s Prayer has animated the life of the Church from the earliest days. The apostolic communities prayed the Our Father three times a day in place of the Jewish benedictions. It has been incorporated into the Liturgy of the Hours and is an integral part of the celebration of the sacraments of Christian initiation. In the eucharistic liturgy, the Our Father joins the eucharistic prayer to the reception of Holy Communion and anticipates the celebration of the heavenly liturgy at the end of time.

We only know that God is our Father because Jesus has revealed this to us through his own divine sonship. We did not reason to this name or to the relationship it discloses. We cannot even conceive of the personal relationship between the Father and the Son that we acknowledge in the Lord’s Prayer. Yet their Holy Spirit gives us a share in that relationship when we believe the Lordship of Jesus Christ and ratify that belief in baptism.

We are able to call God “Father” because Jesus does and because the Holy Spirit makes him known to us. When we pray the Our Father, we enter into the mystery of the Trinity, God in himself: God as he is and as he is revealed to us by the eternal Son through the power of the Spirit. When we pray the Our Father, we are in communion with the Triune God. This is precisely what God intends for us and is the final objective not only of all Christian prayer, but of all Christian life.

We can call God our true Father because he has adopted us as his sons and daughters in Christ, his only-begotten Son, and because he has invited us to participate in his own divine life. But there is a cost to us in this filial relationship. When we acknowledge God as our Father, we owe him our love, itself his gift to us. This grace requires a response from us. We ought to act as children of God. We ought to desire to become like him, assimilating his divine attributes in our human condition. We ought to form a humble and trusting heart so that the relationship between Father and child can continue to nourish our prayer and our life in Christ.

This is not a relationship of childish dependency but childlike faith. It is the relationship of the new covenant in Jesus Christ in which we are God’s people and he is our God. We are his people as individuals and as the community of faith, the Church. In praying “our” Father, each of those baptized into the Body of Christ is incorporated into communion with the same Father in the same Spirit.

In the Lord’s Prayer, each of us individually do not call God “my” Father, but together we call him “our” Father. By this admission, we commit ourselves to work for the unity of all who call God their Father. We surrender our individualism to be part of the community of faith. If we really intend the implications of praying the Our Father, we join ourselves in solidarity with all the children of God throughout the world. We relate ourselves to all in the image of the Trinitarian communion by simply saying and meaning “our” Father.

“When we pray to ‘our’ Father, we personally address the Father of our Lord Jesus Christ. By doing so we do not divide the Godhead, since the Father is its source and origin, but rather confess that the Son is eternally begotten by him and the Holy Spirit proceeds from him. We are not confusing the persons, for we confess that our communion is with the Father and his Son, Jesus Christ, in their one Holy Spirit. The Holy Trinity is consubstantial and indivisible. When we pray to the Father, we adore and glorify him together with the Son and the Holy Spirit” (972f).

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops’ catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.)

and would remark, “You know Jesus because you’re not afraid to live here, and you live alone.”

“That’s how they can tell if you know Jesus, if you’re not afraid,” Sister Jean said.

She said she felt safe in her neighborhood because angels protect her.

“I can live in the same block as the drug lord and be surrounded by gangsters and guns, but I have nothing to fear because I believe that love is stronger than hate,” she said.

At 70, Sister Jean said she is far from retirement.

Every morning at 4:30, she spends an hour in front of the Blessed Sacrament before going about her busy day.

“The Lord sent me here to love his people, and that’s all I need to do,” she said.

“He told me he would help me do that. I don’t solve problems, I love people.”

Fr. John E. Pollard

Cookie continued from page 10

and would remark, “You know Jesus because you’re not afraid to live here, and you live alone.”

“That’s how they can tell if you know Jesus, if you’re not afraid,” Sister Jean said.

She said she felt safe in her neighborhood because angels protect her.

“I can live in the same block as the drug lord and be surrounded by gangsters and guns, but I have nothing to fear because I believe that love is stronger than hate,” she said.

At 70, Sister Jean said she is far from retirement.

Every morning at 4:30, she spends an hour in front of the Blessed Sacrament before going about her busy day.

“The Lord sent me here to love his people, and that’s all I need to do,” she said.

“He told me he would help me do that. I don’t solve problems, I love people.”

Fr. John E. Pollard

Last in a series

The Criterion Friday, August 31, 2001 Page 11

Mercy Sister Jean Thuerauf shares her garden with children in a north Minneapolis neighborhood where crime often overshadows the good. Her 25-year ministry there includes founding a non-profit venture that helps young people learn baking and business skills.

Rope John Paul II prays inside the Church of the Agony, built near Jerusalem’s Garden of Gethsemane, where Jesus prayed before his crucifixion.
More on the question: is anyone in hell?

Yes, it would be universalism if it were taught as a definite doctrine. But it’s possible to speculate about it, as Pope John Paul II has done. Besides the quotation I included in last week’s column, taken from his book Death on a Friday Afternoon.

From the Editor Emeritus/Cynthia Dewes

Checking out the attics of our memories

Being something of an antique myself, I felt an obligation to sign up for the recent “Antiques Roadshow” event in Chicago. It was where we, and our fellow Middle Americans, were invited to bring two items with some age or sentimental attachment to appraisals by experts.

From this one-day gathering on the Web, the Broadcasting System will create three-one-hour TV programs to be shown in our area in October. The idea of this popular show is that people bring: a) sentimental treasures passed down through their families; b) curious items they’ve picked up at garage sales; or c) historic-looking things that may or may not be authentic.

There’s always a story behind each piece. Sometimes the owners know when and how it came into the family, maybe during an interesting historical event or under comic circumstances. If not, the appraisers provide expert opinion in the details of who made this, what it’s for, and what it’s worth today.

But the most interesting, to me, is the possible interest in the items themselves, the program depends upon the reactions of the owners when their things are appraised. Some are crushed to learn that the ceremonial sword owned by an English aristocratic family is simply a carnival prize dating from 1910. Others sneer delicately when their ugly pot-teries are revealed. Some are elated to learn Etruscan treasure worth many thousands of dollars. Others are shocked to find there are the majority of partici-
pants, like me, who have pieces of jewel-
ery or silverware from Grandma, a painting from a great aunt or a toy, perhaps somehow preserved from a distant childhood, to present for inspection. These usually turn out to be valuable more in emotional attachment than in money, but it’s fun to learn what the world thinks they’re worth in final appraisal.

Personally, I thought the best thing to do during the appraisals was the people standing in line and, more than that, what they’d brought. The waiting lines, marked off by tapes connected to chairs, snaked throughout the auditorium. As the line progressed, at each turn I saw the same old lady seated in one of the chairs. As time went on, my old lady reached our goal we’d become pals, and she explained of her frequent visits. “My family can’t afford it at all.”

One young man was touting an ancient wooden tub with a crank attached to its top. When asked what the mysterious piece was, he said it was an old-fashioned washtub machine. “My wife still uses it,” he grinned. Sure.

Also in the long line was a man with two chairs and a small table, which looked like leftovers from a 19th century throne room in an Elroy Flynn film—except, there was no plastic in those days, not to mention during the Middle Ages.

People were carrying items, which, even to the uneducated eye, probably originated in Grand Rapids rather than in an Early American workshop. One man had a shiny-gilt carousel horse mounted on a Tiffany-style glass base, all appar-
ently brand-new. Others carried books, glassware, silver services, pottery, paint-
ings, musical instruments and, when all other explanations failed, “collectibles.”

A few of the assembled items were gorgeous, dramatic or simply unique enough to be interesting. A few the day proved once again that beauty indeed lies in the eye of the beholder. And, once in the while, the greed.

(Cynthia Dewes, a member of St. Paul’s Apostolate Parish in Indianapolis, is a regular columnist for The Criterion.)

We are Christians through laughter

When my oldest daughter was a Purdue University student, she wanted to say she and her friends would stop at nothing to try to see The Cars. I wondered when she—after a childhood that developed an interest in auto racing. After all, they’re the closest thing to divine revelation … They certainly have their own superiority and worthi-

ness. In the long run, this paradigm doesn’t amount to much of anything. I guess it might be nice: “What would it profit you to gain the whole world and lose your inner peace?” We all know that’s possible too, indeed to be seen as religious if you never really had given yourself to God?

Saying yes to the real test of holiness. Mary, the mother of Jesus, was holy in a supremely beautiful way. She became a model for everyone precisely because of her humble surrender to the Holy Spirit.

For many years, I have lived in a parish in Passaic, N.J., dedicated to the Assump-
tion of Mary. Each year on the feast of the Assumption, the people of this parish anoints of parishes all over the world to celebrate our devotion to Mary, the mother of our Lord.

We recall her words, “It is done unto me according to your Word.” We recall how she embodied the perfect dispo-
tion of a human soul in relation to God, and how we admire her spiritual surrender. This perfect disposition is the key to our own beautiful struggle to be holy.

Many people find ways of becoming their own worst enemy instead of their own best friend. Sometimes we do not say no to God end up not saying yes to themselves either. They fail to accept themselves according to God’s plan. They fail to see the possibility of their own futility.

A true yes to God begins with the acceptance of one’s own futility. Mary taught us much about the richness of spir-

itual surrender. Mary humbly accepted a childlike spirit by seeking first the king-

Terry Weathers is a regular columnist for Catholic News Service. News.
The Book of Sirach supplies this weekend’s liturgy of the Word with its first reading. These admonitions, written as a father’s advice to his son, reveal the atmosphere in which the book of Sirach was composed. Judaism was under siege. It risked losing many of its own and certainly many of its young. The allurement of the Greek civilization all around them was too enticing.

The verses read this weekend have their own particular lesson to convey, but more broadly they remind us that we need not be proud. Human enterprise and reasoning, after all, is not that superlative. Only in God does true wisdom abide.

Jewish fathers were interested in convincing their children that the ancient beliefs of God’s people were worth accepting. From this incentive came Sirach, and also the rest of the wisdom literature of the Bible. This weekend’s second reading is from the Epistle to the Hebrews.

Scholars do not know who authored Hebrews. Certainly he or she had a very good knowledge of Jewish theology and custom. The imagery is abundant with references to Jewish habit and history. Somewhat obscure, but not altogether, in this reading is the reference to Moses. This is the purpose of the statement regarding a blazing fire on a great, unapproachable mountain. Moses went to the summit of Mount Sinai, there to receive from God the ten commandments. God spoke from a burning bush. Moses was alone on the mountain.

The Jews who first heard this epistle had the ten commandments. They were the heirs and heroes of the prophecies of Moses. They were the people of Moses.

Hebrews does not dismiss Moses or the ten commandments, but it reminds its audience that in Christ Jesus they have the greatest of revelation. After all, Jesus is the redeemer. After all, Jesus is the Son of God. St. Luke’s Gospel provides the last reading.

As occurred in the first reading, this story from Luke’s Gospel, in which Jesus employed an illustration to make the point, has its particular meanings, but also it is a response to the culture of the time. Humans may exaggerate their import, either as individuals or as groups, and in the process they may humble other persons and other groups. Such happens in racism and class distinctions to which humanity also seems somewhat indifferent.

But no one can fool God. God sees all humankind in its true perspective. Each person is God’s creature, albeit a creature possessing profound dignity simply because of the creative will of God and the uniqueness of each created person. The story expands. The Roman world celebrated those who took what they wanted, or could get, regardless of the expense to others.

On the contrary, God loves all alike. He blesses those scorned by the world. It is more than a case of divine mercy. Rather, it shows divine wisdom. Those who raise themselves or others to unreal status are hardly wise.

Reflection

The first and third readings this weekend have their own peculiar lessons to teach. We cannot be proud. We cannot raise ourselves or others to unreal status. We cannot be rich. We cannot be perfect. We cannot be wise.

This is a primary moral principle for Christians. However, beyond this very sound message is the insistence in these readings that God is the source of all wisdom. By this insistence upon divine wisdom, these readings remind us that God is the creator. Only through the prism of God can we truly see reality.

If we forsake this divine wisdom, we commit ourselves to nonsense. Hebrews, the source of the second reading, reinforces the notion, but also reminds us with this epistle’s customary eloquence and forcefulness that Jesus is the mirror of God, indeed the voice of God, for us.

In Remembrance of You

In remembrance of you we stretch out our hands to accept you as the Host of our soul.

In remembrance of you we set aside our worries to imitate the lilies of the field.

In remembrance of you we share our concerns with others to watch you multiply them sevenfold.

In remembrance of you we wipe away the tears of sorrow to understand the rewards of heaven.

In remembrance of you we sing praises to the Holy Spirit to give thanks for the new beginnings in our lives.

In remembrance of you we refresh ourselves in our faith to be open to the will of our Father.

(J e s u s , r e m e m b e r u s w h e n y o u c o m e i n t o y o u r k i n g d o m .

By Patty Brooks

(Patty Brooks is a member of Christ the King Parish in Indianapolis.)

Indulgences can lead to conversion of heart

Q. Gaining indulgences was a big tradition when I was young. We heard about them during the Jubilee Year 2000, so I assume they’re still valid. Is there some reason the Church doesn’t discuss them much anymore? (Pennsylvania)

A. Indulgences are traditionally described as partial or total remission—because of prayers or good works performed by a Christian—of temporal punishment due to our sins.

The Church is, as you observe, cautious in speaking of indulgences today because that area of faith has been badly misunderstood in the past, with tragic consequences.

Indulgences are “a delicate theme,” says Pope John Paul II, “about which there have been historic misunderstandings which negatively left their mark on communion among Christians.”

Abuses in the granting of indulgences were among the issues that led to the Protestant Reformation. Traditional Catholic teaching on this subject is based on two Christian truths. First, every sin not only disobeys God’s law; it violates the harmony of creation established by the creator and is, at least to some degree, a rejection of his love.

Complete conversion, therefore, includes a reintegration of that divine order, a process involving some cleansing (purification) either in this life or at death.


Pope John Paul, picking up on that theme before the recent Jubilee Year, pointed out that an indulgence is not a quick ticket to heaven, but is a help for real conversion of heart.

Those who think they can receive this gift simply by fulfilling a few exterior requirements are wrong,” said the pope. Receiving an indulgence “is not automatic but depends on our turning away from sin and conversion to God.”

In his 1967 restructuring, Pope Paul VI reduced the number of indulgenced prayers and good works.

“The main concern has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance, and to practice the theological virtues (faith, hope and love) rather than merely repeat certain formulas and acts,” Pope Paul VI wrote in “Manual of Indulgences,” published in 1967.

Pope Paul VI listed three categories of indulgences—saving indulgences, there is no re- demption of God's law by human works; indulgences in harmony with the Gospel and the teachings of Vatican Council II.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.)

Daily Readings

Monday, Sept. 3

Gregory the Great, pope and doctor of the Church

1 Thessalonians 4:13-18

Psalm 96:1-3, 5-11

Luke 4:16-30

Tuesday, Sept. 4

1 Thessalonians 5:1-6, 9-11

Psalm 27:1, 4, 13-14

Luke 4:31-37

Wednesday, Sept. 5

Colossians 1:1-8

Psalm 32:10-11

Luke 4:38-44

Thursday, Sept. 6

Colossians 1:9-14

Psalm 98:2-6


Friday, Sept. 7

Colossians 1:15-20

Psalm 100:2-5


Saturday, Sept. 8

The Birth of the Blessed Virgin Mary

Micah 5:1-4a

or Romans 8:28-30

Psalm 1:3, 6

Matthew 1:1-16, 18-23

or Matthew 1:18-23

Sunday, Sept. 9

Twenty-third Sunday in Ordinary Time

Wisdom 9:13-18

Psalm 90:3-6, 12-17

Phil 1:9-10, 12-17


Question Corner/ Fr. John Dietzen

Fifteen Great Moments in History

1. The Battle of the Alamo in 1836

2. The landing of the Pilgrims in 1620

3. The landing of the veterans of the Civil War at Gettysburg in 1865

4. The Olympic Games in 1896

5. The Wright Brothers’ flight in 1903

6. The flight of Apollo 11 to the moon in 1969

7. The landing of the first man on the moon in 1969

8. The invention of the personal computer in 1971

9. The invention of the Internet in 1983

10. The fall of the Berlin Wall in 1989

11. The end of World War II in 1945

12. The discovery of DNA in 1953

13. The landing of the first man on Mars in 2020

14. The invention of the first true smartphone in 2007

15. The landing of the first spaceship on the moon of Jupiter in 2023

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(For more questions, send them to jjdietzen@aol.com.)

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

My Journey to God

In Remembrance of You

In remembrance of you we stretch out our hands to accept you as the Host of our soul.

In remembrance of you we set aside our worries to imitate the lilies of the field.

In remembrance of you we share our concerns with others to watch you multiply them sevenfold.

In remembrance of you we wipe away the tears of sorrow to understand the rewards of heaven.

In remembrance of you we sing praises to the Holy Spirit to give thanks for the new beginnings in our lives.

In remembrance of you we refresh ourselves in our faith to be open to the will of our Father.
St. Mary’s Church 33rd Annual Festival Sunday, Sept. 9 9 a.m.–4 p.m.

Chicken of Roasted Hog Dinners Serving 11:00 a.m.–2:00 EST

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Serving: 11:00 – 2:00 EST

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---ACTIVE LIST, page 15---
reconciliation, 4:45 p.m.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m., Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconciliation, after 9 a.m., Mass-end of July.

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

St. Peter Church, 1207 East Race St., Indianapolis. Circle meeting, noon, dessert and beverages served.

First Mondays St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 15th St., Indianapolis. Apostolate of Holy Homeless, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and adoration of the Blessed Sacrament, before 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 a.m. Mass.

Second Mondays Church at Mount St. Francis. Holy hour for vocations and religious life, 7 p.m.

Second Tuesdays St. Paul X Parrish, 7200 Sato Dr. Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.


St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priests and religious.

First Thursdays

Lady of Peace Mausoleum Chapel, 9001 Havervick Road, Indianapolis, Mass. 2 p.m.

St. Elizabeth’s, 2500 Church Ave., Indianapolis. Daughters of Isabella, Marian Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 3347 N. Meridian St., Indianapolis. Mass for Civitas Dev, Catholic business group.

Second Mondays

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 9 a.m. Communion service, 1-10 p.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. Holy hour for vocations, 7 a.m.-noon.

Second Mondays Church at Mount St. Francis. Holy hour for vocations and religious life, 7 p.m.

Second Tuesdays St. Paul X Parrish, 7200 Sato Dr. Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.


St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priests and religious.

vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd. E., Indianapolis. Exposition of the Blessed Sacrament, 1 p.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays St. Monica Parish, 1100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocese, Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1566.

Third Wednesdays St. Jude Church, 5353 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

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

Holy Family Church, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 812-584-2524.

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

Enochsburg, Indiana

Sunday, September 2nd

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| Love Never Grows Old… But Loved Ones Do. |

Benedictine novices (from left) Richard Weldon, Nicholas Foster, Jason Kindrat and Ronald Hodges are studying to become monks at Saint Meinrad Archabbey in St. Meinrad.

Four Saint Meinrad Archabbeys novices begin formation

On Aug. 5, in a brief ceremony at the monastery entrance, Richard Weldon and Nicholas Foster, both of Indianapolis, Jason Kindrat of Owensboro, Ky., and Ronald Hodges of Des Moines, Iowa, were clothed in the Benedictine habit at Saint Meinrad Archabbeay in St. Meinrad.

They now begin a year of monastic formation, including study of the Rule of St. Benedict and monastic history.

Novice Richard Weldon, 38, was born in Detroit, Mich. He attended Henry Ford Community College and Central Michigan University, and earned a bachelor’s degree in education. He completed a two-year tour of duty with the U.S. Army as a communication specialist stationed in Germany.

For 26 years, he was employed by Prudential Insurance Co. After retiring from insurance work, he entered into a partnership in the nursing home business. He obtained an Indiana health care administrator’s license in 1996. Most recently, he was owner and administrator of Pinehurst Inc., which operates nursing homes in the Richmond area.

Novice Nicholas Foster, 23, was born in Indianapolis. After a brief time at DePauw University in Greencastle, he became a health worker on a Street Outreach team, a program that provides street-based outreach and education for runaway and homeless youth.

Later, he was the evening supervisor at Holy Family Shelter in Indianapolis. He completed specialized training in crisis intervention, counseling and management from the National Healthcare for the Homeless Institute. He also worked at the Barrington Health Center in Indianapolis.

Novice Jason Kindrat, 26, was born in Nashville, Tenn. In 1997, he graduated from Brescia University in Owensboro, Ky., with a degree in biology. He is a certified medical technician and most recently worked for the Owensboro-Mercy Health System as an emergency room staff member.

Novice Ronald Hodges, 36, was born in Des Moines, Iowa. He earned a bachelor’s degree in hotel and restaurant management at Iowa State University at Ames, Iowa, in 1998.

He has held positions in food service management and food production with Marriott Management Services. Before applying for the novitiate, he was a priest- hood student at Saint Meinrad School of Theology.

As novices, the men take a year off from formal studies or trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †
Archdiocese to host Retrouvaille retreat for troubled marriages

By Mary Ann Wyand

“David” and “Mary” believe that Retrouvaille saved their marriage, and they want other couples that are hurting to try this faith-based weekend retreat and see if it would work for them.

The archdiocesan Office for Youth and Family Ministries is sponsoring a Retrouvaille weekend on Sept. 21-23 at Fatima Retreat House, 5333 E. 56th St., in Indianapolis. Post-sessions will be held at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Retrouvaille is a French word that means “rediscovery,” explained Marilyn Hess, associate director of healing and healing ministries for the Archdiocese of Indianapolis.

The international marriage reconciliation ministry was started by the Catholic Church in the Archdiocese of Quebec, Canada, in 1977, Hess said, and has proven to be a successful alternative to divorce or unhappiness for many married couples.

“It’s a peer ministry program for couples suffering pain and disillusionment in their marriage, even those couples already separated or divorced,” Hess said, “and it is open to couples of all faiths.”

Retrouvaille programs offer help and hope to married couples at more than 100 locations in the United States and six other countries. Weekends and post-sessions are confidential, and only the presenter couples share their life stories with the participants.

David and Mary, an Indianapolis couple who are not Catholic, said they appreciated the opportunities for ecumenical prayer during the retreat and post-sessions as they struggled to resolve serious differences in their marriage.

“It definitely changed my perspective of marriage,” David said. “After being married for 17 years, we separated for four months and I started to look at whether our marriage was right for me.”

A friend recommended the Retrouvaille program, so David and Mary agreed to attend the retreat and post-sessions.

“The weekend gave me a chance to see Mary as I’d never seen her when we were first married,” David said. “It also gave me a chance to give some real thought to marriage as a choice.”

One retreat talk by a trained presenter couple addressed love as a decision, and David said that discussion helped them realize the importance of sharing feelings without arguing about differences.

“It helped us create an environment where I could listen to her feelings and she could listen to mine instead of arguing about who was right and who was wrong,” he said. “We learned to better understand each other’s feelings.”

David and Mary said they were grateful that the presenter couples, who had completed the Retrouvaille weekend and post-sessions, were willing to talk about their struggles with relationship problems like alcoholism and infidelity.

“When they told their stories about how they overcame problems,” he said, “I realized that it was possible to enrich our marriage.”

Hess said communication tools taught during the weekend and reinforced during the post-sessions helped couples grow closer and begin the process of healing.

“I was feeling pretty hopeless about our marriage,” Mary said. “We’ve had challenges off and on throughout our marriage, but this was the first time that we had separated. We tried counseling, but that didn’t seem to be working for David. I felt like it was too soon to tell. A friend said Retrouvaille had really helped his marriage. We didn’t know anything about it, but we respected what this man and his wife said, so we decided to give it a chance and see if it would make a difference.”

Both David and Mary said the Retrouvaille weekend was “amazing” because they learned new communication skills and were surprised by the willingness of the presenter couples to share their personal stories.

“You could tell that they had a lot of love for each other and that a lot of healing had happened,” Mary said. “They came through some serious stuff and are doing great now. I went into the weekend looking for hope, and I found it. I still loved David deeply.”

“Knowing that God brought us together was important,” she said. “The weekend was about recognizing that we came together for a reason and that it was sanctioned by God. A priest was there, and I found comfort in his presence. Prayer made a difference.”

During the weekend, couples complete assignments designed to strengthen their relationship.

“One of the tools they gave us, all of a sudden I was able to express my feelings to David and he was able to express his feelings to me,” Mary said. “I could finally understand his feelings and what he was going through. I really got to know him a lot better, even after all our years together.”

“What we received from that weekend was such a gift,” she said. “I hope we can help even just one other couple make the decision to participate in Retrouvaille. I’m a strong believer in God’s support, and knowing that other couples are supporting us as well and that they care about our marriage touches my heart deeply. I thank God every day that I have a loving and committed marriage.”

(A $75 registration fee is required to confirm a couple’s registration for the Retrouvaille weekend on Sept. 21-23 at Fatima Retreat House in Indianapolis. In addition, each couple is asked for a donation to cover the cost of the program. No couple is ever denied the chance to heal because of financial difficulties. For more information about Retrouvaille, call the archdiocesan Office for Youth and Family Ministries at 317-236-1572 or 800-382-9836, ext. 1586, or check the Web site at www.retrouvaille.org.)

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Rest in peace

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ALEXANDER, Mary H., 81, St. Paul, Terre Haute, Aug. 1. Mother of Rebecca Polomario, Grandmother of seven. Great-grandmother of several.


FAQUHAR, Rita, 82, St. Monica, Indianapolis, July 21. Mother of Yolanda Turner.


technology in the whole country," he said. "We were one of the early ones to make the change. We were the 16th library in the state of Indiana to catalog by computer."

In September 1976, Saint Meinrad began parting records on the world system through OCLC, a utility that now serves as a catalog and records tool for the U.S., Europe and Asia. It began in Ohio and is now one of the largest databases of catalog records in the world. "Using automation required a whole different world view," said Father Simeon. "We went somewhat with the flow."

Though the 1976 shift to automation was major, it came to "full blossom" in 1990 when the library moved to an exclusive automated catalog, closing down the card catalog.

Another major project for Father Simeon was moving the new library building in 1983. (He began "lobbying" for it in 1966.) The Benedictine priest has been out in the world himself. He belonged to several religious orders and associations, from 1957 to 1967 as the shift from Latin to English was made in the Mass and Divine Office, and as subprior (third in monastic leadership from 1975-78). He said he is thankful that the abbey leaders allowed him to take advantage of continuing education, keep up with technology and work with library associations that "expanded the vision of my work." If Father Simeon had been just a teacher, he thinks it's unlikely that he could have fulfilled an aspiration he had at the time of his solemn vows.

Additional responsibilities were given to him after he became director of the library. He served as liturgical coordinator from 1957 to 1967 as the shift from Latin to English was made in the Mass and Divine Office, and as subprior (third in monastic leadership from 1975-78). He said he is thankful that the abbey leaders allowed him to take advantage of continuing education, keep up with technology and work with library associations that "expanded the vision of my work." If Father Simeon had been just a teacher, he thinks it's unlikely that he could have fulfilled an aspiration he had at the time of his solemn vows.

"Even with this increase, a head of household who works full-time, year-round at minimum wage would still live in poverty," he said. "As Americans, we can do better than this; raising the minimum wage is just a beginning, but it is the least we should do.

"The growing reality" of globalization calls to Catholics to "see others not as economic rivals or problems, but as members of one human family," Cardinal Mahony said. "The question is whether we will have increasing globalization, but whether it will lift up people or push them down; whether it will drive people apart or bring them together. Whether it increases gaps between rich and poor, or build new economic bridges between the peoples of the world," he said.

"Because of our nation's economic power and unique role in this process, Catholics in the United States have a particular responsibility to reflect and act on these matters," the cardinal added.

"The Los Angeles leader also stressed the needs of low-wage workers, especially those recently off the welfare rolls. The structure of the welfare system needs to focus on work—bolstered by a strong economy and tight labor markets—has reduced the welfare rolls significantly," he said. "But enthusiasm for falling welfare numbers should be temper the reality of persistent poverty and wages too meager to provide for a family's needs. Many may be leaving work; too few have left poverty behind.

"Cardinal Mahony said such workers often have difficulty finding "decent and affordable housing, health care or safe child care."

Emphasizing the Catholic principle that all people should be looked at as children of God, the human person, not the other way around," the cardinal called on Catholics to continue to support the observance of the First Labor Day of the millennium.

"The moral measure of any economy is not the amount of goods produced, the wealth created, the trade encouraged, but how the lives and dignity of the poor and vulnerable are protected and promoted," he said. ++
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