



The

Criterion

Vol. XXXVIII, No. 36
Indianapolis, Indiana 50¢

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June 18, 1999



CNS Photo from Reuters

Pope John Paul II arrives for an open-air Mass in Zamosc, Poland June 12.

Pope tells Poles to seek the 'light of the Gospel'

WARSAW, Poland (CNS)—Honing his spiritual and political message during a 13-day visit to his Polish homeland, Pope John Paul II hailed the country's new democratic era but said it must be anchored in moral truths to succeed.

"Today as never before the nation needs the light of the Gospel and the strength that comes from it," he said. "Freedom demands constant reference to the truth."

The pope's heavy schedule June 9-13 was highlighted by an unprecedented speech to the Polish Parliament and the beatification of 108 World War II martyrs at a Mass in downtown Warsaw.

He also helicoptered to four cities in eastern Poland, preaching ecumenism to Catholics and Orthodox faithful, sexual purity to young people and environmental protection to industry leaders.

The pope emphasized that the Church's saints, martyrs and traditions of past centuries must find a place in the "new" Poland of economic and political freedom.

"With immense sensitivity, we must stop and listen to this voice from the past, in order to carry our faith and love for the Church and country into the year 2000 and hand them on to future generations," he said.

The 79-year-old pontiff fell at his residence and needed three stitches to close a cut on his head June 12, but it barely slowed him down. He got a hero's wel-

come wherever he went, drawing crowds of more than 300,000 people at most events.

For the pope, perhaps the most satisfying moment came June 11 when the broad spectrum of Polish political leaders—including ex-communists—joined in a long standing ovation in Parliament.

"What has happened to us!" said a delighted pope as he clapped along with the others, celebrating 10 years of political freedom after the fall of communism.

In a speech followed attentively by lawmakers in the hall and by the nation on TV, the pope praised the victory of democracy and said the moral lesson of the Solidarity movement must not be forgotten.

"As we rejoice together at the positive changes taking place in Poland before our eyes, we cannot fail to recognize as well that in a free society there must also be values which guarantee the supreme good of man in his totality. Every economic change must help to build a world that is more human and more just," he said.

He added that Europe's newfound economic unity must have a spiritual dimension, warning of "new divisions and new conflicts" on the continent. Aides said Kosovo was constantly on the pope's mind during his visit.

Later June 11, he offered bishops and Church leaders a simple blueprint for evangelization in Poland's changing society:

See POPE, page 2

Clients from 13 parishes can select food at new 'super' pantry

By Margaret Nelson

A woman walked west on Spann Avenue in Indianapolis last week, pulling a wagon loaded with several bags of groceries.

She is one of the nearly 1,500 low-income residents of Indianapolis who will be able to select the food they need each week—instead of being handed pre-packed bags of canned goods and staples—at a new "super" food pantry opened June 1 by the Society of St. Vincent de Paul (SVdP).

"It is a better arrangement," said Neal Mulligan. "You can just tell by the looks on the people's faces. To select their own groceries gives them empowerment." Mulligan and Vera Thompson are in charge of the new pantry.

At present it is a pilot program, with the former food pantry clients of Holy Cross and St. Philip Neri parishes coming to the 12,000-square-foot renovated warehouse at 2111 Spann. By July 1, the "super" store is expected to serve another 11 east side and

south side parishes.

Families come to the east door of the building, where they are interviewed to determine their needs. Eventually, this information will be recorded on the SVdP computer system to avoid duplicate services.

A counselor decides what the clients' needs are, depending on size of family and income.

A typical client takes a grocery cart through the store to select 25 items, plus

any number of "free" items, usually bread or other "quick-dated" items. The store is piled high with staples, frozen and refrigerated foods and some produce.

The pantry needs 50 volunteers each day it is open. Some provide individual attention for the people, since some clients have vision problems or cannot read.

"We need volunteers with big hearts—people who want to celebrate their blessings," said Carolyn Reifel, volunteer for

See PANTRY, page 28

A guide to fitness and healthy living

There has been an explosion of information about health and healthy living—more material than any one person can analyze.

A Health and Fitness supplement in this issue of *The Criterion* will help you sort out some important health care issues and look at health care within a faith context.

There is practical information for parents about dealing with children's ear infections and tips for encouraging children to eat right and exercise.

Other stories in the supplement look at quitting bad habits, combining running and prayer and an explanation about the sacrament of the anointing of the sick. †



Archbishop Buechlein begins series on Ten Commandments

Beginning with this issue of *The Criterion* and continuing until the Aug. 27 issue, Archbishop Daniel M. Buechlein will be writing about the Ten Commandments in his columns "Seeking the Face of the Lord" and "Buscando la Cara del Señor." (See Pages 4 and 5.) In these columns, the archbishop will discuss the commandments as a means given to us by God of freeing ourselves from secularism, our modern day "slavery of Egypt."

This week's installment sets the context for the series. During the 10 issues that follow, Archbishop Buechlein will discuss each of the commandments. †

POPE

continued from page 1

Preach and practice the beatitudes. He said the Church needs to emphasize its ethical and social teachings—using the universal catechism as a guide—to provide firm moral direction on family, social and right-to-life issues.

Closing a national synod that he convened in 1991, he said the Church must better reach people in their daily lives, especially the young.

At a Mass attended by half a million Warsaw residents June 13, the pope beatified 108 martyrs of World War II and said they were examples of “total self-giving.” The group included bishops, clergy and lay people, some killed in Nazi death camps, some who died because they defended Jews and one woman who gave up her life in exchange for a daughter-in-law who was expecting a child.

The pope used the Mass as an occasion to give thanks for restored freedom under democracy. He remembered a Mass he celebrated in the same square in 1979, when he called upon the Holy Spirit to “renew the face” of communist Poland. He said the changes of the last 20 years had answered that prayer.

In several events, the pope evoked the memory of the country’s wars and drew lessons from wartime heroism and suffering.

On June 11, the pope prayed at a monument at Umschlagplatz in central Warsaw, where in 1942–43 more than 300,000 Polish Jews were packed into railway cars and sent to the Nazi gas chambers of Birkenau. He prayed that the Jewish people receive “love and appreciation from those who don’t yet understand the magnitude of their suffering.”

Then he went to a separate site that commemorates the several hundred thousand Poles who were deported by Soviet forces between 1939–41. Many died in brutal labor camps in Siberia and elsewhere.

Earlier, at a papal encounter with the Polish Ecumenical Council, Poland’s Chief Rabbi Menachem Joskowitz thanked the Church for helping to remove some 300 crosses from the perimeter of the former Auschwitz death camp after a 10-month dispute. Then he asked the pope to ensure the removal of the last cross, which is 30 feet tall and was once used at a papal Mass.

The rabbi’s comments drew criticism from other Jewish leaders, and a Vatican spokesman said the “papal cross” would probably remain, reflecting the desire of most Polish Catholics.

On June 13, the pope stopped at a cemetery outside Warsaw and prayed for victims of the 1920 Battle of Warsaw, which the pope termed a great victory in Poland’s struggle for sovereignty. In the battle, known as the “Miracle on the Vistula,” an outnumbered Polish army turned back a Soviet advance. The pope was greeted by a few elderly survivors from the campaign, who kissed his ring and wept.

Traveling June 10 to Siedlce and Drohiczyn in eastern Poland, a region troubled by centuries of Catholic-Orthodox tensions, the pope urged Christian communities to put aside differences on the eve of the third millennium.

“We must admit the faults committed and pardon each other in turn,” he said.

His strong call for Christian unity June 10 was coupled with acclaim for a small group of 19th-century Catholic martyrs killed when they refused to hand over their church to the Orthodox. He said they were models for the “new evangelization” needed in modern times. †



Papal visit

Pope John Paul II (top, left) tours the Augustowsky Canal by boat. The pontiff greets the Milewska family (top, right), in Leszczewo. Pilgrims to Sosnowiec, (above) wave streamers to welcome the pope to a Mass. The pope (left) talks with Auschwitz survivor Marek Edelman and Jewish cantor Simcha Keller at the Umschlagplatz Memorial in Warsaw.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press, Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717.

Grief ministry weekend for youth is June 25-27

Young People's Beginning Experience helps youth affected by death, divorce

By Mary Ann Wyand

After losing their mother to cancer, twins Rachel and Rebecca Schmalz of Danville didn't want to attend a Young People's Beginning Experience (YPBE) weekend at Cincinnati earlier this year.

But the Danville Community High School juniors went anyway to please their father.

"At the end of the weekend, I was glad that I went," Rachel said. "We got close to a lot of kids. Becca and I were the only teens there who had lost a parent to death, but it was good to relate what they went through [in divorce] with what we went through."

Rachel and Becca will help an inter-faith ministry team of Cincinnati teenagers and adults facilitate a YPBE weekend for youth aged 12 to 19 on June 25-27 at an Indianapolis-area camp. (The location is only disclosed to registered participants.)

YPBE is sponsored by the archdiocesan Office of Youth and Family Ministries with assistance from the archdiocesan Beginning Experience (BE) team.

"Young People's Beginning Experience is a confidential peer mentoring program that provides teen-agers with age-appropriate ways of expressing grief and anger following the loss of parents through death, separation or divorce," explained Marilyn Hess, associate director of hurting and healing ministries for the Youth and Family Ministries office.

"This is the first time we've been able to offer the youth component of the Beginning Experience program in this

archdiocese," Hess said. "I encourage parents affected by death or divorce to register their children and also to participate in a Beginning Experience weekend themselves."

Nationally, only three other Young People's Beginning Experience programs are available for grieving adolescents, but the ecumenical Beginning Experience weekend for adults is offered in a number of cities.

"There are a lot of young people struggling with the divorce or death of their parents," Hess said, "and they don't have the life experiences necessary to cope with this kind of loss. This program is an opportunity for young people to find the tools that can help them move through the grief process."

The weekend is "much more than just serious talk," Hess said. "They have fun. There's time built in for music, recreation and friendship-building."

Becca Schmalz said she will never forget the pain of watching her mother die, but after participating in the Young People's Beginning Experience it has been easier to accept her death.

"The [YPBE] weekend helped me a lot because I found out exactly what I had been missing, what my mother's death did to me inside," Becca said. "I held it in before, but during the weekend I could talk about it."

Like Becca, Rachel said she tried to make daily life easier for their father by not talking about their mother's death.

"We didn't want to talk to Dad about it much," Rachel said. "We wanted him to know we were OK, so he would be OK."

Both girls said the YPBE weekend brought healing.

"No one really wants to go to these kinds of things," Becca said of the weekend, "but Dad talked us into it, so we went and it was really good. You could just be yourself and you could be totally open about your feelings. You didn't have to hold them in anymore. It felt good and it was really fun. We made new friends and laughed and joked around. I'm really glad I went."

Larry Schmalz, who will help the Cincinnati adults and youth with the YPBE weekend, said he is glad his daughters are helping with the grief ministry program as peer mentors because the adult Beginning Experience weekend helped him so much.

"It's a confidential sharing, listening and caring atmosphere, a safe place to be," Schmalz said. "It truly is a new beginning. For me, it was a real leap of faith. Instead of just existing, I'm living

again, and it feels pretty good. I'm enjoying each new day. I made some good friends during the weekend, and I learned some things about myself and my family and dealt with some issues that otherwise would probably still be unresolved today."

SS. Francis and Clare parishioner Marty Hinkle of Greenwood, who was divorced nearly three years ago, also is helping supervise the YPBE weekend.

"Beginning Experience gave me my life back," she said. "People experience a lot of healing and spiritual growth through Beginning Experience. It's a journey of self-discovery. I'm glad we can offer this program to young people." †

(The Young People's Beginning Experience weekend is \$80 per person. For more information about these grief ministry programs for youth and adults, call Marilyn Hess at the archdiocesan Office of Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.)

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3rd Annual

Indiana Catholic Home Educators Conference

July 10, 1999

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8 a.m. at SS. Peter and Paul Cathedral
Rev. Msgr. Joseph F. Schaedel, vicar general/moderator of the curia, celebrant

Conference Registration:

8:30 a.m. at Archbishop O'Meara Catholic Center, talks begin at 9:45 a.m.
1400 N. Meridian Street, Indianapolis

Speakers Include:

- Rev. Msgr. Joseph F. Schaedel, vicar general for the Archdiocese of Indianapolis
- Philip Gray, canon lawyer, director of information services, Catholics United for the Faith (CUF) and homeschooling dad
- Dr. Mary Kay Clark, director of Seton Home School
- Dr. James Leek, author of several text books for home schooling with Catholic perspective
- Mr. Scott Woodruff, Home School Legal Defense Assoc. (HSLDA) lawyer representing Indiana
- Fr. Matthew VanSmooorenberg LC - Legionaries of Christ priest

Also Included:

- Powerful testimonials from around Indiana
- Side sessions with: Linda Bromeier (phonics/reading), Bob Brindle (director, Our Lady of the Rosary Home School), Tom Clark (video algebra series), CP Publishing (Catholic high school series workshop), vocations talks with teens/parents (diocesan, Legionaries of Christ, Little Sisters of the Poor), and more! (Attendance only guaranteed with early registration.)

Talks will focus on all grades, especially the older years (junior/senior high)

Registration:

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Editorial

Suffering in other places

The media did a good job of reporting the suffering of the Albanian population of Kosovo as refugees poured out of Kosovo. Unfortunately, reporters were unable to be in Kosovo itself to give us first-hand reports on the murders that we know took place there.

But with all the attention focused on Kosovo, other places around the world have been neglected. There is a tendency among Western nations to concentrate on the Western world and to ignore the rest of the world.

But the Catholic Church cannot, and does not, do that. It is a universal Church and Pope John Paul II continues to call attention to the suffering that people are experiencing in other places. During a recent general audience, for example, he spoke about the many con-

licts which are "soaking Africa in blood"—in Angola, the Great Lakes region, Congo, Sierra Leone, Guinea Bissau, the Horn of Africa and Sudan.

The *Criterion* has alerted readers to the horrible suffering that is taking place in Sudan, both with news stories (June 4 issue) and in editorials in our Aug. 21, 1998, and our May 7, 1999,

issues. We pointed out that the civil war that has raged there for 32 years has caused an estimated 2 million deaths (directly or because of famine) and has displaced 5 million people.

In neighboring Ethiopia, Archbishop Silvano Tomasi has said that fighting there just in the past year has resulted in an estimated 40,000 dead and 80,000 wounded, with some 300,000 persons displaced.

In all, there are an estimated 25 armed conflicts occurring right now in various parts of the world and experts

estimate that, in the 1990s alone, more than 1.5 million people have been killed. When we consider the plight of the refugees from Kosovo, as we should, we should also remember that in Africa at this moment there are between 6 mil-

lion and 7 million refugees who are suffering just as much as the ethnic Albanians in Kosovo.

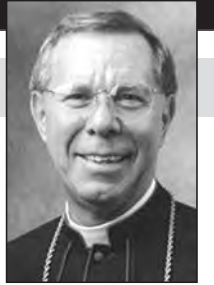
We can't fault the American people for not knowing about all this suffering because they aren't told about it. Even the American news media don't have the resources to cover all the wars, and all the suffering. †

— John F. Fink

In Africa at this moment there are between 6 million and 7 million refugees who are suffering just as much as the ethnic Albanians in Kosovo.

Seeking the Face of the Lord

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



God's Ten Commandments: slaking our thirst for freedom

(First in a series)
Do you continue to ponder the meaning of the recent bombing and "ethnic cleansing" in Kosovo? Or the shock of the Littleton High School tragedy? Or the continuing violence in our streets, schools and homes? What is it at the end of the 20th century that has spawned so much killing?

In an earlier column, I mentioned the unholy triad of sexual permissiveness, drugs and traffic in arms that has become universally oppressive.

News analysts, talk-show hosts and government leaders have expressed many opinions about the causes of so much evil. Solutions are being proposed to address the social havoc caused by the satanic triad. The federal government wants to provide money for more security in our schools. More police and improved security technology may provide better protection from violence, but isn't it merely dealing with a deadly symptom? The president held a summit with leaders of the entertainment media. The solution? A "computer chip" that parents can use to block some TV viewing by children.

Efforts are being made to control the traffic in arms. Arguably, fewer guns should mean less homicides, but something else is amiss. Why wasn't gun control necessary 40 years ago?

Intermittent attempts are made to fight the drug war. I am told too many parents are drug users, and so societal efforts are fruitless. And, of course, the bottom line in drug trafficking is quick money; some officials look the other way.

Planned Parenthood and legislators keep promoting so-called "safe sex" to prevent sexually transmitted disease or "unwanted" pregnancies among our teens and young adults. In fact, the effort encourages sexual experimentation and promiscuity. As someone said, the dominion of money and Cupid are the unifying bond in the satanic trinity of sex, drugs and collective violence.

What's wrong with this picture?

Secular solutions are superficial as they seek change without really wanting to change. The secular segment of society wants to solve the problem of human souls with technology and mechanics. The greed for completeness and infinity wants "to have it all" without the inconvenience of changing one's mind and heart. The secular vision of society looks for the easy, quick fix. Technical and mechanical solutions are proposed to "protect" the individual's right to unleash sexual desire at will, to dull life's pain with illegal drugs and to eliminate human life that "gets in the way."

Much of the 20th century population declares itself capable of quenching the thirst for infinity on its own terms. The error of secularism is to declare humanity's independence from God. Secular society's encouragement to embrace the unholy triad of sex, drugs and traffic in arms is deceptive because it cannot quench the thirst that lives deep in the heart of every human person.

We humans thirst for freedom deep in our hearts because we are made in the image of God. Deep in our human psyche, we thirst to be with God. Our human family needs to be freed from the slavery to secularism, the Egypt of our times.

In a book on biblical spirituality, *Flowers in the Desert*, Father Demetrius Dumm, O.S.B. writes about the Exodus experience when the Lord God had Moses lead the Israelites from slavery in Egypt to freedom in the Promised Land.

Father Dumm says the enslaved Israelites were "homeless" in Egypt.

"The Hebrew word for *homeless* refers to sheep that have strayed from the flock and are as good as dead since the wolf is never far away. ... Israel in slavery was lost, had no meaning or purpose, was wandering aimlessly. God found her in that tragic situation and loved her, claiming her for himself and making her a chosen people. To have no sense or purpose in life is to be close to death; to feel chosen and cherished is to find new life" (p. 10).

God established a covenant of love with the Israelites. All the Lord God asked of his chosen people was their grateful love in return. Then the Lord God gave Moses the Ten Commandments, which, as Fr. Dumm writes, were a first attempt to spell out "the implications of Israel's love and gratitude in the realm of daily living. ... They are guidelines for a freedom that is presupposed and which derives from the experienced goodness of God" (p. 12).

The Ten Commandments are the way to freedom from secularism, "the slavery of Egypt" of our day. Our human family thirsts for the freedom that is found in a realistic exchange of love between us and God. Today, as 3,000 years ago, the realistic love for God finds its fundamental expression in living the Ten Commandments.

My summer series of columns will pursue a reflection on the Ten Commandments as the way to freedom from the slavery of secularism. I hope my reflections are helpful. †

(Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0] by Demetrius Dumm, O.S.B., is published by St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

Archbishop Buechlein's intention for vocations for June

Religious Women: that their love of God and the religious charism may be widely appreciated and encouraged.




Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1999 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll Free:1-800-382-9836, ext. 1570
Circulation:317-236-1573
Toll Free:1-800-382-9836, ext. 1573

Price:

\$20.00 per year 50 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

www.archindy.org

E-mail:

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Buscando la Cara del Señor

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



Los diez mandamientos de Dios apagan nuestra sed de la libertad

(Primero de una serie)

¿Continúa Ud. meditando en el significado del bombardeo y "limpieza étnica" en Kosovo, el choque de la tragedia en Littleton High School, o la violencia continua en nuestras calles, escuelas y hogares? ¿Qué es lo que ha provocado tantas matanzas en el fin de este siglo?

En un artículo anterior, mencioné la triada impura de la permisividad sexual, drogas y tráfico de armas que se han hecho opresivos universalmente.

Los analistas de noticias, servidores de programas de entrevistas y líderes gubernamentales han expresado varias opiniones acerca de las raíces de tanto mal. Se están proponiendo soluciones para aplicarse a los estragos sociales causados por la triada satánica. El gobierno federal quiere dar más dinero para aumentar el nivel de seguridad en nuestras escuelas. Más policías y una avanzada tecnología en seguridad pueden dar más protección contra la violencia, pero ¿no es estar tratando meramente con un síntoma fatal? El presidente celebró una cumbre con los ejecutivos de los medios de comunicación que tratan con entretenimiento. ¿La solución? Un "chip de computadora" que los padres pueden utilizar para reducir el tiempo que los niños miran la televisión.

Se ha hecho esfuerzos por controlar el tráfico de armas. Se puede sostener que si menos pistolas, menos homicidas, pero hay algo. ¿Por qué no nos hizo falta el control de armas hace 40 años?

Se hacen tentativos intermitentes para combatir la guerra contra las drogas. Se dicen que demasiados padres usan drogas, y pues los esfuerzos sociales son inútiles. Desde luego, el punto fundamental del tráfico de drogas es dinero rápido; algunos oficiales hacen la vista gorda.

Planned Parenthood y legisladores siguen promoviendo el así llamado "sexo seguro" para prevenir las enfermedades de transmisión sexual o las embarazos "no deseadas" entre nuestros jóvenes y adultos jóvenes. De hecho, el esfuerzo anima a la experimentación sexual y la promiscuidad. Alguien dijo que el dominio de dinero y sexo representan el lazo unificador en la trinidad satánica de sexo, drogas y violencia colectiva.

¿Cuál es el problema con esto?

Las soluciones seculares son superficiales porque pretenden efectuar cambios sin cambios verdaderos. El segmento secular de la sociedad quiere solucionar el problema de los seres humanos con tecnología y mecánica. La codicia de lo completo e infinito quiere "tener todo" sin la molestia de cambiar de opinión y corazón. La visión secular de la sociedad busca la solución fácil y rápida. Las soluciones técnicas y mecánicas se proponen para "proteger" el derecho de uno a desencadenar el deseo sexual a voluntad, a aliviar el dolor de la vida con drogas ilegales y a eliminar aquella vida humana que nos estorba".

La mayoría de los habitantes del siglo 20 se declaran capaces de apagar la sed de la

infinidad según sus propias condiciones. El error del secularismo es el declarar la independencia humanitaria de Dios. El ánimo por parte de la sociedad secular a aceptar la triada impura de sexo, drogas y el tráfico de armas es engañoso porque no puede apagar la sed que reside profundamente en los corazones de cada ser humano.

Nosotros los humanos tenemos sed de la libertad profunda en nuestros corazones ya que fuimos hechos a la imagen de Dios. En las profundidades de nuestra mente humana, tenemos sed de estar con Dios. Nuestra familia humana necesita liberarse de la esclavitud del secularismo, el Egipto de nuestra época.

En el libro de la espiritualidad bíblica, *Flowers in the Desert*, el Padre Demetrius Dumm, O.S.B. escribe sobre la experiencia del éxodo cuando el Señor Dios dirigió a Moisés a llevar a los Israelitas desde la esclavitud en Egipto hacia la libertad en la Tierra Prometida.

El Padre Dumm dice que los esclavos Israelitas estuvieron "sin hogar" en Egipto. "La palabra hebrea de *los sin hogar* se refiere a las ovejas que se habían separado del resto del rebaño y prácticamente están muertos ya que el lobo nunca está muy lejos... Israel en la esclavitud estuvo perdida, no tuvo significado o propósito, estuvo vagando. Dios encontró al pueblo de Israel en esa situación trágica y lo amó y reclamó para sí mismo haciéndolo un pueblo escogido. El no tener sentido o propósito en la vida equivale a estar cerca de la muerte; el sentirse escogido y amado equivale a encontrar una nueva vida" (p. 10).

Dios estableció una alianza de amor con los Israelitas. Lo único que el Señor Dios pidió de su pueblo escogido fue su amor agradecido a cambio. Entonces el Señor Dios dio a Moisés los Diez Mandamientos, los cuales, según el Padre Dumm, fueron el primer medio de definir "las implicaciones del amor y gratitud de Israel en la esfera de la vida cotidiana. ... Son pautas para una libertad la cual se presupone y deriva de la bondad experimentada de Dios" (p. 12).

Los Diez Mandamientos representan el camino hacia la libertad desde el secularismo, que es "la esclavitud de Egipto" de hoy en día. Nuestra familia humana tiene sed de la libertad que está en un intercambio realista de amor entre nosotros y Dios. Tanto hoy como hace 3,000 años el amor realista por Dios se encuentra en la expresión fundamental por vivir según los Diez Mandamientos.

Mi serie de artículos de verano continuará la reflexión sobre los Diez Mandamientos como el camino a la libertad de la esclavitud del secularismo. Espero que mis reflexiones sean útiles. †

(*Flowers in the Desert: A Spirituality of the Bible [ISBN 1-879007-29-0]* por Demetrius Dumm, O.S.B., está publicado por St. Bede's Publications, P.O. Box 545, Petersham, Mass.)

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Letter on Yugoslavia bombing rings hollow

Joe Zalenka's letter in your June 4 issue rings hollow. His remark that the Pentagon and Wall Street "seek to dominate" Yugoslavia is tired 1960s rhetoric.

Wall Street understands that spending the budget surplus on defense is not the best way to create jobs and wealth. Likewise, the military would rather see its share of the budget spent on things other than replenishing the weapons depleted by waging war in Yugoslavia.

Most significantly, Mr. Zalenka ignores the point that should be most important to all Christians. Politicians seek simple solutions to complex problems and in doing so ignore the "law of unintended consequences." As a result, after eight weeks of bombing, they claim "victory" over Slobodan Milosevic, but the vast majority of the

ethnic Albanians they intended to help are now displaced, dead or wounded.

Michael C. Donahue
Indianapolis

Appreciates Latin Mass at Holy Rosary

I was very impressed with your recent article on the Holy Rosary Parish (*The Criterion*, May 28) and quite interested in their Latin Masses.

I have attended one and fully plan to make it a regular part of my worship habits. The reception that I received as a visitor from Father Petko and Mrs. Ritter was genuinely warm and friendly. The Latin service moved me deeply.

Thank you for the fine article and the opportunity it has provided me!

Melissa Whitis
Columbus

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as nec-

essary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor,"

The Criterion, P.O. Box 1717,
Indianapolis, Ind. 46206-1717.

Readers with access to e-mail may send letters to:
criterion@archindy.org.

Be Our Guest/Shirley Vogler Meister

Fathers by any other names are...

Earlier this month at a funeral at Christ the King Church, Indianapolis,



John Paul Seller presented a loving tribute to his father-in-law, Jerry Casey.

Among the things he shared was that one of Jerry's daughters thought of her late father as "everything."

How beautiful and appropriate—and how the description parallels who God is: Everything!

No, earthly fathers are not gods; but many reflect the qualities of God through their love, goodness, wisdom, compassion, mercy, fairness, steadfastness, and understanding. They do this through their faith, and many, like Jerry, by attending Mass and receiving the Holy Eucharist regularly. This weekend, we honor them.

As we celebrate Father's Day, we remember fathers, both living and dead, in special ways, not only because of their attributes but with affectionate names. Traditions often dictate what the father in a family is called: Pop, Dad, Daddy, Pa, Papa, Paw, or any combination of these, plus other singular titles no other families use. The same goes for grandfathers. As a toddler, my husband, Paul, called his grandfather Bombo. Our grandson at that age called Paul Paw-Paw, but now (as a teen) says Gramps or Grandpa. Some children have even adopted the contemporary idea of calling their fathers or grand-

fathers by their first names.

God, himself, is known as The Almighty, The Lord, Yahweh, Jehovah, Eternal One, The Supreme Being, The All Powerful, Allah, The Great Spirit, The Diety, The Creator and Ruler, and a multitude of other names, including Our Father. Out of reverence, the followers of some faiths will not even write or say the name of God as "God," but instead blank out at least one letter, e.g., G-d.

Those of us who, with gratitude, honor and bless the upright fathers and forefathers in our families fulfill the fourth commandment of God. Even fathers who are not the inspirations God intended need our prayers. Prayer can bring about positive changes.

Each priest, whom we address as "Father," deserves honorable attention on Father's Day, too. So do godfathers and stepfathers who take their roles seriously; the family members, friends, and teachers who guide children well; and even the many women in families who take on the responsibilities and duties that fathers usually shoulder.

Being a good father is more than ensuring progeny. Instead, they live in ways influenced by God, Our Father. As Proverbs 16:9 says: "A man's mind plans his way, but the Lord directs his steps." A good father following God is "everything." †

(Shirley Vogler Meister, a nationally known author and poet, is a member of Christ the King Parish in Indianapolis.)

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

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Journey of Hope
Full Page
Neg

Check It Out . . .

St. John Parish and the Marian Center will host an **18th anniversary celebration of Medjugorje** on June 24 at St. John Church, 126 W. Georgia St., in Indianapolis. Teaching and confessions will begin at 5:30 p.m., followed by a Mass at 6:45 p.m. The main celebrant is Father Al Ajamie, with Fathers Joseph Dooley, Vincent Lampert and Jonathan Stewart concelebrating. Information: Marian Center, 317-888-0873.

In honor of **St. Athanasius the Great Byzantine Catholic Church's 20th anniversary** of its founding, starting June 23, 1999, through April 2000, each Wednesday is designated as visitors night. The Divine Liturgy begins at 7 p.m. Information: Father John Kapitan, 317-632-4157.

Jon Stemkoski's Celebrant Singers, an internationally-known Christian music ministry, will present a community-wide concert at 7:30 p.m. on June 23 at Our Lady of the Greenwood Church in Greenwood. Information: 317-888-2861.

Marian Heights Academy, 812 E. 10th St., Ferdinand, will host an open house on June 19. The day will give interested students and their families an opportunity to tour the campus and meet faculty and staff. The SSAT (Secondary Schools Admission Test) will also be offered. Information: 800-467-4MHA or 812-367-1431. Marian Heights Academy is an all-girls' college-preparatory boarding and day school for grades 9-12. The school is a ministry of the Sisters of St. Benedict of Ferdinand.

The Learning Explosion, a summer enrichment program for girls entering

grades 7-10, will be held July 4-16 at Marian Heights Academy, 812 E. 10th St., Ferdinand. The Learning Explosion includes the following subjects: "Cracking Windows: Becoming Computer Confident," "Watch Out, Steven Spielberg: The Art of Using a Video Camera," and "Wired: Math, Science, and Technology for Real People." The fee for a boarding student, which covers program, class materials, program-sponsored activities, double occupancy room and all meals, is \$1,200. The day student fee, which covers program, class materials, program-sponsored activities and daily lunch, is \$350. The deadline to register is June 25.

Prevent Blindness Indiana's "Light the Night for Sight" event will be held June 25. The 5K evening walk takes place at Victory Field, the home of the Indianapolis Indians baseball team, in downtown Indianapolis. The walk winds around White River and through the downtown canals of Indianapolis. Immediately following are celebration activities including a fireworks display and a band. Entertainment for children will be offered prior to the walk. Event proceeds go toward efforts to save sight through education, vision screening and research. Information: 317-955-9580.

Area V of the American Guild of English Handbell Ringers, Inc. will hold its summer festival and conference June 24-27 at DePauw University in Greencastle in the Lilly Gymnasium on the campus. More than 650 ringers from the Midwest will perform in concert at 7 p.m. on June 25 and again on June 27. The concerts are free to the public. Information: 317-859-5673. †

VIPs . . .



Merrel and Thelma Bierman of Floyds Knobs will celebrate their 50th anniversary on June 26 with a 6:30 p.m. Mass at St. Mary-of-the-Knobs Church in Floyds Knobs. A reception, hosted by their children, will follow at Floyds Knobs Community Club. All friends and relatives are invited to attend. Merrel and

the former Thelma Engle were married on June 25, 1949, at St. John the Baptist Church in Starlight. The couple has seven children: Jim, Tony and Joe Bierman, Janice Bezy, Theresa Loftus, Marilyn Francke, and Marcia Huth. The Biermans are parishioners of St. Mary-of-the-Knobs Parish.

Murielle Webster, a member of the eighth-grade class at St. Mary School in North Vernon, was awarded the Outstanding Student Award. Murielle is the daughter of Judge Jon and Julie Webster.

Murielle's class accomplishments include: Straight As in all grade levels; Spelling Bee winner in grade 3; Jennings County History Bee Winner in grade 4; Server for Masses in grades 4-8; St. Mary's Basketball team in grades 5-6; Student Council member; and CYO Leadership Camp in grade 8. †



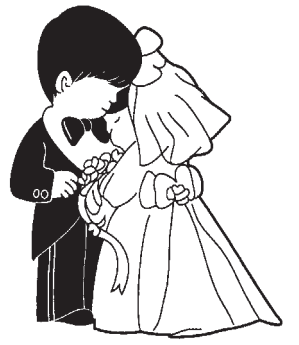
Photo by Mary Ann Wward

Volunteer seamstresses

Our Lady of Perpetual Help parishioner Rosemary Carter of New Albany (right) and Faye Ludwick, also of New Albany, sew lap robes for nursing home residents on Wednesdays at the Holy Trinity Social Ministries Building. They volunteer for the New Albany Interfaith Community Council. The former Holy Trinity School also houses the New Albany Deanery Catholic Charities offices.

Be a part of our second bridal issue for 1999!

Announcements of Weddings



To be published in the July 30, 1999, issue of *The Criterion*

If you are planning your wedding between July 1 and Feb. 1, 2000, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 7, 1999, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Wednesday, July 7, 1999, 10 a.m.

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City State

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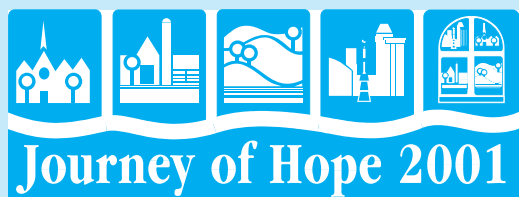
City State

Wedding Date Church City State

Photo Enclosed

No Picture

Signature of person furnishing information Relationship Daytime Phone



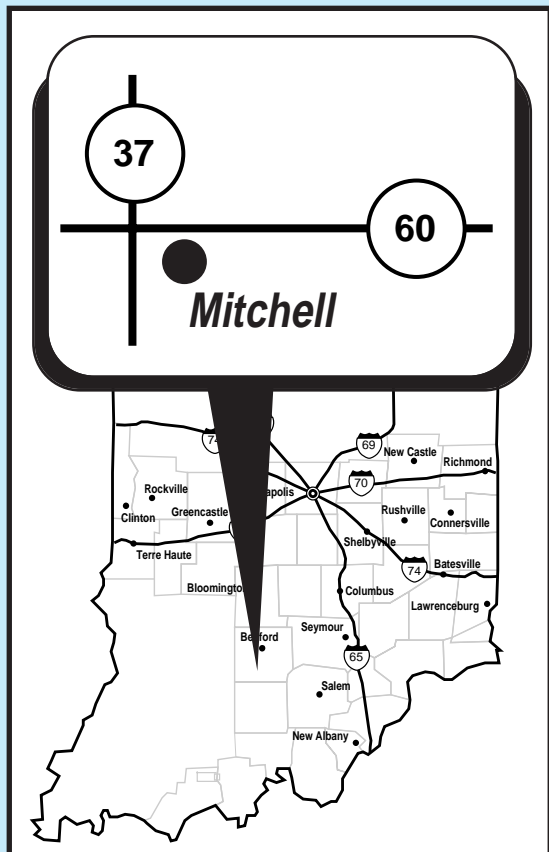
New Albany Deanery

St. Mary Mitchell

Story by Susan M. Bierman

Fast Fact:

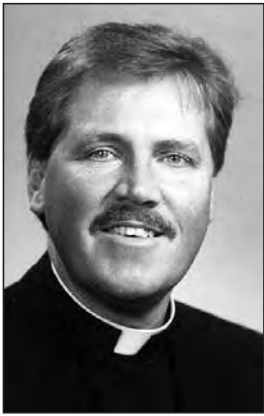
On Mother's Day, a woman in the parish is awarded the Golden Globe Award at St. Mary Parish in Mitchell. The 1999 recipient is Lorraine Passmore. She was given the award for her dedication to the parish.



Journey
of Hope
2001

St. Mary Parish provides worship space after storm year-round

MITCHELL—The Jacob Finger United Methodist Church congregation prayed for a temporary place to worship while its facilities are being repaired from recent storm damage.



Fr. Bernard Cox

Rev. Jack Shake, pastor of Jacob Finger United Methodist Church in Mitchell, said their prayers were answered when he received a call from Benedictine Sister Carlita

Koch, pastoral associate and coordinator of religious education at St. Mary Parish in Mitchell.

On behalf of St. Mary Parish, Sister Carlita offered the Jacob Finger United Methodist Church members a place to worship.

"This is a marvelous outreach and we are no doubt blessed," Shake said.

This sort of hospitality is common practice at St. Mary Parish in Mitchell.

"We just like to be good neighbors," said Sister Carlita.

St. Mary's maintains its Catholic identity while relating well to the other Christian Churches in the community," she added.

In 1993, the parish opened its doors to the Mitchell Presbyterian Church congregation, which was left without a worship space after fire destroyed its facilities.

Father Bernard Cox, pastor of St. Mary Parish in



St. Mary Church, Mitchell

Mitchell, said Mitchell Presbyterian Church used St. Mary's facilities for about two years while their new church was being built.

"It served to build community between the Presbyterians and the Catholics," Father Cox said.

The two denominations continued to support one another even after the Presbyterians moved into their new church in 1995.

"It's been good ecumenical bonding," Father Cox said.

Not only is the 120-household Bloomington Deanery parish hospitable to other denominations, but St. Mary Parish is welcoming to visiting Catholics.

Father Cox said he is amazed at all the visiting Catholics who come to Mass at the parish year-round.

The pastor estimates that about one-fourth of the people at Mass at any given time are visitors. Some of the visitors are vacationing at the nearby Spring Mill State Park while others are from neighboring parishes.

"We do our best to make them feel welcome," Father Cox said.

Father Cox said on Mother's Day it's a tradition in the parish to give each mother a plant after Mass. The parish made sure that the visiting mothers went home with plants as well.

"We make sure they feel a part of the parish while they are here," Father Cox said.

The parish family

Hospitality outside the parish begins with hospitality inside the parish.

This is evident by the way the parishioners support one another.

"The individuals are rather strong, independent people; however, they come together and work together as a

St. Mary, Mitchell (1869)

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Church Capacity: 300 & Number of Households: 120

Pastor: Rev. Bernard Cox

Pastoral Associate/Coordinator of

Religious Education: Sr. Carlita Koch, OSB

Organists: Linda McIver, Mary Kleihege

Business Manager: John Castrale

Parish Secretary: Alice Walton

Parish Council Chair: David Sabatier

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Sunday — 8:30 a.m., Weekdays — Wed. 5:30 p.m.

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parish too," Sister Carlita said.

The parishioners showed support for one another when a weeping cherry tree was planted on the parish grounds in memory of three children who were killed almost one year ago in Jasper. The children's mother had grown up in St. Mary Parish and the grandparents were former members as well.

Sister Carlita said many lives in the parish were touched when this tragedy occurred.

"The parish wanted to do something to reach out to the grandparents and to the mother of these children," she said.

On June 6, the parish dedicated a plaque in memory of the children. The names of the children—Jarod Ritzert, Brandi Ritzert, and Sean Tilk—are listed on the

plaque, which is embedded near the tree.

Father Cox blessed the tree during ceremonies that followed Mass that day. Three small angel statues, in memory of the children, surround the tree and plaque.

Parish support

The youth at St. Mary Parish in Mitchell are not sent out in the world alone after they graduate from high school.

"We arm them with the Word of God," Father Cox said.

Upon graduation, the parish gives each youth a Bible. "We say as a parish we have done what we can to nurture the faith of our youth and then we send them out into the world armed with a Bible," Father Cox said. †

Educators study theology

More than 50 Catholic educators are taking graduate-level theology classes so they are equipped to convey the goals of Catholic schools in accordance with Church teachings.

The Catholic School Educator Program, offered by the archdiocesan Office of Catholic Education, working with Catholic colleges in the area, includes courses in the "History and Mission of Catholic Schools" and "Beliefs and Practices of Catholic Culture (The Creed)."

Fifty-seven teachers and principals completed both courses at various sites as weekend intensive courses, one-day sessions over five or six weeks, or on the Internet. They received certificates signed by Archbishop Daniel M. Buechlein. Some 500 educators have taken one of the two courses. †

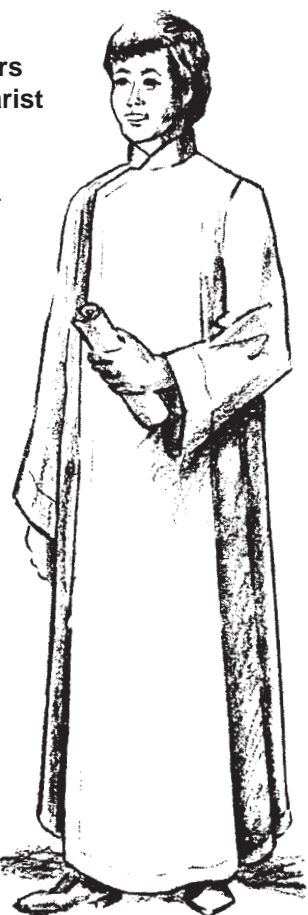

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9:00	Prayerful March to Clinic
9:30	Rosary at Abortion Clinic
10:00	Return March to Church
10:30	Benediction



Archdiocese of Indianapolis
 The Church in Central and Southern Indiana

Franciscans help to build Habitat home

By Sr. Barbara Leonhard, OSF

Franciscan Sister Alice Retzner, pastoral associate at Queen of All Saints in Beattyville, Ky., issued an invitation to the Sisters of St. Francis in Oldenburg to be part of a Habitat for Humanity building project in her Lee County area.

It became more enticing when she described it as a "women's build." Those who considered their mechanical skills minimal and wondered if they could help in such an endeavor were encouraged to participate.

In addition to Sister Alice, nine of the Oldenburg sisters took part in the Mothers' Day Blitz Build, May 8-14. They found the experience to be posi-

tive one.

Along with other volunteers, including 12 from Ireland, the Oldenburg sisters found themselves putting shingles on the roof, running electrical wires, putting up siding, handling insulation and hammering soffits into place.

The Habitat build drew Oldenburg sisters from various ministries.

Sister Barbara James, a director of religious education, took a group of parents and students to visit the site a few weeks earlier to help lay the foundation.

Sisters Mary Claire Hausfeld, food service; Irene Hoff, seamstress; and Wilhelmina Burkemper, archivist, were on hand to cook meals and deliver food

to the site.

Sister Mary Claire's mother came from Ohio to spend her Mothers' Day week in the kitchen.

Four other sisters lend a hand in the building: Sisters Bridget Arnold; primary teacher; Barbara Leonhard, retreat director and teacher; Ramona Lunsford, development director, and Noella Pointsette, musician.

Sister Tecla Jaehnen, photographer, who drove down to take pictures, was enticed to take up a hammer and join the construction.

The sisters and volunteer crew laughed as everyone learned new skills and developed new aches.

Rather miraculously, a new home was

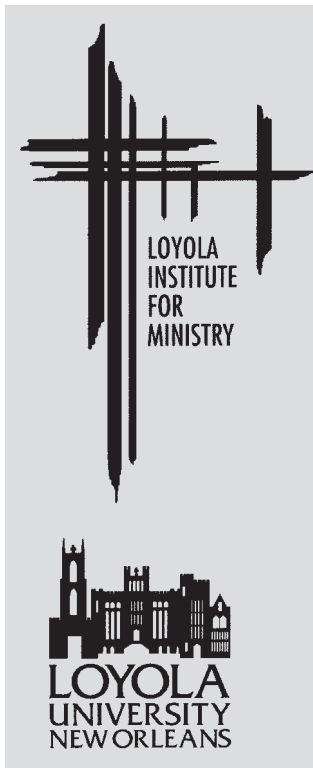
built for Alicia and Eddie Williams and their four children. The couple worked along with the others, delighting in each new development of the house.

For those who participated in the build, it was an experience of community and a hands-on opportunity to make a difference.


It was a religious experience as well. Each morning began with a prayer and a blessing on the work of the day. In the evenings, local church groups provided hot meals.

Scripture (Ps 127:1) tells us: "Unless the Lord builds a house, they labor in vain who build it."

Certainly no one involved with this house felt the labor was in vain. †



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A Supplement to
The Criterion

Health and Fitness

Learning-disabled children need support

Progress has been made at gaining more resources, but battle for funds continues

By Nancy Frazier O'Brien
Catholic News Service

When Mary Cotter was fighting for educational services for her learning-disabled daughter, Mary Catherine, in the 1970s, she never imagined that she would be waging the same battle 25 years later for her granddaughter, Jenna.

But now, along with an improved atmosphere of awareness among health professionals, teachers and the community at large, she is armed with several federal laws.

"Twenty-five years of badgering and hassling has paid off," said Cotter, a resident of Lincolnwood, Ill., and a member of St. Timothy Parish in Chicago. "But there is still the same problem with funding."

The Individuals with Disabilities Education Act of 1990 and Section 504 of the Rehabilitation Act of 1973 guarantee children with learning disabilities a free public education that meets their needs. But there is still the yearly push and pull over state education funds that pits the needs of special-education students against those of other students.

Back in the 1970s, the public school system put Mary Catherine in "five schools in four years, and we had never

moved," Cotter said. She found school officials who openly said they did not want "those students" and even other parents who wanted the learning disabled kept out so that school test scores would not go down.

But Cotter would agree with Helene Gruber, a Catholic who is executive director of the Michigan Learning Disability Association, that "there has been progress," especially in a wider understanding of learning disabilities and disability in general.

Although not a physical health problem but a neurological disorder, learning disabilities can be diagnosed by a medical specialist, who then works with educational and psychological professionals to develop treatment and learning strategies for the child.

According to the National Institutes of Health, an estimated 15 percent of the U.S. population, or 39 million people, are affected by learning disabilities, including 2.4 million schoolchildren.

Every year, 120,000 additional students are found to have learning disabilities, and many thousands more are never properly diagnosed or treated, according to the Coordinated Campaign for Learning Disabilities, a coalition of leading national learning-disability organizations.

The most common problems are: dyslexia, a language and reading disability; dyscalculia, which results in difficulty grasping mathematical concepts; dysgraphia, a writing disorder; and auditory, memory and processing disabilities, which are sometimes mistaken for hearing problems.

The term "learning disabled" does not apply, however, to children who have learning problems which are pri-

marily the result of visual, hearing or physical handicaps, mental retardation, emotional disturbance or of environmental, cultural or economic disadvantage.

Attention disorders, such as Attention Deficit Hyperactivity Disorder, and learning disabilities often occur in the same child, but the disorders are not related.

The problems caused by learning disabilities have wider implications for society as well.

Fifty percent of young criminal offenders tested were found to have previously undetected learning disabilities. When they received educational services that addressed their learning disabilities, the recidivism rate among them dropped to below 2 percent.

Studies also show that 50 to 80 percent of adults with severe literacy problems have untreated learning disabilities, and 35 percent of students identified with learning disabilities drop out of high school. Both those facts have a major impact on a person's employment readiness and likelihood to receive public assistance.

While learning disabilities never go away, timely intervention by parents and teachers can improve a student's self-esteem, academic achievement and ability to form and maintain relationships, experts say.

Parents can help their child circumvent a child's weaknesses in a variety of ways, including creating a home environment that encourages learning, going on informational family outings that complement the child's studies, and doing effective advocacy in the school.

But according to a brochure for parents prepared by the Coordinated Campaign for Learning Disabilities, the "crucial element to the success of any intervention on your child's behalf" is parental love and support.

"Children with learning disabilities must be assured that they are not dumb or lazy—they are intelligent people who have trouble learning because their minds process words or information differently," the brochure says. "Emphasize your confidence that with a determined effort, the child will meet the challenge." †

A free copy of a 12-page booklet, "Learning Disabilities: Information, Strategy, Resources," may be obtained from the Coordinated Campaign for Learning Disabilities by calling 1-888-GR8-MIND or 1-888-478-6463.

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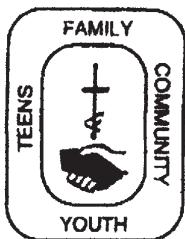
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Mixing prayer, exercise enhances spirituality

Priest finds that praying while running helps improve physical fitness and also strengthens spiritual fitness

By Fr. Eugene Hemrick

Catholic News Service

Whether it is taken seriously or just for fun, can running strengthen our spirituality?

During the last 20 years, I have had friends in all walks of life who would shout a resounding, "Yes!"

Many of them had broken and twisted lives that were radically changed thanks to running.

Those who were alcoholics and dependent on drugs would still be addicted to these substances were it not for running.

Others had extremely poor self-images. Once they realized they could complete a race, they became more self-assured and outgoing.

Some friends found discipline for the first time, and, in doing so, got a new outlook on life.

For all of these people, running not only helped their physical fitness, but made them sounder, more spiritual persons.

While running is usually wholesome, it also can have a downside. I have seen compulsive runners destroy their marriages because they become exercise fanatics and consume precious time that should have been spent with their family.

I have made running an act of prayer, which has the potential to give a spiritual boost far more exhilarating than the rapture of a runner's high.

Prayer takes three forms: adoration, thanksgiving and petition. As adoration, prayer prompts us to praise God. As thanksgiving, it encourages us to practice gratitude for God's gifts. And as petition, it inspires us to ask God to favor us.

Some of my fondest recollections of running were on the C & O Canal path in Washington, D.C., during the fall. The rustic reds, rich oranges and dazzling yellows of the trees were awesome. The sound of leaves crackling under my feet and the beautifully framed Potomac River along the side of the path often prompted me to whisper, "Lord,

how good it is to be here!"

This inundation of beauty turned many grueling runs into prayers of praise.

On several occasions, running has also greatly raised my gratitude. I remember one particular race in which I was very tired and irritable. As I trudged along with thousands of other runners, all I did was pity myself. The race was one in which runners ran out and back on the same road, thus passing each other going and coming.

Suddenly, I spotted a person on crutches. Next I saw a woman in a wheelchair followed by a man without an arm and a young boy with an artificial leg. Seeing these people one after the other shocked me out of my self-pity. I found myself thanking God for my healthy limbs. The next thing I knew, I was shouting words of encouragement to them.

Since that incident, whenever I run, I look for the disabled, say a prayer of thanks to God for their example of courage, and cheer them on.

Although running can be exhilarating, there were many times it brought me to my knees, beseeching God for mercy. People who run marathons quickly learn the meaning of "hitting the wall," when all of your stamina is depleted and you are left with nothing but a willpower that no longer wants to will.

When I would "hit the wall," I used to tell myself jokingly, "This is the closest you will come to death until you die." At moments like this, I found myself turning to God and pleading with him to keep me going. At first, I didn't think a prayer like this was dignified. I didn't have to run, and there are definitely better things to pray for.

As true as this is, I realized that God gave me the desire to run, and who better to turn to for help in doing it well?


I have to wonder if those marathons were God's strange way of drawing me closer to him, as some of my most fervent prayers were said during those grueling runs.

Yes, running can improve your spirituality. All you have to do is realize that God has attracted you to it for a reason and to find its ultimate purpose. †



CNS photo


Father Eugene Hemrick, a long-time runner, believes running can be a friend or a foe to our spirituality depending on how we use it.



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Quitting is hard, but great for body and soul

By Mark Pattison

Catholic News Service

"I quit."

This phrase is one of the most powerful, most repeated in the English language.

People swear off alcohol, cigarettes and other self-perceived vices all the time. New Year's Day gives some quitters additional impetus. The beginning of Lent is also used by some as incentive to start quitting.

But how does quitting work? Are people helped more, or hurt more, by going cold turkey? And what effect does quitting have physically, psychologically and spiritually?

Benefits seem to outweigh risks, but the long-term benefits are a lot harder to reach as well, according to Dominican Father Paul J. Philibert, director of the Institute for Church Life at the University of Notre Dame.

"People live in a world that is so scattered they need positive things," he said, "and to develop a spiritual dimension to them."

Most people, when looking at quitting something—anything—look only at eliminating the negative. But they need to accentuate the positive at the same time, he said.

Just giving up sweets is likely only to lead one into temptation to have a piece of candy or a box, Father Paul said.

If you quit something, Father Paul suggested, replace the activity with a new one, like exercise, meditation or visiting the sick. That keeps your mind off your old habit and more focused on a new, more positive one.

"This helps us become not the victims of over-busy lives, but the beneficiaries of

balanced lives," he said.

Mercy Sister Julia Upton, assistant provost for teaching and learning at St. John's University in Jamaica, N.Y., said change can be good for one's soul.

She recalled that after a monastery visit she decided to become a vegetarian. While meat did not make her sick, the visit reinforced in her the belief that "I need to live differently," she said.

The old fasting regulations before Communion—no intake of food or liquid after midnight—"reminded us that what we're really hungering for is God, and communion with each other," Sister Julia said.

But she noted that quitting "cold turkey" can have its detrimental side effects. Those who give up caffeine, for example, are likely to experience depression and headaches as a result.

Joe Tecce, a health psychologist at Boston College, pointed out that those with pre-existing medical conditions, such as heart disease or diabetes, also may experience more severe health setbacks upon giving up something all at once. He recommends consulting a doctor before taking such a step.

But giving up—"I don't think in terms of self-denial, I think in terms of self-improvement" said Sister Julia—has its benefits.

She said that she knows people who fast as a means to an end beyond just shedding a few pounds. "If they have an important decision to make, something to discern, they'll fast. They tell me it makes them more open" in their decision-making, she said.

Some people use Lent less as a time for spiritual renewal than as a motivator to lose weight or start exercising again, she added.



CNS photo

Meditation and relaxation techniques can help reduce stress, something that turns many individuals to excesses and bad habits.

Tecce said people who declare their desire to change are well-intentioned, but may not have the perseverance required to follow through on their resolution.

"You can make a New Year's resolution and do it for one day and feel great," he said. "But if you've quit smoking for two months and it's March 1 and you light up a cigarette, you're going to feel like the biggest failure in the world."

While nicotine gum and patches can alleviate some of the craving, the larger craving of self-esteem must still be addressed, Tecce said.

People tend to smoke, drink or eat—especially to excess—so they can feel better about themselves after something

has gone awry, he said. When those good feelings fade away, it's back to the smokes, the sauce and the munchies, he added.

"You've got to look into stress management," Tecce recommended, adding that relaxation techniques can reduce the stress that turned the individual to excesses.

Some people fast now not to lose weight, but to make a political statement. Cesar Chavez's frequent fasts to call attention to the plight of farm workers or Irish Republican Army prisoners going on hunger strikes to protest their status within the English justice system are two such examples. †

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Anointing of the sick is a source of healing

By Carole Norris Greene
Catholic News Service

It was the evening before his scheduled back surgery. Paulist Father John Hurley was the pastor in 1994 of a thriving cathedral parish in San Francisco. He was tired, anxious, and more than just a little afraid, for risks were involved. He needed strength.

While he was already scheduled to receive the anointing of the sick, the full impact of what it would provide was just beginning to hit him.

"Rather than do it personally, I thought it would be important for me and the parish community to celebrate the sacrament together," said Father Hurley, now the associate director of the office of evangelization in the U.S. bishops' Secretariat for Evangelization and Missions.

"My associate pastor presided over the sacrament," he recalled. "I had to challenge myself to be open to the healing presence of Christ, and to the support from staff members and parishioners."

"After that anointing, many individuals felt more comfortable about celebrating the anointing of the sick at Sunday Mass rather than alone. A lot of people began thinking it really is powerful to be in the presence of the community, to be open to the healing power of Christ," he said.

Franciscan Sister Ann Rehrauer, associate director of the U.S. bishops' Secretariat for the Liturgy, said that referring to the sacrament as the anointing of the sick rather than extreme unction "better reflects the purpose of the sacrament."

"It isn't just for the moment of death," she said. "Rather, it is for healing, support, forgiveness of sin and the possibility of physical healing as well."

Sister Ann, the author of a paper com-

paring Church law that governed extreme unction in the 1917 Code of Canon Law and the anointing of the sick in the most recent 1983 code, said that while "the priest as the only administer of the sacrament remained the same," there have been a number of changes. "Who could receive—for instance, people who are younger than age 7 as long as they can understand why—changed. There was also a possibility of repetition, which wasn't permitted before. And the communal aspect of the sacrament was emphasized.

She noted that the General Introduction of the Church's missal for the "Pastoral Care of the Sick" states that "those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and, under the pressure of temptation, perhaps weaken in their faith."

The sacrament consists of the laying of hands by a priest, the offering of the prayer of faith, and the anointing of the sick with holy oil, it says, adding that "a return to physical health may follow the reception of this sacrament if it will be beneficial to the sick person's salvation."

A study text on the anointing and pastoral care of the sick from the U.S. bishops' Committee on the Liturgy notes that it was during the Second Vatican Council that the Church emphasized that the sacrament is not "for those only who are at the point of death."

"As soon as any one of the faithful begins to be in danger of death from sickness or old age," it says, "the appropriate time for him to receive this sacrament has certainly already arrived."

Yet, Sister Ann cautioned that the seriousness of the sacrament of the anointing of the sick is seen in its availability only to those with grave health concerns. †



Anointing of the sick is depicted in a church window. The sacrament consists of the laying on of hands by a priest, offering the prayer of faith and anointing with holy oil.

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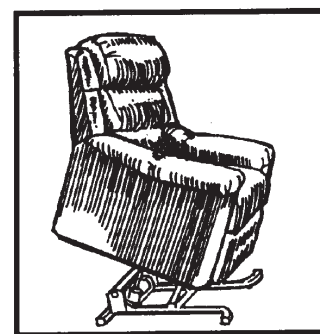
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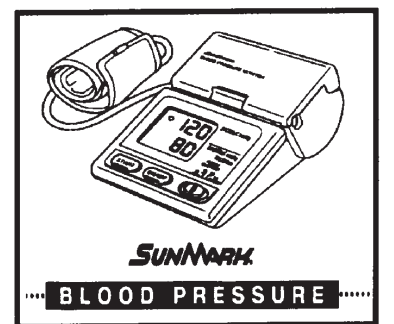
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In time of crisis, schools can be healing places

Experts say students need to be able to talk to one another to deal with tragedies

By Carol Zimmermann
Catholic News Service

One of the best places for students to work through their own fears and anxieties after a crisis, such as the death of a student or a local tragedy, is at school, according to some experts.

"The natural environment is the best thing. The school situation has the potential to be the most healing place because it is part of the students' routine," said Barbara Elordi, coordinator of the grief-care program for the Archdiocese of San Francisco.

Elordi, who works as a consultant for archdiocesan schools when critical incidents occur, acknowledges that it is often helpful to "bring an outsider in" to work with students. But she said she prefers to work with the teachers themselves, since they already have established relationships with the students.

Frances Maturo, director of the drug-abuse prevention program of the Archdiocese of New York, also feels strongly about helping children cope with tragedies within the school setting.

"We help them see they have a community going through this together and that they each can be helpful to each other," she told Catholic News Service.

While Maturo's work is primarily centered on providing counseling and directing the school-based drug-prevention programs, she and her staff are on call whenever there is a tragedy.

Most recently, they were called to help a school after a student had been

killed during a field trip by a bus that rolled out of control.

"It was very devastating," she said. "It ripped the heart out of the school," especially because many of the students had actually witnessed the accident.

In situations like that, she said she walks through the halls to "get a sense of what the students and teachers can do for themselves."

The staff will facilitate a number of small-group discussions, though the extent of the support provided to the school depends upon the students themselves and the events surrounding the particular incident.

"Kids need all the facts," Maturo said. "They also need to share their feelings and be listened to. They need to know that their feelings are normal and that they will be different from each other's."

When Elordi is called to provide counseling to a school in the San Francisco Archdiocese, she uses a curriculum called "Rainbows." The program was developed 15 years ago initially to provide a system of peer support for children in single-parent families.

But as Elordi points out, the ideas behind Rainbows can be incorporated into any situation where young people are grieving.

"Problems are more complicated in recent years," she said. In schools she visited, children often are not only in single-parent families, but they also have witnessed or heard of murders in



A counselor talks with a student at a Catholic high school in the Diocese of Gary. Often, school faculty and staff are called upon to help students deal with their fears and anxieties, especially after a crisis or tragedy.

their own neighborhoods.

"Kids have to deal with traumatic loss as well as natural loss," she added.

To deal with such tragedies, students need to talk with one another and have some kind of follow-up months later with counselors, she said.

"In the initial crisis, people rally around. Everyone is right there. But then people move away," she said, while those who are grieving will continue to do so.

Maturo hopes she helps students not just to "get through the moment of grief, but to develop" lifetime skills of coping

with tragedies.

"If grief is not dealt with, it will go under the rug and resurface later," she said.

That is why she is convinced students need to work through their struggles together, "particularly at school, which is a natural connecting place for parents and students."

This may be even more true in the case of Catholic schools, Maturo said, which might have the "extra piece" not found in other schools "because they're connected to the Church." †

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More children failing to eat right or exercise

By Peggy Weber

Catholic News Service

Hardly anyone ate tofu "meatloaf" a generation ago and health clubs were few. There were no soccer moms. Organized sports for children were limited and didn't begin in kindergarten. The only pyramid anyone talked about in school was the one in Egypt, not the food-related one.

Today, there is an abundance of information about nutrition and health. Several states require the passing of a "Health and Wellness" course for high school graduation. There are sports teams, dance classes and exercise videos for every age and ability. As a result, one might believe that young people today should be in much better shape and more savvy about proper eating and exercise than ever before.

But according to information from the Fitness Partner Connection, "inactivity is becoming epidemic among children today," and "there is a growing rate of obesity among children today."

The Journal of American Medicine conducted a study that reported that there are heart problems in boys and girls as young as 15.

Further research showed that "fatty streaks (in arteries) in childhood often do become life-threatening plaques years later."

The Centers for Disease Control Prevention and the International Life Sciences Institute conducted a survey recently that showed that fewer than one in four children, from grades four through 12, exercise daily. The study also showed that one quarter of American children are obese—meaning they have more than 32 percent body fat for girls and 25 percent for boys.

With so much helpful information available and a heightened awareness of nutrition and exercise, why are children so fat and out of shape?

Some of the culprits are computers, video games and televisions. Children are spending more time in front of a screen than ever. "Watching TV for even as few as two to five hours per week is linked to being overweight," according to the Fitness Partner Connection.

"Sadly enough, the number of children who watch five or more hours of television per day has increased dramatically."

Another factor that contributes to decreased fitness in children is the structure of society today. Today's lifestyle often has children scheduled all day. If exercise is not scheduled in, then it doesn't happen.

Mary Tuomey, a physical education teacher at St. Matthew's School in Indian Orchard, Mass., said that "kids today have to have structured games and go out for teams as opposed to being able to just play."

Tuomey, who holds a bachelor's degree in ergonomics from the University of California at Santa Barbara and a master's degree in exercise physiology from Springfield College in Springfield, Mass., said that "lifestyles have changed so that kids don't go outside after school and play."

"But," she added, "the more play time they have, then the more likely they are to expend energy and get the proper amount of exercise."

Tuomey noted that as sports programs are often scheduled around or during the dinner hour "meals are made in a hurry and people rely on fast foods or what is easiest and not necessary what is healthiest."



CNS photo

Pay attention to what children eat. Fatty foods they consume as youngsters can lead to life-threatening arterial plaque years later.

What can parents do to get their children off the sofa and out exercising on a more regular basis?

"The best thing is example," she said. "Eat properly yourself and watch your portions."

"Also, if you are exercising, then the kids generally will. Take a walk with your children after dinner. Just realize that you don't have to train for a marathon or go to a gym. Just keep moving," she said.

The Fitness Partner Connection concurs that children should be steered away from fatty food and "away from the TV and the computer in favor of physical activity."

The American Heart Association offers other suggestions, such as:

- Walk or bike rather than drive.
- Make sure your children exercise at

least 20 minutes a day.

- Discourage homework immediately after school to allow children time to be active.
- Choose fitness-oriented gifts like a jump rope or tennis racket.
- As much as possible, keep your infant out of strollers and playpens, as they are high on convenience, but low on activity potential.
- Give children chores that require movement such as mowing, raking or mopping.
- Limit time allowed for television, computers or video games.

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Use the Internet to find health information

By Patricia Zapor

Catholic News Service

Finding medical help on the Internet is both easy and difficult.

It's easy in that there are plenty of Web sites that provide some degree of medical information, though it can be difficult finding one that offers useful information about a particular subject and that is trustworthy.

But there are several good, basic starting points for people who want to research a disease or condition, find a support group or for those who just want to keep up with general news or the latest debates in the medical world.

The Web sites of the National Institutes of Health (NIH) and the Centers for Disease Control—both federal agencies—are good sources of general information about what is happening in the medical world. Both are clinical and chock full of facts.

Much of the information referred to on the NIH site—www.nih.gov—actually has to be obtained by telephoning or writing. But it tells where to write for publications on topics ranging from research areas to consumer tips on various diseases.

The NIH Web site also offers links to various resources. Among its links are the National Cancer Institute Web site, biomedical journals that may be accessed without charge, the NIH Office of AIDS Research, and the Office of Rare Diseases page, which includes information about patient support groups as well as medical data.

The Centers for Disease Control and Prevention site—www.cdc.gov—is a statistical treasure-trove for numbers crunchers, but it also has useful consumer information about health risks, including medical dangers of traveling in some countries.

Another government Web site with helpful links to various resources is www.healthfinder.gov, which can help the Web surfer figure out which of the various medical sites is likely to have the best information.

Medical schools and research institutions also operate Web sites with varying degrees of useful information. Some provide little more than schedules and basic facts about the institution, while others provide pages of helpful data.

For instance, the Mayo Clinic in Minnesota provides information about its allergy and asthma, Alzheimer's disease, cancer, heart and medical centers at its site—www.mayo.vi.com—while also offering a wealth of information on diet and nutrition, pregnancy and children and women's health, complete with search capabilities.

The Catholic Health Association—www.cathmed.com—maintains one of several Web sites that not only provides information about the organization itself, but maintains a

comprehensive list of links to other information.

Here is a sampling of some Web sites with a broad assortment of links to various types of information:

- Pediatric questions. The site called "Dr. Greene's HouseCalls"—www.drgreene.com—offers a question-and-answer format providing new information about pediatric medical questions posted every few days.
- Health library. An extensive set of links to Web sites, support groups, agencies, medical and educational institutions can be found at www.health-library.com. For instance, its site focused on women's health issues included about two dozen links, including access to the American Cancer Society's breast cancer page, a breast-feeding advocacy group, the Endometriosis Association, a PMS Center and reproductive health sites.
- Medical journals. At www.medscape.com, is a searchable database of complete texts of medical articles. †

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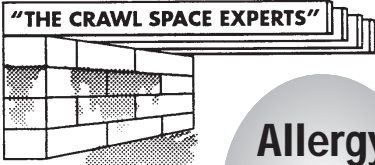
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Childhood ear infections can damage hearing

Pediatricians say parents should keep children away from tobacco smoke

By Maureen Daly
Catholic News Service

While many talk of the cold season, the flu season and the allergy season, parents of young children know ear-infection season lasts from infancy to age 4.

"Ear infections are a part of childhood," said Dr. Kenneth Grundfast, professor and interim chairman of the Department of Otolaryngology—Head and Neck Surgery at Georgetown University Medical Center in Washington.

Next to the common cold, a middle-ear infection or acute otitis media is the most common childhood illness. And because ear infections can be brought on by a cold, the flu or allergies, they can happen any time of the year.

Ear infections need to be taken seriously because of the risk of long-term hearing loss. Even temporary hearing loss, if frequent during early childhood, can cause delays in speech and language development.

The ear has three main parts: the outer ear, the middle ear and the inner ear. A tiny tube, called the Eustachian tube, connects the middle ear to the back of the throat and nose. When a child has a cold, nose or

throat infection or allergy, the Eustachian tube can become blocked, causing a buildup of fluid in the middle ear. If this fluid becomes infected by bacteria or a virus, it can cause swelling of the eardrum and pain in the ear.

According to the American Academy of Pediatrics, ear infections occur most often in children between 3 months and 3 years of age.

The most common symptom of an ear infection is pain. While older children are able to tell you when their ears hurt, younger children may only appear irritable and cry. This may be more noticeable during feedings because sucking and swallowing may cause painful pressure changes in the middle ear. As a result, children may lose their appetite.

Other symptoms are fever and mild hearing loss due

to the buildup of fluid.

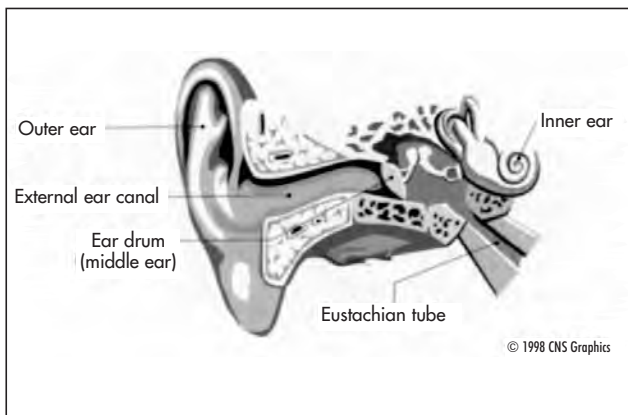
Fluid often remains in the middle ear after the infection has passed, sometimes for as much as three months. Hearing will return to normal when the fluid disappears.

For acute ear infections, pediatricians often prescribe a 10-day regimen of antibiotics. In the past, many doctors recommended that antibiotic treatment be continued until the fluid disappeared. However, today many doctors prefer to limit antibiotic treatment.

"Once the acute phase, what you call an infection, is over," Grundfast said, "I advise that parents just wait."

The American Academy of Pediatrics lists three things parents can do to help reduce the risk of ear infections: keep children away from tobacco smoke, try

Continued, page 21



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to keep the child's hands clean, and breast-feed instead of bottle-feed children.

The academy's pamphlet for parents advises: "Babies who are bottle-fed, especially while lying down, get more ear infections than breast-fed babies. If you bottle-feed your child, hold his or her head above the stomach level during feedings. This keeps the Eustachian tubes from getting blocked."

Some doctors prescribe low levels of antibiotics as a preventive measure. "I think preventive antibiotics are not such a good idea," Grundfast said, adding that "there is a concern about creating stronger, or more resistant organisms" in reaction to antibiotics.

Installing tubes in the ears, one of the most common surgical procedures in children, is a preventive measure doctors may recommend if a child has frequent ear infections.

"There are two purposes for putting in ear tubes," said Grundfast. "First, is to decrease the frequency of infections; second, to improve hearing." The tube acts as a ventilator and thereby "the child doesn't have to

depend on the Eustachian tube to ventilate the middle ear," he said.

In this procedure, the middle ear is drained of fluid and a tube is inserted under anesthesia in a surgeon's office or hospital. Most tubes come out of the eardrum on their own in six to 18 months.

The key to determining whether a child needs ear tubes is the frequency of infections. It is within normal limits for a child to have two separate infections in a three-month period or five or six over several years. But three in a two-month period or 10 in a three-month period might warrant surgery.

Given the high probability of ear infections, parents may want to invest in a relatively low cost otoscope or illuminating ear scope.

While Grundfast is not opposed to parents examining their children's ears, he noted that "it's not so easy to examine an eardrum." He added that use of the instrument, as long as parents remain in contact with their children's physician, might help parents to be better informed. †



The most common symptom of an ear infection is pain. Younger children may only appear irritable and cry.

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Home health care initiative provides new jobs

By Maureen E. Daly
Catholic News Service

Changes in federal Medicare policy in the 1980s moved many of the chronically ill out of hospital beds and back into their homes. Changes in welfare policies in the 1990s created a body of workers in need of long-term employment. Joining the two is a business opportunity with a social conscience.

The Catholic Campaign for Human Development (CCHD) and the Catholic Health Association (CHA) have created a Welfare-to-Work Initiative to provide the workers coming off welfare with jobs with dignity in the home health care field. These two national Catholic organizations are working together to create new worker-owned businesses that deliver needed health- and child-care services. "Our interest is not only health care delivery, but also having a role in revising the structure in which we deliver

health care" said Julie Trocchio of the Catholic Health Association. "Our concern is to provide quality care for the aged and chronically ill in the home setting."

The Welfare-to-Work Initiative "transforms the job and the worker," she said, as it "gets at the concept that a quality job gives quality care."

Cooperative Home Care Associates, based in the South Bronx in New York, is a for-profit, worker-owned home health care agency that employs 450 Latina and African-American women, 80 percent of whom had been dependent on public assistance. The company was started in the mid 1980s and has been profitable for the last eight years.

The jobs at the agency are of high quality compared to conditions in most of the home health care industry, with wages averaging \$8 an hour, which is above average in this field. Workers are covered by health insurance, can expect full-time work, paid vacation and paid sick leave—all unusual benefits in the home health care industry.

The Cooperative Health Care Associates model has already been replicated in two cities. Home Care Associates in Philadelphia employs 75 health care paraprofessionals and Cooperative Home Care of Boston employs 55 home health aides. Both companies are worker-owned and profitable.

The goal of the CCHD and CHA Welfare-to-Work Initiative is to replicate this model of worker-owned home health care in other locations. CCHD has experience in developing job-creation enterprises for the poor while CHA and its members have expertise in the delivery of health care services.

The five-year initiative began in 1998. By the year 2002, organizers plan to have identified 10 to 15 sites for business development, selected six sites and started four new home health care businesses employing 350 to 400 persons. They expect to raise \$2.5 million in training costs and start-up capital for business development. †

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Globalization encompasses culture, religion

Christians can make unique contributions to globalization

By Fr. Robert L. Kinast

We've entered a new world—a world of unprecedented interconnection and interaction among peoples. We call this phenomenon of worldwide linkages “globalization.”

When I checked my e-mail messages today, I had an inquiry from a Catholic theologian in the Democratic Republic of the Congo and a greeting from a former student now teaching at the Theological Institute of Sydney, Australia. Both received my reply within minutes.

When I turn on a television for the news, I expect live reports from news correspondents at sites all over the world.

When I go to the grocery, I find produce and packaged goods from countries as near as Mexico and as far away as China.

My credit card is acceptable at tens of thousands of locations in virtually every country of the world.

Many of the clothes I wear and the household items I use have been made or assembled in other countries—sometimes under working conditions that the manufacturer would rather keep secret.

Perhaps nothing symbolizes the reality and risks of globalization more clearly than the Y2K problem. It seems that the very technology behind our new world of communication and exchange also contains a flaw—one that some believe could create chaos.

Initially, globalization referred to the expansion of consumer markets and the increase of international trade facilitated by computer technology. But now, along with economic globalization, there is also a globalization of culture and religion; this has an important role to play in shaping the world of the next millennium.

Archbishop Rembert Weakland of Milwaukee addressed this issue in a recent speech. Acknowledging that globalization has become a fact of life, he expressed concern about the distorted view of American culture propagated by market-driven communication, especially in the entertainment industry.

At the same time, Archbishop Weakland noted that globalization is accompanied by a unique opportunity to achieve greater understanding and unity among the world's diverse nations. For the first time in history, people from different cultures can communicate directly through the Internet rather than relying on information and impressions channeled through intermediaries.

Economic globalization also propagates a certain common culture. While this creates a sense of global belonging, it can also devalue or replace the distinctive customs and lifestyles of ethnic groups. In response, many of these groups have begun to resist and reclaim their own unique way of life.

In short, tension exists between the trend toward universal conformity and the desire for local identity.



CNS photo

We have entered a new world of unprecedented interconnection and interaction among peoples. We call this phenomenon of worldwide linkages “globalization.” Along with economic globalization, there is also a globalization of culture and religion.

One commentator on this global-local tension is Precious Blood Father Robert Schreiter, a theologian at the Catholic Theological Union in Chicago. In his book, *The New Catholicity*, published by Orbis, Father Schreiter describes globalization as a twofold movement of extension and compression.

Globalization extends modern culture to the whole world. This includes both the positive achievements (increased material prosperity, better health care, formal education, personal freedom, liberation from unnecessary constraints) and the negative effects (materialism, consumerism, erosion of human values, individualism).

It also compresses the sense of time and space. As people become accustomed to the convenience of instantaneous communication everywhere in the world, their sense of the past diminishes (not to mention their patience with slow processes), while the future they look to is merely the short-term future.

Similarly the traditional boundaries—spatial boundaries—that defined people are being replaced by “flows” of information, goods and services. People are connected everywhere. But will they feel that they belong anywhere?

The shape of globalization at present resembles a lifestyle more than a true culture. It has no other goal or value than to perpetuate itself through the consumption of goods and services representing that lifestyle (designer clothes, fast foods, name-brand products, popular entertainment).

If globalization's positive potential is to be realized, it needs a deeper set of values to guide it. This is where Christians can make a unique contribution.

For example, Church social teaching exposes the failure of global economic systems to bring relief to the poor. In place of mere profit, Christians can give priority to the poor and help guide economic decisions accordingly (as the U.S. bishops did in their pastoral letter, *Economic Justice for All*).

Also, by championing the dignity and rights of groups who historically have suffered discrimination, Christians can supply a standard for evaluating social, political, economic and cultural developments.

Again, the Church's focus on the environment as God's creation helps to point out the environmental degradation caused by globalization. By affirming the moral demands of the environment and proclaiming the spiritual meaning of the world God created, Christians can offer new motivation to care for creation.

The Christian community—drawing on its long tradition of affirming the common bonds among the Church's many peoples, as well as its appreciation for local customs and diverse expressions of the one faith—finds itself strategically positioned to foster the positive potential of this worldwide movement in the 21st century. †

(Father Robert L. Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

Discussion Point

Progress is positive change

This Week's Question

What is the difference between change and progress in society? What is a sign of progress?

“Change could be either a positive or negative step; progress indicates improvement or a step toward a positive goal. A better way of life, a more efficient way of doing things, are signs of progress.” (Ed Tinder, Indianapolis, Ind.)

“Change simply deviates from the norm; progress deviates from the norm, but in the direction we want to go. A sign of progress is when we see signs of sacrifice instead of selfishness, even when it's a choice to simply spend time with our neighbors, being a listening ear.” (Beverly Nyberg, Vernon Hills, Ill.)

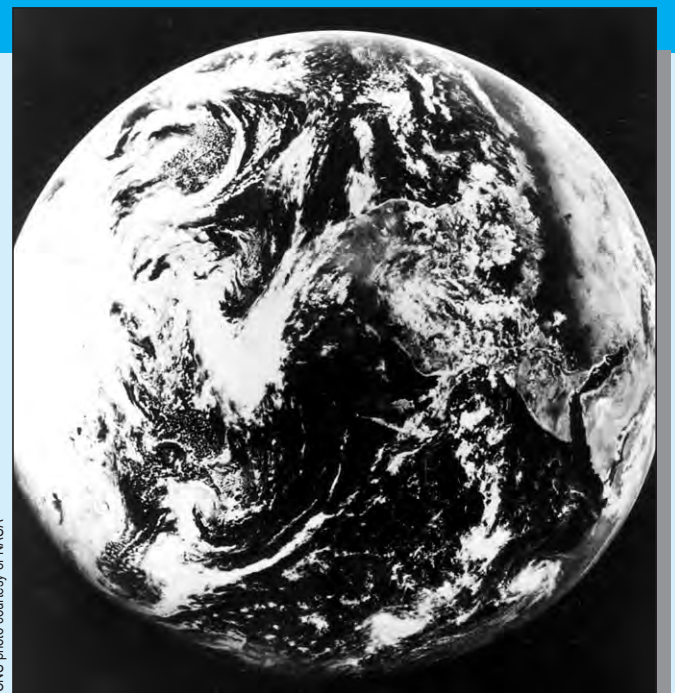
“Anytime you learn something it is progress—and it's change. You progress and learn from both positive and negative changes. Both show you which way you should be going.” (Pat Majtyka, Carston, Mich.)

“Progress is doing something better. Change is just doing something differently. Computers are a sign of progress. They allow us to do more, more easily.” (Jesusita Gomez, El Paso, Texas)

Lend Us Your Voice

An upcoming edition asks: What is your favorite scriptural image or name for God?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo courtesy of NASA

Perspectives

From the Editor Emeritus/John F. Fink

Council of Ephesus defines Mary as the Mother of God

As we've seen the last two weeks, the Early Church continually had to defend its doctrine that Jesus was both fully God and fully human.



In the fifth century, a priest named Nestorius was installed as patriarch of Constantinople. He denied that Mary could be the mother

of God, insisting that she could be the mother only of Jesus' humanity. The effect of this was to deny the unity of the divine and human natures in Jesus.

To be technical about it, Nestorius objected to the term *Theotókos* (God-bearer) for Mary, saying that there were two distinct persons in Christ, the divine and the human, and that Mary was the mother only of the human person, not of the divine person.

The champion of the cause of orthodoxy in this case was the leader of the school of thought in Alexandria, St. Cyril. Proclaiming that Jesus was only one person, not two, he condemned Nestorius. He managed to convince Pope Celestine that Nestorius was in error and the pope too condemned Nestorius' views at a synod in Rome in 430.

In those days, though, the pope's authority was still not widely recognized; it was still the Roman emperor who wielded authority. So Emperor Theodosius II convened the third ecumenical council, the Council of Ephesus, in modern Turkey, in 431. The pope was invited, but he did not attend.

When Cyril of Alexandria, the pope's representative, arrived in Ephesus, he

took charge immediately. He convened the council even though many of those invited, including Nestorius and the bishops of Antioch, had not yet arrived. But about 150 to 200 bishops were present, and they quickly found Nestorius guilty of "distinct blasphemy against the Son of God." They proclaimed Mary truly the God-bearer, the mother of the one person who was truly God and truly man.

This council also condemned Pelagianism, which held that humans can attain salvation through the efforts of their natural powers and free will.

Nestorius, naturally, refused to accept the council's decision. He left the council with bishops who agreed with him and held his own council.

Then things got a bit crazy at the Council of Ephesus. Bishop John of Antioch became angry with Cyril for convening the council before the Antiochene bishops arrived and for the way he ramrodded Nestorius' condemnation through. John managed to take control, deposed Cyril and actually had him imprisoned for three months. Cyril then was released, and he returned to Alexandria.

Cyril of Alexandria and John of Antioch continued to have their differences after the council, each condemning the other. But they reconciled in 433 after John proposed a theological formula that he hoped would satisfy everybody. It stated that the "union of two natures had been achieved and because of this union we confess that the holy virgin is *Theotókos*, because the Word of God had been made flesh and been made man."

Cyril accepted this formula and it was then approved by the pope, who by that time was Sixtus III. †

Journey of Faith/Fr. John Buckel

Everything you wanted to know about Scripture but were afraid to ask

Scripture contains more information about Jesus than any other book. Therefore, the more we know about the Bible, the more we know about Jesus. To know is to love. Those who study the Bible have the opportunity to deepen their love of the Lord.



The word *Bible* comes to us from the Greek word *biblos*, meaning *book*. Actually, the Bible is not one book but a collection of 73 books.

Some books of the Bible were given their names because of the contents. For example, Genesis, the Greek word for *beginning*, is a book about the beginning of the world, the human race and the chosen people.

Other books of the Bible were named after the main characters, such as Ruth and Job. Still other books were named after the authors, for example, Matthew and Luke. There are also books that were named after those for whom they were written, like Romans and Corinthians.

We do not have any autographed, original manuscripts of the Bible. Copies of Scripture were made by hand. Accidental changes were made in the act of copying; for example, spelling errors and writing the same word twice.

Intentional changes, such as correcting mistakes in grammar, were also made. This explains, in part, why one sometimes finds alternate readings for a particular biblical passage with the notation, "other manuscripts say ..."

The Bible is divided into two major parts, the Old Testament (46 books) and the New Testament (27 books). The term *testament* means *bargain* or *covenant*.

The Old Testament involved the people of Israel. Circumcision, animal sacrifice and the Mosaic law had a part to play. The New Testament involves the people of the New Israel (Christians) and is founded upon the blood of Christ. Through faith in Christ and baptism, one participates in the new covenant.

For the most part, the Old Testament was written in Hebrew, the New Testament in Greek. The type of Greek used in the New Testament is known as *koine* (meaning *ordinary*). It was the spoken language of the street as opposed to that which was spoken on formal occasions.

Since there are many ways to translate a text, one can understand why some versions of the Bible (for example, the New American and King James) have different wordings.

Certain parts of the Old Testament were composed in Greek and are considered by the Catholic Church as part of the Bible. Some Christian denominations, however, do not regard these Greek writings as Scripture. This explains, in part, why the Catholic Church and the Protestant denominations have different beliefs regarding the number of books in the Old Testament. All denominations agree that the New Testament contains 27 books.

More than anything else, one must realize that the Bible is a divinely inspired book about love. As a result, those who pray the Scriptures, come into contact with the mystery, joy and the wonder that is associated with divine love. †

Cornucopia/Cynthia Dewes

Paradox in God's good creation

Did you ever wonder why, in a month as lovely as June, we have ugly critters like June bugs? Here we are, peacefully



enjoying a balmy summer evening, and whack! Evil-looking things appear to spoil the scene.

What began with a lovely sunset and the scent of blooming flowers everywhere turns into the products of a bad marriage between cockroaches and beetles hitting the screen door and committing suicide on the deck outside the windows.

Other anomalies abound. The ants on the peonies, for instance. Once, in my usual unobservant way, I finally noticed that the bursting buds of our peonies had ants running all over them. So I sprayed them with Raid and proudly told my husband that, in this instance, I'd actually made a Green Thumb decision rather than my usual Black.

He screamed, "Don't you know they need those ants in order to bloom! So much for the aesthetics of plant biology."

The care and feeding of plants is a indeed a major study, even for the amateur. Every year we put out tomato and green pepper plants, sow green bean seeds and install flower seed tapes. Our expectations are modest: a fresh tomato on the salad here, a lovely bouquet of fresh-cut zinnias there.

But the deer, raccoons and even the moles have other plans. Their dainty footprints betray them in the garden itself, while the sneaky work of the moles in snapping off roots underground is only evident later when the vegetables

wither before your very eyes.

Then we have the wild strawberries and, later, the blackberries drooping succulently from bushes in the fields and along the edges of woods. So we cheerfully spend a sweaty, bug-crawly hour or so plucking the luscious fruit for the evening's dessert. And it's about dessert time, too, when we notice the poison ivy welts beginning to rise on our arms and legs.

The psychology of more primitive creatures, such as insects, is another surprise. Take the wasp, for example: his/her entire life is composed of being born or whatever they do, sucking up some flower nectar, laying eggs or fertilizing them or whatever they do, stinging a human of their choice, and dying.

Boring, huh? But not to us humans who suffer the stings (and arrows) of this outrageous fortune! Besides, the stings are delivered when we least expect them or can tolerate the insolence of their delivery. Once, my poor husband was digging a hole for a fencepost when a mighty army of hornets, like something in the Old Testament, engulfed him and managed to sting him four or five times before he could escape.

Then there's the annual switch-from-winter-to-summer-clothing game we always play. Inevitably we make the wrong moves, wearing sweaters when the temp suddenly hits 80, or making do with bath towel jackets when it plunges.

Just something to mull over while we're lying in the hammock, sipping lemonade. †

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

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

A time to listen . . . time to heal

The Committee on Evangelization of the National Conference of Catholic



Bishops has just published a new resource directory for reaching out to inactive Catholics. Titled *A Time to Listen... A Time to Heal*, the booklet is an attempt to respond both to our American bishops' evangelization

plan *Go and Make Disciples* and to Paul John Paul II's challenge to make reconciliation a major element of the celebration of the Jubilee Year 2000 and the coming of the third millennium.

The directory is divided into four parts. The first offers three articles on the evangelization of inactive Catholics. Father Frank P. De Siano, president of the Paulist Fathers, writes on the theme of "It is Mercy I Want." Outreach to the inactive and the alienated is part of the larger ministry of reconciliation that God has entrusted to us through Christ. Then Sister of Charity Patricia Wittberg, professor of sociology and religion at IUPUI, reminds us of Jesus' call to read "The Signs of the Times," especially in changes in the family, diversity in the Church and society, and the secularization and privatization of religion. Kathleen Hope Brown, doctoral student and parish staff member in Washington, D.C., introduces us to the "Components of Reconciliation Programs."

Part Two of the manual shares 12 brief descriptions of parish, diocesan, and national models for reaching out to inactive Catholics. Two of these come from our archdiocesan neighbors in Cincinnati and Louisville, and several others are in use in some of our parishes.

In his introduction, Archbishop Michael Sheehan, chair of the evangelization committee, reminds us: "*A Time to Listen... A Time to Heal* recognizes that to reach out one has to have a change of mind and heart. This does not come easily." The third part of the resource directory offers five faith-sharing guides to assist prayer and reflection on the Gospel stories of reconciliation.

The fourth and final section of the directory includes a bibliography of resources.

Having been familiar with some of the earlier stages of its production, I am happy with and excited about the final product. Outreach to the inactive and the alienated is one of Archbishop Daniel M. Buechlein's major goals for our Journey of Hope 2001. He has designated Advent of the year 2000 as a time for a concerted archdiocesan-wide effort for such an outreach.

A Time to Listen... A Time to Heal will serve as a major resource for our ministry. We will prepare an archdiocesan supplement to the directory highlighting the practical experience of parishes in central and southern Indiana and making their wisdom available to all of us. We will also offer a variety of training opportunities.

Quoting Archbishop Sheehan again, "Our committee is very aware that reconciliation happens one person at a time. We also realize that a few individuals reaching out on behalf of the community to inactive Catholics cannot be successful in their efforts without a hospitable, compassionate, and nurturing community of faith supporting them."

Our reaching out can renew us as well. †

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelism.)

Twelfth Sunday of Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 20, 1999

- Jeremiah 20:10-13
- Romans 5:12-15
- Matthew 10:26-33

The Book of Jeremiah furnishes this weekend liturgy with its first reading.



Jeremiah is one of the great prophets, the others being Ezekiel, Isaiah and Daniel.

Like so many prophets, Jeremiah faced opposition and indifference much of the time. For the people of the time to accept him and his

prophecies would have required a repudiation of the general spirit prevalent in that era. Many people were anything but fervent. Many had lost faith in God and hope in God's power.

Jeremiah insisted that in this very abandonment of God lay the root of all the trouble experienced by the nation collectively or by individual persons.

This weekend's reading is an excellent example both of the circumstances in which Jeremiah wrote and his advice to his contemporaries. His forceful and eloquent style also is evident.

He admits that he hears the "whisperings" of many. They denounce him. They wallow in their own confusion and fear.

The prophet declares that God has never failed. God has rescued the people, especially the poor who have no one else to defend them. Always, God has protected the people from wickedness. He has not changed.

St. Paul's Epistle to the Romans is the source of the second reading.

Rarely does the Church infallibly interpret a passage from Scripture. A verse read today, Romans 5:12, is an example of an official Church explanation of what the biblical text is saying.

This verse proclaims that Jesus, and only Jesus, redeemed humankind from sin. The plight created by Adam's sin is swept away in the salvation effected by Christ.

In this expressive and poignant reading, Paul surrounds this central fact of Christian belief with a full and majestic testimony to the Lord. These verses are among the most

profound of the apostle's many and very deep pronouncements regarding the identity and mission of Jesus.

The Gospel of Matthew furnishes the third reading this weekend.

It recalls a special lesson taught by Jesus to the Twelve. On many occasions, the Gospels tell of similar instances. A message is in the mere fact that Jesus took the apostles aside by themselves to teach them. They possessed a knowledge both of the Lord and of the Lord's message unavailable to others, even to those who followed Jesus closely and were deeply faithful and loyal.

This story also reveals that Jesus spoke in Aramaic, the common language of the Jews of the time. "Gehenna" is neither Greek nor Latin, but Aramaic. The Gospel, of course, at least in the oldest copies available, was written in Greek. (An earlier version in Aramaic, a literary forebear of the Gospel as it is today, apparently once existed.)

Jesus uses the image of *Gehenna* to tell the Twelve that only God has power over life and death. Others may end a person's earthly life, but God gives an everlasting life that no one can take away.

When the Gospel was composed in the form existing today, dark clouds were on the Christian horizon. Long part of a philosophy very much at odds with the conventions of the time, these early Christians increasingly were finding themselves in the bad graces of the imperial law. Not surprisingly, the author of the Gospel reminded these first Christians of statements by Jesus that the devout have nothing to fear.

Such was the encouragement of the apostles. The reading notes that this encouragement from the apostles in reality proceeded from Jesus.

Reflection

The reading from Paul's Epistle to the Romans, the second reading, is the magnificent cornerstone of this weekend's Liturgy of the Word. It provides a background for Matthew's Gospel and develops the Gospel's theme.

Jesus is the one and perfect channel between God and ourselves. He is the great Redeemer. In the Lord is direct contact with God.

As history has unfolded, no one in

Daily Readings

Monday, June 21

Aloysius Gonzaga, religious
Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 22

Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, married man and martyr
Genesis 13:2, 5-18
Psalm 15:2-4b, 5
Matthew 7:6, 12-14

Wednesday, June 23

Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20
Vigil Mass of the birth of John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Thursday, June 24

The birth of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Friday, June 25

Genesis 17:1, 9-10, 15-22
Psalm 128:1-5
Matthew 8:1-4

Saturday, June 26

Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, June 27

Thirteenth Sunday in Ordinary Time
2 Kings 4:8-11, 14-16a
Psalm 89:2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

America has to fear that tonight police will knock at the door to make an arrest on charges of practicing Christianity.

However welcome as this difference may be, Christians today very often stand in the same circumstances encountered by believers to whom this Gospel of Matthew, for instance, first was proclaimed.

The culture opposes us, misunderstands us and scorns us. Our own limitations lead us to confusion, fear, and even desperation at times.

We have nothing to fear. No one can rob our souls of eternal life except God and ourselves, and God has promised us eternal life and lavishly provided it in Christ Jesus. †

Question Corner/Fr. John Dietzen

God calls us to love and serve others in his name

Q I cannot understand why it is said that Jesus loves us no matter what we do, that we cannot do anything to "earn" this love and our salvation because it is a gift from God.



Why then should people not do what they want, even if it is considered wrong in the eyes of society?

What difference does it make if they are to be loved and saved through God's grace? (Maryland)

A First, we need to acknowledge that it is quite understandable that you don't understand this relationship between God's love and our freedom. We're dealing with a mystery as big as God.

As the first letter of John puts it, God is love, so we will never wrap our minds around this mystery of his love any more than we ever will comprehend the Trinity. It's a subject we must always approach reverently and with much humble acceptance of our limitations.

That said, we are reminded constantly by Scripture and by Jesus himself, from the Sermon on the Mount to the resurrection, that everything material and spiritual in our lives is lavished on us by an extravagant Creator. Everything is a grace, a gift.

This also is one of St. Paul's favorite themes. God raised Jesus to new life and glory, he wrote, that God might show the immeasurable riches of his kindness to us who are with and in his Son.

Your salvation, Paul insists, "is not from you; it is the gift of God; it is not from works, so no one may boast" (Eph 2:6-9).

Even our very first desire to do good

and to share his love is God's gift, not a result of our initiative. Again, as the Letter of John says, "We love because he first loved us" (1 Jn 4:19).

So no one, it seems, can deny that part of the mystery. Our acceptance of God, however, and of his life and gifts is up to us. It is a heavy responsibility, and obligation, of a return of love.

As Jesus put it, what you have received as a gift, now give as a gift (Mt 10:8). Live up to what you have and who you are. That is the message behind everything he requires, especially his great commandment of love of God and neighbor.

To mature in such a vocation, which is the vocation of all Christians, takes enormous and persevering awareness, openness, fidelity and generosity, and most of all, total trust in that love the Father has for us in Jesus.

We don't just "do whatever we want" because we have been called to respond to love, which, if we are serious about it, is much more demanding than we usually want to admit.

Perhaps no one has said all this more perfectly than St. Thérèse of Lisieux shortly before her death.

In the last full sentence of her life story, St. Thérèse wrote, "Even though I had on my conscience all the sins that can be committed, I would go, my heart broken with sorrow, and throw myself into Jesus' arms, for I know how much he loves the prodigal child who returns to him."

That combination of love, fidelity and trust, all of which are God's gifts to us, is what he asks in return. Why and how it all works is the mystery. †

(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651 or by e-mail to jjdietzen@aol.com.)

My Journey to God

Morning Reflections

I

Today is the beginning of the rest of our lives.

How shall we start?

Perhaps with a "thank you" to God for sharing his world with us—

To ask him to forgive us of our sins and to give us his blessings for this day—
The beginning of the rest of our lives!

II

How beautiful this morning sky—
Hand-painted by the greatest artist of all—God.

He has captured many colors in the sunrise,

Showing the birth of a new day—
We must pause and thank him for his blessings—

Just look, and know that God is here.
Though some skies are dark and dreary,
We know, too, that the sun will always come through—

When we think of his great love for us,
even the dreariest sky can be beautiful.
Let us thank him for each day—

And ask him to stay with us as we go along our way.

III

The earth, so fruitful in so many ways—
Created by the Master Planner for us to use and enjoy—

Not for us to abuse and destroy—
Let us respect it.

Life is not always a "fun trip."

There are many snags.

The old saying "Life is what we make it" is not true—

Some folks are loyal to God in prayer and helping do good works—

Yet they suffer from physical disorders from birth on through life,
Bearing their crosses while doing good for others.

Pain and sorrow, sin and regret—

A part of life itself.

We may not overcome these,
But we can pray for the ability to cope,
And the Lord will see us through.

By Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

June 18-19

Holy Name Parish, 89 N. 17th Ave., Beech Grove, SummerFest '99, raffle, Monte Carlo, amusement rides, games, food and entertainment. Hours: 5 p.m.-11 p.m. Information: Rosie Sylvester at 317-784-5454.

St. Bernadette Parish, 4838 Fletcher Ave., Indianapolis, festival, rides, games and food. Hours: Fri., 5 p.m.-midnight; Sat., 1 p.m.-10 p.m. Information: 317-356-5867.

Christ the King Summer Celebration, 5884 N. Crittenden Ave., Indianapolis, 5 p.m.-midnight, auction, games, food. Dinners, 5 p.m.-7:30 p.m., Fri., fish; Sat., pork chops.

St. Mary School, 415 E. Spring St., New Albany, Summer Festival. Fri., family night, 5:30 p.m.-10 p.m. Sat., 6 p.m.-1 a.m. Sat. street dance, admission, \$7.50, featuring The Monarchs and The Marlins, Information: Joyce Schindler at 812-944-0888.

June 18-20

Father's Day Bake Sale, St. Augustine Home, 2345 W. 86th St. Hours: Fri., Sat, 10 a.m.-6 p.m.; Sun. 10 a.m.-1 p.m., baked goods and small floral arrangements.

Prince of Peace Catholic School, Madison, festival featuring gaming tent, midway, and entertainment at Pope John XXIII School, 221 W. State St., Madison. Hours: Fri., 5 p.m.-midnight; Sat., noon-midnight; Sun., noon-6 p.m. Information: Larry Truax at 812-273-5835.

June 19

SS. Peter and Paul Cathedral yard sale, Assembly Hall of the Catholic Center, 1400 N. Meridian St., Indianapolis, 8 a.m.-5 p.m.

St. Paul Parish, 218 Scheller

Ave., Sellersburg, 50th annual picnic, family-style chicken dinners, 4 p.m.-8 p.m. Booths from 2 p.m.; \$6, adults; \$4.50, 12 and under; free for 5-year-olds and under. Information: David Duggins at 812-246-4473.

June 24

Medjugorje event, St. John Church and the Marian Center, 126 W. Georgia Street, 5:30 p.m., Mass 6:45 p.m. Information: 317-888-0873.

June 24-26

Festival Madness, Sacred Heart of Jesus, 1330 Lafayette Ave., Terre Haute, rides, raffle, casino, bingo and crafts, 4 p.m.-7:30 p.m. Information: 812-466-1231.

St. Jude Annual Festival, 5353 McFarland Road, Indianapolis. Hours: Thurs., Fri., 5 p.m.-midnight; Sat., 4 p.m.-midnight. Grand raffle, live entertainment, dinner nightly, bingo, rides and crafts.

June 25

Reverse Raffle for Sacred Heart Parish held at 1155 Cameron (Central Catholic School), Indianapolis, 6:30 p.m., \$30 per ticket to include dinner for two, drink tickets, door prizes and reverse raffle. Information: 317-638-5551.



"I went through the eight-items-or-less checkout."

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June 26

Monte Carlo Night, St. Philip Neri, 550 North Rural Street, Bingo, 3 p.m.-7 p.m., Monte Carlo 7 p.m.-midnight.

June 26-27

Sacred Heart Parish, 1840 E. 8th St., Jeffersonville, "Festival of Friends," food, game booths, hole-in-one contest, music, and concessions. Hours: Sat., 4 p.m.-11 p.m.; Sun., noon-6 p.m. Information: Mary Lou Densford at 812-283-5061.

St. Michael Parish, 354 High

St., Brookville, June Fest '99, Sat., pork chop supper, 4 p.m.-8 p.m., festival until 10 p.m.; Sun., family-style chicken dinners, 10 a.m.-2 p.m., festival until 9 p.m. Games for all ages, arts and crafts booths, \$100 attendance prize draw after each meal. Information: Marvin Ferkinhoff at 765-647-4353 or Kay Taylor at 765-647-5600.

June 27

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman, festival featuring chicken dinners, turtle soup, homemade quilts, entertainment, raffles and games, 10:30 a.m.-7 p.m. Information: Kenneth Hountz at 812-623-2894.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

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

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

Christ the King Church, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace 8 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with

—See ACTIVE LIST, page 27

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The Active List, continued from page 26

small fee. Information: 317-842-5869.

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

Wednesdays
Marian Movement of Priests cenacle prayer group from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis.

Thursdays
St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

◆ ◆ ◆
St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

◆ ◆ ◆
St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

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

◆ ◆ ◆
Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian Movement of Priests cenacle prayer, 5:30 a.m.-6:30 a.m.

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

◆ ◆ ◆
St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

◆ ◆ ◆
A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

◆ ◆ ◆
St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

◆ ◆ ◆
Christ the King Church, Indianapolis, Marian Movement of Priests cenacle

prayer, 5:30 a.m.-6:30 a.m.

Saturdays
A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

Third Sundays
Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

◆ ◆ ◆
Christ the King Church, Indianapolis, exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

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

Third Fridays
The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays
The archdiocesan Office of Pro-Life Activities and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

Bingos
TUESDAY: K of C Council

437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St.

Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech

Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.

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5 p.m. - Midnight

Fri. June 25
5 p.m. - Midnight

Sat. June 26
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PANTRY

continued from page 1

communications.

Thompson said, "Just as we did at Holy Cross, we make sure we do the Lord's Prayer before we start out."

Workers are needed to help with shipping, receiving, stocking shelves, cleaning up, food inspections, checkout and computer record keeping.

"It is a business, but it is run by volunteers," said Reifel. The only people who receive pay are the off-duty police who serve as security staff. The leaders hope to find qualified volunteers to take care of that, as well.

The backbone of the workforce is made up of recipient volunteers, Mulligan said.

"We ask them to help. We have very, very loyal and conscientious workers who would qualify as poor. Many are retired or on disability. This is more a people's pantry," he said.

The south deanery president, Pat Jerrell said, "We want to 'teach them to fish.'"

The facility will eventually offer job training, substance abuse counseling and daycare contacts that enable mothers to get jobs. Good Will has agreed to train people at the store for other jobs.

"The sky's the limit," said Mulligan.

The store is open now on Tuesdays from 10 a.m. to 2 p.m. for clients whose last names begin with A through M. The rest of the alphabet is served during the same hours on Thursday. The pantry is also open from 9 a.m. to noon on Saturdays.

The Gennesaret Free Clinic, a volunteer medical service that provides free health care and prescription medicine for the homeless and poor in Marion County, will operate a pilot program out of the building during the hours the pantry is open.

Nurses will help find insurance for low-income clients through Wishard Hospital's Advantage program.

The staff is working with the North East Community Center as well as many secular

and religious organizations.

Some local supermarkets are donating shelving; Marsh is sending three truckloads of supplies. Kroger has furnished thousands of baked goods items every day for years, Mulligan added.

The food pantry now uses a truck from the St. Vincent de Paul distribution center. That's the largest SVdP operation, providing the needy with used furniture and appliances, as well as home furnishings and clothing.

The coordinators hope to get refrigerated trucks soon. Ray Benjamin, SVdP's "chief beggar," is working with community donors to get these and some of the other larger items they need.

The store staff is expecting a power jack/stacker soon. The men are presently using hand jacks to move the huge cartons of food.

Though the pantry is in a central location near a bus line, some people need rides. The pantry rewards clients who bring others from their neighborhoods.

Reifel dreams of having parish food drives, like the SVdP annual blanket drive.

"Christmas does come more than once a year," she said.

Jerrell said, "I'm real excited about the project. When you look at what's going on in the world—the poverty, violence, hatred—this place is kind of a haven."

Mulligan said, "We are seeing the poorest of the poor on the near east and near south sides" of Indianapolis.

"I think it brings the Beatitudes to life. When you go home, you feel you have really touched someone," said Reifel. †

(To offer financial, food or volunteer assistance, call 317-972-7932.)



Photo by Margaret Nelson

Volunteer Dick Reifel helps a new client and her children check out groceries at the new St. Vincent de Paul 'super' food pantry on the Indianapolis near southeast side. The pilot program began serving Holy Cross and St. Philip Neri food pantry clients June 1.

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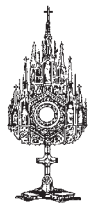
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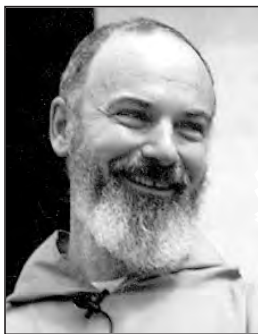
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ALHORN, Marion E., 80, St. Vincent de Paul, Bedford, June 5. Husband of Bernice (Morrison) Alhorn. Father of Bernadette Dippel, Jo Ellen Lee, Rosemary Clampitt, Rebecca Bliss and Richard Alhorn. Brother of Martha Wade, Mary Ellen Williams, Charles and John Alhorn. Grandfather of six. Great-grandfather of one.

BEALMEAR, Lonnie G., 78, St. Christopher, Indianapolis, June 6. Husband of Patricia A. Bealmear. Father of Deborah Dilts, Teresa Greene, Michael, Steven Heidbrider and Becky Bealmear. Brother of Martha Canady, Reba Hillyard, Lucille Rakestraw, Idella Rector and N. O. Bealmear. Grandfather of seven.

BIR, Paul G., 38, St. Anne, New Castle, June 8. Husband of Linda Bir. Son of Maryanna Bir. Father of Laura Elizabeth Bir. Stepfather of Shane and Stephen Sears. Brother of Anna Peck, Rebecca Upchurch, Mary, Richard and David Bir.

CASEY, William Gerald, 77,

Christ the King, Indianapolis, May 26. Father of Jean Seller, Ann Sullivan, Mary, John and Ron Casey. Brother of Mary Bonn, Huberta Roth, Eugene and Lawrence Casey.

CLAPP, Wallace "Wally" L., 69, St. Joan of Arc, Indianapolis, June 8. Husband of Nancy J. (Morris) Clapp. Father of Monica Cougan, Imelda Edgeworth, Cynthia Gerritsen and Kathleen Walker. Son of Dorothy R. Clapp. Brother of Richard L. Clapp. Grandfather of nine.

CURD, Leo R., 79, Holy Name, Beech Grove, June 1. Brother of John and Mary Curd.

DUGAN, Mary M., 79, St. Christopher, Indianapolis, June 6. Mother of Jeanne Herrera, Kathleen Fierek, Marilyn Flick, Regina Haltom and David Dugan. Sister of Sister Amata Dugan, Anne Littlejohn, John and William Dugan. Grandmother of 22.

ELSNER, Marjorie J., 64, St. Ambrose, Seymour, May 26. Wife of Gordon Elsner. Mother of Marcia Montgomery, Lisa Corya, Gordon, Kevin and Vincent Elsner. Sister of James and Robert Elsner. Grandmother of nine.

FULLER, Timothy D., 45, St. Mary, Rushville, June 7. Husband of Sandra Fuller. Father of Holly and Kelly Fuller. Son of Anne Fuller. Brother of Sherri Griffis and

Michael Fuller.

GELARDEN, Ruth E., 93, St. Paul, Tell City, June 6. Wife of Herb Gelarden. Mother of Lillian Patmore, Dorothy Vaught and John Tucker, Preston and Earl Jones. Sister of Olive Foster, Gladys Johnson, James and William Wheeler. Grandmother of 11. Great-Grandmother of 11. Great-great grandmother of three.

HARRINGTON, John Ross, 92, St. Mary, Richmond, June 2. Husband of Natalie Harrington. Father of Richard and John Harrington Jr. Grandfather of four. Great-grandfather of two.

HARRIS, Frank E. Sr., 68, St. Mary, North Vernon, June 3. Husband of Martha E. Harris. Father of Cynthia Waltermire, Juanita, Gregory, Lawrence, Richard, Kenneth and Frank Harris Jr. Brother of Norma Jean Martin, Annabelle Harrison and William Harris. Grandfather of 16. Great-grandfather of five.

HORNER, Anna Marie (Clisbey), 96, St. Thomas Aquinas, Indianapolis, June 7. Mother of Joan M. Orton, Rosalind, Lawrence, John, Robert and Michael Horner. Grandmother of 19. Great-great-grandmother of two.

HORNUNG, Mary C., 77, St. Mary, New Albany, June 5. Sister of Charles A. Hornung. Aunt of several.

JONES, Lowell A., 67, St.

Michael, Indianapolis, June 1. Husband of Patricia A (Bigane) Jones. Father of Deb Duszynski and Loretta Dishman. Brother of Phyllis Fish. Grandfather of six.

KOLBE, Norman B., 78, St. Ambrose, Seymour, May 9. Husband of Bette Kolbe. Father of Norma Bifano-Sokol, Julianne Sethre and Jeanne Morgan. Brother of Vera Gilles, Vivian Bezenek, Harold and Lowell Kolbe. Grandfather of six. Great-grandfather of three.

KRAMER, John A., 86, St. Mary, Greensburg, June 11. Father of Frieda Hellmich, Rita Meyer, Clara Dwenger, Marilyn, Kathy Berkemeier, Jean Campfield, Carol Bishop, Judy, Harold, Norbert, Alvin, James and Michael Kramer. Grandfather of 62. Great-grandfather of 47.

LAKER, Martin, B. "Marty," 47, Holy Family, Oldenburg, June 10. Husband of Mary (Struewing). Father of Jennifer and Hannah Laker. Brother of Marjorie Kirschner, Agnes, Evelyn Volk, Delores Gindling, Charles, Albert, Harry, Ronald and Eugene Laker.

MULLIS, Bernadine C., 67, St. Paul, Tell City, June 4. Wife of Rupert P. Mullis. Mother of Rebecca Cronin, Mary A. Howard, Julie Powers, Paul and Philip Mullis. Sister of Benedictine Sister Mary Anna Mullis, Mary Wirthwein, Helen Weddle and James Gramelspacher. Grandmother of seven.

MURPHY, Freeda (Grey), 86, St. Augustine, Indianapolis, May 8. Mother of Suzanne Brames. Sister of Joan Higgins, Maurice, Melvin and Warren Grey. Grandmother of three. Great-grandmother of six.

PARKER, Carl E., 76, St. Michael, Indianapolis, May 30. Husband of Christa (Loewe) Parker. Father of Carl, Charles, Douglas and Gary Parker. Brother of Elizabeth Tyler and Anna Parker. Grandfather of three. Great-grandfather of four.

PARKER, Thomas J., 53, Holy Spirit, Indianapolis, May 31. Father of Debra, Tracie and Bradley Parker. Son of Maxine Parker. Brother of David and James Parker. Grandfather of two.

PHENIS, Minnie, 87, St. Mary, Richmond, June 4. Mother of Janet Mexin, Ed, Gene and Ross Phenis. Sister of Anna Robinson, Monty and Rovie Chasteen. Grandmother of 14. Great-grandmother of 26.

PUSHOR, Winifred M. (Athmann), 74, St. Christopher, Indianapolis, June 4. Mother of Ann Bennett, Patrick and Stephen Pushor. Sister of Luverne Athmann and Phyllis Meyer. Grandmother of three.

QUEISSER, Alice, 94, Christ the King, Indianapolis, June 5. Half-sister of Fred Quinn.

RUBINACCI, Charles Victor, 79, Sacred Heart of Jesus, Terre Haute, May 16. Father of Parris, Tony and Victor

Rubinacci. Brother of Lenorra Bettencourt, Victoria Cicillin, Ruth Williams, Charlotte Wood and Vanadious Morse. Grandfather of six. Great-grandfather of six.

SHUTTERS, Robert, 76, St. Ambrose, Seymour, May 3. Husband of Wilma Shutters. Father of Roberta, Kathie, Dan, Jeff, Claude and Harry Shutters. Brother of Shade Shutters. Grandfather of 12. Great-grandfather.

STANTON, Mary Jane, 77, Sacred Heart of Jesus, Terre Haute, May 31. Sister of Peggy Welsh.

STEINMETZ, Inez, 68, St. Paul, New Alsace, June 2. Mother of Karen Byard, Betty Haessig, Terry Hacker and Joseph Steinmetz. Sister of Cynthia Watts, Ruby Kincer, Betty Jane Shields, Shelly Jean, Buford, Baxter, Paul and Melvin Honeycutt. Grandmother of nine. Great-grandmother of one.

STUCKEY, Robert R., 69, St. Roch, Indianapolis, June 3. Husband of Joan Stuckey. Father of Sharon Sullivan, Janet, Robert, and James Stuckey. Brother of Harold Beltinghouse. Grandfather of two.

VOGEL, Louis P., 63, St. Ambrose, Seymour, May 25. Father of Julie Wertz, Theresa Briggs, Michael and Timothy Vogel. Brother of Sandra Ritz, Maxine Boas, Diana Graham, Arthur and Lawrence Vogel. Grandfather of 13. †

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Help Wanted

Coach USA Indianapolis is seeking 2-3 part-time motor coach cleaning personnel. Position may become full time. Semi-retired men and women in good health strongly urged to apply. Applicant must have very flexible schedule and be honest, trustworthy, dependable and take pride in their work. We offer competitive compensation. Call Tom in charter bus division at 317-247-6233 for details and interview.

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on Monday, June 21 thru Friday, June 25, 1999, between the hours of 8:00 a.m. and 11:00 a.m.; applicants should bring a copy of this ad with them.

Senior Accounting Clerk

Seeking an experienced accounting professional with manufacturing experience and an associates of arts degree. Duties include preparation of daily cost reports, maintenance of cost sets, preparation of standard journal transactions, reconciliations. Must be proficient in Excel, Word and Access. Excellent written and verbal skills are a prerequisite. Salary is commensurate with experience. Send résumé and salary expectations to: Personnel Manager, P.O. Box 1531, Indianapolis, IN 46206.

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Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: E10umc@integrityonline32.com.

Catholic Elementary Principal

Our Lady of Grace in Noblesville, IN, is seeking a practicing Catholic with strong leadership skills for the position of Catholic elementary principal. The school will open in the fall of 2000. The position will begin in August of 1999 and will be integral in the start-up process of this school, K-4.

Qualified applicants will have a master's degree, and either an administrator's license or eligibility for Indiana certification in administration. The applicant must be an experienced elementary principal.

Application deadline is June 25, 1999. Send a résumé and cover letter to: Principal Search Committee, Our Lady of Grace Church, 9900 E. 191st Street, Noblesville, IN 46060 or fax to 317-773-9344.

Novena

THANK YOU St. Jude for prayers answered. - J. D. K.

THANK YOU St. Jude and Sacred Heart of Jesus for prayers answered. - Carla & Rob

THANK YOU St. Jude and Blessed Mother for prayers answered. - D. A. D.

THANKS, MARY, St. Jude, St. Joseph and Infant Jesus for prayers answered. - M. F.

THANK YOU Saint Jude, Jesus and Virgin Mary for favors granted. - A. Y.

THANK YOU St. Jude for prayers answered. - K. T.

THANK YOU St. Jude, Sacred Heart, Blessed Virgin for hearing my prayers. - J. S.

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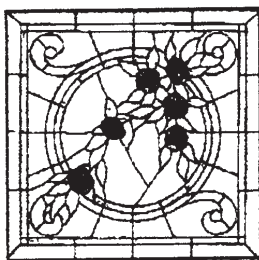
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This position requires a bachelor's degree and supervisory experience, as well as a willingness to learn the Catholic Church's canon law regarding the temporal goods of the Church. If interested, please send résumé and references to: Fr. Bill Farris, OFM, St. Louis Parish, 13 St. Louis Pl., Batesville, IN 47006. Telephone 812-934-3204, fax 812-933-0667, e-mail wfarris@seidata.com.

Pastoral Associate

Saint Matthew Parish in Indianapolis, a community of approximately 1,100 families, is seeking a full-time pastoral associate. Duties would include planning activities and programs that strengthen the spiritual and communal life of the parish, directing and participating in evangelization, outreach and stewardship education, and pastoral counseling. The ideal candidate will have a master's degree in theology or related area, some pastoral experience, the ability to work well with volunteers, and strong organizational and communication skills.

Please send résumé to: Saint Matthew Parish, Pastoral Associate Search Committee, 4100 E. 56th Street, Indianapolis, IN 46220 or fax to 317-479-2381.

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Parish Business Manager Immaculate Heart of Mary, Indianapolis

Responsibilities include: management of the facilities and custodial staff, scheduling the use of parish facilities, establishment of preventative maintenance, management of the parish finances, oversight of information technology, and management of stewardship and long-term financial development.

Qualifications: bachelor's degree, five years of general management experience, strong organizational and interpersonal skills, knowledge of finance and computer systems, and some experience in fund raising and supervision.

Position open August 1. Send résumé, by July 15, to Fr. Jeff Godecker, Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis, IN 46220.

Marian, urban students plant for peace

By Margaret Nelson

By collecting one dollar from each person who participated in their May 28 "jeans day" for a special garden dedicated to peace, students at All Saints School in Indianapolis were able to donate \$164 to its Marian College coordinators at a special June 3 Mass.

The next day, first-graders Maya Wilhite and Katie Binhack, and fifth-grader Jessica Belles took time away from school to plant new flowers in the Pathways to Peace Garden in downtown Indianapolis.

Marian College students, through the school's Mentoring in the City program with center city schools, work with these and other young people on the garden.

Besides All Saints, other Indianapolis volunteers have included students from Holy Cross, St. Philip Neri, St. Simon elementary schools and Cardinal Ritter, Roncalli and Scecina Memorial high schools and the DAD Club from St. Anthony Parish.

The "living and growing monument to peace" developed from plans of the Junior High School Peace Conference sponsored by the college program in 1994 and from community concern about youth violence.

The state donated a lot at the intersection of Senate, Vermont and Indiana avenues; it was excavated by the state and Indy Parks. Local professional landscape architect Alan Day, using suggestions of Mentoring in the City students, planned the design.

Dedicated in 1995, the site has been used for memorial services for victims of violence. A peace pole was erected in 1996. People who live or work in the area often sit on the benches for lunch and picnics—or just relax in the park-like setting.

Mentors and their proteges plant, trim, weed and clean up the garden during the school year. The garden is dependent on donations for supplies, maintenance of the fountains and benches, and for utilities. †

Classified Directory, continued

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Administrative Assistant

St. Gabriel Church, Indianapolis, is seeking a full-time administrative assistant.

Position is considered as a ministry of hospitality, greeting and providing service to people both in person and on the telephone. Applicants need to have administrative skills, not limited to, but including management of office. Basic writing skills required. Computer skills, including familiarity with Word, required. Familiarity with ACS a plus.

Contact: Fr. Larry Crawford, Pastor, St. Gabriel Church, 6000 W. 34th Street, Indianapolis, IN 46224. 317-291-7014.

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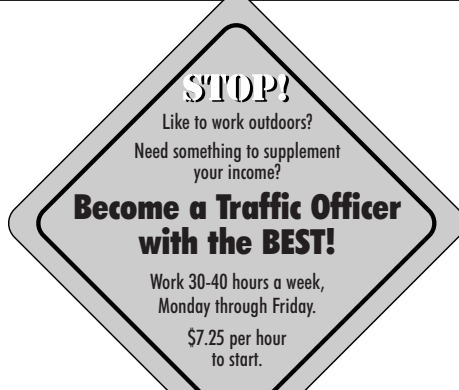
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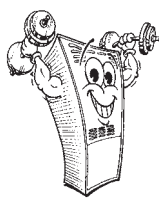
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