



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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www.archindy.org

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## Computers, kids and morals

### Adults face new challenges as kids get computer savvy

By Greg Otolski

Receiving an Internet account at the start of a new school year has become as common as being assigned a locker for most students.

Elementary school students are as likely today to use the Internet to write a report as their parents were to rely on an encyclopedia 20 or 30 years ago.

The encyclopedia, however, wasn't filled with pornography or messages from violent hate groups, and that's created new challenges for Catholic educators and parents.

"You have to have computers in schools, and students and teachers need them hooked up to the Internet to do research," said Kathleen Fleming, principal of Our Lady of the Greenwood School in Greenwood.

"When it comes to technology parents want their children in the Catholic schools to have the same quality as the public schools," she said. "The challenge is making sure that kids are morally prepared to use this technology wisely."

Barbara Fox, associate director of technology, for the archdiocesan Office of Catholic Education, said many schools in the archdiocese have Internet use guidelines and require students, parents and teachers to sign contracts stating that they'll abide by those guidelines. Schools have also installed software on computers



Brady Bishop (foreground) and Michael Bishop (not related) checked out the computer room at the new youth center at St. Philip Neri Parish in Indianapolis earlier this year.

that screen most objectionable web sites, she said.

"You can have all sorts of rules, but what it really comes down to is teaching children to be responsible," Fox said. "Kids are smart. They know there is bad stuff out there and they have to be responsible enough to stay away from it. Of course, we make it easier for them to make the right decision by giving them

lots of supervision."

Our Lady of the Greenwood School has more than 100 computers, and before students are given access to the Internet they and their parents must sign an agreement form that spells out the school's rules for using its computers. If they break the rules, the students lose their Internet privileges, Fleming said.

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## Archdiocese evangelizes on-line

By Fr. Joe Folzenlogen, S.J.

(*Jesuit Father Folzenlogen, the archdiocesan coordinator for evangelization, also is the archdiocesan webmaster.*)

"Does the Archdiocese of Indianapolis have a web site?"

The answer to that question is a definite "yes," and the web address is www.archindy.org.

The Criterion has been online since 1995, and the full archdiocesan site appeared on the World Wide Web two

years later.

The web site is an effort to use one of the fastest growing means of communication to share information about the archdiocese and its ministries. It is also one way of responding to the repeated calls of Pope John Paul II to use modern means of communication to carry on the mission of the Church. In his response to the recent Synod for America, he wrote:

"For the new evangelization to be effective, it is essential to have a deep understanding of the culture of our time in which the social communications

media are most influential. Therefore, knowledge and use of the media, whether the more traditional forms or those which technology has produced in recent times, is indispensable. Contemporary reality demands a capacity to learn the language, nature and characteristics of mass media. Using the media correctly and competently can lead to a genuine inculturation of the Gospel. At the same time, the media also help to shape the culture and mentality of people today, which is why there must be special pastoral activity

See WEB, page 2

## Returning to Uganda

Father Jim Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, begins a three-part series in this issue about his return to Uganda.

Father Farrell spent part of his 1996-97 sabbatical at a mission in Arua. He returned in July to visit lay missionary Sherry Meyer of Indianapolis.

He reports on efforts to expand the diocesan formation center in Arua, which recently received funding for electrical service. Father Farrell also writes about the challenges missionaries in Uganda face evangelizing in a culture that still believes in witchcraft and superstition. †

See story, Page 21



A group of children play outside a hut in their village in Uganda.

## Archdiocese begins new program to educate lay leaders

By Sue Hetzler

The Archdiocese of Indianapolis and Saint Meinrad School of Theology are collaborating to implement a new lay ministry formation program that will answer the national call to better educate the growing number of parish lay leaders.

"Our goal is to have every lay minister in the archdiocese fully prepared and as effective as possible in parish lay ministry," said Archbishop Daniel M. Buechlein. "This will not happen with just a few semesters of classes on theological studies. It took us several years to get all of our Catholic school teachers licensed, and while this process to certify our lay ministers will not be as lengthy, it will take some time. It will be an ongoing process."

Saint Meinrad School of Theology's Ecclesial Lay Ministry program will offer the course "What are the Sacraments?" this fall. Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, will be the instructor. The course will meet on Wednesdays, beginning Sept. 8, from 9 a.m. to noon, on the Marian College campus, 3200 Cold Spring Road. The course will conclude before Thanksgiving week. Other courses will be offered in later semesters and possibly at other sites as the program continues.

According to Suzanne Magnant, chancellor of the archdiocese, the new lay ministry formation program is one of the first of its kind in the country. The idea of a comprehensive and prescribed lay ministry formation program is relatively new and comes as a result of a national study first conducted in 1992 and then reassessed in 1997 by the National Pastoral Life Center in New York. The study was replicated in Indiana in 1993 by the archdiocese with funding through Lilly Endowment Inc.

The results locally reflected national findings that indicated that most lay ministers have not had formal preparation in spiritual formation, pastoral skills and theological studies. Magnant said that the new lay ministry formation program is designed to help meet that deficit as well as enhance those skills that lay ministers have acquired through experience and independent study.

"There are pieces of lay ministry programs present in courses at various colleges and universities," Magnant said. "but not a full program like we are offer-

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# COMPUTERS

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"We really haven't had any serious problems," Fleming said. "The kids want so much to use the computers that they don't want to jeopardize it."

Fleming said teachers are more concerned about what their students might be doing on computers at home than at school.

"We can control their use here and watch them closely, but it can be a difficult job for parents to do that," she said. "You can't be with your child every second."

Frank Savage, director of Life-Long Learning Formation for the Diocese of Birmingham, Ala., and former executive director of the Archdiocese of Indianapolis Office of Catholic Education, has written about simple steps parents can take to protect their children from poten-

tial dangers on the Internet.

- Savage said parents should:
- Set time limits for how long their children can use the Internet and use a timer to enforce the limits.
  - Keep computer in a central location in the home where it can be easily viewed by anyone walking by.
  - Spend time using the computer with their children.
  - Install filtering software that many schools are using.

Another important topic parents should discuss with their children, according to Savage, is rules for what kind of personal information children can reveal on the Internet.

Fox said children should never give out their full name, address, telephone number, school name or location, schedule, password or other information that would allow someone to identify them without first getting the approval of a parent or teacher.

Another basic rule for children is that they should tell an adult immediately if anything they encounter on the Internet is confusing or frightening to them.

The effects of the Internet on children and society has also been an issue that the U.S. bishops have been concerned about.

A statement issued by the bishops last year, titled, *Renewing the Mind of the Media*, discussed the responsibilities of the media and how it uses the Internet and the helplessness parents feel in protecting children from the harmful things on the Internet. The bishops gave some steps that families, Catholic educators and parishes could take to deal with the problems associated with the Internet and other media such as television, music and film.

"There is a bond between parents and children that nothing else can replace no matter how much, at any given moment, children seem to look elsewhere for

example and guidance," the bishops wrote. "The influences that parents fear have the most room to flourish where they do not offer their own moral direction."

The bishops recommended in their statement that:

- Parishes start media discussion groups for parents to talk about what is on the Internet, television and other media and to give one another tips and support for guiding their children's media choices.
- Families set up weekly or monthly media-free days at home or away from home and use some of the time to talk about how the media affects their family life.
- Catholic educators organize media discussion groups for teachers and students. They could identify favorite web sites, television shows and music videos, and view them together and discuss what moral messages are coming through. †

# WEB

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aimed at those working in the media" (*Ecclesia in America*, #72).

Although anyone in the world can access the archdiocesan web site, the main audience is the people in central and southern Indiana. It is a way for parishioners and ministry leadership to find the information and contacts they want and for those who are interested in learning more about us to get to know us better.

Like most of the sites on the web, the archdiocesan web pages are "always under construction." In fact, that is one of the main advantages of the World Wide Web. Information can be shared quickly and easily; it can also be rapidly updated. So there have been several stages to the development of the archdiocesan site.

The first step was to put major sections

of the *Archdiocesan Directory and Yearbook* online. This was a significant amount of information, so the next challenge was finding a way to keep it up to date. There were some difficulties along the way and, even this spring, some parishes still had last year's staff members listed.

Given the limits of budget and staffing, the archdiocesan web site is managed by Father Folzenlogen. Lara Back, of the archdiocesan department of publications and graphics, does most of the information entry and uploading. Vince Neal, from information systems, handles the technical side of the server operation. The team is accountable to Sue Hetzler, archdiocesan director of communications.

Plans are under way to move the web site to the next stage of its development. Conversations have just begun that will result in expanded online content from archdiocesan agencies. Right now the web site primarily provides contact information with institutions and agencies. Gradually, information about services and programs will also be made available.

Feedback received the last two years has indicated that steps need to be taken to improve ease of use. Revisions will soon be made to the parishes and schools page, which will break the one large page into smaller ones for quicker loading. A "clickable" map of the counties in the archdiocese will make it easier to find parishes outside of the Indianapolis area. Work is also under way on a topical index that will help users find the place to get answers to their questions without having to know the archdiocesan structure ahead of time. Some recent software upgrades will eventually allow the addition of search capabilities and user reply forms.

The hope is to make the archdiocesan web site one that people will want to visit regularly and not just when they have a question. In the near future, a "What's Happening" button will be installed on the opening page. This will lead to a brief listing of upcoming events. A new red alert button for special announcements has also recently been added.

Readers are encouraged to stop by and visit the archdiocese online at [www.archindy.org](http://www.archindy.org). †

## Catholic information on the World Wide Web

The web site for the Archdiocese of Indianapolis is just one of several places to find Catholic information on the World Wide Web. Here are just a few examples of sites which can begin connecting you to that pool of data:

### The Holy See, Vatican City

[www.vatican.va](http://www.vatican.va)

This is the official Vatican web site. The opening page gives you a choice of several languages to view the information: German, English, Spanish, French, Italian and Portuguese. The site includes material about the Holy Father, Jubilee 2000, the Roman Curia, News Services, the Vatican City State, Library and Archives, and the Vatican Museums.

### Vatican Jubilee 2000

[www.jubil2000.org](http://www.jubil2000.org)

Pilgrims planning a trip to Rome for the jubilee year can pay a virtual visit first through this site. This site offers plenty of practical information, such as how to get from the airport to St. Peter's Square, as well as city maps, descriptions of special events and the hours of the major basilicas.

### U.S. National Conference of Catholic Bishops

[www.nccbuscc.org](http://www.nccbuscc.org)

This is the official site of the U.S. Bishops' Conference. It contains a wealth of information about, each of the agencies, their services, and their programs. It provides a listing of all the dioceses in the country with links to their web pages, if they have them.

They are gradually completing an online text of the New American Bible which goes along with their liturgical readings and psalms for the month.

### Collections of Catholic Documents

[listserv.american.edu/catholic/church/church.html](http://listserv.american.edu/catholic/church/church.html)

This is just one of a number of collections of Catholic documents on the web. This one includes the Council of Trent, the Second Vatican Council, a number of encyclicals and other papal documents, Vatican Statements, statements of the U.S. Bishops, the British edition of the *Catechism of the Catholic Church*, and some writings of some Church fathers, doctors and saints.

### Collections of Catholic Links

[www.cs.cmu.edu/people/spok/catholic.html](http://www.cs.cmu.edu/people/spok/catholic.html)

This is one of many examples of lists of Catholic links. Subject areas include Catholic liturgy and worship, teaching, culture, people, organization and information. Like all such collections of links, some of the addresses have changed. This may become more of a problem since the manager of this list has resigned.

These are just a very few examples of the material that is out there. Using a search engine will generate many, many more to look at. A word of caution: Anyone can post information on the World Wide Web. Sites listed as Catholic will be of unequal value and will often have unequal relationship to the Church. Good judgment is needed.



## Corrections

The location for Louise Marguerite Andreani and Gregory Brian Carr's wedding was incorrect in the July 30 issue. The couple will be married Oct. 2 at St. Thomas Aquinas Church in Indianapolis.

Rita Sharp, an alumnus of Holy Angels School, was incorrectly identified as a graduate of St. Agnes Academy in an Aug. 6 story about Celebrating Catholic School Values. She graduated from Arsenal Technical High School. †

## The Criterion

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# PROGRAM

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ing here. This program isn't just about information. It also encompasses retreats and prayer life, which are an integral part of spiritual formation."

Over a four-year period, Archbishop Buechlein and bishops of the dioceses of Lafayette, Gary and Evansville, worked to develop the current program that was eventually finalized last fall. The archbishop said it could not have been possible without the support of Bishop William Higi (Diocese of Lafayette), Bishop Gerald Gettlefinger (Diocese of Evansville), and Bishop Dale Melczek (Diocese of Gary).

"We've taken a bold step in making this program happen," said Archbishop Buechlein. "Since neither Rome nor the bishops from this country have mandated lay ministry programs, change will come about a little slower. But we will move ahead, and perhaps help lay the path for other dioceses to follow."

The ELM program developed by the archdiocese and Saint Meinrad School of Theology encompasses three components—spiritual formation, pastoral practices and theological studies—and is designed to enhance the effectiveness of the lay minister and the pastoral ministry of the Church. It is targeted to ministers who work in both paid and unpaid positions for at least 20 hours a week in the parish. Examples of lay ministers for whom the program is intended include pastoral associates, directors of religious education, Catholic school principals, youth ministers, parish business managers, high school and college campus ministers, music ministers and other significant parish staff members.

Every lay minister in the archdiocese will be encouraged, but not mandated, to develop a plan to complete all three components of the program, which can be

accomplished in less than four years. Depending on their current credentials, some lay ministers may not have to complete every program requirement.

Benedictine Father Bede Cisco, director of Indianapolis Programs for Saint Meinrad School of Theology, will coordinate the components of the ELM program. Father Bede said both lay ministers themselves, and the parishes and agencies in which they serve, will benefit from the program. "The archdiocese's lay ministers will be educated so that they can explain and hand on the truths of our faith with clarity and insight," he said.

"Lay ministers will deepen their understanding of Scripture, examine the rites of the sacraments, and study the central doctrines and teachings of the Church," he said. "They will pray together and learn skills that will help them minister effectively to God's people."

"The ELM program continues our Benedictine-inspired tradition of educating and forming the whole person," Father Bede said. "Each lay minister will bring a rich background of experience and learning, which the courses and workshops will tap and develop."

Archbishop Buechlein said Saint Meinrad's involvement and support are a tremendous asset to the program. "I'm very excited about Saint Meinrad's partnership in this program because of its long history of preparing people for ministry," he said. "The resources and experience the school will bring to this program will be invaluable."

## Spiritual Formation

Lay ministers entering the program will already have a spiritual life based in their prayer, worship and ministry experience. This component of the program will build on that base, helping them to deepen their relationship with God by rooting it in the long, rich spiritual tradition of the Church.

They will examine their personal religious experience, learn to reflect on it theologically, and cultivate practices that nurture sustaining and life-giving prayer.

## Pastoral Practices

The professional skills of lay ministers will be enhanced through a series of workshops. Topics will include planning and group dynamics, human resources, stewardship, liturgical leadership, and legal and ethical issues in lay ministry. The workshops will provide an opportunity to learn the concepts, as well as practice the relevant skills.

## Theological Studies

Lay ministers will study in three broad areas of theology: doctrines of the faith, sacred Scripture and living the Christian mystery. Nine courses will develop answers to the following basic questions:

Who is God? Who is Jesus Christ? What is the Church? What is the Bible? What is the Old Testament? What is the New Testament? What is the Liturgy? What are the Sacraments? What is Morality?

Lay ministers can take the theological study courses offered this year for \$150 per course. Applicants may request financial assistance through their parish or agency, or through the archdiocesan Office of Lay Ministry.

For more information or to request an application, call the Office of Lay Ministry at 317-236-7325, or 800-382-9836, ext. 7325. Students may begin this first semester without being formally admitted to the program.

(Sue Hetzler is director of communications for the archdiocese.) †

## Lay ministry statistics

The number of parish lay ministers (religious and lay in pastoral roles, not including school and support staffs) who worked at least 20 hours per week has increased by 35 percent since 1992.

The most common positions or roles of the parish lay ministers are: religious education (34 percent); general pastoral minister (25 percent); youth ministry (more than 10 percent); and liturgy and music (16 percent).

Parish lay ministers employed at least 20 hours per week were found in 63 percent of parishes in 1997, compared with 54 percent of parishes reported by the 1992 study.

Diocesan involvement in the placement of parish lay ministers has increased. In 1992, 8.7 percent of parish lay ministers surveyed said the diocese provided them with continuing education; in 1997, that number jumped to 75.7 percent.

In 1997, there were more than 29,000 lay ministers employed at least 20 hours per week in U.S. parishes.

Overall, laypersons serving as parish ministers were better educated in 1997 than five years earlier. In 1997, more than 41 percent had a master's degree or better; in 1992, the statistic was about 33 percent. Still, almost 25 percent of lay ministers had no formal theological education.

The growth in the number of parish lay ministers results from the convergence of four factors: the growing number of educated laypersons who wish to serve in Church ministry; a decline in the number of priests in parish ministry; an increase in the number of mothers in the workplace; and the recognition of more ministry specialties that call for focused experience and perhaps professional training.

(Source: Committee on the Laity by the National Pastoral Life Center, 1997) †

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## Editorial

# Planes have made the Church more catholic

Our Church has been called "catholic" at least as far back as the year 107 when St. Ignatius of Antioch wrote to the Christians of Smyrna, "Wheresoever the bishop shall appear, there let the people be, even as where Jesus is, there is the Catholic Church." In the fourth century, council fathers composed the Nicene Creed which professed belief in "one, holy, catholic and apostolic Church."

The word *catholic* comes from the Greek *katholikos* and means *universal*. The Catholic Church has always claimed that it embraces all people—that it is not tied to any one culture, nation or race.

In actual practice, though, it has been only recently that the Church has been able to operate as a universal religion. With its headquarters in central Italy, for much of its history, the Church was a European power, especially after the Muslims conquered the Holy Land and the countries along the southern Mediterranean coast during the seventh century and after the final split between the Eastern and Western churches in 1054. Its sphere of influence shrank even more after the Protestant Reformation in the 16th century.

Thanks mainly to missionary activities, the Church has obeyed Christ's command to "make disciples of all nations" and has become universal in fact as well as in name during recent centuries. But it was well into the 20th century before Catholics outside of Europe, especially Italy, could really participate in the governance of the Church. That has been made possible by jet planes.

Msgr. Owen Campion, who contributes the "Sunday Readings" column to *The Criterion* each week, has pointed out that Cardinal William O'Connell, who was cardinal-archbishop of Boston from 1911 to 1944 (longer than any cardinal in U.S. history except Cardinal James Gibbons of Baltimore), was eligible to participate in three papal con-

claves, but he voted only once. In 1914 and 1922 he crossed the Atlantic by steamship but arrived in Rome after the conclave was over. Only in 1939 was he able to fly across the Atlantic and arrive in time. Other American cardinals, as well as cardinals from other parts of the world, had similar experiences.

Jet travel has enabled two of our last three popes, beginning with Paul VI in 1963, to fly to distant places that earlier popes knew it was impractical to try to visit. People in the farthest corners of Africa, Polynesia and Asia—as well as the Americas—have actually been able to see the pope. Pope John Paul II has made 87 trips outside Italy, with stops in what is approaching 200 countries, many of them more than once.

It also works in the other direction. Bishops can now get to the Vatican quicker and easier. When American bishops had to travel by ship for their *ad limina* visits every five years, it took them eight or nine days each way between New York and Italy—plus travel time to New York and back to their dioceses. Now they can make their visits without being away from their dioceses so long.

This is more important for cardinals than it is for other bishops because cardinals are appointed to serve on Vatican congregations. There was a time when such appointments were little more than honorary for those who lived long distances away from the Vatican since everyone knew they couldn't actually attend most meetings. That is no longer true. Today cardinals from around the world can, and do, fly to Rome on a regular basis to participate in meetings. Cardinal John O'Connor of New York, for example, for years has flown across the Atlantic regularly for meetings of the Congregation for Bishops.

Again quoting Msgr. Campion, "Who ever thought that Boeing, by building jets, would change the Church?" It has helped it become truly catholic.

—John F. Fink

## Seeking the Face of the Lord

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



# Telling the truth is fundamental in human relations

(Ninth in a series)

From my youngest days, I have despised gossip about other people, due largely to the influence of my wise mom. She made every effort to stay away from neighborhood gossip. She preached the same to her sons. And if I brought home unfounded information, I was put in my place, more than once.

I confess, it is easy to get caught up in the exchange of hearsay, but in my experience nothing is more destructive in any community. To believe hearsay is unwise. To repeat hearsay is to gossip. To make judgments about other people on the basis of hearsay or gossip is morally wrong.

Maybe it has always been this way but I see much harm that is done because gossip is taken lightly these days. For example, I am dismayed at the frequency with which letter writers accuse pastoral leaders or others of wrongdoing on the basis of hearsay.

"You shall not bear false witness against your neighbor." The *Catechism of the Catholic Church* says much about the eighth commandment. I quote only a few entries.

"The eighth commandment forbids misrepresenting the truth in relations with others. This moral prescription flows from the vocation of the holy people to bear witness to their God who is the truth and wills the truth. Offenses against the truth express by word or deed a refusal to commit oneself to moral uprightness: they are fundamental infidelities to God and, in this sense, they undermine the foundations of the covenant" (#2464).

To tell the truth is fundamental in human relations for the welfare of the human family. Freedom of speech does not include the right to deceive. Pope John Paul II has written forcefully about the splendor of the truth and its essential connection to human freedom. Lies betray, corrupt and enslave us. Invariably they cause pain, embarrassment and humiliation for everyone involved. Lies not only distort the truth, they distort the person telling the lie.

Scripture scholar Benedictine Father Demetrius Dumm, remarks, "If the Bible is preoccupied with any one sin, it is that of the deceitful and malicious tongue. ... The precious vulnerable reality that is safeguarded by this commandment is one's good name, one's reputation. It is almost impossible to protect oneself completely against attacks on one's honesty, integrity or motivation. Some mud always sticks. Here again, it is the trusting atmosphere of the community that is diminished or destroyed" (*Flowers in the Desert*, p. 18).

The fact that there may be a kernel of

truth in the calumny or slander or gossip being perpetrated is no justification. The *Catechism of the Catholic Church* puts it clearly: "Respect for the reputation and honor of persons forbids all detraction and calumny in word or attitude" (#2507).

In strong language, it also reminds us that an offense against the truth is an injustice and requires reparation. "Every offense against justice and truth entails the *duty of reparation*, even if its author has been forgiven. When it is impossible publicly to make reparation for a wrong, it must be made secretly. If someone who has suffered harm cannot be directly compensated, he must be given moral satisfaction in the name of charity. This duty of reparation also concerns offenses against another's reputation. This reparation, moral and sometimes material, must be evaluated in terms of the extent of the damage inflicted. It obliges in conscience" (#2487).

We believe in telling the truth, but we also believe in charity and respect for the privacy of others. Talk shows and tabloid journalism do not serve the truth when they "tell all" without regard for the good and safety of others or when they fail to have respect for privacy or the common good.

When hearsay from anonymous sources is reported, rash judgment is promoted and peace and order in the human community are undermined. As the catechism states: "Society has a right to information based on truth, freedom, and justice. One should practice moderation and discipline in the use of the social communications media" (#2512).

What happened to straightforward reporting of the news? In an age when doublespeak and spin-doctoring are everywhere, we can do no less than stand for the plain, unvarnished truth told with respect and without a political or social agenda. The catechism reminds us: "The means of social communication (especially the mass media) can give rise to a certain passivity among users, making them less than vigilant consumers of what is said or shown. Users should practice moderation and discipline in their approach to the mass media. They will want to form enlightened and correct consciences the more easily to resist unwholesome influences" (#2496).

As always, observance of this commandment begins at home. Every individual is a link in the chain that builds trust in society. †

(*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.*)



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

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

## Buscando la Cara del Señor

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



# Diciendo la verdad fundamental en las relaciones humanas

(Noveno de una serie)

Desde mi niñez, he detestado los chismes acerca de otras personas, principalmente debido a la influencia de la sabiduría de mi mamá. Ella hizo todo posible para evitar los chismes de la vecindad. Predicó lo mismo a sus hijos. Cuando yo traía información sin fundamento a casa, ella me ponía en mi lugar, más de una ocasión.

Admito que es fácil de enredarse en el intercambio de rumores, pero en mi experiencia no hay nada más destructivo en cualquier comunidad. Es poco aconsejable creer los rumores. La repetición de los rumores son los chismes. Es moralmente incorrecto hacer juicios acerca de otras personas basándose en los rumores o los chismes.

Quizá siempre haya sido así, pero veo mucho daño porque los chismes se dicen despreciativamente hoy en día. Por ejemplo, me da mucha pena la frecuencia con la cual los escritores de cartas acusan a los líderes pastorales o a otros de maldad en base de los rumores.

“No darás testimonio falso contra tu prójimo”. El *Catecismo de la Iglesia Católica* dice mucho del octavo mandamiento. Cito sólo unas pautas.

“El octavo mandamiento prohíbe falsear la verdad en las relaciones con el prójimo. Este precepto moral deriva de la vocación del pueblo santo a ser testigo de su Dios, que es y que quiere la verdad. Las ofensas a la verdad expresan, mediante palabras o acciones, un rechazo a comprometerse con la rectitud moral: son infidelidades básicas frente a Dios y, en este sentido, socavan las bases de la Alianza” (#2464).

Decir la verdad es fundamental en las relaciones humanas para el bienestar de la familia humana. La libertad de expresión no incluye el derecho de engañar. El Papa Juan Pablo II ha escrito fuertemente acerca del esplendor de la verdad y su conexión esencial a la libertad humana. Las mentiras nos engañan, nos corrompen y nos dominan. Ocurre siempre que las mismas causan dolor, desconcierto y humillación para todos los interesados. Las mentiras no solamente distorsionan a la verdad, sino distorsionan la persona diciendo la mentira.

El erudito de la Sagrada Escritura, Padre Demetrius Dumm, O.S.B., comenta, “Si la Biblia se preocupa por un cierto pecado, es del engaño y de la calumnia intencionada... Este mandamiento es protegido por la preciosa realidad vulnerable del buen nombre y de la reputación. Es casi imposible de protegerse completamente contra los ataques sobre la honradez, integridad o motivación de una persona. Una porción de la acusación no se olvida nunca. Una vez más, la atmósfera confiada de la comunidad está disminuida o destruida” (*Flowers in the Desert*, p. 18).

El hecho de que puede ser un grano de verdad en la calumnia, difamación o los chismes no lo justifica. El *Catecismo*

de la *Iglesia Católica* dice claramente: “El respeto de la reputación y del honor de las personas prohíbe toda actitud y toda palabra de maledicencia o de calumnia” (#2507).

En palabras fuertes, el catecismo también nos recuerda que una ofensa contra la verdad es una injusticia y requiere reparación. “Toda falta cometida contra la justicia y la verdad entraña el deber de reparación, aunque su autor haya sido perdonado. Cuando es imposible reparar un daño públicamente, es preciso hacerlo en secreto; si el que ha sufrido un perjuicio no puede ser indemnizado directamente, es preciso darle satisfacción moralmente, en nombre de la caridad. Este deber de reparación se refiere también a las faltas cometidas contra la reputación del prójimo. Esta reparación, moral y a veces material, debe apreciarse según la medida del daño causado. Obliga en conciencia” (#2487).

Creemos en decir la verdad, pero también creemos en la caridad y el respeto de la intimidad de los demás. Los programas de entrevistas y la prensa amarilla no sirven la verdad cuando “dicen todo” sin hacer caso del bien y la seguridad de los demás o cuando no respetan la intimidad o el bien común.

Al reportar los rumores de fuentes anónimas, se fomentan los juicios precipitados y arruinan la paz y orden en la comunidad humana. Como declara el catecismo: “La sociedad tiene derecho a información fundada en la verdad, la libertad, la justicia. Es preciso imponer moderación y disciplina en el uso de los medios de comunicación social” (#2512).

¿Qué pasó a los reportajes honrados de las noticias? En una época en la cual el doble lenguaje y “spin-doctoring” son muy comunes, no podemos hacer menos que representar la verdad lisa y llana con respeto y sin agenda política o social. El catecismo nos recuerda: “Los medios de comunicación social (en particular los mass-media) pueden engendrar cierta pasividad en los usuarios, haciendo de éstos, consumidores poco vigilantes de mensajes o de espectáculos. Los usuarios deben imponerse moderación y disciplina respecto a los mass-media. Han de formarse una conciencia clara y recta para resistir más fácilmente las influencias menos honestas” (#2496).

Como siempre, la observancia de este mandamiento comienza en casa. Cada individuo es eslabón de la cadena que construye confianza en la sociedad. †

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Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en agosto

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

## Letters to the Editor

### Pope Pius XII and the History Channel

In keeping up with my reading this summer, I have done a lot of research on Pope Pius XII and the Catholic Church's role in World War II and the Holocaust.

I watch the History Channel on a regular basis; however, I have lately become disillusioned with their stereotypical views of the Catholic Church and of the Germans. Every single day they show “Nazi shows” and every other program on World War II. Never have they aired a program that dealt with the atrocities toward humanity in the Soviet Union.

I became particularly appalled when they made comments talking about how the Church was able to prevent or at least stall some of the Nazis' euthanasia programs by using its moral authority; however, they went on to say that perhaps the Germans would have stopped the deportations of the Jews to the concentration camps if the Church had spoken out. Not once has the History Channel aired a program that talked about the many priests and nuns (and the pope) who risked their lives and sometimes gave up their lives trying to hide the Jews from certain death. They also mentioned Father Coughlin and his anti-Semitic views. Again, the History Channel took an irresponsible path and did not mention that the Church removed him from the radio. In addition, their coverage of the Shoah documents was despicable.

I have read numerous articles by both Jewish and Christian writers that more or less prove that Pope Pius XII (as well as many bishops, cardinals, priests and nuns) took an active role in hiding the Jews from the Nazis. One Jewish writer estimated that the number of Jewish lives saved by the Catholic Church is at least 700,000 but probably is closer to 860,000. Monsignor Hugh O'Flaherty ran an underground in Rome and hid up to 4,000 POWs and Jews in Rome.

The timing of this attack [by the

History Channel] coincided with the Palestinian peace talks. This suggests to me that certain political factions are trying to gain sympathy with the United States by making them feel guilty about their Christian heritage. I am not by any means saying that the Church's record in this area was perfect. No institution is without sin. The medieval pogroms and the expulsions of the Jews were examples of some of the awful things done throughout our history. Even some of the priests during World War II sided with the Nazis; however, I do not think that Israel is justified in pinning the Holocaust on Christianity.

Lastly, I want to address the blatant claim that the Vatican has not released its documents pertaining to Pius XII and the Church's actions in World War II to scholarly study. ... Pope Paul VI opened these documents during his reign as pope. I have read articles that refer to these very documents.

I have seen both sides of the story. Everyone attacking Pius XII did so not with proof but with out-of-control emotion. Everyone standing up for Pius XII did so with unadulterated evidence.

I ask you, *Criterion*, to address this issue so that the memory of this great pope will not be tainted by dirty politics but will be presented in a truthful manner.

Eric D. Brauer, via e-mail

(In its March 20, 1998, issue, *The Criterion* carried a Page One news article on the publication by the Vatican of *We Remember: A Reflection on the Shoah*. The article contained discussion of the claims by some groups that Pope Pius XII did not act boldly enough to save Europe's Jews.

In the following week's issue (March 27, 1998), *The Criterion* published an editorial by Editor Emeritus John F. Fink titled “Pope Pius XII and the Jews” in which we defended the pope's action and concluded that under the circumstances he did everything possible to help the Jews during World War II and the Shoah) —WRB)

### Be Our Guest/Shirley Vogler Meister

## Comfort foods for body and soul

My husband, Paul, brought home four sweethearts, four alligators and two rasp-



berries. No, they weren't women, reptiles and fruit. They were coffee cakes. That morning, the top headline in *The Indianapolis Star & The News* was “Roselyn Bakeries will cease operations.”

A few days before, our youngest daughter, Lisa, called from Tennessee to say she needed some of these goodies for a gathering of friends at a Florida beach. She'd bragged about the Roselyn wares so much that she wanted to prove their excellence. Lisa and our middle daughter, Diane—probably the #1 sweetheart coffee cake fan of all time—came to Indianapolis that weekend; so we stockpiled the goodies for freezing.

The oldest daughter, Donna, was left out of the last Roselyn fling. Previously, she told us that even fellow Clevelanders knowledgeable about Indy fondly recall the bakery when they learn Donna's Broad Ripple roots. Such recollections are not unusual, since Roselyn Bakery built a good reputation after its founding in 1943.

Once, our hometown (Belleville, Ill.) had more bakeries than breweries—even though years back the small city built its early reputation on breweries. Unfortunately, one by one the bakeries died, because of financial concerns or

the inability to keep up with health standards. The latter allegedly closed Roselyn, too.

Both baked goods and beer were considered comfort food and drink, and to some they still are. Health-conscious folks avoid both, except as occasional treats. It must be noted though that the diet for Paul's mother, a very trim lady, was heavy in baked goods throughout her lifetime; and she lived to be 97. And, when Princess Grace of Monaco gave birth to her first baby in the 1950s, a St. Louis brewery sent her cases of beer because, at that time, it was deemed healthy for nursing mothers to include a moderate amount of beer in their diets.

Times change and food preferences change, but only when considering the physical side of life. Some things never change, especially when it comes to what brings comfort to our spiritual lives. That includes the Bible and a plethora of other reading material. Even a comfort food title is used in a series of popular books that began with *Chicken Soup for the Soul* by Mark Victor Hansen and Jack Canfield.

However, if Catholics were asked what their primary spiritual comfort food is, the prevalent answer would be so simple that I hardly need to mention it here: The Bread of Life, the Holy Eucharist, the very essence of our faith—Christ himself. †

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

**Check It Out . . .**

“Eucharist and Justice,” a **Gabe Huck workshop**, will be presented Sept. 18 at St. Francis of Assisi University Parish, 1200 Riverside Ave., in Muncie. The registration fee is \$5 in advance or \$7.50 at the door. Registration and continental breakfast begins at 8:30 a.m. The deadline to register is Sept. 13. For more information, call Rosa Monella at 765-288-6180 or e-mail at [rmmonella@juno.com](mailto:rmmonella@juno.com).

St. Francis Hospital and Health Centers is now the only Indianapolis-area sponsor of [AmericasDoctor.com](http://AmericasDoctor.com), a **medical information Internet site**. Here, users have access to information on health-related issues and a range of products, services and programming.

The “**Lexus Polo Charity**,” a USPA-sanctioned match benefiting five Indianapolis charities—including Fatima Retreat House—will be held Aug. 28–29 at the Indianapolis Polo Club, 106th Street and Ditch Road in Carmel. The weekend features children’s activities, food, raffles, silent auctions, polo matches, and special presentations. Daily events begin at noon and conclude at 5 p.m. The fee to enter is \$25 per carload.

The **13th annual Elizabella Ball** will be held Aug. 20 at the Indiana Roof Ballroom in Indianapolis from 7 p.m. to midnight. The ball benefits St. Elizabeth’s Home, a nonprofit, Catholic Charities agency. The home offers maternity, child care, child replacement, parenting, adoptive search and counseling programs and services statewide to all women without regard to race, religion, ethnic origin, age, marital or economic status. Corporate

tables start at \$1,500. Prices are \$175 for patrons and \$125 for individuals. For more information call Diana Anderson at 317-787-3412 or e-mail at [danderson@stelizabeths.org](mailto:danderson@stelizabeths.org).

**Camp Healing Tree**, a special weekend camp for children who have experienced the death of a loved one, will be held Aug. 27–29 at Jameson Camp in Indianapolis. The camp is for children ages 7 to 17. The weekend will begin at 7 p.m. on Aug. 27 and will conclude with a memorial service for campers and their families at 11 a.m. on Aug. 29. Camp Healing Tree is free, however a refundable deposit of \$25 per camper/\$50 maximum per family is required. For more information, call 317-782-7997. Camp Healing Tree is sponsored by Clarian Home Care Hospice, HospiceCare Inc., St. Francis Hospice, St. Vincent Hospice and VistaCare Hospice.

“**Back to School: For Adults Only**,” a free seminar to help adults who are thinking about college, will be held Sept. 9 at Marian College, Stokely Mansion, 3200 Cold Spring Road, in Indianapolis. The program, which is sponsored by the ASPIRE Program for Adult Students, will begin at 7 p.m. and conclude at 8:30 p.m. For more information, call 317-955-6125.

**Volunteers are needed for St. Vincent Hospice in Indianapolis.** St. Vincent Hospice will offer a training class for volunteers beginning Sept. 9 and meeting every Thursday through Oct. 21. Classes will be held at St. Vincent Hospice, 2142 W. 86th St., in Indianapolis. Both afternoon and evening

classes will be offered. Hospice is a program designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families, using an interdisciplinary team approach. Hospice volunteers work with patients and families as friends or good neighbors. That work can include listening, running errands, assisting with personal grooming or staying with a patient to provide relief for the caregiver. For more information, call 317-338-4011.

**St. John Parish in Indianapolis will hold its annual Garden Parish with Italian Feast** on Aug. 28, following 5:30 p.m. Mass, in the church garden. The price is \$12 per adult and \$6 per child. Reservations will be taken through Aug. 22. Call 317-635-2021 or 317-834-1767 for reservations.

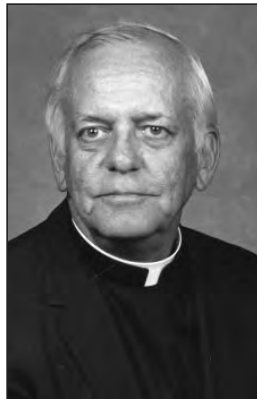
**A welcome for returning and new Indiana University students** will follow each Mass on Aug. 29 at the St. Paul Catholic Center in Bloomington.

A **reunion** is being planned for the 1974 eighth-grade graduation class from **St. Simon School** in Indianapolis. The event is planned to take place in the fall. The class is still trying to locate 15 members. If you are a 1974 St. Simon School alumni, call Theresa Beauchamp Okerson at 317-894-6433.

**The Society of Saint Raphael, a Catholic physicians’ guild, will hold its fourth annual gathering** on Sept. 8, beginning with Mass at 6 p.m. at Christ the King Church in Indianapolis. Archbishop Daniel M. Buechlein, will preside. A reception and dinner will follow at 7 p.m. at The Crystal Yacht Club. The guest speaker will be Dr. Edmund D. Pellegrino, professor of medicine and medical ethics at Georgetown University Medical School. His presentation will be “On Being Catholic and a Physician.” The cost is \$60 per person for physicians and \$40 per person for physicians-in-training. For more information, call 236-1585. †

**VIPs . . .**

**Father Cornelius Fenton**, a priest of the Society of the Precious Blood, celebrated his 50th ordination anniversary on July 1—the Feast of the Precious Blood—at St. Charles Seminary in Carthage, Ohio. A native of Beech Grove, Father Fenton attended Holy



Name School for eight years. He is the son of the late Cornelius and Mary Fenton of Beech Grove. He entered the seminary training for the Society of the Precious Blood in 1936 at Brunnerdale Seminary, in Canton, Ohio. He attended college at St. Joseph in Rensselaer and finished his theology studies at St. Charles Seminary in Carthage, Ohio. He was ordained there on March 25, 1949. Father Fenton served in parishes in Indiana, Virginia, Oklahoma, Kentucky

and Ohio. He currently lives in retirement at St. Charles in Carthage, Ohio.

**Franciscan Father Francis S. Tebbe**



has been appointed to the newly created position of vice president for enrollment management at Lewis University in Romeoville, Ill. Father Francis, of St. Louis Parish in Batesville, is the son of the late Cleo W. and Mary E. Tebbe.

**Renee Basler**, a seventh-grade teacher at St. Luke School in Indianapolis, is among 25 Central Indiana teachers to receive the 1999 IPALCO Golden Apple Award. She received \$2,000 along with a Golden Apple statue. St. Luke School also received \$1,000 in her name. The award honors educators from Indianapolis schools who excelled at inspiring their students by using math, science and technology in the subjects they teach. †



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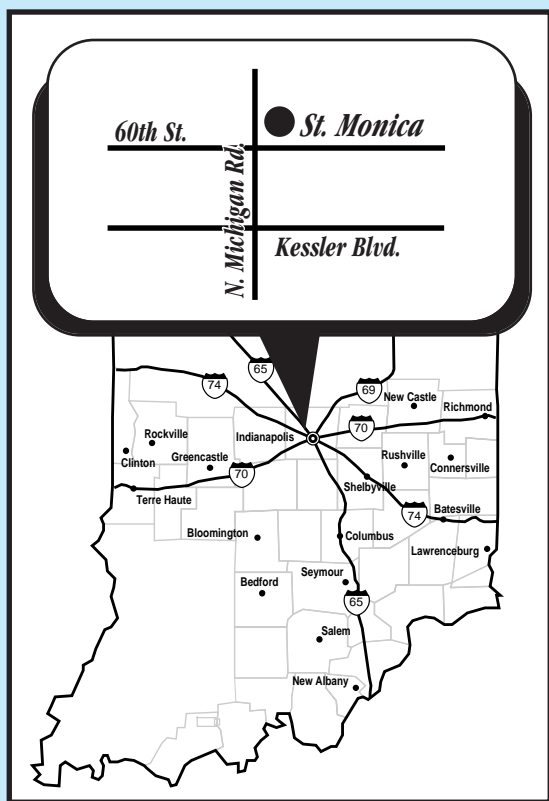
## Indianapolis West Deanery

## St. Monica Indianapolis

Story and photos by Mary Ann Wyand

### Fast Facts:

St. Monica Parish in Indianapolis uses its World Wide Web site at [www.stmonicaparishindy.org](http://www.stmonicaparishindy.org) to welcome people and promote more than 75 parish and school ministries. St. Monica's mission, listed on the web site, is "to be a visible sign of God's love." The Indianapolis West Deanery parish was formed as a congregation under Father Paul Utz in 1956, with 222 families from nearby St. Michael the Archangel and St. Thomas Aquinas parishes. The cornerstone of the first church was laid on May 6, 1957. St. Monica's present sanctuary was dedicated during the first liturgical service there on Dec. 20, 1992.



Journey of Hope 2001

# St. Monica Parish prioritizes ongoing spiritual formation

How do you help people grow spiritually beyond Sunday Mass?



Fr. Paul Koetter

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, said the nearly 6,000-member West Deanery faith community offers three primary ministries that address parishioners' needs for ongoing spiritual formation.

St. Monica's Small Church Communities, as well as the Christ Renews His Parish and Rite of Christian Initiation of Adults (RCIA) ministries, respond to people's hunger for spirituality, he said, in a large parish that continues to grow at a steady rate. More than 700 new families joined St. Monica during the past six years, increasing the parish population to the size of a small town!

"We are a faith family blessed with a marvelous diversity of racial, ethnic, cultural, economic and age backgrounds," Father Koetter explained in a welcome letter posted on St. Monica's World Wide Web site at [www.stmonica-parishindy.org](http://www.stmonica-parishindy.org). "We are known for our 'community' spirit, experienced especially through our weekend Masses. And we have a rich tradition of calling each other to a deeper faith in God and commitment to a Christ-centered life."

Strong lay involvement in parish life enables St. Monica to provide more than 75 different ministries, Father Koetter said. "We draw people from lots of different walks of life into the spiritual formation groups. Our 33 Small Church

Communities, ongoing Christ Renews His Parish weekends and annual Rite of Christian Initiation of Adults process support each other. Many parishioners are involved in more than one [spiritual formation] ministry."

Parish ministries are "rooted in the Holy Spirit," Father Patrick Beidelman, associate pastor, explained. "St. Monica is a community of faith, hope and love. The Spirit is very alive here. I believe the best ways we receive the Spirit are through opportunities for grace like the Small Church Communities, Christ Renews His Parish and RCIA."

Experiences as a participant—not a pastoral leader—in a Small Church Community strengthen his public ministry in the parish, Father Beidelman said. "Time spent with other companions on the spiritual journey has been one of my anchors in my first year as a priest. It has allowed me to be more effective in my ministry and more faithful in my vocation. It has been one of God's pleasant surprises for me."



Fr. Patrick Beidelman

Each Small Church Community has an average of eight to 10 members and functions with help from a pastoral facilitator, explained Lynne Brennan, a co-coordinator of the Small Church Community ministry.

"We use resource materials from the National Alliance of Parishes Restructuring into Communities," Brennan said. "There are four stages in the process of being in a group: belonging, prayer, formation and service. We bring people

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## St. Monica (1958)

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 Phone: 317-253-2193 Fax: 317-253-3342  
 Church Capacity: 780 & Number of Households: 2,177  
 Website: <http://www.StMonicaParishIndy.org>  
 Pastor: Rev. Paul D. Koetter  
 Part-time Associate Pastor: Rev. Patrick J. Beidelman  
 Pastoral Associate: Jim Welter  
 Administrator of Religious Education: Mary Jo Thomas-Day  
 Youth Ministry Coordinator: Nancy Singleton  
 Music Director: Bill Hill  
 Parish Council Chair: Jack Gannon  
 Business Manager: Jim Welter  
 Parish Secretaries: Susan Burris, Marvelle Robichaud  
 Principal: Bill Herman  
 School: 6131 N. Michigan Rd., 317-255-7153 (K-8)  
 Number of Students: 432  
 Masses: Saturday Anticipation — 5:30 p.m.  
 Sunday — 7:30, 9:00, 11:30 a.m., 6:00 p.m.  
 Holy Day — 7:00 a.m., noon, 6:30 p.m.  
 Weekdays — Mon., Tues., Wed. 5:30 p.m.;  
 Thurs., Fri. 7:40 a.m.



Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, talks with parishioner Michelle VanderMissen and her infant daughter, Marissa, before a recent prayer gathering for pastoral facilitators at the West Deanery parish. The pastoral facilitators assist with St. Monica's 33 Small Church Communities. Parishioners Charles Maduwuba (background, from left), Lynne Brennan and Nick Georges watch as Father Koetter entertains Marissa. Father Koetter has served St. Monica as pastor for two years.

together based on the night of the week they can meet, and this allows the Holy Spirit to form the group."

Small Church Community meetings begin with prayer and song, she said, then focus on Scripture readings and group discussion on a variety of topics.

"It's an ongoing conversion process as we are moved to a new level of faith and challenged to grow," Brennan said. "This movement of the Holy Spirit leads people to the call to be of service. I believe this type of spiritual formation is vital to the life and growth of the parish."

Parishioner Sharon Geswein describes her Small Church Community as "my electrical outlet" and a place to "get charged with God's love through my Christ family."

Small Church Community co-coordinator John Langham said St. Monica Parish promotes this spiritual formation opportunity with an occasional program called "Guess Who's Coming to Dinner?"

Current Small Church Community members host informal dinners for parishioners interested in finding out more about the concept, Langham said. "The main thing is sharing faith and fellowship with each other."

Many Small Church Community members also have participated in Christ Renews His Parish, semi-annual weekend

retreats for men or women that foster personal conversion and have strengthened parish life for 20 years.

"Whether you're new in the Church or have been involved for a long time, Christ Renews His Parish is a process where you can recharge your spiritual batteries," parishioner Jay Kiesler said. "In a parish this size, it's just amazing what Christ Renews has done for St. Monica. Parishioners go through the process, then want to help with other parish ministries."

Separate weekends for men and women are held on the parish campus twice a year, Kiesler said. "We talk about renewal, new life in Christ, spirituality, Christian community, Christian awareness, reconciliation, Scripture, God's loving care and discipleship. Christ Renews weekends give people opportunities to experience God's presence in their lives. I tell people it's the best spiritual experience they will ever have."

The spirit of the parish also bolsters interest in the Rite of Christian Initiation of Adults process, RCIA coordinator Jean Galanti said. "There's a sense of vitality about the

parish and a real welcoming atmosphere that encourages people to respond to that invitation" to inquire about the Catholic faith.

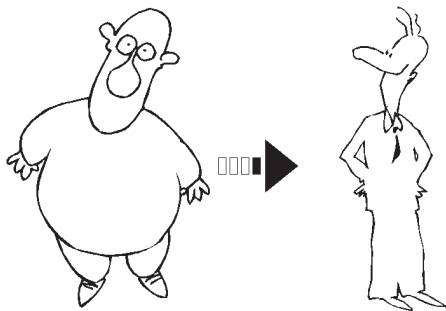
St. Monica's RCIA program attracts 40 to 50 inquirers each year, Galanti said. Last spring, 51 adults were initiated into the Catholic Church from St. Monica Parish and 10 youth also joined the Church after participating in St. Monica's Order of Christian Initiation of Children.

"Participating in the RCIA program calls me to continuous growth," Galanti said. "It builds my faith in how the Spirit is working in people's lives."

Like the format used for the Small Church Communities, she said, St. Monica's RCIA process includes instruction and discussion time for inquirers in smaller "shepherd" groups with sponsors and a pastoral facilitator.

"By its very nature, RCIA is a conversion process," Galanti said. "The inquirers, sponsors and team members all are challenged to deepen their own faith and build up faith in others. I think the spirit of the parish reinforces this faith sharing." †

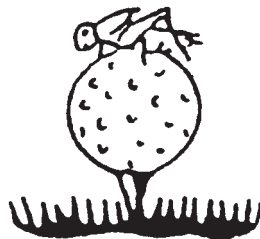
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# Grant benefits 8 center-city schools, Catholic Charities

## Nina Mason Pulliam Charitable Trust supports Building Communities of Hope

The Nina Mason Pulliam Charitable Trust has awarded \$250,000 to the Archdiocese of Indianapolis to benefit Catholic Charities and Catholic schools in downtown Indianapolis.

The grant supports the archdiocesan Building Communities of Hope campaign and will enable the archdiocese to make immediate repairs to one or more of the eight central-city elementary schools in Indianapolis included in the campaign.

Michael F. Halloran, secretary for stewardship and development for the archdiocese, said the \$250,000 grant from the charitable trust is "a magnanimous gift that is going to make possible many of the capital improvements we have planned in our eight center-city Catholic grade schools."

Halloran said the grant "will help to ensure a safe and secure learning environment for the thousands of children that we serve in the center city."

The Building Communities of Hope campaign was among 25 Indiana charities receiving grant checks and commitments of \$3,686,400 on July 29 from the Nina

Mason Pulliam Charitable Trust during a check presentation ceremony at the Eiteljorg Museum in Indianapolis.

Harriet M. Ivey, president and chief executive officer of the trust, officiated at the ceremony. Trustees Frank E. Russell, Nancy M. Russell and Carol Peden Schatt also participated in the program.

Msgr. Joseph F. Schaedel, vicar general, and Halloran represented the archdiocese at the check presentation.

Nina Mason Pulliam was married to Eugene C. Pulliam, the founder of Central Newspapers Inc. (CNI), from 1941 until his death in 1975. From 1975 until 1979, she served CNI as president. She was the publisher of *The Arizona Republic*, *The Phoenix Gazette*, *The Indianapolis Star*, *The Indianapolis News* and other CNI newspapers until 1978.

The Nina Mason Pulliam Charitable Trust was established upon her death in 1997. With net assets of \$390 million, the trust is the second largest private foundation in Indiana.

"The trust's funding interests center

around Nina's passions," Schatt said, "continuing to support the things she loved and to add to the quality of life for all Hoosiers."

Ivey said the "competition to receive funding was very keen" and the trustees were "very pleased with the quality of applications received from Indiana's non-profit charitable organizations."

The 25 nonprofit agencies selected to receive initial funding were chosen from 226 Indiana agencies that originally applied last February. Ivey said grant recipients

represent a cross-section of the not-for-profit sector in Indiana that reflects the mission of the trust.

Through grantmaking, Ivey said, the trust seeks to enhance the human condition by providing basic necessities and services for people in need; expanding opportunities for women, children and their families; strengthening community bonds with animals and nature; improving education and health care; and adding to the vibrancy of civic life in the areas where Central Newspapers Inc. has a presence. †

## Helpers of God's Precious Infants pro-life ministry begins third year

This month marks the start of the third year for the Helpers of God's Precious Infants pro-life prayer ministry in the archdiocese.

Msgr. Joseph F. Schaedel, vicar general, will celebrate the next monthly Helpers pro-life liturgy at 8:30 a.m. on Aug. 21 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis.

Following Mass, Msgr. Schaedel will lead the gathering in a prayerful walk to an abortion clinic on East 38th Street to pray

the rosary, then return to the church for Benediction.

The international pro-life ministry was founded in 1989 by Msgr. Philip J. Reilly of Brooklyn, N.Y.

Father Paul Landwerlen, pastor of St. Vincent de Paul Parish in Shelby County, will celebrate the Sept. 18 liturgy at 8:30 a.m. at St. Andrew Church.

Archbishop Daniel M. Buechlein is scheduled to celebrate the Mass on Oct. 16, also at the same time and location. †

## Around the archdiocese

INDIANAPOLIS—As part of a new Media Awareness Project, a group of parents and teachers at St. Monica School recently reviewed the habits of average Americans with regard to exposure to various types of media.

They studied current literature and found that the average child is exposed to 35 to 55 hours per week of various types of media—more time than is spent in school.

The group challenged St. Monica School families to track the amount and types of their media exposure, increase parent participation when children view media, and substitute media time with more healthy activities that support the qualities of a Christian lifestyle.

MADISON AND INDIANAPOLIS—Seven graduates of Catholic high schools in the archdiocese recently earned National Merit Scholarships.

Shawe Memorial High School graduate Elizabeth Murray of Lexington, Ky., earned a Northwestern University Merit Scholarship.

Cathedral High School graduate Julie McNeely of Noblesville earned a Ball State University Merit Scholarship.

Five Brebeuf Jesuit Preparatory School graduates also earned collegiate scholarships. They are Andrew Hagan of Carmel, the recipient of a University of Chicago Merit Scholarship; Nikolas Ivancevich of Indianapolis, who earned a Wabash College Merit Scholarship; Chris Muller of Carmel, the recipient of a Purdue University Merit Scholarship; Daniel Sweeney of Indianapolis, who received a Bradley University Merit Scholarship; and Jason Wolfe of Greenfield, who earned a Ball State University Merit Scholarship. †

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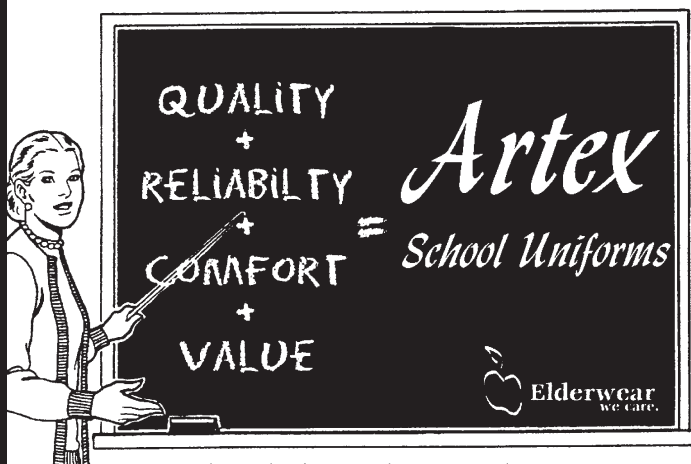
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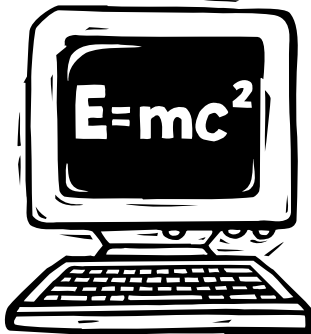
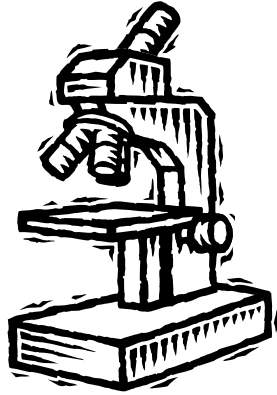
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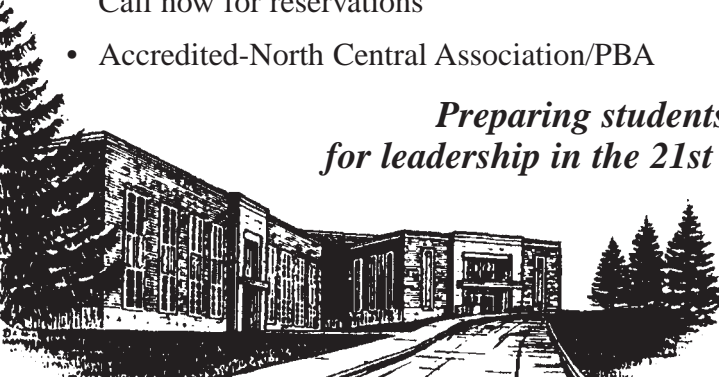
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The archives has no information about this photograph other than it was taken at St. Louis School in Batesville.

Can readers supply more information? The year? The name of the Oldenburg Franciscan teacher? The names of any of the students?

St. Louis Parish was founded in 1868 with 70 families and was origi-

nally called St. Ludwig. Today it numbers 3,900 people in about 1,350 households.

The parish has been under the pastoral care of the Franciscan friars of St. John the Baptist Province (Cincinnati) since it was first organized as a parish. The first resident pastor, Franciscan Father Bernard Holthaus, arrived in 1873. †



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

## Indiana Benedictine sisters elected to top federation posts

Benedictine Sister Kathryn Huber, former prioress of Monastery Immaculate Conception in Ferdinand, was elected president of the Federation of St. Gertrude Chapter during a recent meeting in Crookston, Minn.

Also during the general chapter meeting, Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery in Beech Grove, was elected first councilor of the federation.

Prioresses and delegates from the 18-member Benedictine communities met from June 29 to July 7 to complete federation business.

Benedictine Sisters Mary Luke Jones and Nicolette Etienne of Beech Grove were elected delegates and also represented Our Lady of Grace Monastery at the triennial meeting.

Benedictine Sister Ruth Fox, outgoing president of the federation, convened the chapter meeting on the theme of "Monastic Women: Together in the Heart of God for the Heart of the World."

In her "State of the Federation" address, Sister Ruth noted that the charisms of monastic life continue to attract women.

"Perhaps it is too soon to forecast a trend, but there does seem to be a renewed interest in monastic life among women of all ages and backgrounds," Sister Ruth said. "For the majority of these women, the primary motivating factor in choosing the Benedictine way of life is not to work in our ministries but to live monastic life."

Federation delegates listened to reports on the topics of anointings and blessings, and on the affiliation of monasteries that do not have canonical status in the Church. The delegates also developed three direction statements for the federation to pursue before the next general chapter in 2002.

Sister Ruth's nine-year term was completed with the election of Sister Kathryn as the new federation president.

In addition to Sister Rachel, new councilors include Benedictine Sisters Paula Larson of Richardton, N.D.; Mary Coswin of Winnipeg, Manitoba; Sandra Meek from Watertown, S.D.; and Jo Ann Schmidt from Columbia, Mo.

As first councilor, Sister Rachel will stand in place of the federation president when necessary and be called upon to conduct visitations of member monasteries during a three-year term. She is currently serving a second term as prioress of the Benedictine community in Beech Grove.

Also during the general chapter meeting, the Benedictines heard German journalist Maria Christine Zauzich discuss her work with the indigenous people of Guatemala.

Zauzich spoke to the assembly about the deeply rooted faith and witness of the people martyred in that Central American country.

She also encouraged the women to reflect on their identity as Benedictines.

"Monasteries are called to be places of prayer and solitude, springs in the desert," she said, "where others are welcome to come to breathe peace and silence and feel God's presence." †

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From the Editor Emeritus/John E. Fink

## Eleventh council enacts rule for papal elections

The 11th ecumenical council (the Third Council of the Lateran) is important mainly because it enacted a decree that the election of a pope required a two-thirds majority vote of the College of Cardinals, a rule still in force today. The purpose of this legislation was to prevent factions of cardinals from electing competing popes, as happened in the past. We saw last week, for example, that a minority of cardinals elected Pope Innocent II while a majority elected Anacletus II, but that Innocent was eventually able to get most of the Christian world to recognize him, and Anacletus listed as an antipope.

The Third Council of the Lateran was convened by Pope Alexander III who, during his 22-year reign, had to compete with four antipopes. Unlike Innocent, Alexander had been elected by the great majority of cardinals.

Three of the four antipopes were set up by Emperor Frederick Barbarossa, the German king with whom Alexander feuded

throughout his reign. After Alexander was elected pope, a few cardinals loyal to the emperor elected Victor IV as a rival pope. There was a violent scene at which Victor tore the red mantle from Alexander's shoulders and Alexander was forced to retreat to the Vatican fortress next to St. Peter's.

Frederick convened a council of German and northern Italian bishops at Pavia, Italy, which excommunicated Alexander. Alexander, who had already excommunicated Victor, then excommunicated Frederick. Once again both sides tried to get the support of Christendom, with Alexander winning the backing of England and France. But Frederick and Victor gained support in Italy and, for a time, Alexander had to flee to France. He later was invited back to Rome.

After Victor's death, Frederick's vicar for Italy had two schismatic cardinals, two German bishops and the prefect of Rome elect another antipope, Paschal III. Frederick ratified the election, but support by German bishops started to switch to Alexander. Paschal and Frederick went to Rome in 1167, and Alexander had to go into hiding. But an epidemic of malaria in

Rome forced Frederick to return to Germany, and he took Paschal with him.

After Paschal died, the imperialist party in Rome elected antipope Callistus III to succeed him. By this time, though, Alexander and Frederick were in negotiations that ended with the emperor acknowledging Alexander as pope in return for the withdrawal of excommunication. In 1179, Pope Alexander convened the Third Council of the Lateran to definitively end the schism.

A fourth antipope, Innocent III, was elected after Callistus died, but he didn't have the emperor's support and that schism died quickly.

Besides ending the schism and passing the decree concerning the election of future popes, the 11th ecumenical council also enacted measures concerning Waldensianism and Albigensianism. The Waldenses, who originally spoke out against clerical worldliness, were given permission to preach in regions where they were welcomed by the local clergy, but later had to be condemned when they became heretical. The Albigensians, who rejected the sacraments and Church authority, were condemned. †



Journey of Faith/Fr. John Buckel

## Paul of Tarsus: imperfect but a saint nonetheless

The life of Paul, the first century apostle to the Gentiles, clearly illustrates that



God does not choose perfect individuals to carry out his divine will. As spiritual and loving a person as Paul was, he had to cope with his fair share of "shortcomings and personality flaws." Nevertheless, the apostle played a

major role in salvation history.

The New Testament portrays Paul as one of the most remarkable individuals who ever lived. As one who had an incredible experience of the risen Lord, the apostle is well-qualified to be called a mystic. As one who preached the good news of Jesus Christ throughout the known world, he is a missionary without equal. And as one who wrote about the significance of the death and resurrection of Christ, he is theologian *par excellence*. Paul's great love for Christ Jesus permeates every letter that he wrote.

For all of his good qualities, Paul remains an enigma. He was a devout and zealous Jew yet had no qualms about possessing cit-

izenship in a brutal and immoral empire. Paul had his humble moments but was not above boasting. He was capable of great warmth and affection but was equally capable of biting sarcasm and vulgarity (Gal 5:12).

Paul was by no stretch of the imagination perfect. He could sometimes be "bull headed" and uncompromising. There was at least one instance where this resulted in hard feelings, sharp words, and the parting of ways between the apostle and a fellow missionary (Acts 15:7-8).

Paul struggled with his shortcomings (Rom 7:15). He attempted to change certain aspects of his life that he found distressing, but he was powerless to do so, even after long periods of intensive prayer (2 Cor 12:7-10).

Paul's failure to improve his situation probably made the apostle more compassionate and understanding in dealing with others. They, too, may have had aspects of their lives that they would have liked to have changed but were also helpless to do so.

Paul's faith assured him that Christ's love was stronger than any weakness that he might have. The apostle may have felt helpless, but he was not hopeless. With a confidence that only comes from God's

grace, he was convinced that he possessed a great treasure within his earthen vessel, namely, the Holy Spirit (2 Cor 4:7).

The apostle believed with all of his heart that God has an incredible love for all human beings. Our heavenly Father sees "something special" in each and every one of us, regardless of our physical traits, personality quirks, shortcomings or past sins. God's love for us makes us lovable.

Paul experienced the depths of God's compassionate love and mercy. This enabled the apostle to see more clearly that "something special" in others.

Paul was not discouraged about his imperfections but realized that God often chooses the weak to carry out his will. After all, when good things occur as a result of his grace working through weak people, there is no doubt as to where the power originated—from God (2 Cor 4:7). †

*(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology. Other materials by Father Buckel are available by calling 812-836-4409 or e-mailing him at jfbuckel@juno.com.)*

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

## Outreach to the inactive: Common elements

Back in June, I devoted this column to an overview of the new resource booklet for



reaching out to inactive Catholics, *A Time to Listen... A Time to Heal*. This month, I want to focus on one section of the article by Kathleen Hope Brown on "Components of Reconciliation Programs."

Brown received a Master of Arts degree in pastoral studies from the Washington Theological Union in 1997 and is pursuing doctoral studies at The Catholic University of America. She has experience in parish adult faith formation, campus ministry, and the Paulist "Landings" program for returning Catholics.

In her article, Brown covers leadership, core-team preparation resources, issuing invitations, programs, and follow-up. I want to summarize her reflections on programs. She notes that a number of programs have been developed, each with a slightly different approach. However, the effective ones have some common elements, and she identifies five of those.

1. **Work of the Holy Spirit**—This ministry is the work of the Spirit. It is a process of conversion, so it does not happen on a timetable. It began long before the person inquired about returning, and it might well go on long after the formal program has concluded. If team members recognize this process as the work of the Spirit, they can be more patient if this particular program does not result in an immediate return to active membership. They can also be helpful in pointing out the work of the Spirit in the lives of those in the program.

2. **Prayer**—Any successful program must involve prayer. If people have reached the point of participating in a program, we can assume they have some type of spiritual life. We need to develop an atmosphere of acceptance and trust so participants will gradually become comfortable expressing this.

3. **Sharing faith stories**—We are a story people. The personal details are less important than the experiences we have in common. We have a remarkable ability to "resonate with the story of another and with a single, shared story that reaches across the differences of our lives. It is important for returning Catholics to sense

that the Christian journey is also their journey; that the human story is one of departures and homecoming, dyings and risings." Both telling stories and listening to them have tremendous power. Team members share their own stories, including their own faith struggles. This sharing gives returning people a sense of acceptance and permission to talk about their own struggles.

4. **Atmosphere of trust**—An atmosphere of trust, nonjudgmental and compassionate listening, and affirmation are the foundation of any effective program. This experience breaks through the pain and isolation felt by many people who have been away from the Church. Relationships that develop in both the formal and informal parts of the program are important.

5. **Supportive liturgical environment**—Inviting liturgies draw people to participate. Preaching is always important, but especially so on occasions such as weddings, funerals, sacraments and holidays when inactive Catholics are present. †

*(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.)*

Family Talk/Dr. James &amp; Mary Kenny

## Children and too much TV

Dear Dr. Kenny: My children are watching more than five hours of television daily.



They seem glued to the set. I encourage them to play outside, but without success. They say it's too hot. Their choice of programs ranges through comedy and violent adventure and game shows and MTV. Very little that I would consider worth-

while. Should I be concerned? What can I do? (New York)

A. Television and other media reflect the culture we live in. Your children are right at the national average for hours in front of the TV set. If you can accept the argument that "everyone does it," then you have nothing to worry about.

As a parent and a Christian, however, I am not willing to accept that something is right because everyone else is comfortable with it. You mention at least two issues that concern me, not only about the habits of your children but about the culture we live in.

The content of TV programs is one issue of concern. Most experts decry the violent and sexual activity that is so frequently and graphically available. Video games and music also have explicit, adult, violent and sexual material. Children are not mature enough, neither in life experience nor in settled hormones, to deal appropriately with this.

Of equal concern to me is the pervasive materialism present in game shows. I would like my children to see more in life than making money and possessing things.

What can you do about the content? I have two suggestions. First, limit TV time to one hour of TV watching daily (two hours at the most). See what choices they make when time and programs are limited.

Don't ask or argue with them. Simply turn off the television. Unplug it or pull the circuit breaker if necessary.

Then watch television with them. This has several advantages. You will learn what they like to watch. You will get their reactions and have the chance to interact with them. And your presence may prevent them from watching certain programs which they know you would find objectionable.

In addition to being concerned about the content of television, parents need also be concerned about the process. Television, together with computer games and surfing the Internet, are physically passive. Watching television, since there is no actual interaction, is mentally passive as well.

Whatever happened to free unstructured play, to the games that earlier generations made up, games like hopscotch, jacks, Peggy bounce-out, mumblety-peg, marbles, tag and many others? Teach your children the games you played as a child, or get Grandma and Grandpa to teach them games they played.

Have imaginative adventures. Teach your children games of pretend. Start with a ball, a bat, marbles, a box. Invent new games together with your children. Our culture has rules for everything; it even programs our play. Help your children learn to be active and creative.

Parents cannot easily structure or force creative activity. Creative activity needs an atmosphere of spontaneity. Nevertheless, parents can limit attractive passive behavior and see what happens.

We would welcome our parent readers writing us about ways they have encouraged free and creative and physically active play.

Limit TV time to one to two hours per day. Watch with your children. And see what happens during the other time. †

*(The Kennys, from Rensselaer, Ind., are regular columnists for Catholic News Service.)*

*(Cynthia Dewes, whose "Cornucopia" column appears regularly in this space, is on vacation.)*



Feast of the Assumption/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Aug. 15, 1999

- Revelation 11:19a; 12:1-6a, 10ab
- 1 Corinthians 15:20-27
- Luke 1:39-56

This weekend the Church celebrates the Feast of the Assumption of the Virgin Mary. The feast reflects the belief, defined 40 years ago by Pope Pius XII to be a basic teaching of the Church, that at the end of her earthly life the mother of Jesus was assumed bodily into heaven.

While, of course, this belief echoes the thought that Mary is utterly unique among all humans, and that the Assumption was a spectacularly singular blessing conferred upon her in virtue of her uniqueness, it also recalls that at the end of time all the just will be assumed bodily into heaven.

At the Assumption, she again was the first Christian—in chronology as well as in nearness to God.

The first reading this weekend is from the Book of Revelation.

Of all the books of the New Testament, none has so captured the imagination of believers, and frankly has been so abused, as the Book of Revelation.

Ascribed to the apostle John, Revelation employs a magnificent vocabulary. Scholars believe that much of this work is written as if in code. It condemns the hedonism and idolatry of the Roman culture and state. It starkly warns that evil is strong and present everywhere in the world, but that in some cases, such as Rome itself and the circles of power in Rome, it has overtaken life.

The language of Revelation is so profound and elusive that the Church has not solemnly pronounced on its meaning. In the reading today, for instance, some experts in the Scripture see the image of the Church, the spotless bride of Christ.

Pious reflection, however, over the centuries has prompted believers to see Mary in these verses. For the devout, she is the “woman clothed with the sun with the moon under her feet.”

This adaptation brings to mind Mary in the heavenly setting. It is Mary in glory. It is Mary in the realm of God. She represents the whole Church, as she

is the model member of the Church. The devil will charge against her and the Church. The devil will be terrifying to behold and greatly threatening in power. But Mary, the ideal Christian, will be stronger than the devil's match. In her is the strength and life of God.

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

It is a great testimony to the reality of the Resurrection and to the Christian doctrine that in baptism and faith each Christian shares with Jesus the life of God and the right to life everlasting.

The reading promises what this feast assures. In Christ, all the faithful will rise from death and live forever.

For this feast's Gospel reading, the Church turns to the Gospel of Luke. It is the familiar story of the Visitation, when Mary visited her relative Elizabeth.

Their encounter was a great, mutual outpouring of faith.

Mary's words were in the magnificent composite long called the “*Magnificat*,” the title coming from the first word of this text in Latin.

The *Magnificat* reveals much about Mary. She is a person of intense faith, deeply rooted in the traditions of her race. This suggests that she was long and constant in her own meditation and in her own sense of involvement in the divine plan.

## Reflection

The Gospel presents the *Magnificat*, the great song of Mary that is part of the Church's liturgy every day in the Evening Prayer of the Liturgy of the Hours, or the Breviary. In so doing, it sets the stage for the biblical readings of this feast and indeed for the mood of the feast.

No one could thoughtfully read these verses from Luke and not detect the strong and nurtured faith of the Virgin Mary. It is a song of hope and of love for God. It is a testament of absolute commitment to the salvation wrought by God's own love for all people.

For the weekend celebrating the feast of the Assumption, the Church presents the great image of the first Christian, the first person chronologically to respond to God's invitation to union through Jesus, the most perfect of all Christians. This first Christian, of course, is Mary.

Nothing could be more reasonable than that this great, first Christian should also be the first to enjoy fully the bene-

## Daily Readings

**Monday, Aug. 16**  
Stephen of Hungary, married man and ruler

Judges 2:11-19  
Psalm 106:34-37, 39-40, 43ab, 44  
Matthew 19:16-22

**Tuesday, Aug. 17**  
Judges 6:11-24a  
Psalm 85:9, 11-14  
Matthew 19:23-30

**Wednesday, Aug. 18**  
Jane Frances de Chantal, married woman and religious foundress  
Judges 9:6-15  
Psalm 21:2-7  
Matthew 20:1-16a

**Thursday, Aug. 19**  
John Eudes, priest, religious founder and educator  
Judges 11:29-39a

Psalm 40:5, 7-10  
Matthew 22:1-14

**Friday, Aug. 20**  
Bernard, priest, abbot and doctor of the Church  
Ruth 1:1, 3-6, 14b-16, 22  
Psalm 146:5-10  
Matthew 22:34-40

**Saturday, Aug. 21**  
Pius X, pope  
Ruth 2:1-3, 8-11; 4:13-17  
Psalm 128:1-5  
Matthew 23:1-12

**Sunday, Aug. 22**  
Twenty-first Sunday in Ordinary Time  
Isaiah 22:19-23  
Psalm 138:1-3, 6, 8bc  
Romans 11:33-36  
Matthew 16:13-20

fits of Redemption. The ultimate benefit of Redemption, of course, is to be with God eternally, in every sense of personhood and being, body and soul.

The Church, through the verses of Revelation, presents her as the queen of heaven.

Paul's admonition to the Christians of Corinth reminds us that the great prospect of eternal life with God belongs to us if we are faithful. If we are true to God, then one day, as God promised, we will be assumed body and soul into heaven. †

Question Corner/Fr. John Dietzen

## Church on Mount Zion honors Mother of God

Our Catholic newspaper printed an advertisement for the Israel Ministry of Tourism. Among other things, it says



thing? (Florida)

that in Jerusalem you may visit Mary's tomb.

I believe in the Assumption and feel that Mary had no need of a tomb. Did she die? Did she have a tomb? Was she buried? Am I misunderstanding some-

There is on the southwest side of Jerusalem, on the hill called Mount Zion, a church named the Dormition (“falling asleep”) of the Virgin. As you probably know, Christians frequently referred to death as sleep, awaiting the Resurrection.

The church's background goes back 1,500 years, particularly to a series of fifth-century writings historians collectively refer to as the *Transitus Mariae*, the Passage of Mary.

Christians wanted to know more about the death of the mother of Jesus, and these works, which are highly inventive and largely fictitious, apparently responded to that desire.

They describe Mary's last hours in detail, how her death was foretold, how the apostles miraculously gathered around her, how Christ took her soul to heaven while the apostles buried her body in the valley of Jehosaphat (presumably nearby), how the Holy Spirit intervened when Jews tried to burn her body, how after some time her body was assumed into paradise, and so on.

Sometime in the 600s, writers began referring to a church in the garden of Gethsemane as marking the tomb of the Blessed Virgin.

During the fifth, sixth and seventh centuries, the feast of the Dormition on Aug. 15 was established in various parts of the Christian world, honoring not especially her death, but all her prerogatives as our Lord's mother, including her glorification in body and soul.

More than 1,000 years ago, the title of that celebration was changed to the feast of the Assumption.

The crypt in the church of the Dormition in Jerusalem, which is in the care of German Benedictines, contains a magnificent sculpture of Mary lying peacefully in death. But no one associated with the Dormition today hints that it is the location of Mary's tomb or even that there is a tomb.

Did Mary actually die? The question has been controverted for centuries. But while there is this long popular tradition about her death, we don't really know. Certainly the Church has not said authoritatively one way or the other.

When Pope Pius XII defined the dogma of the Assumption in 1959, he detailed much of the long history of belief in the Blessed Virgin's Assumption, but in the solemn definition itself he avoided entirely the point about her death.

He said simply that Mary, “having completed the course of her earthly life” (in Latin: “*expleto terrestri vitae cursu*”), was taken body and soul into heavenly glory. That's where the matter rests. †

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 324, Peoria, Ill. 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).)

## My Journey to God

### The Little Sister

In my most intense prayers, I see myself as the Father's little child. I am the small, adopted daughter of my divine family.

With endless love and patience, as I go through life, my divine older Brother takes my hand, guides me and protects me.

When our Father calls me home, my beloved Brother will go before me, lest in my littleness I be afraid.

It is my deepest yearning that I shall have lived my life in such a way that, when my beloved Brother leads me into the Divine Radiance, he will smile and say, “Father, doesn't the little sister remind you of Mother?”

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan 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.

### August 14

Cardinal Ritter Alumni Association Annual Golf Outing, shotgun start 12:45 p.m., Indianapolis, Riverside Golf Course, entry fee \$50. Information: Tim Murphy, 317-329-9177.

St. Gabriel Ice Cream Social for Westside Indianapolis Community, 6000 W. 34th Street, 6 p.m.-9 p.m., games, prizes, live band and bingo. Information: 317-291-7014.

"Introduction to Centering Prayer," presented by Benedictine Sisters Catherine Gardner and Anna Marie Megel, Beech Grove, Benedict Inn and Retreat Center, registration, 8:30 a.m. Information: Helen Kite, 317-788-7581.

### August 14-15

"A Homecoming" of parishioners, alumni, newcomers and friends, Feast of the Assumption, St. Thomas Aquinas, Indianapolis, corner of 46th and Illinois, Aug. 14: Mass, 5:30 p.m.; Aug. 15: Mass, 8 a.m. and 10:30 a.m.

### August 15

St. Jude Parish, Indianapolis,

40th anniversary, all former parishioners and charter members welcome, Mass at noon, picnic after the liturgy.

76th annual pilgrimage to Lourdes Grotto at St. Mary-of-the-Rock, Franklin County, 17440 St. Mary's Road, Mass, 7 p.m., followed by candle-light procession.

Couple to Couple League, Natural Family Planning Class, 2 p.m., St. Ambrose Parish Center, Seymour. Information: Dale and Monica Siefker, 812-5232-3809.

St. Pius Parish, County Road 500 E. and 800 N., Sunman, picnic, 11 a.m.-3 p.m., chicken dinners, turtle soup, homemade quilts and games. Information: Jerry Volz, 812-623-3261.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs, patroness' festival. Mass, 10:45 a.m. Dinner, putt-putt golf and street ball. Information: Suzie Didat, 812-923-3011.

Mary's Rexville Schoenstatt,

Father Elmer Burwinkel, 2:30 p.m., "The Lost Sense of Childlikeness"; Mass, 3:30 p.m. Information: 812-689-3551. eburwink@seidata.com.

### August 22

Mary's Rexville Schoenstatt, Father Elmer Burwinkel, 2:30 p.m., "In the Likeness of Christ"; Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

### August 25

SPRED, Archdiocesan Special Religious Education Program, St. Michael, Indianapolis, 3354 W. 30th Street.

### 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.

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

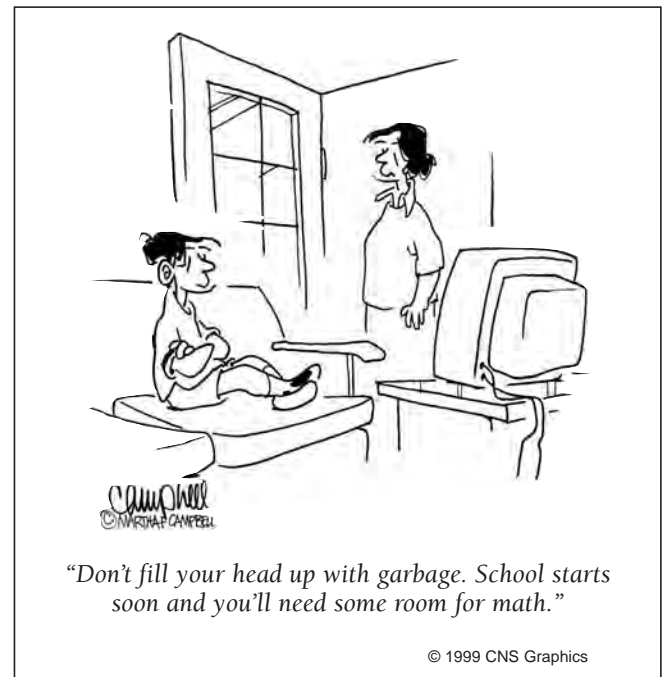
St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m., with small fee. Information: 317-842-5869.

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

### Wednesdays

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



### 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, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 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 Chapel,

—See ACTIVE LIST, page 19

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*Sunday, August 15, 1999, 8 and 10:30 a.m.*

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**The Active List, continued from page 18**

Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 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**

**First Sundays**

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

**First Mondays**

The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

**First Tuesdays**

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

**First Wednesdays**

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

**First Fridays**

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

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

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

St. Joseph University Church, Terre Haute, eucharistic adora-

tion after 9 a.m. Mass to 5 p.m. Rosary at noon.

St. Mary Church, New Albany, eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

**First Saturdays**

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering in the school.

Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, New Albany, eucharistic adoration and con-

fessions, after 9 p.m. Mass after Benediction at noon.

**Second Mondays**

Mount St. Francis, holy hour, 7 p.m.-8 p.m. for vocations to priesthood and religious life.

**Second Thursdays**

Focolare Movement at 7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

St. Luke Church, Indianapolis, holy hour for priestly and religious vocations, 7 p.m.-8 p.m.

**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, 5884 N. Crittenden Ave., 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 Wednesdays**

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

Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

**Third Thursdays**

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass, 2 p.m.

**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, 4052 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, American Legion Post 500, 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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28	CD Case / Concert Night	6:00 PM
29	Lunch Box Day	2:00 PM
30	Fan Appreciation Night	7:00 PM
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4	RCA TV Night	5:00 PM



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# Saint Meinrad offers free 'sampler' courses

By Margaret Nelson

Anyone interested in learning more about the Catholic faith can attend six evening sessions offered this fall by Saint Meinrad School of Theology. The classes are free of charge.

The "Exploring Our Catholic Faith" workshops will cover topics such as how to read the Bible, the Apocalypse, and ethics and medicine.

Saint Meinrad will be offering a variety of full-length workshops on these and other topics throughout the year. It's part of the archdiocesan plan to provide faith formation for all Catholics and others who are interested. "Exploring Our Catholic Faith" is not connected with a new faith formation program for Catholic lay ministry in the archdiocese, which begins in September.)

Benedictine Father Bede Cisco, coordinator of Saint Meinrad's Indianapolis programs, said, "Our conviction, expressed in all of our programs, is that learning about the faith helps one grow in the faith and closer to God.

"Learning about the faith is really a lifelong activity," Father Bede said. "Our

tradition is so rich, and we can go deeper into it as we grow."

The classes, in locations throughout the Indianapolis deaneries, begin Sept. 23 and end Oct. 12. Each session starts at 7 p.m. with prayer, a 45-minute presentation by the speaker, time for questions and a break. The second presenter will then talk and field questions, with the evening ending at about 9:30 p.m.

The classes are scheduled for:

- Sept. 23, St. Malachy, Brownsburg, "Prophets and the Challenge of Proclaiming the Word of God," by Benedictine Father Eugene Hensell. The second session will cover "Critical End of Life Issues: Medical Ethics for Patients and Families," by Dr. Dorothy LeBeau.
- Sept. 28, Roncalli High School, Indianapolis, "Reading the Bible as It Was Meant to be Read: a Catholic Response to Fundamentalism," led by Father John Buckel. The second subject is "The Formation of the Catholic Tradition," by Benedictine Father Matthias Neuman.
- Sept. 29, St. Michael, Indianapolis, Father Buckel and Father Neuman

repeat their classes on reading the bible and formation of the Catholic tradition.

- Oct. 6, Our Lady of the Greenwood, Greenwood, "Seeking One's Center in God: Teresa of Avila's Mystical Conversion," by Dr. LeBeau. Father Eugene repeats his Sept. 23 talk on prophets.
  - Oct. 7, Little Flower, Indianapolis, "Learning How to Read the Bible with Meaning," by Father Eugene. Dr. LeBeau discusses "Critical End of Life Issues: Medical Ethics for Patients and Families."
  - Oct. 12, Christ the King, Indianapolis, "The Apocalypse! Are You Ready? How To Interpret the Book of Revelation," by Father Buckel. Then Father Matthias talks about "Jesus as Lord of the Future."
- Benedictine Fathers Eugene and Matthias, Father Buckel and Dr. LeBeau are all from the Saint Meinrad staff.
- Father Eugene is former president-rector of Saint Meinrad's schools. Recently, the biblical scholar has been overseeing technology used for teaching and learning at Saint Meinrad.
- Father Matthias has been a professor of

theology at Saint Meinrad for 30 years and is now on the staff of the continuing education program in the School of Theology. He is chaplain for the Benedictine Sisters at Ferdinand and leads many spiritual programs around the country.

Father Buckel, a priest of the archdiocese, is associate professor of Scripture (concentrating on New Testament studies) for Saint Meinrad School of Theology. He gives Scripture conferences and writes a column for *The Criterion* and other papers. His book, *Free to Love*, is about St. Paul's Letter to the Galatians.

Dorothy LeBeau is dean of lay students and associate academic dean at Saint Meinrad School of Theology. She has a doctorate in spirituality from The Catholic University of America. Her earlier work as a neonatal nurse in newborn intensive care brings a health care professional's perspective to her talks on medical ethics.

Though participants are not required to register, Father Bede asks that they call his office so that the presenters will have enough materials for those who attend. The Indianapolis Programs number at the Marian College office is 317-955-6451 or [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu). †

## Millennial hopes of a missionary in Uganda

By Fr. Jim Farrell

First of a series

(Father Jim Farrell spent part of his 1996-97 sabbatical in Uganda and



wrote a series of articles for *The Criterion* at that time. He has returned for a month's vacation to the same mission he visited before.—WRB)

Arua, Uganda— Many of you commented so positively on my series of

articles about Uganda in 1997 that I wanted to share with you some of my reflections during this return visit. I arrived on July 2 to visit with lay missionary Sherry Meyer, who is from the Archdiocese of Indianapolis. Sherry was home last summer, and some of you may have heard her speak of her experiences in Uganda at that time.

Since I stayed here in the Christus Center two years ago, there has been significant expansion of this diocesan formation center. Recently the center received funding for the installation of 24-hour solar electrical service, which is scheduled to be operational by Thanksgiving. Already there is electric-

ity every night for four hours, which is double what was available here just two years ago. When the electrical service comes in the fall, it will be primarily for the Christus Center. Most of the local people do not even have access to the electricity that is available now. Electrical service lines do not run out into the bush, and even if they did most Ugandans could not afford it. So it is quite a blessing for us to have it here.

Sherry is a part of the pastoral coordinator's staff for the Diocese of Arua. The office is located on the grounds of the Christus Center, as is Sherry's residence. The pastoral coordinator is responsible for the whole realm of pastoral work in the diocese. As such, Sherry and her colleague, Father Tonino Pasolini, have developed programs from scratch or adapted them from other dioceses for training lay leaders. They have courses available for the pastors and catechists to use at the parish and chapel level. Among the courses available are those for parish council development, liturgical ministry formation, baptismal preparation, marriage preparation, song books in the local language, a Rite of Christian Initiation of Adults process and formation for social concerns committees seeking justice and peace.

These resources developed or adapted in English are then translated into the three main tribal languages. Then they are the subject of courses for the priests, catechists (similar to our parish life coordinators) and lay leaders. They finally are used by these ministers in the local parishes and chapels.

On my first Sunday here, I experienced the liturgy at Eruba chapel. (A chapel is an outpost of a parish.) There are 26 parishes in the diocese and more than 600 chapels. Every chapel is coordinated by a catechist.

Here the lectors were well-prepared, speaking distinctly and clearly without any rush, always acknowledging with reverence the word of God. They had been trained by a lay leader who had participated in a course in lector training taught by Sherry at the Christus Center. Interestingly, the woman lay leader herself is not a lector. Though she does not have a gift for public speaking, she does have a gift for teaching others and has done so very well.

On my second Sunday, our chapel liturgy included the celebration of baptism for 11 infants. Each of the parents and godparents had been to a six-week baptismal preparation program titled "Come to the Water." The catechist is free to choose one of three sets of six

sessions each so that parents returning with a second, third or fourth child will hear new material, or material presented more comprehensively. The celebration gave evidence of the solid preparation the parents and godparents received as they answered questions during the homily and participated in the liturgy. Of particular note, in accord with the permission of local episcopal conference, one of the questions asked in the baptismal rite, "Do you reject the glamour of evil and refuse to be mastered by sin?" has been changed to reflect the special challenges the local culture brings to Christianity. "Do you reject witchcraft and refuse to be mastered by superstition?"

Unfortunately, the Christians here still live in a culture that believes in the power of a "poisoner" to determine the time of another's death simply by wishing it so. Some believe that by going to the witch doctor they can prevent the death or cure the illness. Questions surrounding illness and death are usually not about how the death came about or what was the cause of death. Rather, questions are often directed at establishing who caused the death, who cursed this family.

Since Christianity is a relatively new religion in this part of the world, with the first missionaries arriving here in Uganda only in the late 1800s, the folklore passed down through African Traditional Religions (ATR) is deeply embedded in the soul of the people. Despite their acceptance of the Gospel, complete separation from these beliefs of their ancestors is yet unrealized.

It is certainly the hope of Sherry and the other missionaries here that, with the coming of the millennium, Christianity and the message of the gospel will be avenues of liberation from the cultural practice of witchcraft by the people here.

It is sometimes easy for those of us who did not grow up in a similar culture to wonder why people would have difficulty choosing Christ over witchcraft; others who stand at a distance from our culture may wonder why we have difficulty choosing Christ over consumerism and materialism.

The challenge of baptism in every culture is for parents of infants being baptized and children and adults who convert on their own to be conscious of the words they speak in the baptismal vows. For all of us to consciously choose Christ is to choose to live differently because of the One in whom we believe. †

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##### After School Director

The St. Thomas Aquinas After School Kids program is looking for a director for the 1999-2000 school year.

The program meets on days when school is in session. Interested persons should contact Karen Bevis at 317-255-6244.

##### Receptionist/Administrative Assistant

The Office of Catholic Education is seeking a full-time receptionist/administrative assistant. Responsibilities include greeting visitors, directing phone calls, serving as secretary to the Archdiocesan Council on Educational Excellence, and handling accounts payable and receivable for the office.

Please send résumé, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. Equal Opportunity Employer.

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# Kids spend summer learning at St. Charles in Bloomington

By Susan M. Bierman

BLOOMINGTON—They spent the summer building rockets, “swimming” with the sharks and watching bacteria grow.

These are just a few learning experiences offered during the St. Charles Summer Institute at St. Charles Borromeo School in Bloomington.

This was the 12th year for the program. The institute offered four two-week sessions and served preschool through eighth-grade students. Students could attend as many sessions throughout the summer as they wished.

This year, about 90 different classes were offered. Class topics included “Model Rocketry,” “Fun with Cooking,” “Swimming with the Sharks” and “Bacteria City.”

The program offers a variety of science-based classes and gives children an alternative to sports and outdoor summer camps.

“What this program is primarily designed to do is to fill the gap between sports camps and outdoor camps,” said Ruth Gleason, director of St. Charles Summer Institute.

Gleason said the institute offers a lot of hands-on activities and field trips.

Classes are broken up into three groups: preschool and kindergarten; first through third grade; and fourth through eighth grade.

“One of the reasons we do this is to foster the idea of cooperative learning. Older students can work with younger students and share ideas. And younger students can learn from the older students,” Gleason said.

Brandon Colson, 11, of Bloomington, attended the institute for the entire summer. One of the sessions he attended

was “Bacteria City.” He chose this topic because he wanted to learn more about bacteria.

“It’s fun because you can study bacteria and viruses’ and all that,” Brandon said.

Class instructors for the institute include working and nonworking teachers and specialists in various fields.

Sara Langley-DeHart is a teacher at Spencer Elementary School in Spencer during the school year. She instructed the “Swim with the Sharks” class during the summer institute.

In this class, the children had the opportunity to learn about the species that swim in the ocean. They also created a diorama of an ocean habitat.

Langley praised the institute.

“They (the children) get an overall good enrichment program for the summer,” she said.

During the school year, Gleason—a member of St. Charles Borromeo Parish in Bloomington—is the media specialist at St. Charles School.

She said a group of parents came to her 12 years ago and asked her to start some type of summer learning program for a small number of children.

Gleason said the program has grown larger than she ever would have imagined when she first started it 12 years ago.

“It has grown from being very small to almost 1,000 enrollments,” Gleason said.

Although the summer institute was not designed to be a fund raiser for St. Charles School, it has become just that.

“Over the last few years, since we’ve grown, it has turned out that we’ve raised money,” Gleason said.

Last year, the institute raised about \$22,000 for the school. This year—since enrollment was up again—this amount of profit or more is expected.

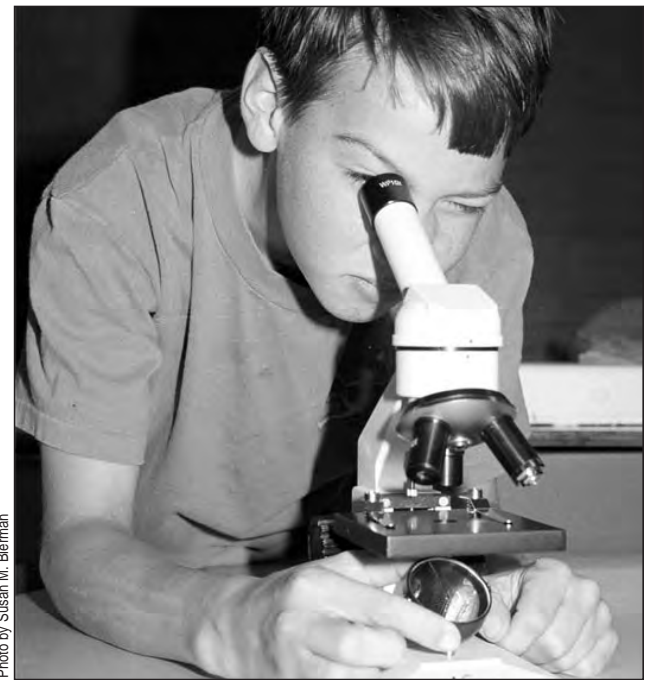


Photo by Susan M. Bierman

Brandon Colson, of Bloomington, was one of 1,000 participants in the school’s long-standing summer program.

Gleason said only two-thirds of those who attend the institute each year are St. Charles School students. Institute participants are from Bloomington as well as the surrounding towns of Bedford, Martinsville, Spencer and Nashville.

Before and after session care is available, although the institute does not bill itself as a daycare program. †

## Chicago parish’s reward helps find suspect in murder

CHICAGO (CNS)—Publicity surrounding a Chicago Catholic church’s offer of a \$3,000 reward for help in finding an 8-year-old girl’s killer has led to the arrest of a suspect.

“The only thing worse than acts of violence in our community is the acceptance of violence as a normal behavior,” said Father Michael Pflieger, pastor of St. Sabina Church, which offered the reward Aug. 2.

The church’s \$3,000 was matched with \$3,000 from Paul Vallas, superintendent of Chicago’s public schools, for information leading to the arrest and conviction of those responsible for the July 31 shooting death of Paulette Peake.

The Cook County state’s attorney has since arrested Edward Mitchell and he has been charged with the murder.

The little girl was shot and killed as she stood in line with her aunt to buy candy at a neighborhood food and liquor store on Chicago’s South Side. A makeshift memorial of black roses and beige cardboard now stands there.

The store is across the street from Catholic-run Leo High School, which was touched by violence earlier this year, when senior Eric Ersery was killed in a drive-by shooting.

Leo’s principal, Peter Doyle, said officials have been trying for years to close the store because of its proximity to a high school, but the efforts have been mired in red tape.

Such stores “are magnets attracting the worst elements of the community,” Doyle said. †



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