



The

Criterion

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August 31, 2001

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Cardinal urges solidarity with, for workers in Labor Day message

WASHINGTON (CNS)—The chairman of the U.S. bishops' Domestic Policy Committee urged a legalization 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 solidarity 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 the 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

See LABOR, page 18



Tony Muffoletto, 71, repairs a shoe at a mall store in Indiana. He has worked in the trade for more than 50 years. In their Labor Day message, the U.S. bishops remind Catholics that "work is for the person, not the person for work." Labor Day is Sept. 3.

You've Got To Have Heart

Little Sisters of the Poor hope to get military honor for 104-year-old hero

By Mary Ann Wyand

World War I veteran Gustave "Gus" Streeter of Indianapolis will celebrate his 105th birthday on Sept. 29.

The St. Augustine Home for the Aged resident has one birthday wish. He wants the United States government to honor his distinguished military service in the U.S. Army with the Purple Heart Medal.

"I am proud to be an American," Streeter said. "I fought for world peace and unity, and was wounded twice on both legs. After 83 years, I still have scars on my legs to show for it."

Two years ago, the French government named Streeter a Chevalier of the National Order of the Legion of Honor for his courageous wartime service in France.

M. Jean-René Gehan, the French consul general in Chicago, presented the country's highest national award to Streeter during an Aug. 31, 1999, ceremony at the Indiana War Memorial auditorium in Indianapolis.

French officials also honored Streeter in 1939 with the *Medaille de Verdun* for his courage and valor during the First World War.

"I always believed that God helps those who help themselves," Streeter said. That's why, when he was injured in battle more than eight decades ago, he treated the shrapnel wounds in his legs with medical supplies from his first-aid kit and continued fighting as a cannoneer with the Army's 89th Division, 340th Field Artillery.

If Streeter had observed military proto-

Photo by Mary Ann Wyand



World War I veteran Gustave "Gus" Streeter, a resident of St. Augustine Home for the Aged in Indianapolis, was wounded on a battlefield in France and treated his own injuries so he could continue fighting with his Army buddies. He never reported his leg injuries so he didn't receive a Purple Heart. Eight decades later, Streeter is hoping for a Purple Heart to mark his 105th birthday on Sept. 29.

col and requested medical treatment for his injuries, he would have been transported from the battlefield to a hospital for surgery and probably would have been discharged from active service.

By reporting his injuries at the time,

Streeter would have qualified for the Purple Heart, which is awarded to soldiers wounded in battle. Instead, he chose to stay with his Army buddies and continue fighting the Germans. His

See MEDAL, page 2

Vowed religious look at racism in their congregations

BALTIMORE (CNS)—Frank talk on racism in the religious life opened the first night of the joint convention of the Leadership Conference of Women Religious and Conference of Major Superiors of Men in Baltimore Aug. 23-27.

"Racism is firmly entrenched in the religious congregations of this country," said Oblate Sister Mary Alice Chinworth, 84, former superior general of the Oblate Sisters of Providence of Catonsville, Md.

"We have to name the sin, otherwise we cannot rid ourselves of it," she told Catholic News Service. "That is what this conference is doing—naming the sin of racism."

More than 1,000 leaders of U.S. Catholic religious congregations gathered for the conference on the theme "Changing Faces, Changing Hearts," which looked at multiculturalism and the religious life in the context of the growing cultural diversity of the U.S. Catholic Church.

Leaders representing 78,000 vowed women religious from 400 religious institutes and 25,000 vowed priests and brothers in 317 men's communities meet jointly every three years.

At a pre-conference panel on "Celebrating Gifts: Creative Responses to the Barriers of Racism," Sister Mary Alice shared the stage with African-American Auxiliary Bishop Gordon D. Bennett of Baltimore and Father Jesus Rivera, a member of the Missionary Servants of the Most Holy Trinity, whose family roots are in Puerto Rico.

See RACE, page 18

Unexpected request led monk to his ministry

By Margaret Nelson

ST. MEINRAD—God's plan works best.

Benedictine Father Simeon Daly realized that early in his 50-year ministry as librarian at Saint Meinrad Archabbey.

When he became a monk in 1944, Brother Simeon hoped to become a teacher.

He did teach religion and liturgy for a year after his 1948 ordination. Then he received a note from Abbot Ignatius Esser asking him to begin serving as assistant librarian and to study to serve as abbey librarian.

"Put your heart and soul into this work," wrote his abbot, adding that the "library is one of the most important adjuncts to our work."

While he was studying for his master's degree in library science at The Catholic University of America in 1951, he received the appointment as head librarian for the abbey. There were also separate libraries for the college and school of theology.

The first thing he worked to create was one 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.

"The approach to librarianship has changed over the years," he said. "We started out with just the beginnings of a catalog in 1950."

Saint Meinrad's library instituted a different system of cataloging in the mid-1970s.

"It was the beginning of changing

See MONK, page 18

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 new 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.

American bishops picked up that perspective when they wrote in *Go and Make Disciples*: "The Holy Spirit is the fire of Jesus. The Spirit, the first gift of the risen Christ to his people, gives us both the ability to receive the Gospel of Jesus Christ and, in response, the power to proclaim it. Without the Holy Spirit, evangelization simply cannot occur. The Spirit brings about evangelization in the life of the Church and in the Church's sharing the Gospel with others."

Rather than give a lecture on these ideas, the conference leaders invited participants to experience the Holy Spirit in a revival service combining Scripture, song, preaching, witness and ritual. The central Scripture was Chapter 8 of St. Paul's Letter to the Romans. Paulist Father Bob Rivers read a section of the chapter and either preached on it himself or asked one of the group to share some of their faith story that corresponded to the passage.

Acosta-Taylor, from the Indianapolis archdiocese, gave one of the witness talks. Each segment led into a rousing song on the

theme of the passage. By the end of the revival service, the presence and energy of the Holy Spirit were evident.

One of the ways Disciples in Mission fosters evangelization ministry is through the building of networks in which people can resource with each other. Acosta-Taylor and Father Folzenlogen met with people from other dioceses in the preparation year to look back on steps completed and share ideas on what is coming next. There was also an opportunity to draw on the experience of other dioceses that had completed one or more rounds of the process.

The group then entered into prayer on being alive in the Holy Spirit. In this session, the invitation was to use some form of creative expression such as drawing, clay or poetry to get in touch with and share each person's image of the Holy Spirit.

Aug. 19 included a brief wrap-up session and a Eucharistic liturgy to give thanks for the learnings of the weekend and to pray for inspiration and guidance for Disciples in Mission in the coming year. †



Celina Acosta-Taylor of the Multicultural Commission and the archdiocesan Pastoral Council shares her faith story during the prayer service on the Holy Spirit as the principal agent of evangelization at the Disciples in Mission coordinators conference in Washington, D.C.

MEDAL

continued from page 1

wounds were never documented, so he didn't receive the coveted medal.

"I wanted to stay with my own outfit," Streeter said, smiling. "I enlisted in the Army. I wasn't drafted. I wanted to serve my country."

Little Sister of the Poor Marie Geraldine Freeman said Streeter and many other American soldiers helped change world history by their courage on the battlefields in France.

"One of our employees has a family in France and she told them about Gus," Sister Marie Geraldine explained. "They said to tell him thank you and that without him, and so many other brave men who fought to protect France, they would be speaking German today."

During "the war to end all wars," Streeter participated in seven Allied campaigns in France and Germany. He still remembers his wartime experiences.

"I couldn't hit the side of a barn with my rifle, so I was made a cannoneer," 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 to 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 on the walls and ceiling. 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 wasn't sure 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 ranch in Montana. Later he began a lengthy career as a pharmacist in Chicago, married an Irish Catholic woman named Catherine, 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.

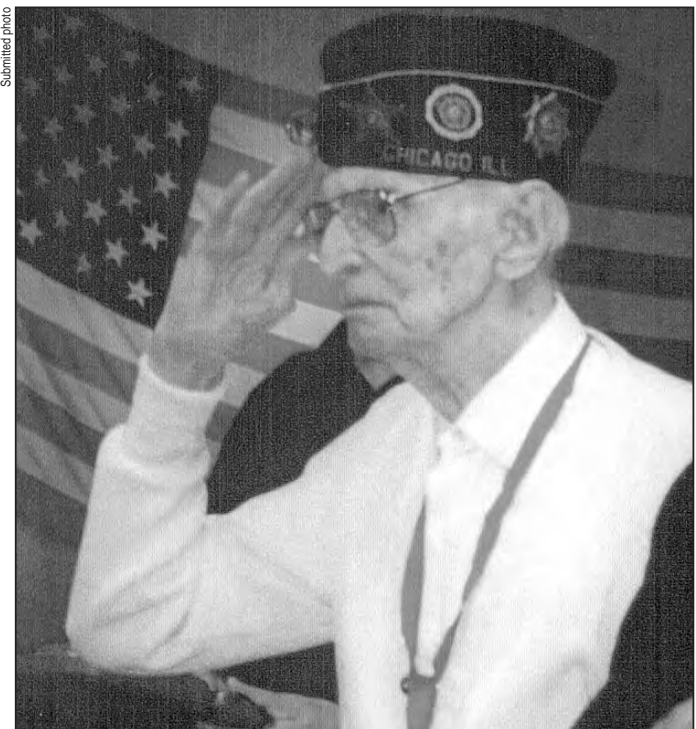
On the Fourth of July, Indiana Lt. Gov. Joseph Kernan and Indianapolis Mayor Bart Peterson visited Streeter at the St. Augustine Home for the Aged for an awards ceremony. Kernan presented the distinguished veteran with a Sagamore of the Wabash Award, the state's highest honor, and Peterson honored Streeter on behalf of Indiana's capital city.

Now the centenarian, who insists that he feels like 51 instead of 105, proudly shows visitors 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 lose my faith. 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 parishioner Jerry Kiefer of Greenwood heard about the elderly veteran's self-treated injuries, he pledged to help him receive a Purple Heart.

"Gus and I developed a friendship," Kiefer explained. "I enjoy history and he's got a lot of history to share firsthand. He joined the American Legion when it was formed in Paris in 1918. While we were talking about World War I, he mentioned that he had been wounded and I noticed that there was no Purple Heart among his military decorations. After he told me his story, I



Former Army cannoneer Gustave Streeter salutes the flag during a Fourth of July ceremony at the St. Augustine Home for the Aged in Indianapolis. He received a Sagamore of the Wabash Award, Indiana's highest honor, from Lt. Gov. Joseph Kernan during the ceremony.

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, such as helping with the Sunday liturgy, being a hospital-ity aide, 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 WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, fill out the form on page 10 in this week's *Criterion* or visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †

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(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.) †

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 told people 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.

"[Our pastor] had given my father three tickets to an ordination at Saint Meinrad's when I was in the second grade," he said. "On the way back, 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.

"I don't know where I'd be today without him," Burk said. "It's been remarkable what he's done for me."

Fifteen years ago, Burk, who is 83, lost his wife. Two years ago, one of his children—a son—died. Particularly at those two times, Father Sheets was able to offer consolation and friendship to him.

The two still get together once every six weeks or so and enjoy a swim or a meal.

"I miss him, I really do miss him," Burk said.

In 1961, Father Sheets was transferred

to St. Patrick Parish in Terre Haute as the assistant pastor. Seven years later, he was made assistant pro tempore at SS. Peter and Paul Cathedral in Indianapolis and assistant pastor at St. Andrew the Apostle Parish in Indianapolis. The next year, he was named pastor at St. Mary



Fr. Joseph Sheets

Parish in Lanesville. In 1983, he was again assigned to St. Ambrose Parish, this time as the pastor.

"There were some people that I had remembered," he said. "I enjoyed coming back—I knew the territory."

One of the challenges for Father Sheets was to learn how to relate to the same people that he had last seen and interacted with as children.

Nevertheless, he seems to have made his imprint on people, such as St. Ambrose parishioner Paul Scully, who was a member of the parish from 1950 to 1960, then again from 1991 on.

"[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 surrounded a morning weekday 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. He came to and [the medics] worked on him for a little bit. After about a half an

hour, I said, 'We have to get you to the hospital.'"

But Father Sheets insisted that he celebrate Mass for the people that were still there. He thought that Scully and the others were frightened from seeing him pass out. He was still in his vestments and wouldn't back down.

"I never should have let him do it," Scully said.

"I felt all right," Father Sheets said.

After he offered the Mass, Father Sheets reluctantly went to the hospital after Scully and others begged him. There he passed out several more times. His heart rate went down to 20 beats per minute. Later, a surgeon installed a pacemaker to regulate his heartbeat.

While Father John Hall is now the pastor of St. Ambrose Parish, Father Sheets has settled down in Seymour, where many of his friends live.

"I kind of enjoy the quietness," he said. "I'm beginning to enjoy the simplicity in life."

Father Sheets has a television, but said it hasn't been turned on since he moved into the house.

Meanwhile, he's been catching up on prayer time and readings. On Thursdays, he usually plays golf with Scully.

"It's an entirely different lifestyle," he said.

"He's the most relaxed now since I've ever known him,"

Scully said.

Father Sheets also has been stopping by St. Ambrose a couple of times a week for various reasons.

"Father Sheets was a very caring person to work with," said St. Ambrose Parish secretary Delores Reichenba, "always asking what he could do for

'He loves his God as much as any priest I've ever known, but he did it in a quiet, simple way. He just gave his whole life to the Church.'

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.

"It's 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.

Welch's last day as executive director is 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 of children 3 to 5 years old, "is to provide them with a high quality preschool."



Patricia Welch

This is something that she thinks 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 aspect."

It's the children that the center helps that has made her job so rewarding, Welch said.

"It's lovely to see them," she said.

"You can see the progress over the months as they're here. They change."

"The work itself is very satisfactory because you can see that ... what you do has an effect."



Connie Sherman

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 CHILD, page 17



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Editorial

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 naïve and often prejudicial 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, without human dignity and freedom for all—Israelis and Palestinians.

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. 10, 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 South 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 descendants 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 your 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.) †

Seeking the Face of the Lord

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



Holy Spirit at work in our youth

As the new school year begins, our thoughts turn toward our youth and those who are so directly involved in their education and their formation in the faith.

We would do well to add special prayers for the direction of the Holy Spirit for all concerned. And we would do well to add an extra prayer of gratitude for our teachers and those who administer our educational programs, programs of religious education and youth ministry.

We are well under way in our archdiocesan Planning for Future Growth project. You may be interested in knowing that two of the task forces relate directly to our youth and teachers.

One of the task forces is studying and planning for ministry to our youth and young adults. Another is studying and planning for the future staffing of our schools. (Of course, one way or the other, all the other task forces are also pertinent to our youth and young adults. The others focus on vocations to priesthood, lay ministry, Hispanic ministry, parish staffing, new parishes, finance and stewardship.)

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 archdiocese is hosting the National Catholic Youth Conference in Indianapolis from Dec. 6-9, 2001. We expect that there will be somewhere between 28,000 to 30,000 youth and adults from all over the United States gathering to share their faith! The event is sponsored by the National Federation for Catholic Youth Ministry. It is an enormous venture that will test our hospitality! (For example, by comparison, the fine International Police and Fire Games last June brought about 10,000 visitors to Indianapolis.) We need 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.

At 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 thematic park" staged in four exhibit halls of the Indiana Convention Center. Youth can gather there for experiential learning and entertainment. They will also participate in an experience of "service learning," which will focus on literacy. Participants in the conference are invited to bring books to be distributed to local, state and regional agencies for use in their services. The youth will even build bookcases as part of the service project.

St. John the Evangelist Church is in a blessed location for many downtown events. This is especially true during this conference. It will be the "spiritual hub" as the primary site for the sacrament of reconciliation, eucharistic adoration and other prayer experiences. Mass by regions on Friday night of the conference will anticipate the Feast of the Immaculate Conception. There will be a grand closing eucharistic liturgy in the RCA Dome on Sunday, Dec. 9. Local youth will be part of a 500-member choir.

Some of our youth are already involved in the planning of this grand event. Many more will be involved in staging the various programs and simply in helping move the large number of participants from place to place. Some will have speaking roles during the conference. Needless to say, we need volunteers—youth, young adults and adults! Our spirit of hospitality will be truly important. There are several ways you can volunteer: contact your parish or deanery youth minister, contact the youth ministry office at the Catholic Center in Indianapolis, go to the archdiocesan Web site (www.archindy.org) and click on the National Catholic Youth Conference button on the home page and fill out the volunteer form, or fill out the volunteer form printed on page 10 in this issue of *The Criterion*.

Everyone is invited to participate in any or all events. Mark your calendars! We are giving special emphasis to the mission of evangelization as the third theme of our symbolic Journey of Hope 2001. We launched this effort in prayer at the Great Jubilee Celebration in the RCA Dome in September a year ago. This conference, "Hope at the Crossroads," and especially the eucharistic liturgy at the Dome on Dec. 9, will be yet another event to serve as a catalyst to evangelize our local Church, especially our youth.

Pray that this conference will also heighten our awareness of the importance of ministry for our youth. Pray that more of us will be attracted to ministry for our youth and young adults. †

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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Buscando la Cara del Señor

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



El Espíritu Santo trabajando en nuestra juventud

A medida que comienza el nuevo año escolar nuestros pensamientos se tornan hacia nuestra juventud y hacia aquellos que están involucrados directamente en su educación y en su formación en la fe.

Nosotros haríamos bien al añadir oraciones especiales para dirigir al espíritu santo hacia todos los involucrados. Y haríamos bien al añadir una oración extra de gratitud por nuestros maestros y aquellos que administran nuestros programas educativos, programas de educación religiosa y el ministerio de la juventud.

Estamos bien compenetrados en nuestro proyecto arquidiocesano *Planes de crecimiento futuro*. Ustedes pueden estar interesados en saber que dos de los grupos especiales están relacionados directamente con nuestra juventud y nuestros maestros.

Uno de los grupos especiales está estudiando y planificando el ministerio para nuestros jóvenes y jóvenes adultos. Otro está estudiando y planificando el futuro personal de nuestras escuelas. (Por supuesto, de una u otra manera, todos los grupos especiales también tratan asuntos de nuestros jóvenes y jóvenes adultos. Los demás se enfocan en las vocaciones sacerdotales, el ministerio laico, el ministerio hispano, el personal de la parroquia, nuevas parroquias, finanzas y administración.)

¡Vamos a escuchar mucho sobre la juventud y el ministerio a la juventud en los próximos meses! En los próximos meses, un evento extraordinario enfocará más atención que lo usual en nuestra juventud. Nuestra archidiócesis será la anfitriona de la Conferencia de la Juventud Católica Nacional en Indianápolis del 6 al 9 de diciembre del 2001. ¡Esperamos que haya entre 28,000 y 30,000 jóvenes y adultos de todas partes de los Estados Unidos reunidos para compartir su fe! El evento es patrocinado por la Federación Nacional para el Ministerio de la Juventud Católica. ¡Es una enorme empresa que probará nuestra hospitalidad! (Por comparación, por ejemplo, los Juegos Internacionales de la Policía y Bomberos, el pasado mes de junio trajeron aproximadamente 10,000 visitantes a Indianápolis.) Necesitamos toda la ayuda que podamos conseguir. Los invito a rezar a Dios especialmente y a menudo, por la bendición de esta conferencia.

Durante los próximos meses, espero que ustedes vean mucha publicidad sobre la conferencia, bajo el nombre: "Esperanza en la Encrucijada". Los temas diarios tratan puntos como las Promesas de Esperanza, las Promesas de Renovación, el decir Sí, y las Promesas Cumplidas.

Me encuentro particularmente contento con que la conferencia patrocinará un Congreso de Vocaciones para la juventud, durante el cual unos 25 a 30 obispos se reunirán para dialogar con jóvenes representantes de todos los Estados Unidos. Estamos rezando para que haya buen clima que permita una reunión especial en vocaciones en el Pan Am Plaza.

En los talleres del viernes y sábado de la conferencia, los participantes explorarán más profundamente su fe y sus razones de esperanza en la encrucijada de la vida. A lo largo de la conferencia, habrá un "parque temático interactivo" escenificado en cuatro pasillos de

exhibición del Indiana Convention and Exposition Center (Centro de Convenciones y Exposiciones de Indiana). Los jóvenes se pueden reunir allí para un aprendizaje y entretenimiento experimental. Ellos también participarán en la experiencia de "aprendiendo a servir," que se enfocará en la alfabetización. Se invitan a los participantes de la conferencia a traer libros para ser distribuidos a agencias locales, del estado y regionales para ser utilizados en sus servicios. Los jóvenes construirán estantes para libros como parte del proyecto de servicio.

La Iglesia de San Juan Evangelista tiene una ubicación bendita para muchos eventos en el centro de la ciudad. Esto será realmente verdadero durante esta conferencia. Será el "centro espiritual" como el principal lugar para el sacramento de la reconciliación, adoración eucarística y para otras experiencias de oración. Las misas por regiones en la noche del viernes de la conferencia serán como una anticipación a la Fiesta de la Inmaculada Concepción. Habrá un gran cierre eucarístico en el RCA Dome el domingo 9 de diciembre. Los jóvenes locales serán parte de un coro de 500 personas.

Algunos de nuestros jóvenes ya están involucrados en la planificación de este magno evento. Muchos más se irán involucrando en la organización de los diferentes programas y simplemente ayudando a movilizar al gran número de participantes de un lugar a otro. Algunos tendrán que dar charlas durante la conferencia. ¡Basta decir que necesitamos voluntarios jóvenes, adultos jóvenes y adultos! Nuestro espíritu de anfitriones será verdaderamente importante. Hay varias maneras en que ustedes pueden ofrecer su servicios como voluntarios: contacten a su parroquia o al decano del ministerio de la juventud, contacten a la oficina del ministerio para la juventud en el Centro Católico de Indianápolis, vaya a la página Web de la Arquidiócesis (www.archindy.org) y pulse el botón de la Conferencia Nacional de la Juventud Católica en la página principal y rellene el formulario para voluntarios, o rellene el formulario para voluntarios impreso en la página 10 de esta edición de *The Criterion*.

Todos están invitados a participar en uno o todos los eventos. ¡Marquen sus calendarios! Estamos dando un énfasis especial a la misión de la evangelización como el tercer tema de nuestro viaje simbólico de la Esperanza 2001. Hace un año, en septiembre, comenzamos este esfuerzo con oraciones en la Gran Celebración del Jubileo en el Domo del RCA. Esta conferencia, "Esperanza en la encrucijada," y sobre todo la Eucaristía en el Domo el 9 de diciembre, será todavía otro evento para servir como un catalizador para evangelizar a nuestra iglesia local, sobre todo nuestra juventud.

Recen para que esta conferencia también acreciente nuestro conocimiento de la importancia del ministerio para nuestros jóvenes. Recen para que más de nosotros nos sintamos atraídos al ministerio para nuestros jóvenes y jóvenes adultos. †

Traducido por: Language Training Center, Indianapolis

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!

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 when we were appointed to the United Methodist Cannelton, Rome and Tobinsport charge. We and our four children had returned to the states from serving in a mission school in Trinidad, Bolivia. We found the warmth of oneness in Christ with sisters and brothers in Christ in Bolivia (of the Orders, Daughters of Charity, Dominican and Franciscan priests from USA and Spain, and other communions of our Lord's Body). Father Kern welcomed us into the same oneness our Lord prays for in 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 now, Father Joe will continue witnessing to the welcoming warmth of our living Lord, in His un-retiring grace. No 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!

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

Ron and Mimi Yonker, Elberta, Ala.

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

Be Our Guest/Msgr. Owen F. Campion

Secular news media doesn't give religion its due

Recently ABC News announced that Peggy Wehmeyer, the network's religion correspondent and the only full-time religion correspondent among the major television news operations, will leave her job in October.

The network has been trimming operations in an effort to offset financial losses. This change at ABC, the dearth of TV network news religion correspondents and the fact that 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 news media, print or electronic, do not give religion its due. Institutionalized religion suffers, but society and individual citizens also suffer.

(To be fair, ABC has made other arrangements to cover religion, and it promises that the job will be effective.)

Most of my priesthood has been spent working full-time in the Catholic press. I now work for *Our Sunday Visitor*. I admit a vested interest in any discussion of news and religion. Even so, I am able to make several objective and real observations.

At the level of anecdote, I very quickly can detect whether or not a Catholic whom I meet reads the Catholic press or watches Catholic television. For example, just at the diocesan level here in north-eastern Indiana, every weekend I talk with people in the parish where I assist, and their comments tell me if they know from the diocesan newspaper here what is happening in the Church locally.

It is more than knowing that the Knights of Columbus will sponsor a Communion breakfast in two weeks. It can be much more serious.

Indiana's Catholic bishops, representing all five dioceses, have addressed the question of capital punishment. Archbishop Daniel M. Buechlein of Indianapolis their head has been particularly vocal, partly because Timothy McVeigh was imprisoned and recently executed in Terre Haute, a city within his archdiocese.

Catholics have mixed views on the death penalty. Those who rely on Church sources at least know what the Church and its leaders actually are saying.

One woman, obviously quite upset with Archbishop Buechlein, insisted that he virtually wanted McVeigh released. I asked where she got this information. (The archbishop never said any such thing.) She admitted she did not subscribe to any Catholic publication but that she had "heard" something to this effect!

This woman, therefore, is suffering in her life in the Church because she does not have all the information.

Without being too harsh on Catholics who do not get their religious news from Catholic media, I should mention three points that are valid concerns in this discussion.

The first is the anti-Catholicism that very often is in the background of religion news reporting in the commercial media. Perhaps the strident anti-Catholicism of the Ku Klux Klan days and Al Smith's presidential campaign relented during and after World War II, surfacing only for a historic moment when John F. Kennedy ran for president, but it has come back in earnest with the national debates about abortion and homosexuality.

Evidence of this in not a few cases has been the outlandish reporting in the commercial media following incidents of sex abuse among the Catholic clergy.

In no way should the Church be held to a lower standard than any other institution with regard to this serious problem, and the Church is entitled to no special consideration whatsoever if and when infractions are real. But everyone, including the Church and its leaders, are entitled to full, unbiased and complete reporting. The Church rarely gets as much.

Even when anti-Catholicism is not a consideration, the commercial media almost never devote many resources to covering religion. I say this despite the coverage Pope John Paul II's trips get. Just look at a commercial newspaper's budget and compare what it spent on religion reporting and what is spent on sports or finance.

This gets to a point that involves the entire culture, Catholics or otherwise. In this country, the commercial media is privately owned, and it exists to earn profits. God bless the fact that we have no governmental involvement in news reporting. We cannot demand of the news media what we do not demand of banks and department stores. They have a right to seek a return on their owners' investments.

We, of course, have the right to demand that they not exploit us. Beyond this, however, in the murky background, is the implication at least that religion news does not sell that well.

In the long run, this is the most disturbing message.

(Msgr. Owen F. Campion is associate publisher of *Our Sunday Visitor*. He also writes a regular column of *Scripture commentary* for *The Criterion*. This column appeared as an editorial in the July 1, 2001, issue of *Our Sunday Visitor*. It is reprinted with permission.) †

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 drink 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 com-

panionship, 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 80th 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 Piguat at 3 p.m. Sept. 2. Father Piguat, 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.

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 Dolle 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 overseen a two-year study and planning process that resulted in an \$8 million restoration of the parish campus and the cathedral. It 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. 2 to show the progress made on the church after the April 27 fire. For more information, call 317-638-5551. †

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VIPs . . .



Dr. Thomas and Mary Katherine Garrison of St. Malachy 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 Noll 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 Cox**, 42, of Normal, Ill., made solemn vows on 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.



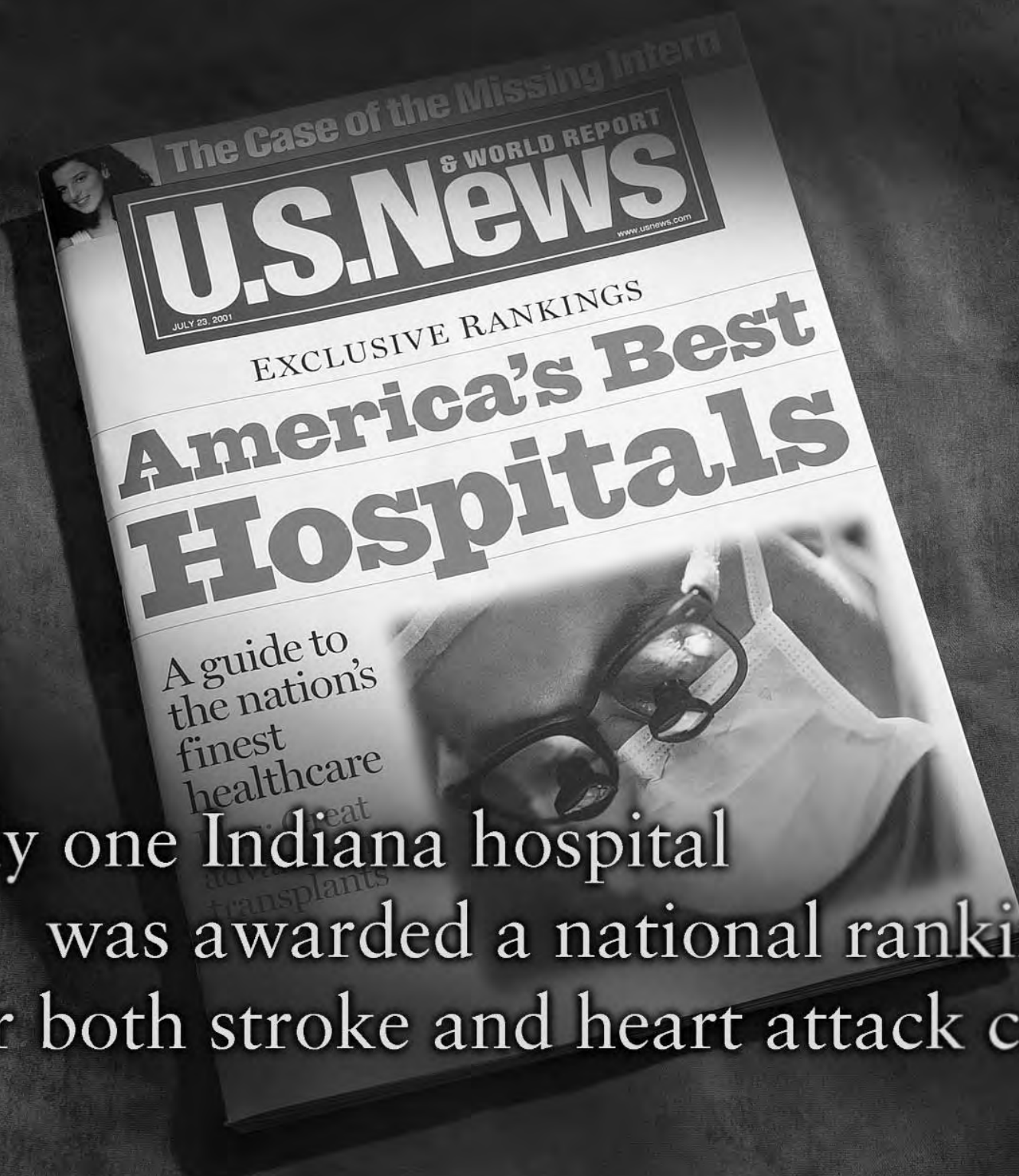
Lawrence and Doris Jean Frey of St. Joseph Parish in St. Leon will celebrate their 50th wedding anniversary Oct. 6. They were married on that date in 1951 at St. John the Baptist Church in Harrison, Ohio. They will celebrate Oct. 7 with a Mass at St. Joseph Church and a reception following. They have six children: B.J. Ault, Betty Hollin, Bev Stone, Bob, Bill and Brian Frey. They also have 13 grandchildren.

New officers for the Indiana State Jurisdiction of the Knights of Columbus are State Deputy, Robert Lynch, Indianapolis; State Secretary, Dale Heger, Greensburg; State Treasurer, Jeff Biel, Munster; State Advocate, Norman Stoffel, Huntington; and State Warden, John Abel, Bedford. †



Off to the races

Olga Fuller pushes Father Todd Riebe in a wheelbarrow during the Richmond Catholic Community Picnic and first Richmond Catholic School Alumni Homecoming. About 650 people attended the Aug. 19 events. Father Riebe is the pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond.



The Case of the Missing Intern

U.S. News & World Report
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JULY 23, 2001

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Archbishop Milingo tells wife he loves her 'as a sister'

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.

As of early Aug. 27, the 14th day of Sung's fast, Archbishop Milingo's Vatican representatives had made no contact to arrange a meeting, according to the Rev. Phillip Schanker, a senior official of Rev. Moon's movement who has been serving as Sung's spokesman.

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.

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.

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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. I taught her how to make the Sign of the Cross," he added.

In his letter to her, which he read on television, Archbishop Milingo told Sung, "I love you like a sister. I will continue to pray for you for the rest of my life."

At a hastily called press conference, 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.

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."

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. †



Maria Sung, wife of controversial Archbishop Emmanuel Milingo, prayed in front of St. Peter's Basilica in the early morning Aug. 21.

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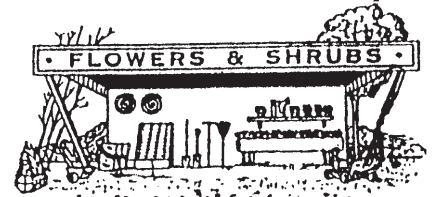
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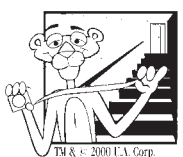


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National Catholic Youth Conference 2001

Hosted by the Archdiocesan Office for Youth and Family Ministries

Dates: Dec. 4-9, 2001

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 and/or your organization would like to join us in welcoming our young church, please complete this form and you will be con-

tacted 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 NCYC2001tc@aol.com.

First Name _____ Last Name _____
 Parish/School/Organization _____
 Address _____ City _____
 State _____ Zip Code _____ Home Phone _____
 Work Phone _____ Fax _____ E-mail _____
 Current Occupation _____ Age _____
 Personal Reference: _____ Phone No. _____
 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.

Tuesday December 4 SET UP ONLY	Wednesday December 5 SET UP ONLY	Thursday December 6 CONFERENCE	Friday December 7 CONFERENCE	Saturday December 8 CONFERENCE	Sunday December 9 CONFERENCE	Monday December 10 CLEAN UP ONLY
7 a.m. to Noon	7 a.m. to Noon	7 a.m. to Noon	7 a.m. to Noon	7 a.m. to Noon	7 a.m. to Noon	9 a.m. to Noon
11:30 a.m. to 4:00 p.m.	11:30 a.m. to 4:00 p.m.	11:30 a.m. to 4:00 p.m.	11:30 a.m. to 4:00 p.m.	11:30 a.m. to 4:00 p.m.	11:30 a.m. to 4:00 p.m. Clean Up	11:30 a.m. to 4:00 p.m.
3:30 p.m. to 9:00 p.m.	3:30 p.m. to 9:00 p.m.	3:30 p.m. to 9:00 p.m.	3:30 p.m. to 9:00 p.m.	3:30 p.m. to 9:00 p.m.		
		8:30 p.m. to 11:30 p.m.	8:30 p.m. to 11:30 p.m.	8:30 p.m. to 11:30 p.m.		

Please rank your top three choices of places to work with a 1 – first choice, 2 – second choice, 3 – third choice. Unfortunately, there is no guarantee that you will be placed in that area but we will do our best to meet everyone's needs.

Area	Rank	Area	Rank	Area	Rank
Liturgy (Fri. night and Sun. morning only)	___	Security	___	Hospitality	___
Greeter	___	Directions	___	Airport (Wed. and Thurs. only)	___
Usher	___	Traffic Flow	___	Hotel (Thurs. only)	___
Eucharistic Minister	___	Hotel (Wed.-Sat. midnight to 7 a.m.)	___	Convention Center	___
Collection	___	Dance	___	Food Courts	___
Guides	___	Concert	___	NCYC Office	___
Merchandise Booths	___	Workshop	___	Secretarial	___
Sales	___	Greeter	___	St. John's	___
Thematic Park	___	Vocations Rally (Sat. only)	___	Prayer Leader	___
Arts and Crafts	___	Crowd Control	___	Greeter	___
Computers	___	General Volunteer	___		
Sports	___				
Games	___				

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

If you would like more information about NCYC, please contact the Office for Youth and Family Ministries at 1-800-382-9836, ext. 1439 or 317-236-1439.

Cookie company founded by nun provides haven for Twin Cities kids

MINNEAPOLIS (CNS)—More than a dozen years ago, Mercy Sister Jean Thuerauf 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 non-profit 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 basement 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, came to the Cookie Cart five years ago after her family moved to Minneapolis from Nigeria. She currently is studying business law at Minneapolis Community College.

"Working with kids from a lot of different backgrounds really broadened my horizons," 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 driver'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

See **COOKIE**, page 11

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Prayer in the Catechism/Fr. John E. Pollard

The Lord's Prayer

Last in a series

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.



Fr. John E. Pollard

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.

Tertullian 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 the Father 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

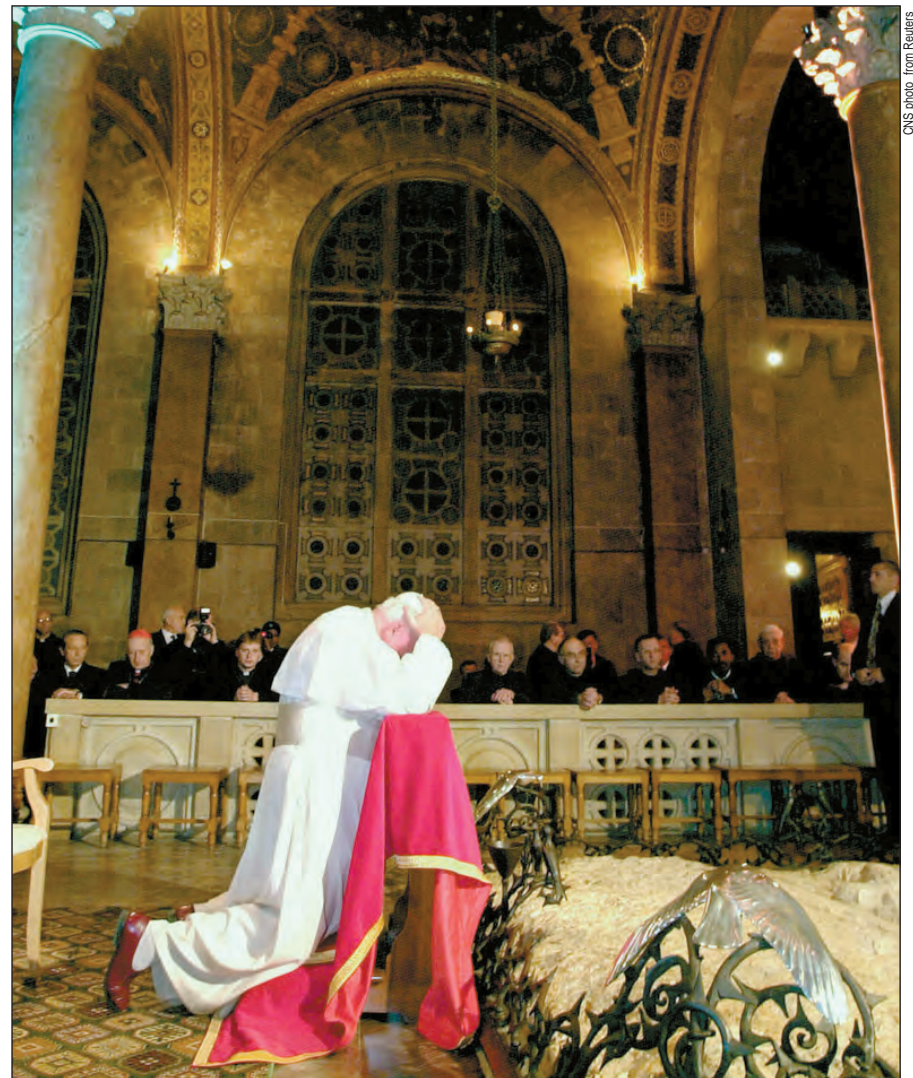
prayed the Our Father three times a day in place of the Jewish benedictions. It has been incorporated into the Liturgy of the Hours and is an integral part of the celebration of the sacraments of Christian initiation. In the eucharistic liturgy, the Our Father joins the eucharistic prayer to the reception 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



Pope John Paul II prays inside the Church of the Agony, built near Jerusalem's Garden of Gethsemane, where Jesus prayed before his crucifixion.

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" (#2789).

(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.) †

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." †



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.

From the Editor Emeritus/John F. Fink

More on the question: Is anyone in hell?

Let me continue the discussion I began last week about the question, "Is anyone in hell?" It's a question that has been debated through the centuries but was revised recently when Father Richard John Neuhaus speculated about it in his book *Death on a Friday Afternoon*.



But wasn't the belief that no one is in hell (*apocatastasis*, or "universalism") condemned by the Second Council of Constantinople in 553? This was the belief, embraced by the great theologian Origen, that in the end all rational creatures, including angels, will be saved. The Church at that time said that such a doctrine denies the reality and possibility of damnation.

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

a general audience, he asked this question in his book *Crossing the Threshold of Hope*: "Can God, who has loved man so much, permit the man who rejects him to be condemned to eternal torment?"

He continued, "The Church has never made any pronouncement in this regard. This is a mystery, truly inscrutable, which embraces the holiness of God and the conscience of man. The silence of the Church is, therefore, the only appropriate position for Christian faith. Even when Jesus says of Judas, the traitor, 'It would be better for that man if he had never been born' (Mt 26:24), his words do not allude for certain to eternal damnation."

But people have a natural tendency to think that universal salvation isn't fair. If someone rejects God's mercy, if he or she commits horrible crimes, there must be a final punishment. Or, as the pope put it, "Is not God who is Love also ultimate Justice?"

In his book, he acknowledges that God indeed is, but nevertheless writes, "Before all else, it is Love that judges. God, who is

Love, judges through love."

There are even people who actually want some people to be in hell. Father Neuhaus says that some people "claim that one of the attractions of heaven is the pleasure that the saved will have in watching the torments of the damned." What a horrible idea! How could these people claim to love their neighbor, which Christ says is a requirement for getting to heaven, and still entertain such a concept? Just the idea that even one person would be damned for all eternity should fill us with sorrow.

Here's what Pope John Paul wrote in *Crossing the Threshold of Hope*: "In Christ, God revealed to the world that he desires 'everyone to be saved and to come to knowledge of the truth' (1 Tm 2:4). If God desires this—if, for this reason, God has given his Son, who in turn is at work in the Church through the Holy Spirit—can man be damned, can he be rejected by God?"

Only God has the answer to that question. †

Cornucopia/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



Indianapolis. This was where we, and our fellow Middle Americans, were invited to bring two items with some age on them for appraisal by experts.

From this one-day gathering, the Public Broadcasting System will create three one-hour TV programs to be shown in our area in early 2002. 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 assigned expert often can fill in the details of who made this, what it's for, and what it's worth today.

Besides 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 long-revered by their families is simply a carnival prize dating from 1910. Others scream delightedly when their ugly pottery vase is revealed as some ancient Etruscan treasure worth many thousands of dollars.

Then there are the majority of participants, like me, who have pieces of jewelry or silverware from Grandma, a painting from a great aunt or a toy 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 dollars.

Personally, I thought the best thing to see 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 little old lady seated in one of the chairs. By the time we reached our goal we'd become pals, and she explained of her frequent rests, "My family takes care of me."

One young man was toting 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 washing machine. "My wife still uses it," he grinned. Sure.

Also in the long furniture line was a man with two chairs and a small table, which looked like leftovers from a 15th century throne room in an Errol 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 apparently brand-new. Others carried books, glassware, silver services, pottery, paintings, musical instruments and, when all other explanation 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 a while, the greed.

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

Faithful Lines/Shirley Vogler Meister

Showing we are Christians through laughter

When my oldest daughter was a Purdue University student, she phoned to say she and her



friends would stop at home on their way to see The Cars. I wondered when she—a chemistry major—developed an interest in auto racing. After arriving, the group laughed good-naturedly at my

assumption. The Cars had nothing to do with motoring. It was the name of a New Wave musical group.

That prompted me to write a light verse, "Muddled Mom," for a former Indianapolis publication—one of many times I turned a minor embarrassment into print-humor.

I love to smile—and I've written about that, too (*The Criterion*, Aug. 25, 2000). However, this summer my 16-month-old grandson inspired what I now share. Sam and his mother, Donna (the same daughter who saw The Cars) were visiting from Cleveland.

My photographer-husband, Paul, wanted to "shoot" Sam with a large, formidable camera. From the look on Sam's face, we knew he pondered the apparatus rather than being frightened; but he looked much too serious. So, I smiled, then sang, "I Love to Laugh" from the *Mary Poppins* film; and I heartily laughed "Ha, Ha, Ha, Ha!" with Donna joining the song with "loud and long and clear. We love to laugh—Ho, Ho, Ho, Ho; so everybody will hear." Sam laughed, too, but we sang the song far longer than needed.

Yet appropriate laughter certainly is needed—and contagious. It's also stress-reducing, as well as emotionally and physically healing. The late Norman Cousins became famous for his *Anatomy of an Illness*, explaining the healthy benefits of laughter.

This year, I've presented two programs on light verse, using my own work, as well as material from a *Holy Humor* book, published by the Fellowship of Merry Christians.

Yes, Merry Christians! Their organization has inspired others since its founding 16 years ago by a former Indianapolis cou-

ple, Cal and Rose Samra. [Rose McBride Samra worked in the archdiocesan Office of Catholic Education in the 1970s.] Their Web site (www.joyfulnoiseletter.com) opens with these words from G.K. Chesterton: *Angels can fly because they take themselves lightly. Never forget that the devil fell by force of gravity ... A good joke is the closest thing to divine revelation ... They who have the faith have the fun.*

The Web site name echoes the title of their inspirational newsletter; but the Samras also offer a variety of books and encourage members to share their humor. More information can be obtained by calling 1-800-877-2757 or writing the Fellowship of Merry Christians, P.O. Box 895, Portage, MI 49081-0895.

Author's note: When I assumed The Cars was an auto-racing event, I must've been thinking of The Nationals—drag racing sponsored by the National Hot Rod Association. The 46th annual race is in Indianapolis on Aug. 31-Sept. 4.

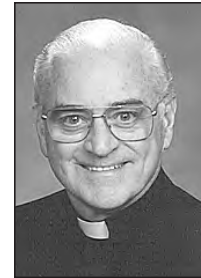
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/

Fr. John Catoir

Saying yes to God or to ourselves?

Hidden in the heart of every human being is the mysterious power to say yes to God. We are weak, but God is infinitely patient.



God sees through all our masks, our titles and our trophies, and simply waits. Meanwhile, we deceive ourselves into thinking that we

already have said yes to God because we have followed the rules and perhaps earned something of a good reputation in the process.

The need for approval is strong in everyone. We are always trying to demonstrate our emotional and intellectual validity. Even children crave power over others and freedom to do as they please. We all want to enjoy luxury, comfort and pleasure. Most pursue wealth as a means of achieving happiness, but alas it so often disappoints.

Very few actually understand that loving God with one's whole heart, mind and strength is the key to human fulfillment. This is because we know nothing of the richness of total resignation to God's will. We don't even want to know. As a result, we con ourselves into using religion as a way of saying yes to ourselves.

Jesus was critical of those who flaunted their faith for all to see but who in their heart of hearts were distant from God himself.

'Saying yes to God is the real test of holiness. Mary, the mother of Jesus, was holy in a supremely beautiful way.'

There are so many Christians, Jews, Muslims, Buddhists and others who adopt a body of beliefs in an effort to demonstrate their own superiority and worthiness. In the long run, this parading doesn't amount to much of anything.

Jesus put it nicely: "What would it profit you to gain the whole world and lose your immortal soul?" What would it profit you indeed to be seen as religious if you never really had given yourself to God?

Saying yes to God is 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 Assumption of Mary. Each year on the feast of the Assumption, we join thousands of parishes all over the world to celebrate our devotion to Mary, the mother of our Lord.

We recall her inspiring words, "Be it done unto me according to your Word." We recall how she embodied the perfect disposition of a human soul in relation to God, and we admire her spiritual surrender. This perfect disposition is the key to our own happiness both here and in the hereafter.

Many people find ways of becoming their own worst enemy instead of their own best friend. Surprisingly, those who do not say yes to God end up not saying yes to themselves either. They fail to accept themselves as they are, powerless creatures standing before their all-powerful Creator.

A true yes to God begins with the acceptance of one's own lowliness. Mary taught us much about the richness of spiritual surrender. Mary humbly adopted a childlike spirit by seeking first the kingdom of God.

(Father John Catoir is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Sept. 2, 2001

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The Book of Sirach supplies this weekend's Liturgy of the Word with its first reading.



These admonitions, written as a father's instruction 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 allurements 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 the author 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, untouchable 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 heiresses of the prophecies of Moses. They were the people of Moses.

Hebrews does not disavow 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 times.

Humans may exaggerate their importance, 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 inclined.

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 grasp and seize advantage for ourselves. We must respect others.

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. †

Daily Readings

Monday, Sept. 3

Gregory the Great, pope and doctor of the Church
1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
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 52:10-11
Luke 4:38-44

Thursday, Sept. 6

Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, Sept. 7

Colossians 1:15-20
Psalm 100:2-5
Luke 5:33-39

Saturday, Sept. 8

The Birth of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Sunday, Sept. 9

Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Question Corner/Fr. John Dietzen

Indulgences can lead to conversion of heart

Q Gaining indulgences was a big thing 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 (purgation) either in this life or at death.

Pope Paul VI, in "The Doctrine of Indulgences" published in 1967, called for reform of the entire indulgence structure.

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 daily life as deserving of indulgence:

- Invoking God's mercy and protection while fulfilling one's responsibilities and enduring difficulties.
- Offering oneself and one's possessions, in a spirit of faith, to people in need.
- Voluntarily foregoing some pleasure in a spirit of repentance and sacrifice.

A revised manual of indulgences was released in September 1999, in anticipation of the Jubilee Year.

It continued the prescriptions of the earlier manual, but added a fourth indulgence category:

- Giving public witness to one's faith by frequent reception of the sacraments and by proclaiming one's faith to nonbelievers by word and example.

Partial indulgences are granted using only those words, with no confusing mention of days or years as was common previously.

Contrary to what many Catholics thought, an indulgence of one year, for example, did not mean "one year off of purgatory." It meant, rather, whatever alleviation of purgative suffering might be achieved by one year of fasting or other penance.

Obviously, the Church today takes great pains to keep the understanding of 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.) †

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 small gifts 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 praise 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.

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



Jesus, remember us when you come into your kingdom.

By Patty Brooks

Four Saint Meinrad Archabbey 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 Archabbey 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, 58, 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 Association. 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 from Iowa State University at Ames, Iowa, in 1988.

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

As novices, the men take a year off from formal studies or trades. The novi-



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.

tiates 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 pro-

fess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †

The Active List, continued from page 14

reconciliation, 4-6 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 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.

◆◆◆
St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

◆◆◆
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

◆◆◆
First Saturdays
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.

13th St., **Indianapolis**. Apostolate of Fatima hourly, 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, 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 p.m. Mass.

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

◆◆◆
Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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

◆◆◆
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious

vocations, 7 p.m.

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

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

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

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

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

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

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

◆◆◆
St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

◆◆◆
Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **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: Mike Fox, 317-259-6000.

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

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

(abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

◆◆◆
Fourth Saturdays
Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †



In memorium

Missionaries of Charity gather around the decorated tomb of Mother Teresa in Calcutta Aug. 26, the 91st anniversary of her birth. The nuns decorated her tomb with flowers. A report on the life of Mother Teresa was submitted to the Vatican the week before in a step toward her possible beatification, a major move toward sainthood.

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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 six post-sessions before giving up on their marital vows.

Their names have been changed to protect their privacy, but their story of hope and healing as a result of their Retrouvaille experiences is true.

The archdiocesan Office for Youth and Family Ministries is sponsoring a Retrouvaille weekend on Sept. 21-23 at Fatima Retreat House, 5353 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

hurting 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 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 discus-

sion helped them realize the importance of sharing feelings without arguing about differences.

"It helped us create an environment where I could listen to her feel-

ings 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 also 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 help 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.

"With 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 317-236-1586 or 800-382-9836, ext. 1586, or check the Web site at www.retrouvaille.org.) †

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Rest in peace

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

ABELL, Lawrence E., 73, Holy Spirit, Indianapolis, Aug. 8. Brother of Louise Brown, Helena Parsley and Robert Abell.

ALEXANDER, Mary H., 81, St. Paul, Tell City, Aug. 1. Mother of Rebecca Polumbo, Margaret Swaney, Harriet Sue "Pat" and Jim Williamson. Grandmother of several. Great-grandmother of several.

BENDA, Margaret A., 89, Holy Spirit, Indianapolis, Aug. 17. Mother of David and Thomas Benda. Grandmother of six. Great-grandmother of five.

BERGER, Mable Frances, 78, St. Pius, Troy, Aug. 3. Mother of Barbara Schipp, Allen and Leo Berger. Sister of Frieda Cronin. Grandmother of six. Great-grandmother of one.

BROWN, Madelynn Allyse, 1, Christ the King, Indianapolis, Aug. 17. Daughter of David and Melissa Brown. Sister of Austin Brown. Granddaughter of Edward and Mary Brown and Thomas and Carol Lamb. Great-granddaughter of Floyd and Agnes Lamb.

CLEARY, Bernice A.

(Quellhorst), 85, St. Jude, Indianapolis, Aug. 18. Mother of Victoria Cleary, Susan Genowa, Margaret Glick, Kathlene Rike, Barbara Schmutte, Roberta Stier and Marilyn Wilson. Sister of Madonna Campbell, Jeanette Padgett, Delores Thoma, Martha Thrine, Mary Helen Wiley, James and Raymond Quellhorst. Grandmother of 25. Great-grandmother of 39. Great-great-grandmother of four.

CRAYS, R. Eugene, 71, Little Flower, Indianapolis, Aug. 11. Husband of Wanda Crays. Father of Barbara Butcher, Christopher, James, Jeffrey, Kenneth, Michael and Stephen Crays. Brother of Mary White and William Crays. Grandfather of seven. Great-grandfather of two.

DATTILO, Michael, 61, Prince of Peace, Madison, Aug. 17. Husband of Mary Lou Dattilo. Father of Robert Allen, Kristi Amick, Kelly Culver, Robin McKay, Daniel, Dominic and Michael Dattilo. Brother of Marina Cooke, Jeanie Martin, Patricia Meeks, Frank Jr., Fred and John Dattilo. Grandfather of 11.

ENGLEMAN, Melvin, 74, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 17. Husband of Delores Engleman. Father of Cynthia Craig, Lisa Payton, Theresa Welch and Kenneth Engleman. Son of Violet Engleman. Brother of Betty Bennett and Jerald Engleman. Grandfather of 11.

FARQUHAR, Rita, 82,

St. Monica, Indianapolis, July 21. Mother of Yolanda Turner.

FROST, Mary E. (Wheeler), 77, St. Monica, Indianapolis, Aug. 14. Wife of Roy L. Frost. Mother of Sharon Cheek, Madonna Spaulding and Roy Frost III. Grandmother of 12. Great-grandmother of 11.

GODBY, Emma Marie, 82, Holy Trinity, Indianapolis, Aug. 3. Wife of James Godby. Mother of Karen Spence, Denny and Tom Godby. Sister of Pauline Stanfield. Grandmother of five. Great-grandmother of six.

GONZALEZ, Francisco M., 31, St. Roch, Indianapolis, Aug. 17. Husband of Marisa D. (Moody) Gonzalez. Father of Camille and Joseph Gonzalez. Son of Jose and Elba Gonzalez. Brother of Cecile Gonzalez-Cerimele and Joe Gonzalez. Grandson of Balbina Ruiz.

GREELEY, Thomas, 71, Holy Spirit, Indianapolis, Aug. 20. Husband of Lori Greeley. Father of Lynne and Peter Greeley. Brother of Cecelia and William Greeley.

HIGGINS, Mary F. (Phillips), 71, Holy Family, New Albany, Aug. 12. Mother of Sheri McDonald. Sister of Minnie Beyl and Thelma Hammond. Aunt of four.

HOBBS, Mary Ann (Lux), 86, St. Joseph, Shelbyville, Aug. 16. Mother of Angela and Teresa Lux. Stepmother of Judy Endsley, Ginny Kerr, Paula Walker, Brian, Don, Kevin and Tom Hobbs. Sister of Doris Adams, Dorothy Flodder, Margaret Mohr, Charles, Harry, John and William Smith. Grandmother of 19. Great-grandmother of 13.

KRAMER, Kathryn, 93, St. Michael, Indianapolis,

Aug. 13. Mother of Joseph Kramer. Grandmother of one.

KRANZFELDER, Arthur L., Ph.D., 88, St. Pius X, Indianapolis, Aug. 17. Husband of Emily Kranzfelder. Father of Judith DeLaney, Janet Duncan, Barbara Hazel, James and Richard Kranzfelder. Grandfather of 15. Great-grandfather of two.

LABHART, Lorrain M., 82, St. Paul, Tell City, Aug. 14. Sister of Shirley and James Genet. Aunt of several.

LaGRANGE, Wayne, 68, Sacred Heart, Jeffersonville, Aug. 11. Husband of Dorothy LaGrange. Father of Kelly, Kevin, Michael and Vincent LaGrange. Son of Blanch LaGrange. Brother of Ida Mae Faulkenberg, Charlotte Ward, Bill, Joe and Marty LaGrange. Grandfather of six.

LEWIS, I. Marie, 73, Holy Spirit, Indianapolis, Aug. 16. Wife of Garland Lewis. Mother of Gerry Jennings, Teresa Steele and Robert Lewis. Brother of Virginia Knapp, Jane Wood and Ronald Goodin. Grandmother of six. Great-grandmother of seven.

MARREN, Catherine L. (Taylor), 37, Little Flower, Indianapolis, Aug. 13. Wife of Steven Marren. Mother of Cameron Marren and Joshua Weston. Daughter of Delora Taylor. Sister of Deborah Cowser, Theresa Glasser, Laura Miller and Susan Taylor.

MARSHALL, Dorothy E. (Gorman), 83, St. Anthony, Indianapolis, Aug. 14. Wife of Chester F.P. Marshall. Mother of Cheryl Schmetzel. Grandmother of one. Great-grandmother of two.

McCONAHAY, Fern, 89, St. Pius X, Indianapolis,

July 30. Mother of Albert, Charles and Joseph McConahay. Half-sister of Leona Hickey and Emery McRoberts. Grandmother of 11. Great-grandmother of 11.

McLAUGHLIN, Agnes C., 103, St. Mary, New Albany, Aug. 21. Mother of Betty Ann Jones, Franciscan Sister Noreen McLaughlin, James, Robert and Thomas McLaughlin. Grandmother of 15. Great-grandmother of 26.

McQUINN, Betty J., 73, Holy Trinity, Indianapolis, Aug. 6. Mother of Patricia Smith, Belinda Srader, Carol, Michael, Robert and Thomas McQuinn. Grandmother of three. Great-grandmother of two.

OHOLOROGG, Edward, 81, Our Lady of Lourdes, Indianapolis, Aug. 14. Father of Janice Foddrill, Mary Jo Kenny, Barbara Wade and Thomas Oholorogg. Brother of Ruth Bailey, Bill and Robert Oholorogg. Grandfather of 12. Great-grandfather of 13.

REER, Bernard A., 90, St. Anthony of Padua, Morris, Aug. 13. Father of Joann Fledderman, Doris Laker and Paul Reer. Grandfather of 10. Great-grandfather of five.

REYNOLDS, Betty L., 74, St. Michael, Charlestown, June 13. Wife of Karl Reynolds. Mother of Brenda Debarry, Theresa Howell, Linda Lawrence, Kevin and Robert Reynolds. Grandmother of 12. Great-grandmother of seven.

REYNOLDS, Karl C., 75, St. Michael, Charlestown, July 20. Father of Brenda Debarry, Theresa Howell, Linda Lawrence, Kevin and Robert Reynolds. Grandfather of 12. Great-grandfather of seven.

RHODES, Veronica Ann, 99,

St. Paul, Tell City, Aug. 13. Mother of Jane Mayfield and Rose Ziegelgruber. Grandmother of 11. Great-grandmother of 24. Great-great-grandmother of eight.

ROBERTS, Russell Francis, 73, St. Barnabas, Indianapolis, Aug. 21. Husband of Bernice (Pich) Roberts. Father of Christine Hurrle, Anne O'Neill, Carol Powell, Bernard and Steven Roberts. Son of Mary (Schmitt) Roberts. Brother of Marjorie Moore, Mary Wise, Bernard, Harold, James and Robert Roberts. Grandfather of 14. Great-grandfather of one.

ROCA, Jedida, 75, St. Monica, Indianapolis, Aug. 9. Father of Cynthia Hedriana.

STAROST, Gerhard H., 95, St. Anne, Hamburg, Aug. 21. Husband of Luzia (Nickel) Starost. Father of Rose Kinker, Lucy Mayer, Veronica, Bernhard "Ben," Eberhard "Abe," Gerhard "Mick," John "Hans" and Reinhard "Reiny" Starost. Grandfather of 19. Great-grandfather of four.

WADE, Marian (Furjanick), 95, Christ the King, Indianapolis, Aug. 22. Mother of John and Timothy Wade. Grandmother of one.

WRIGHT, Don, 88, St. Agnes, Nashville, Aug. 13. Husband of Marge Wright. Father of Charlene Jewell, Karla Malkiewicz, Mary Beth Messer, Don Jr. and Steve Wright.

WRIGHT, Jack, 65, Sacred Heart, Jeffersonville, Aug. 9. Husband of Beulah Wright. Father of Kenneth Holcomb, Debra Matthews, Sherry Morgan, Vickie, Daniel, James and John Wright. Brother of Virginia Conklin, Gloria Mingus, Brenda Minton, James and Robert Wright. Grandfather of 16. Great-grandfather of one. †

CHILD

continued from page 3

"All the time I was away from St. Mary's and was working with kids who weren't at risk ... my constant thought was: This is really neat, these kids are wonderful, but they really don't need what I've got to give, which is an extreme amount of patience and a fascination for the behavior of young children, particularly when it goes awry," Sherman said. "I always enjoyed the interaction with the families and had a lot of admiration for some of the challenges that they faced. So, basically, it's always been a part of my life."

Welch said she feels comfortable leaving knowing that Sherman will succeed her as executive director.

"I think that we supplement each other," Welch said.

"We have worked very close," Sherman said.

"We've been quite a team."

Welch said she and Sherman have a lot of support from the center's staff.

"The staff has always been wonderful," she said. "We've been very fortunate in having such good people—and it's a pleasure to work with them."

Sherman said that Welch has been a good role model for her as she prepares to direct the center.

"Pat has had a lot of

courage in facilitating the expansion and doing the things that needed to happen to make us be able to accommodate all the children and the services we provide," she said, referring to the expansion of St. Mary's from one building to four, and from serving about 40 children to 208 children. "That's been a good lesson for me."

Welch earned a Ph.D. in developmental psychology from Purdue. Before coming to St. Mary's, she worked for Catholic Social Services for 11 years.

Sherman earned a Master's Degree in Education from Butler University. She worked for two years at St. Mary's as a speech pathologist in the mid-1970s before raising a family. She returned as the director of the early childhood program in 1984.

Over the years, the two have seen many things at St. Mary's, including one little boy who "escaped" from his preschool class and was found sitting at Welch's desk with her glasses on.

Other stories are not so funny. Sometimes the occurrence of a young child swearing may reflect a difficult situation in the home.

"They are tough little kids. They've had terrible things happen to them," Sherman said of most of the preschoolers that are at St. Mary's. However, she said, "They have all the potential in the world." †



Kenyans march for inquest

Hundreds of people march Aug. 25 to the site 50 miles outside of Nairobi where U.S. Father John Kaiser was found slain a year ago. The Kenyan bishops said they will pursue a new inquest into his death.

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LABOR

continued from page 1

not enjoy permanent legal status," the cardinal said. "A legalization program for these workers would help protect their basic labor rights and ensure that all workers in the United States are afforded a living wage and decent working conditions."

Cardinal Mahony also called for action to ensure "that everyone who works full-time can earn enough to raise a family."

He termed moves in Congress to raise the minimum wage "a modest step toward that goal, but still insufficient."

RACE

continued from page 1

Sister Mary Alice brought the crowd of 400 to its feet with her story of how childhood teachers in Rock Island, Ill., refused her admittance to their community because of her race. In 1936, she joined the Oblates, an order founded in the 19th century specifically for black women.

"Racism is very much alive today," Sister Mary Alice said in an interview after the panel. "I go across the country and I see all-white congregations. How can they be so white, given the composition of this country? They are because we are not making people different from us welcome. If we did, [religious communities] would be a different complexion."

Should communities recruit for diversity? "No, I don't think they should actively

"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 Catholics to "see others not as economic rivals or problems, but as members of one human family," Cardinal Mahony said.

"The question is not whether we will have increasing globalization, but whether it will lift people up or push them down; whether it will drive people apart or bring them together; whether it will increase 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 restructuring of the welfare system 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 tempered by the reality of persistent poverty and wages too meager to provide for a

family's needs. Many may be leaving welfare; too few have left poverty."

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

Emphasizing the Catholic principle that the economy "exists to serve the human person, not the other way around," the cardinal called on Catholics to continue to heed *Laborem Exercens* on the first Labor Day of the millennium.

"The moral measure of any economy is not simply the information shared, the wealth created, the trade encouraged, but how the lives and dignity of the poor and vulnerable, the hungry and destitute are protected and promoted," he said. †

recruit," she said, "until they feel their congregation is ready to accept them."

Father Rivera, a provincial counselor of his community in Arlington, Va., was raised in Ohio in a parish that celebrated Puerto Rican culture, but when he joined his order he became Jesse, not Jesus. It was not until he went to work in Mexico that he reclaimed his name and his Hispanic heritage.

He said the reconciliation process of Encuentro 2000, a meeting last year sponsored by the U.S. bishops to celebrate the Church's ethnic and multicultural diversity, had taught him that "there is a lot of reconciliation that needs to go on. We have to say we messed up and ask forgiveness."

He continued, "Hispanics, African-Americans, we all suffer from racism. We all need to ask forgiveness and then walk in compassion. Blacks and Hispanics think we are not racist because we are from a group that has been attacked. But I

have to ask myself, 'Where am I racist as a Puerto Rican?'"

"Racism is a sin," said Bishop Bennett. "The problem is in the Church we never say it that baldly. Nor do we live it."

The bishop said he has found that "racism means different things in different regions." A Jesuit raised in Denver and Los Angeles who now serves in Baltimore, he observed: "The East is a tiered society. In the West, everyone is a pioneer—even if they hate each other. In the East, the dominant Anglo culture never sees racism. And people of color see racism everywhere."

"Racism need not compete with poverty as the core of society's dysfunction, even though it is easier to move people to action against poverty than racism. And even though they are the same thing," Bishop Bennett said.

To find creative solutions to racism, "we need to pray," he said. And, he

added, "It is important that we live our charism that has so touched us that we choose to live vows of poverty, chastity and obedience in community so that vision is enlivened." When communities are "forever and increasingly true to the charism of their founders all the important issues get raised," he said.

In comments from the floor, a Vietnamese member of the Redemptorists said he was disappointed that there were no Asians on the panel. He suggested the crowd look at racism not as a combat issue but as an opportunity for partnership in diversity. He said he planned to "look for a person from another culture to mentor me" and he asked others to join him in that resolution.

"Is it too late for us?" asked a Sister of St. Francis from the floor.

"No, it is not," answered Father Rivera. "There are so many young people who would love to be with us." †

MONK

continued from page 1

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 putting 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 exclusively automated catalog, closing down the card catalog.

Another major project for Father Simeon was moving to 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 national library associations that had annual meetings.

"Multiply that by 50 and it's quite a bit of traveling," said Father Simeon.

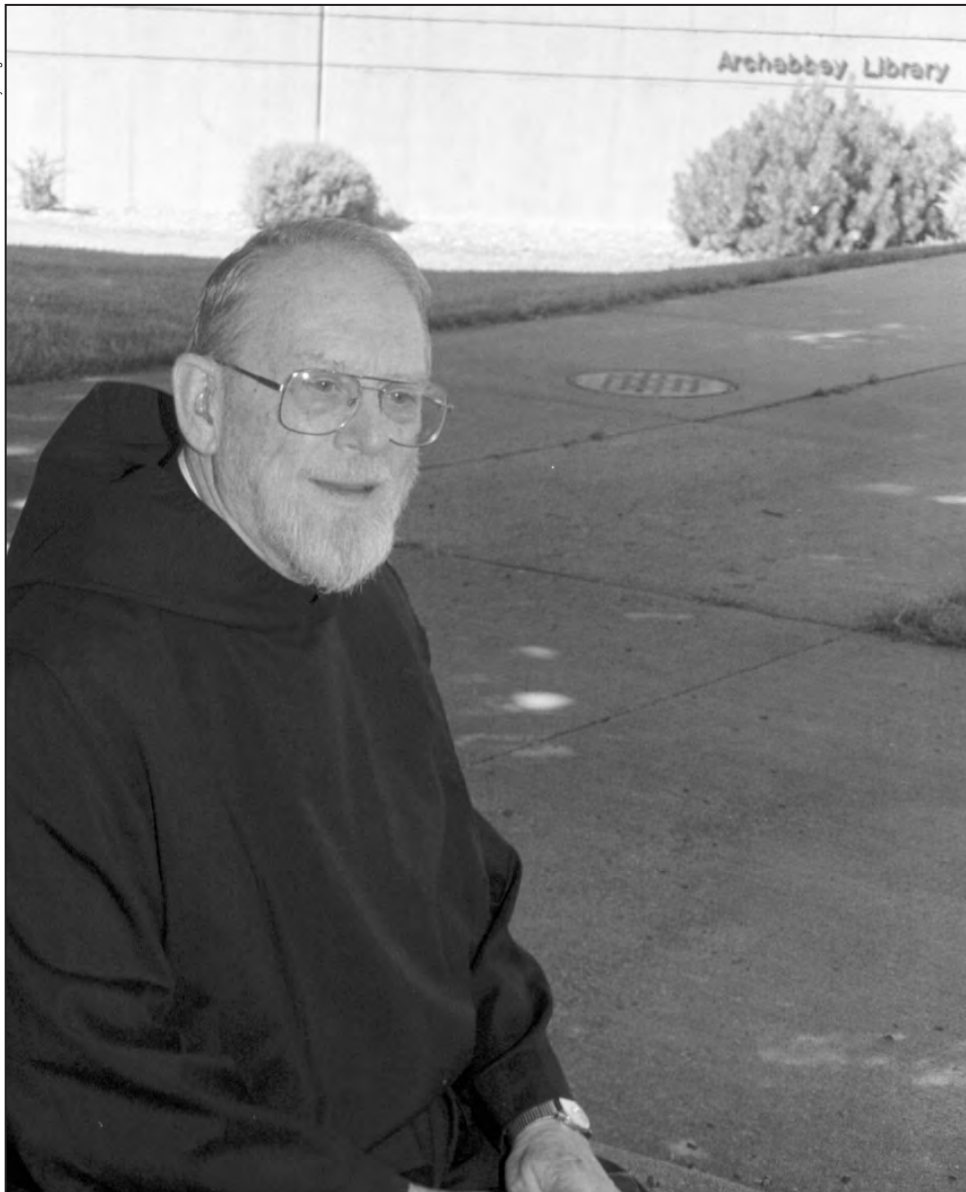
In 1967, he had an opportunity to travel to Europe by himself. He took a job as weekend military chaplain for American servicemen at Heidelberg, Germany.

"I traveled in between," he said. "The mental attitude I gained was a wonderful confirmation. I realized that I was well-trained, well-educated and could manage by myself quite effectively, despite the fact that I had been a 'household plant.'"

He explained that he came to Saint Meinrad when he was 14, and that his whole education was shaped by the institution. "They used to call us 'lifers.'"

Because of his work and studies, he said, "I knew many places and their history and backgrounds—I even had some grasp of the languages. It was very reaffirming that, although I had a sheltered life, I was able to function independently. It was kind of a great revelation."

Additional responsibilities were given to him after he became director of the



Benedictine Father Simeon Daly sits on a bench in front of Saint Meinrad Archabbey's library, which he directed for 50 years.

library. He served as liturgical coordinator from 1957 to 1967 as the shift from Latin to English was being made in the Mass and Divine Office, and as subprior (third in monastery 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.

"I was reading St. John's Gospel," he said. "I was struck by Jesus' words 'that they all may be made one.' I dedicated my monastic life to Christian unity.

"At that time, I didn't know 10 people of other denominations," said Father Simeon. "I grew up two blocks from the church [in Wyandotte, Mich.] and went to Mass every day since the second grade. The possibility of my ever having contact with non-Catholics was remote."

But through the library, he became a member of the American Theological Library Association. Catholics were new

to it, so they wanted a Catholic on the board.

"I was elected to the board and later served as vice president, president and executive secretary," he said. "Service on a national level was wonderfully rewarding to me."

"The crowning years of my professional life were spent working with non-Catholic people for the good of the Kingdom, even though we did not talk a lot about God," he added with a smile.

Father Simeon worked with the seminary librarians of Yale, Harvard and Duke—all the major theological librarians in the country. And when he left, the group acknowledged his contributions and the importance of the Catholic Church being represented in the association.

In their farewell tribute, his fellow theological librarians from around the country called him a gentle leader and a brother in Christ. "It would be impossible to relate the story of our work without speaking of Father Simeon," they said.

On Aug. 1, 2000, Father Simeon turned the reins of the library over to the able hands of Luba Zakharov. Since last March 1, Father Simeon has worked in the Development Office—with some outside assignments—in the area of communications "to inform people about how we continue to fulfill our mission."

"The work is compatible with my age and abilities and interests," said the 79-year-old. "Monks don't retire. I am grateful I am able to keep using my talents for service in the Church."

Father Simeon remembers his interior prayer when he stood at the prow of the boat on the Sea of Galilee as he greeted the New Year 2000: "Here I am, Lord; thank you for the blessings of the past. Help me to prepare for the future. My heart is ready, O God."

Father Simeon said he is glad that his appointment 50 years ago made him address the issue of his obedience.

"After I accepted the idea of being a servant to the needs of the academic community, I gained great peace," he said.

"I saw my work as a real vocation and a real ministry," said Father Simeon. "I am filled with a kind of awe at what I have been able to do with God's help and the support of my community." †

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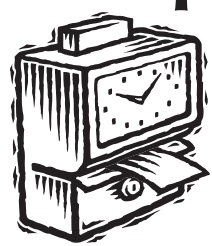
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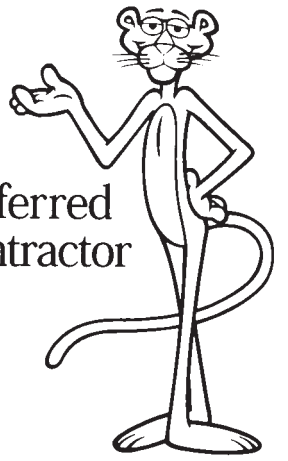


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